THE SEPTUAGINT VERSION

GREEK AND ENGLISH

WITH APOCRYPHA
THE
SEPTUAGINT VERSION
OF THE OLD TESTAMENT
AND APOCRYPHA

WITH AN ENGLISH TRANSLATION
AND WITH
VARIOUS READINGS AND CRITICAL NOTES

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ABBREVIATIONS AND SIGNS USED IN THE NOTES.

Heb. for Hebrew.
Gr. for Greek.
Lit. for Literally.
q. d. for quasi dicit.
Comp. for Compare.
A. V. for Authorised Version.
Alex. for Alexandrine Text.
Ald. for Aldine Text.
App. for Appendix.
+ for Sign of addition.
- for omission.
sc. for scilicet, that is to say.
In the beginning God made the heaven and the earth. 2 But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. 3 And God said, Let there be light, and there was light. 4 And God saw the light that it was good, and God divided between the light and the darkness. 5 And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

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

9 And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. 10 And God called the dry land Earth, and the waters which were under the heavens were collected into one place, and the dry land appeared. 11 And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. 12 And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind upon the earth, and it was so. 13 And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind upon the earth, and God saw that it was good. 14 And there was evening and there was morning, the third day.

15 And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years. 16 And let them be for light in the firmament of the heaven, to shine upon the earth, and it was so. 17 And God made the two great lights, the greater light for regulating the day and the

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2 Gr. and between the darkness. Hebraism. 3 Gr. meeting. 4 Gr. their meetings. 5 Gr. systems. 6 Gr. sowing.
genesis 1:17—11:5

And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so. 24 And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that lives with wings according to its kind, and God saw that they were good. 25 And God blessed them, saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth. 26 And there was evening and there was morning, the fifth day.

And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so. 27 And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good. 28 And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth. 29 And God made man, according to the image of God he made him, male and female he made them. 30 And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth. 31 And God said, Behold, I have given you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food. 32 And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so. 33 And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day. 1 And the heavens and the earth were finished, and the whole world of them.

β ζιτ. of living souls. γ Ορ, probably any large fish, or marine animals, whether cetaceous or not. δ Κρ, every soul of living reptiles. ε Ορ. soul. δ Ματ. 19. 4. Λ Ορ. soul. μ Ορ. order. See John I. 10. getExtension. Ψ Ορ, made in the beginning. See Acts i. 1. ζ It took place.

This is the book of the generation of heaven and earth, when in they were made, in the day in which the Lord God made the heaven and the earth, and every herb of the
field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

6 But there rose a fountain out of the earth, and watered the whole face of the ground.

7 And the Lord God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

8 And God planted a garden eastward in Eden, and there placed the man whom he had formed.

9 And God made to spring up also of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river proceeds out of Eden to water the garden, whence it divides itself into four heads.

11 The name of the one, Phisom, this is which encircles the whole land of Evilat, where there is gold.

12 And the gold of that land is good, there also is carbuncle and emerald.

13 And the name of the second river is Geon, this it is which encircles the whole land of Cush.

14 And the name of the third river is Tigris, this is that which flows forth over against the Assyrians.

15 And the fourth river is Ephrathas; And the Lord God named the man Adam, saying, Of every tree which is in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil—of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

16 And the Lord God said, It is not good that the man should be alone; let us make him a helper suitable to him.
of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said to the woman, Ye shall not surely die. For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and beautiful to conceive, and having taken of its fruit, she ate, and gave also to her husband with her, and he ate. And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the afternoon; and Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. And the Lord God called Adam and said to him, Adam, where art thou? and he said to him, Thee, the Lord thy God, the voice as though he stood in the garden, and I feared because I was naked and I hid myself. And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat? And God said, The woman whom thou gavest to be with me—she gave me of the tree and I ate. And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate. 

And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy head, and thou shalt eat dust all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel. And to the woman he said, I will greatly multiply thy pains and thy griefs; in pain shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And to Adam he said, Because thou hast hearkened to the voice of thy wife, and didst eat of the tree concerning which I charged thee of it not to eat—of that thou hast eaten, cursed is the ground in thy labours, in pain shalt thou eat of all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread until thou return to the ground out of which thou wast taken, for earth thou art and to earth shalt thou return. And Adam called the name of his wife Eve, because she was the mother of all living. And the Lord God made for Adam and his wife garments of skin, and clothed them. And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and so

paradise'son fagoume: 'At the o f the cartou the ou, the a 4 en metouv 5 paradisou, etepen 6 Theos, ou fagoume apti aitou, oude me agunei aitou, iva me apobaini. Kai etpen 6 oufis 5 th gynaio Oo thnato apobaini. 'Hdei gav o Theos, ou 5 an meta fagoume apt aitou, dianoihhsantai imai oui o phalaloi, kai esetev w theoi, gymatokvenes kalov kai poxyrion. Kai 7 etpen 6 gyni, ou kalov to ouluon eis brwos, kai oui arestov tois ophiadeis idhe, kai враiain esti to katanosia- kai laboiata ap to karpu apitou, efage kai edwke kai tv aurop aitis met aitis, kai efapho. Kai upoifihsan ois ophiadeis 8 tov, kai etpwsan ois gyni met eis, kai efaphan filia sunch, kai etpwsan eaukoi perigoutama. Kai etpej ois th gyni 9 ouluon 10 th theou peripatoutv en to paradisou to deilov, kai ekhrhisan o, te Adami kai gyni aitou ap to prostitou ouluon to theou en metouv ouluon to paradisou. Kai ekleis Kuriou o Theos ton Adami, kai etpen aitou 'Adami 11 tov e; Kai etpen aitou ths fagoumou sou etepw peripatouto v en to paradisou, kai efaphi oti gyni mou emi, kai ekhrh. Kai etpen aitou o Theos, ths antygllelou sou th gyni 12 e, e mi ap to ouluon, oui eateulam tov tov mouno mou fagei, apt aitou efaphes; Kai etpen o Adami 13 gyni, oui efados met eis, aitou e, e, efados ap to ouluon, kai efaphen. Kai etpe Kuriou o Theos th gynaikai th tuto 14 etpwsa; Kai etpen 6 gyni, oui oufis Epistis me kai efaphen.

Kai etpen Kuriou o Theos th sfe: oti etpwsas tuto, 15 ekpakaratos oti ap to paitov tov tovth, kai ap to paitov tov thriov tov epi ths gis ep to stithi sou kai th koula porneia, kai th fagoum fasas ths mera ths lous sou. Kai 16 eprh nas aios mason sou kai aios melon ths ginakoi, kai aios melon to sthrmatos sou, kai aios melon sthrmatos aitou, sthrmatos sou tprhise kefalh, kai st prhise autou sthrmatos. Kai 17 th ginakai etpe plhthonon plhthon tis lousa sou kai st thn stenagmova sou en lousia tpe teke kai pro thn anwra sou th apostrophe sou kai autou sou kureisw. Tov de 'Adami 18 etpen oti etpej sou ths fagoumou ths ginakoi sou kai efaphes apti tou ouluon, oui eateulam kai tou mouno mou fagei, apt aitou efaphes, ekpakaratos oui eis tois efaphen sou en lousia faghy aitih piasas ths mera ths lousa sou. 'Akanwbas kai trebolous anatela sou kai faghy thn xoros tou thn. 'En ehdw anwra thn prorwthn thn faghy thn arto sou 20 eis to apostrophe se eis thn gin eis th eiphe faghs kai eis th gyn anpelous. Kai ekleis 'Adami to onoma ths 21 ginakoi Zowi, oti mitra paitov tov zeinou. Kai 22 etpen Kuriou o Theos to Adami kai th ginakoi autou xitav fumarikous kai etpej autous.

Kai etpen o Theos idou 'Adami gavonos ws eis eis thmou 23 ginakois kalov kai poxyrion kai vyni mou tote ekteina thn xeira autou kai labgh ap tov ouluon ths lousa kai faghy,
And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord. And Abel also brought of the firstborn of his sheep and of his fattlings, and God looked upon Abel and his gifts, but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. And the Lord God said to Cain, Why art thou bitter against thy brother, and why is thy countenance fallen? Hast thou not sinned if thou hast brought it right, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.

And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him. And the Lord said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother’s keeper? And the Lord said, What hast thou done? the voice of thy brother’s blood cries to me out of the ground. And now thou art cursed from the earth which has opened her mouth to receive thy brother’s blood from thy hand. When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth. And Cain said to the Lord God, My crime is too great for me to be forgiven. If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me. And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him. So Cain went forth from the presence of God and dwelt in the land of Nod over against Edom.

And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch. And to Enoch was born Sidah; and Gaidad begot Maleel; and Maleel begot Mathusala; and Mathusala begot Lamech. And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella. And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle. And the name of his brother was Jubal; he it was who shall live for ever—So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken. And the Lord sent out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.
And Adam knew Eve his wife: and she conceived and bare a son, and called his name Seth: saying, for God hath appointed for him a Saviour from henceforth. And Seth lived an hundred and twenty seven years, and begat Enos. And Enos lived eight generations, and begat Cainan. And Cainan lived seven generations, and begat Mahalaleel. And Mahalaleel lived seven generations, and begat Jared. And Jared lived an hundred and sixty and five years, and begat Enoch. And Enoch lived an hundred and twenty nine years, and begat Methuselah. And Methuselah lived an hundred and forty and three years, and begat Lamech. And Lamech lived an hundred and eighty and two years, and begat Noah. And Noah lived an hundred and ninety and five years, and begat Shem, Ham, and Japheth. Thus all the fowls of heaven was driven out from the man. Then the Lord God formed man the son of dust; and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord God made a mayor, and placed him in the garden of Eden, to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the Lord God took the man, and put him into the garden of Eden, to keep it. And the Lord God commanded the man, saying, Of every tree of the garden shalt thou eat freely; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God made a mayor, and placed him in the garden of Eden, to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God had provided a garment for Adam and his wife of the tree of the garden. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eats...
And Enoch was well pleasing to God, and was not found, because God translated him. 2 And Methuselah lived
167 years and sixty and seven years, and begot Lamech. 2 And Mathusala lived after his begetting Lamech 87 years and
two years, and begot sons and daughters. 3 And all the days of Mathusala which he lived, were nine hundred and sixty
and nine years, and he died. 4 And Lamech lived an hundred and eighty and eight years, and begot a son. 5 And he called his name
Noe, saying, This one will cause us to cease from our works, and from the toils of our
hands, and from the earth, which the Lord has cursed. 6 And Lamech lived after his begetting Noe, five hundred and sixty
and five years, and begot sons and daughters. 7 And all the days of Lamech were seven hundred
and fifty-three years, and he died. 8 And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.
9 And it came to pass when men began to be numerous upon the earth, and daughters
were born to them, 10 that the sons of God seeing the daughters of men that they were beautiful, took to themselves wives
of all whom they chose. 11 And the Lord said, My Spirit shall certainly not remain
among these men for ever, because they are flesh, but their days shall be an hundred
and twenty years. 12 Now the giants were upon the earth in those days; and after that when
the sons of God were wont to go in to the daughters of men, they bore children
to them, those were the giants of old, the men of renown.
13 And the Lord God having seen that the wicked actions of men were multiplied upon
the earth, and that every one in his heart was intently brooding over evil continually, 14 then God laid it to heart that he had made
man upon the earth, and he pondered it deeply. 15 And God said, I will blot out man whom I have made
from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am
sand I have made them. 16 But Noe found grace before the Lord God. 17 And these are the generations of
Noe. Noe was a just man; being perfect in his generation. Noe was well pleasing to
God. 18 And Noe begot three sons, Sem, Cham, Japheth. 19 But the earth was corrupted
before God, and the earth was filled with iniquity. 20 And the Lord God saw
the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.
21 And the Lord God said to Noe, A period of all men is come before me; because the earth
has been filled with iniquity by them, and, behold, I destroy them and the earth.
22 Make therefore for thyself an ark of square timber; thou shalt make the ark in
five compartments, and thou shalt pitch it within and without with pitch. 23 And thus shalt thou make the ark; three hundred
cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. 24 Thou shalt narrow the ark in
And I will establish my covenant with thee, and with all flesh that is upon the earth, both of fowls, and of the creatures that move on the earth, after their kind, and of every beast of the bowards, after their kind, and of every thing that creepeth upon the earth, after their kind, and of all fowls that fly in the heavens after their kind. And I will establish my covenant with thee; thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two, of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of beasts after their kind, and of every creeping thing that creepeth upon the earth after its kind, two, of every sort shall come in to thee to keep them alive. And take thou unto thee of all the males of clean beasts, and of the males of clean fowls, and of every thing that goeth upon the earth, and of every thing that creepeth upon the earth, both of them shall be male and female. To thee will I come, and all these shall come to me, to keep them alive for myself. And we will take of every sort of all beasts of the earth, and of all fowls of the heavens, and of every thing that creepeth upon the earth, and of every thing that moveth upon the earth, and we will bring them into the ark, both thee, and thy sons, and thy wife, and thy sons' wives with thee. And we will shut the door of the ark; And we will take into the ark of every sort of all beasts of the earth, and of all fowls, and of all that creepeth upon the earth, and of all things that move in the waters. And we will重任 into the ark, the pairs, male and female, of every living thing. And the day was the seventh, and the ark was finished. And the Lord said unto Noah, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. And bring forth of all the beasts of the earth the pairs thereof, of every beast, and of every fowl of the fowls of the heavens, upon the earth shall go forth again to their kind.
of all flesh in which is the breath of life.  
And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.  
And the flood was upon the earth forty days and forty nights, and the water abounded greatly upon the earth, and it was lifted on high from off the earth.  
And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water.  
And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven.  
Fifteen cubits upwards was the water raised, and it covered all the high mountains.

And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man.  
And all things which have the breath of life, and whatever was on the dry land, died.

And God blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds were blotted from the earth, and Noe was left alone, and those with him in the ark.  
And the water was raised over the earth an hundred and fifty days.

And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed.

And the fountains of the deep were closed up, and the flood-gates of heaven, and the rain from heaven was withheld.  
And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat.

And the water continued to decrease until the tenth month.  
And in the tenth month, on the first day of the month, the heads of the mountains were seen.  
And it came to pass after forty days Noe opened the window of the ark which he had made.

And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.

And he sent a dove after it, to see if the water had ceased from off the earth.  
And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark.

And having waited yet seven other days, he again sent forth the dove from the ark.  
And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth.

And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth.  
And the covering of the ark which he had made, and he saw that the water had subsided from the face of the
And in the second month the earth was dried, on the twenty-seventh day of the month.

And the Lord God spake to Noe, saying, Come out of the ark, thou and thy wife and thy sons and thy sons' wives with thee.

And all the wild beasts as many as are with thee, and all fleshe of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth. And Noe came forth, and his wife and his sons, and his sons' wives with him. And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt-offering upon the altar. And the Lord God smelled a smell of sweetness, and the Lord God was bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done. All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

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

And God spake to Noe, and to his sons with him, saying, And behold I establish my covenant with you, and with your seed after you, and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark. And I will establish my covenant with you, and all flesh shall not any more die by the water, and there shall no more be a flood of water to destroy all the earth.

And the Lord God said to Noe, This is the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations.

I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. And it shall be when I gather clouds upon the earth, that my bow
Gen. 9:15 And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no more be water for a deluge to destroy all flesh. And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth. 

9:16 Now the sons of Noah which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Canaan. These three are the sons of Noah, of these were men scattered over all the earth. And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine, and was drunken, and was in his tent. And Cham the father of Canaan saw the nakedness of his father, and he went out and told his two brothers without. And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face was backward, and they saw not the nakedness of their father. And Noah knew what his younger son did unto his father. And he said, Cursed be the servant Canaan, a slave shall he be to his brethren. And he said, Blessed be the Lord God of Sem, and Canaan shall be his bond-servant. May God make room for Japheth, and let him dwell in the habitations of Sem, and let Canaan be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years, and he died. 

Now these are the generations of the sons of Noah, Sem, Cham, Japheth; and sons were born to them after the flood. 

8:1 And all the days of Noah were three hundred and sixty-one years. And Noah was a righteous man, and perfect in his generations. And Noah walked with God. And Noah begot three sons, Shem, Ham, and Japheth. 

9:1 And it came to pass after the flood, that Noah was an old man; and he lived seven hundred and years after the flood. 

9:2 And Noah became the father of three sons: Shem, Ham, and Japheth. 

9:3 This is the genealogy of Noah: Noah was the son of Lamech. 

9:4 Lamech was the son of Methuselah. 

9:5 Methuselah was the son of Enoch. 

9:6 Enoch was the son of Jared. 

9:7 Jared was the son of Methuselah. 

9:8 Methuselah was the son of Kenan. 

9:9 Kenan was the son of Mahalaleel. 

9:10 Mahalaleel was the son of Enoch. 

9:11 Enoch was the son of Jared. 

9:12 Jared was the son of Methuselah. 

9:13 Methuselah was the son of Lamech. 

9:14 Lamech was the son of Noah. 

9:15 And Noah was the father of three sons: Shem, Ham, and Japheth. 

9:16 This is the genealogy of Noah: Noah was the son of Lamech. 

9:17 Lamech was the son of Methuselah. 

9:18 Methuselah was the son of Enoch. 

9:19 Enoch was the son of Jared. 

9:20 Jared was the son of Methuselah. 

9:21 Methuselah was the son of Kenan. 

9:22 Kenan was the son of Mahalaleel. 

9:23 Mahalaleel was the son of Enoch. 

9:24 Enoch was the son of Jared. 

9:25 Jared was the son of Methuselah. 

9:26 Methuselah was the son of Lamech. 

9:27 Lamech was the son of Noah. 

9:28 This is the genealogy of Noah: Noah was the father of three sons: Shem, Ham, and Japheth. 

9:29 These are the generations of Noah: Noah was a just man and perfect in his generations. And Noah walked with God. 

9:30 And Noah begot three sons: Shem, Ham, and Japheth. 

9:31 These are the generations of Shem. Shem was the father of Ham, and Japheth; and Shem was the father of all the sons of Noah. 

9:32 This is the genealogy of Noah: Noah was a just man and perfect in his generations. And Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. 

9:33 These are the generations of Shem. Shem was the father of Ham, and Japheth; and Shem was the father of all the sons of Noah. 

9:34 These are the generations of the sons of Noah: Shem, Ham, and Japheth. 

9:35 These are the generations of Shem. Shem was the father of Ham, and Japheth; and Shem was the father of all the sons of Noah. 

9:36 These are the generations of Noah: Noah was a just man and perfect in his generations. And Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. 

9:37 These are the generations of Noah: Noah was a just man and perfect in his generations. And Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth.
Genesis X. 15—XI. 10

sonium, and the Chamzonom (whence came forth Phylissiam) and the Gaphthorim.

And Chanaan begot Sidon his first-born, and the Chethite, and the Jebusite, and the Amorite, and the Girgasite, and the Ezem, and the Ethe, and the Arukite, and the Asenite, and the Aradian, and the Samaresan, and the Amathite; and after this the tribes of the Chanaanites were dispersed. And the boundaries of the Chanaanites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dass.

These were the sons of Cham in their tribes according to their tongues, in their countries, and in their nations.

And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder. 2 Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. 3 And sons of Aram, Uz, and Hul, and Gether, and Mesoch. 4 And Arphaxad begot Cainan, and Cainan the Ashken. 5 And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan. 6 And Jektan begot Elmodad, and Sepheth, and Sarmoth, and Jarch. 7 And Odorha, and Aibel, and Dech. 8 And Eval, and Aham, and Saba. 9 And Upher, and Japh, and Jobab, all these were the sons of Jektan. 10 And their dwelling was from Masse to Saphera, a mountain of the east. 11 These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations. 12 These are the tribes of the sons of Noe, according to their generations, according to their tribes, according to the land of their possession.

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

On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.

And these are the generations of Sem:

\[\delta\] Or, simply Gentiles.

Kai ai aia geneseis Sými, kai \(\delta\) Sými \(\delta\) ekaton evn, oste 10
Genesis XI. 11—XII. 3.

Genesis.

Eienphs tov 'Arphaxad, deitpou etous meto ton katakalumon.

11 Kai e'xose Zpov, meto to genvnias avto ou 'Arphaxad, eti pentakosia, kai e'xenoiv vious kai thugateras, kai apethane.

12 Kai e'xose 'Arphaxad ekaton triakonta octo eti, kai e'xenoiv ton Kainen.

13 Kai e'xose 'Arphaxad, meto to genvnias avto ou ton Kainan, eti tetrapokosia, kai e'xenoiv vious kai thugateras, kai apethane.

14 Kai e'xose Kainan ekaton kai triakonta eti, kai e'xenoiv ton Sali kai e'xose Kainan, meto to genvnias avto ou ton Sali, eti triakosia triakonta, kai e'xenoiv vious kai thugateras, kai apethane.

15 Ei, kai e'xenoiv tov 'Eber.

16 Kai e'xose Sali ekaton triakonta eti, kai e'xenoiv vious kai thugateras, kai apethane.

17 Kai e'xose 'Eber triakonta teosara eti, kai e'xenoiv tov Falay.

18 Kai e'xose 'Eber, meto to genvnias avto ou ton Falay, eti diakosia efido-

19 Kai e'xose Falay triakonta kai ekaton eti, kai e'xenoiv tov 'Ragav.

20 Kai e'xose 'Ragav ekaton triakonta kai dio eti, kai e'xenoiv ton Zerou.

21 Kai e'xose 'Ragav, meto to genvnias avto ou ton Zerou, diakosia epita eti, kai e'xenoiv vious kai thugateras, kai apethane.

22 Kai e'xose Zerou ekaton triakonta eti, kai e'xenoiv ton Naxow.

23 Kai e'xose Naxow, meto to genvnias avto ou ton Othara, eti ekaton ekosiptote, kai e'xenoiv vious kai thugateras, kai apethane.

24 Kai e'xose Othara efidoikonteta eti, kai e'xenoiv ton 'Abraou, kai ton Naxow, kai ton 'Aphan.

25 Aitou de ai geveneses Othara. Othara e'xenoiv tov 'Abraou, kai ton Naxow, kai ton 'Aphan kai 'Aphan e'xenoiv ton Dov.

26 Kai apethane 'Aphan enon ton Othara ou patro avto ou en tis

27 Gv eti e'xenoiv, en tis khrou ton Xalados.

28 Kai elaevov 'Abraou kai Naxow enastote rhinakia: omov tis gnavak 'Abraou, Sora, kai omov tis gnwai Naxow, Melch, xugatra 'Aphan kai

29 xalasha. Kai gin ton Sora stereu, kai

30 ouk eteknostioci. Kai elaev Othara ou 'Abraou vious avto ou, kai ton Dov vious 'Aphan, vious ou patro avto ou, kai tis Sora tis nymfere avto ou, gnavaka 'Abraou tou vious avto ou, kai e'xenoiv avto ou en tis chrous ton Xaladosan, perevthei eni eni Xenabai

31 kai omon en 'Aphan, kai katopwene ekei. Kai e'xenoiv pansi ai hmerai Othara en gI Xharaan, diakosia pentete eti kai apethane Othara en Xharaan.

32 Kai ein Kupios tou 'Abraou, eixe en tis gias sou, kai en tis syngeneias sou, kai en tou oikou tou patro sou, kai deuro eis

33 tis gias, gin sou tou deis. Kai pouso sou eni enis megas, kai elugygho sou, kai megaleu sou, kai eti elugygheta

34 vose. Kai elugygho tou en elugyhythas ce, kai ton katawme-

35 and Sem was a hundred years old when he begot Arphaxad, the second year after the flood. 13 And Sem lived, after he had begot Arphaxad, five hundred years, and begot sons and daughters, and died. 14 And Arphaxad lived a hundred and thirty-five years, and begot Cainan. 15 And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters and died. And Sala lived an hundred and thirty years and begot Heber. 17 And Sala lived after he had begotten Heber, three hundred and thirty years, and begot sons and daughters, and died. And Heber lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died. 19 And Phaleg lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died. And Ragau lived an hundred and thirty years and begot Seruch. 21 And Ragau lived after he had begotten Seruch, two hundred and seven years, and begot sons and daughters, and died. And Seruch lived a hundred and thirty years, and begot Nachor. 22 And Nachor lived after he had begotten Ragau, two hundred years, and begot sons and daughters, and died. And Nachor lived a hundred and twenty-five years, and begot sons and daughters, and he died. 22 And Tharrha lived seventy years, and begot Abram, and Nachor, and Arrhan. 27 And these are the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot. 28 And Abram lived in the presence of Tharrha his father, in the land in which he were born, in the country of the Chaldees.

And Abram took a wife, whose name was Sarai. 29 And Sarai was barren, and did not bear children. 30 And Tharrha took Abram his son, and Lot the son of Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees, to go into the land of Canaan, and they came as far as Charrhan, and he dwelt there. And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

And the Lord said to Abram, Go forth out of thy land and out of thy kindred, and out of thy father’s house, and I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed. And I will bless those.
14

G E N E S I S 

X I I . 4—X I I I . 6.

that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed. 4 And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan. 5 And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got in Charrhan, and went forth to go into the land of Channaan. 6 And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Channanites then inhabited the land. 7 And the Lord appeared to Abram, and said to him, I will give this land to thy seed. 8 And Abram built an altar there to the Lord, who appeared to him. 9 And he departed thence to the mountain eastward of Bethel, and there he pitched his tent in Bethel near the sea, and Agag toward the east, and there he built an altar to the Lord, and called on the name of the Lord. 10 And Abram departed and went and encamped in the wilderness.

11 And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land. 12 And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman. 13 It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall slay me, but they shall save thee alive. 14 Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee. 15 And it came to pass when Abram entered into Egypt, that the Egyptians saw Sara, and praised her to Pharaoh, and brought her into the house of Pharaoh. 16 And they treated Abram well on her account, and he had sheep, and calves, and ass, and servants, and maidservants, and the maidservants of Sara, Abram's wife. 17 And Pharaoh having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife? 18 Wherefore didst thou say, She is my sister? and I took her for a wife to myself, and now, behold, thy wife is before thee, take her and go quickly away. 19 And Pharaoh gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

20 And Abram went out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness. 21 And Abram was very rich in cattle, and silver, and gold. 22 And he went to the place whence he came, into the wilderness as far as Bethel, as far as the place where his tent was before, between Bethel and Agagai, to the place of the altar, which he built there at first, and Abram there called on the name of the Lord. 23 And Lot who went out with Abram had sheep, and oxen, and asses. 24 And the land was not large enough for them to live to-
7 20.1 thou art gone to see abime. And he entered into a vessel of water, and drank, and went his way. And he went before them, and made them acquainted with the country of Sodom. 2 And they said to him, Where is this place? And he said, I am going to Sodom, to see if I can find five righteous men there; and if I find five, I will spare the city for their sakes. 3 And he said, "Surely, I will go back to my lord, and will speak to thee. 4 And it was morning, and Lot went forth early to the place where he had set up a pillar, and he looked to the east, and saw, and said, 'Surely. 5 And it was evening, and a fire burned in the heart of the earth, and a flaming sword whirled, and went forth from the fire. 6 6.1 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 7 And the Lord said, 'If I find in Sodom fifty righteous men, I will spare the whole city, for the sake of the fifty. 8 And there were two angels by the ark of the Lord, and they went forth to Sodom, and they took Lot by the hand, and they brought him to the city, and they said to him, 'Go, get thee out of this place, for we are going to destroy the city. 9 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 10 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 11 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 12 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 13 And he said, 'I will not destroy this place, if I find there fifty righteous men. 14 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 15 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 16 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 17 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 18 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 19 And he said, 'I will not destroy this place, if I find there fifty righteous men. 20 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 21 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 22 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 23 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 24 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 25 And he said, 'I will not destroy this place, if I find there fifty righteous men. 26 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 27 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 28 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 29 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 30 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 31 And he said, 'I will not destroy this place, if I find there fifty righteous men. 32 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 33 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 34 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 35 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 36 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 37 And he said, 'I will not destroy this place, if I find there fifty righteous men. 38 And the Lord said, 'I will go down, and see whether they have done according to the cry of the city, and whether their words are true, and whether they have done in the way which they say they have done. 39 And the Lord said, 'If I find in Sodom forty righteous men, I will spare the whole city, for the sake of the forty. 40 And the Lord said, 'If I find in Sodom thirty righteous men, I will spare the whole city, for the sake of the thirty. 41 And the Lord said, 'If I find in Sodom twenty righteous men, I will spare the whole city, for the sake of the twenty. 42 And the Lord said, 'If I find in Sodom ten righteous men, I will spare the whole city, for the sake of the ten. 43 And he said, 'I will not destroy this place, if I find there fifty righteous men.
somor king of Eiam, and Tharrel king of nations, and Amraphel king of Shinar, and Arinach king of Ellasar, the four kings against the fire. 10 Now the salt valley consists of slime-pits. And the king of Sodom fled and the king of Goorrha, and they fell in there: and they that were left fled to the mountain country. 11 And they took all the caviary of Sodom and Gomorrah, and all their provisions, and departed. 12 And they took also Lot the son of Abram’s brother, and his baggage, and departed, for he dwelt in Sodom.

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

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

And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great. 2 And Abram said, Master and Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus is mine heir. 3 And Abram said, I am grieved since thou hast given me no seed, but my home-born servant shall succeed me. 4 And immediately there was a voice of the Lord to him, saying, This shall not be thine heir. 5 And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully: and he said, There shall thy seed be.

6 And Abram believed God, and it was

Verse 13 refers to the story of Lot and his nephews, Lot being taken captive. The narrative describes Abram’s response to this event, leading to a recounting of the blessings and rewards he received from God. The story highlights themes of faith, reward, and the divine protection of God’s people.
counted to him for righteousness. 7 And he said to him, I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit it. 8 And he said, Master and Lord, how shall I know that I shall inherit it? 9 And he said to him, Take for me an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon. 10 So he took it all these, and divided them in the midst, and set them before them, and parted them, neither did he put his hand upon them. 11 And birds came down upon the bodies, even upon the divided parts of them, and Abram set down by them. 12 And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him. 13 And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their own, and they shall enslave them, and afflict them, and humble them four hundred years. 14 And the nation whomsoever they shall serve I will judge; and after this, they shall come forth with much property. 15 But thou shalt depart to thy fathers in peace, nourished in a good old age. 16 And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even unto this day. 17 And when the sun was about to set, there was a flame, and beheld a smoking furnace and lamps of fire, which passed between these divided pieces. 18 In that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates. 19 The Kenites, and the Kenizzites, and the Edomites, and the Sidonians, and the Amorites, and the Chanaanites, and the Chittites, and the Amalekites, and the Chanaanites, and the Jebusites. 20 And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar. 21 And Sara said to Abram, Behold, the Lord has restrained me from bearing, go therefore in to thy maid, that I may have seed by her.
thy mistress, and submit thyself under her hands. And the angel of the Lord said to her, I will surely multiply your seed, and shall call his name Ismael, for the Lord hath hearkened to thy humiliation. He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell in the presence of all his brethren. And she called the name of the Lord God who spoke to her, Thou art God who seest me; for she said, For I have openly seen him that appeared to me. Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades and Barad. And Abram bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael. And Abram was eighty-six years old, when Agar bore Ismael to Abram. And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless. And I will establish my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell upon his face, and God spoke to him, saying, And I, behold! my covenant is with thee, and thou shalt be a father of many nations. And thy name shall be called Abram. For I have made thee father of very many nations. And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee. And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God. And God said to Abram, Thou also shalt fully keep my covenant, and thou and thy seed after thee for their generations. And this is the covenant that I will establish between me and you, and between thy seed after thee for their generations: every male of you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you. And the child of eight days old shall be circumcised by you, every male that is born to you generations, and the servant born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed. He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant. And the uncircumcised male who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant. And God said to Abram, Sara thy wife—her name shall not be called Sara, Sarra shall be her name. And I will bless her,
and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him. 17 And Abraham fell upon his face, and laughed, and spoke in his heart, saying, Shall a child be born to one who is a hundred years old, and shall Sarah who is ninety years old, bear? 18 And Abram said to God, Let this Israel live before thee. 19 And God said to Abram, Yea, behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be with him and with his seed after him. 20 And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve nations shall he beget, and I will make him a great nation. 21 But I will establish my covenant with Isaac, whom Sarah shall bear to thee at this time, in the next year. 22 And he left off speaking with him, and God went up from Abram.

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

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

9 And he said to him, Where is Sarah thy wife? And he answered and said, Behold! in the tent. 10 And he said, I will return and come to thee according to this period seasonably, and Sarah thy wife shall have a son; and Sarah heard at the door of the tent, being behind him. 11 And Abram
And Sarrah was old, advanced in years, and the custom of women ceased with Sarrah.

And Sarrah laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old. And the Lord said to Abraam, Why is it that Sarrah has laughed in herself, saying, Shall I then indeed bear? but I am grown old.

Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrah shall have a son. But Sarrah was afraid; for she was afraid. And he said to her, Nay, but thou didst laugh.

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

I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know. And he had not met with Abraam anything whatsoever he has spoken to him. And the Lord said, The cry of Sodom and Gomorrha was increased towards me, and their sins are very great.

I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.

And he had not met with Abraam anything whatsoever he has spoken to him. And the Lord said, The cry of Sodom and Gomorrha has been increased towards me, and their sins are very great.

I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.
And he said, I will not destroy it for the ten's sake. And the Lord departed when he left off speaking to Abraam, and Abraam returned to his place.

And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot had a son before them, grown up to meet them, and he worshipped with his face to the ground, and said, 3 I love my lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey. And they said, Nay, but we will lodge in the street. 4 And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat. 5 But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together, 6 And they called out Lot, and said to him, Where are the men that came to thee this night? Bring them out to us that we may be with them. 7 And Lot went out to them to the porch, and he shut the door after him, 8 and said to them, By no means, brethren, do not act villanously.

But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injure to these men, to avoid their coming under the shadow of my roof. 9 And they said to him, Stand back there, thou camest in to sojourn, was it also to judge? Now then we will harm them no more. And they pressed hard on the man, even Lot, and they drew nigh to break the door. 10 And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house. 11 And they smote the men that were at the door of the house with blindness, both small and great, and they were weary with seeking the door. 12 And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast any other friend in the city, bring them out of this place. 13 For we are going to destroy this city; for their cry has been raised up before the Lord, and the Lord sent us to destroy it. 14 And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking abundantly before his sons-in-law. 15 But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters, whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city. 16 And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, that the Lord spared him.

And it came to pass, when they brought them out, that they said, Save thine own life by all means. 17 Look unto that which is behind, nor stay all in the country round about, escape to the mountains, lest perhaps thou be taken over together with...
And Lot said to them, I pray, lord, since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou dost towards me that my soul may live, but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die. 20 Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee. 21 And he said to him, Behold, I have had respect to thee according to this thing, that I should not overthrow the city about which thou hast spoken. 22 Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segr. 23 The sun was risen upon the earth, when Lot entered into Segr. 24 And the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. 25 And he overthrew those cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground. 26 And his wife looked back, and she became a pillar of salt. 27 And Abram rose up early to go to the place, where he had stood before the Lord. 28 And he looked towards Sodom and Gomorrah, and towards the surrounding country, and saw, and beheld a flame went up from the earth, as the smoke of a furnace. 29 And it came to pass that when God destroyed all the cities of the region round about, God remembered Abram, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt. 30 And Lot went out of Segr, and dwelt in the mountain; and he and his two daughters with him, for he feared to dwell in Segr; and he dwelt in a cave, he and his two daughters with him. 31 And the elder said to the younger, Our father is old, and there is not a man remaining also with us to go up to the father that night, and he knew not when he slept and when he rose up. 32 And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father. 33 So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up. 34 And the two daughters of Lot conceived by their father. 35 And the elder bore a son, and called his name Moab, saying, He is of my father. This is the father of the Moabites to this present day. 36 And the younger also bore a son, and called his name Amman, saying, The son of my family. This is the father of the Amnites to this present day.

And Abram removed thence to the south-
Genesis XX. 2—XXI. 4.

And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband. 

But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly sinning and just nation? 

And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her. 

But now return the man his wife; for he is a prophet, and shall live.
day, as God commanded him. 4 And Abra-
am was a hundred years old when Isaac his son
was born. 5 And Sarrah said, The Lord has made
laughter for me, for whomsoever shall hear shall
rejoice with me. 6 And she said, Who shall say to Ab-
ram that Sarzha suckles a child? for I have born
a child in my old age. 7 And the child grew and
was weaned, and Abram made a great feast the day
that his son Isaac was weaned.
8 And Sarrah having seen the said of Agar the Egyptian who was born to
Abram, sporting with Isaac her son, 9 then she said to Abra-
m, Cast out this bondwoman and her son, for the son of this
bondwoman shall not inherit with my son Isaac. 10 But the word appeared
very hard to Abram concerning his son. 11 But
God said to Abram, Let it not be hard before thee concerning the child, and con-
cerning the bondwoman; in all things whatsoever Sarrah shall say to thee, hear her
voice, for in Isaac shall thy seed be called.
12 And moreover I will make the son of this
bondwoman a great nation, because he is thy seed.
13 And Abram rose up in the mor-
ning, and took bread, and waters, and gave
them to Agar, and he put the child on her
shoulder, and sent her away, and she having
departed wandered in the wilderness near the
well of the oath. 14 And the water failed out of the skin, and she cast the child
under a tree. 15 And she departed and sat
down opposite him at a distance, as it were
a bow-shot, for she said, Surely I cannot see
the death of my child: and she sat opposite him,
and the child cried aloud and wept.
16 And God heard the voice of the child from
the place where he was, and an angel of God
called Agar out of heaven, and said to her,
What is it, Agar? fear not, for God has heard
the voice of the child from the place where he is. 17 Rise up, and take the child,
and hold him in thine hand, for I will make
him a great nation. 18 And God opened her
eyes, and she saw a well of springing water,
and she went and filled the skin with water,
and gave the child drink. 19 And God was
with the child, and he grew and dwelt in
the wilderness; and became an archer. 20 And
he dwelt in the wilderness; and his mother
took him a wife out of Pharan of Egypt.
21 And it came to pass at that time that
Abimelech spoke, and Ochozath his friend, and
Phichol the chief captain of his host, to
Abram, saying, God is with thee in all things, whatsoever thou mayest do. 22 Now
therefore swear to me by God that thou wilt
not injure me, nor my servants, nor my sons,
but according to the righteousness which I have
performed with thee thou shalt deal with me,
and with the land in which thou hast sojourned.
23 And Abram said, I will swear. 24 And
Abram reproved Abimelech because of the wells of water, which the servants of
Abimelech took away. 25 And Abimelech said to
Abram, Let me nothing but to-day,
26 and Abram took sheep and calves, and gave
them to Abimelech, and both made a
co- venant. 25 And Abram set seven eve-

Genesis XXI. 5—28.

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δηλ. Gal. 4. 30. 

γὰρ. Gr. saying, or matter. ιδ. Rom. 9. 7. 

καί. Or. near Beersheba. οὐ. Gr. living.

οὐδὲ. Not in the Heb. friend of bridegroom, or attendant at marriage.
29 And Abraham took Ellasar his son, and Lot the son of Haran, and their camels and their herds and their flocks, and they went out from Bashan. And they went along the plain to the valley of Achor, and came to Jericho and to the land of Canaan. 

30 This is the account of the generations of Abraham. The days of Abraham the man were a hundred and seventy-five years.

31 And Abraham gave up the ghost, and died in a good old age, an old man, and full of days, and was gathered to his people. And Abraham breathed his last and died at a good old age in peace. And he was laid to rest, and his people laid him by his side.
saying, I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son, 17 but surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is in the shore of the sea; and thy seed shall inherit the cities of their enemies. 18 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice. 19 And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

20 And it came to pass after these things, that it was reported to Abraam, 5 saying, Behold, Melchca herself too has born sons to Nachor thy brother, 21 and the first-born, and Baux his brother, and Cammel the father of the Syrians, and Chazad, and Azav and Phalades, and Jeldaph, and Bathuel, and Bathuel begot Rebecca; 22 these are eight sons which Melchca bore to Nachor the brother of Abraam. 23 And his concubine whose name was Rheuma, she also bore Tabeb, and Taam, and Tochos, and Mocha.

And the life of Sarrha was an hundred and twenty-seven years. 2 And Sarrhad died in the city of Arboc, which is in the valley, this is Ochebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn. 3 And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying, I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

And the sons of Chet answered to Abraam, saying, Not so, Sir; but hear thou us, and in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, that thou shouldest not bury thy dead there. 7 And Abraam rose up and did obedience to the people of the land, to the sons of Chet. 8 And Abraam spoke to the sons of Chet, saying, I will set it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son of Saar. 9 And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you. 10 Now Ephron was sitting before the children of Chet, and Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying, 11 Attend to me, my lord, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my countrymen; bury thy dead. 12 And Abraam did obedience before the hearing of the people of the land. 13 And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there. 14 But Ephron answered Abraam, saying, 15 Nay, my lord, I have heard indeed the, and is worth four hundred silver dinars, but let the dead be buried in thee, and the field, and the cave, do thou bury thy dead. 16 And Abraam
27

and hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred hundred shekels of silver, current money, taken by the merchant.

And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure to Abraam for possession of a burying place, by the sons of Chet.

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

And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under thy thigh, and I will adjure thee by the Lord the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them. But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac.

And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land? And Abraam said to him, Take heed to thyself that thou carry not my son back thither.

The Lord the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land of my birth, and who spake to me, and who swor to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife for my son from thence.

And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again.

And the servant put his hand under the head of his master Abraam, and swore to him concerning this matter.

And the servant took ten camels of his master's camels, and he took of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor.

And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.

And he said, O Lord God of my master Abraam, prosper my way before me to day, and deal mercifully with my master Abraam.

Lo! I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water. And it shall be, the virgin to whomsoever I shall say, I incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will give thy camels water. And I shall wash thy feet, and give thy camels water.

And it came to pass, as the damsels came forth to draw water, and I said to the elder of the damsels, Drink, I pray thee, a little water; and I will give thy camels water. And she said, Drink, and I will also furnish my camels with water.

And I said, Drink, and I will also give the live stock water. And she caused her water-bag to be filled, and she drank, and she gave also the live stock water. And I bowed down my head, and worshipped.

And I asked her, Whose daughter art thou? And she said, the daughter of Bethuel the son of Mischael, which is the brother of Abraam. And I bowed down my head, and worshipped. And I said, Blessed art thou of the Lord, which has done this thing, and hath shown thy kindness towards thy servant Abraam.

And the damsels ran and told their mother, saying, Behold, the man whom we proclaimed unto thee, behold he is come, and, lo, he has shepherded our sheep.

And the mother of Rebekah said, And his head is as the tower of Lebanon, and his height as the cedars. And the damsels ran and told their mother, saying, Behold, this man, of which we were speaking unto thee, behold he is come.

And Rebekah and her maidens came forth and emptied their water-bags, and bowed down and worshipped.

And Rebekah had not heard when Abraham sent his servant to take a wife for his son.

For it was toward even, when he sat weary, and his feet ached.

And the damsels ran and told their mother, saying, Behold, the man hath come, who we pronounced unto thee, he is come.

And Rebekah took her bower and her lap-stool, and she covered the well, and set her bower on the well's border, and she sat down on her lap-stool.
the daughter of Bethuel, the son of Melcha, the wife of Nachor, and the same brother of Abram, came forth, having a water-pot on her shoulders. 16 And the virgin was very beautiful in appearance; she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up. 17 And the servant ran up to meet her, and said, Give me a little water to drink out of thy pitcher; 18 and she said, Drink, Sir; and she hasted, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking. 19 And she said, I will also draw water for thy camels, till they shall all have drunk. 

And she hasted, and emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels. 21 And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not. 22 And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of them of drachm weight, and put on two bracelets on her hands, their weight was ten pieces of gold. 23 And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father. 24 And she said to him, I am the daughter of Bethuel the son of Melcha, whom she bore to Nachor. 25 And she said to him, We have both straw and much provender, and a place for resting. 26 And the man, being well pleased, worshipped the Lord, 27 and said, Blessed be the Lord God of my master Abram, who has not suffered his righteousness to fail, nor his truth from me, and the Lord has brought me prosperous to the house of my lord. 28 And the damsel ran and reported to the house of her mother according to these words. 29 And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well. 30 And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he heard the words of Rebecca, singing. 31 Then the man spake to me, that he went to the man, as he stood by the camels at the well. 32 And he said to him, Come in hither, thou blessed of the Lord, why standest thou without, whereas I have prepared the house and a place for the camels? 33 And the man entered into the house, and unloaded the camels, and gave the damsel straw and provender, and water to wash his feet, and the feet of the men that were with him. 34 And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on. 35 And he said, I am a servant of Abram; 36 and the Lord has blessed my master greatly, and he has given him sheep and cattle, silver and gold, servants and servant-maids, camels, and asses. 37 And Sarra my master’s wife bore one son to my master after he had grown old; and he gave him whatever he had. 38 And my master caused me to swear, saying, Thou shalt not take a wife to my son from the daughters of the Canaanites.

Kai ɛpɛ, παύς Ἀβραάμ ἐγὼ εἰμὶ. Κύριος δὲ ἤλυσε 34, ἐν τοῖς κυρίοις μου σφόδρα, καὶ ὑψώθηκε καὶ ἐδωκέν αὐτῷ πρόβατα, καὶ μόσχους, καὶ ἀργυρίου, καὶ χρυσίου, παίδων, καὶ παιδισκάς, καμηλοὺς, καὶ ὄνους. Καὶ ἔτεκε Σάρρα ἡ γυνὴ τοῦ κυρίου 35 ὁ μείν ἐνα τοῦ κυρίου μου μετὰ τὸ γηρασάν αὐτόν· καὶ ἐδωκέν αὐτῷ ὅσα ἦν αὐτό. Καὶ ὄρκισε μὲ τὸ κυρίος μου, λέγων, 37 ὃς λήψῃ γυναῖκα τοῦ νῦν μου ἀπὸ τῶν θυγατέρων ἦν Χανα.
38 and she said: ‘May the Lord do so to me, and more also, if a man come out to meet me this way.’

39 And it came to pass, when she had not long lain down to sleep at his shoulder, that she said to him, ‘Set me down from this man, I pray thee, for I cannot bear to lie with a man all night.’ And he said to her, ‘Sawest thou any man in the field?’ She said, ‘No.’

40 And he said, ‘Then by the life of the Lord, I will set thee down from this man this night, so that thou shalt not bear to lay with a man.’ And he said, ‘By the life of the Lord, thou art sure to set me down this night.’

41 And he said to her, ‘Fear not; for man rejoiced in Israel, and she said, ‘Who is this man, that he is so courteous this night?’

42 And the Lord said to Rebekah his servant, ‘Behold, I will deal abundantly with him, and his descendants shall be great.’

43 And Rebekah arose, and said to her servant, ‘Draw for me a little water, and let me wash my feet, and ye wash the feet of your master’s servants.’

44 And the servant of Abraam said, ‘Well; I will draw water, and give ye, and thy Lord, and his servant.’

45 And May the Lord God of my master Abraam grant unto thee thy desire, and according unto all his oath, so I pray thee, may he do not unto thee evil, or cause thee to fall into the hand of an enemy.’

46 And the servant of Abraam drew water, and poured it out before his master’s feet in the vessel, and kneeled down to the ground, and worshiped, and blessed the Lord God of his master Abraam.

47 And he said, ‘If thou be of the kindness of the Lord, said to me, and shewed me this sign, and said: “Behold, thou shalt conceive in thy womb, and bear a son; and I will give thee the land of this people.”

48 And she went, and told her mother, and her mother’s house, all these things.

49 And her mother and her sister said to her, ‘Have not I said to thee, and told thee, and warned thee, and put no泽 to thee, that thou shouldest take a husband of the children of the heathen?”

50 And she said, ‘By the life of the Lord, I will do as thou hast said; only de_INTERNAL_IMAGE_ Dagon, and I will worship the Lord. But the servant of Abraam was on his way to the Jordan, and he said to his master, ‘If the young lady be such as my master hath said;’

51 And he said, ‘I will do as thou hast said. And I will sit by the well of water, and see whether the young lady will come out to water.’

52 And it came to pass, when he had had done speaking in his heart, as he sat in the plain of the city by the well of water, which is between Shur and Elim, at the going down of the sun, that he said to his young man, ‘Draw water, and give, and I will wash my feet.’

53 And the servant of Abraam made ready his vessel, and laid it on the camels; and he said to his young man, ‘Hasten not, now, to draw water for my master’s camels, before I come to the house where the young lady dwelleth; for, lo, I will tarry this night at the house of the young lady.’

54 And the servant of Abraam came to the place of which the Lord had spoken unto him. And Rebekah wascomplished, and was gone to meet him, and she had made ready her jug, and went down to the well. And the young lady said to the servant of Abraam, ‘Sir, draw water, if the Lord hath shown kindness unto thee, draw for me, and for my mother, and for all whom she hath to water.’

55 And the young man hastened, and ran to the camels, and drove a herd of ten thousand camels of Abraam his master, and returned to Rebekah, and spake to her as it was commanded him.

56 And she said to him, ‘I will go, sir; bring me water, and give me water, and let me wash my feet.’ And she gave him water, and she washed his feet, and the vessels of silver and gold, that were on the camels.

57 And she said to the young man, ‘Be not afraid to draw for me, and for my mother, and for all whom I shall find water for.’

58 And he entered the house, and made ready food for his master, and made ready food also for Rebekah, and gave her water, and she washed her feet.

59 And it came to pass, when the young lady had done eating and drinking, that she said to the servant of Abraam, ‘Let me go, sir, to thy master; for I am weary.’

60 And the servant of Abraam said, ‘I will bring thee to thy master; and if it be so well with thee, then I will bring thy mother and sister to thy house.’

61 And the servant of Abraam said, ‘Hast thou well seen my master’s house, and the place where my master dwelleth?’

62 And the servant of Abraam said, ‘Now, therefore, swear to me by God, that thou wilt shew kindness unto my master, and shew them kindness, how thou dealtest with me this day, yea, and how thou knowest, and wilt shew kindness unto my master’s brother, and bring me to my master’s brother, and shew me kindness, as thou hast dealt with me this day, and be kind to me.’

63 And she said, ‘I will shew kindness to thee; therefore come, and let me know kindness of thee.’

64 And the servant of Abraam said, ‘Blessed be the Lord, the God of my master, which has shewed kindness unto his servant. Behold, thou hast now spoken, and the Lord will give thee of the seed of thy bosom; for thou hast brought good, for which reason, I said, the Lord hath shewed kindness to me.’

65 And Rebekah and her mother said, ‘The Lord hath spoken, saying, I will do well, and will shew kindness; who shall say, whom the Lord hath shewed kindness?’

66 And Rebekah arose, and her sister, and they bowed their heads, and worshiped. And Rebekah said, ‘Hark, I go to the tent of my master’s brother.’
nated, for the Lord has prospered my journey for me; send me away, that I may depart to my master. 8 And they said, Let us call the damsel, and enquire at her mouth. 9 And they called Rebecca, and said to her, Wilt thou go with this man? and she said, I will go. 10 So the sent forth Rebecca her sister, and her goods, and the servant of Abraam, and his attendants. 11 And they blessed Rebecca, and said to her, Thou art our sister; become thou thousands of myriads, and let thy seed possess the cities of their enemies. 12 And Rebecca rose up and her maids, and they mounted the camels and went with the man; and the servant having taken up Rebecca, departed.

13 And Isaac went through the wilderness to the well of the vision, and he dwelt in the land toward the south. 14 And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming. 15 And Rebecca lifted up her eyes, and saw Isaac, and she alighted briskly from the camel, 16 and said to the servant, Who is that man yonder, that walks in the plain to meet us? 17 And the servant said, This is my master; and she took her veil and covered herself. 18 And the servant told Isaac all that he had done. 19 And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted for Sarrah his mother.

And Abraam again took a wife, whose name was Chettura. 2 And she bore to him Zonbrand, and Jezean, and Madal, and Madiam, and Jesboc, and Soie. 3 And Jezean begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim. 4 And the sons of Madiam were Gevarh and Aparh, and Necho, and Abeda, and Eldaga; all these were sons of Chettura. 5 But Abraam gave all his possessions to his son Isaac to be his hereditary. 6 And Abraam gave gifts to his concubines, and sent them away from his son Isaac, while he was yet living, to the east into the country of the east. 7 And these were the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years. 8 And Abraam failing died in a good old age, an old man and full of days, and was added to the people. 9 And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mamre: 10 even the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrah his wife. 11 And it came to pass after Abraam was dead, that Ismael and Isaac dwelt by the well of the vision. 12 And these are the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarrah bore to Abraam. 13 And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nebaioth, and Kedar, and Gedar, and Madai, and Hadad, and Medan, and Midian, and Ishbak, and Shobal. 14 And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nebaioth, and Kedar, and Gedar, and Madai, and Hadad, and Medan, and Midian, and Ishbak, and Shobal. 15 And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nebaioth, and Kedar, and Gedar, and Madai, and Hadad, and Medan, and Midian, and Ishbak, and Shobal. 16 And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nebaioth, and Kedar, and Gedar, and Madai, and Hadad, and Medan, and Midian, and Ishbak, and Shobal. 17 And these are the names of the sons of Ismael, according to the names of their generations. 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15 Dommia, kai Maasia, kai Xoddai, kai Thamian, kai Ietou, kai
16 Nafris, kai Kedria. Othoies etan ois Ismael, kai taata ta
omina avton en tais skpiais avton, kai en tais epaulein
17 avton doodkea arhoun kath ethi avton. Kai taata ta ethi

Genesis XXV. 15—XXVI. 4.

26 Egeneto de lemodi eti tis yis, xoris tou lemodi tov pro-
teron, de eganeto en tiv kauriv tou 'Abrasamo. Etrerebhe de Isiai
pros 'Abimelech Basileias Phylisteriou eis Gebara. Opheth de
avto Kirios, kai etpe, mi kataebhe eis Alyantoun, katoikynen
3 de eti yis, y y an sou etpe. Kai paroikise en tiv yis tautin,

Masse, v and Choddan, and Theaman, and Jetur, and Naphes, and Kedma. 16 These are
the sons of Ismael, and these are their names
in their tents and in their dwellings, twelve
princes according to their nations. 17 And
these were their ages of years of Isaac a
hundred and thirty-seven years; and he
failed and died, and was added to his fathers.
18 And he dwelt from Evilet to Sur, which
is opposite Egypt, until one comes to the
Assyrians; he dwelt in the presence of all
his brethren.

19 Kai autais a genesseis Isiax tou vnoi 'Abraamo. 'Abraamo
20 egennesen ton Isiax. 21 'H de Isiax etw teosarakonta
ote elabe tiv 'Rebeixan thugatera Bathouli tou 'Syrwou ek tis
Mesopotamias Suryias, adelphi ouh 'Laban tou 'Syrwou, evait
21 eis gnyiaik. Edeeto de Isiax Kirious peri 'Rebeixas tis

And these are the generations of Isaac
the son of Abraam. 20 Abraam begot
Isaac. And Isaac was forty years old when
he took to wife Rebecca, daughter of Bathuel
the Syrian, out of Syrian Mesopotamia,
sister of Laban the Syrian. 21 And Isaac
prayed the Lord concerning Rebecca his
wife, because she was barren; and the Lord
heard him, and his wife Rebecca conceived
in her womb. 22 And the babes leaped
within her; and she said, It will be so
with me, why is this to me? And she went
to enquire of the Lord. 23 And the Lord
told her, There are two nations in thy
womb, and two peoples shall be separated
from thy belly, and one people shall excel
the other, and the y elder shall serve the
younger. 24 And the days were fulfilled
that she should be delivered, and she had
twins in her womb. 25 And the first came
out red, hairy all over like a skin; and she
called his name Esau. 26 And after this
came forth his brother, and his hand took
hold of the heel of Esau; and she called
his name Jacob. And Isaac was sixty years
old when Rebecca bore them. 27 And the
lads grew, and Esau was a man skilled
in hunting, dwelling in the country, and
Jacob a simple man, dwelling in a house.
28 And Isaac loved Esau, because his veni-
son was his food, but Rebecca loved Jacob.

9 And Jacob cooked pottage, and Esa
came from the plain, fainting. 20 And Esa
tsaid to Jacob, Let me taste of that red
pottage, because I am fainting; therefore
his name was called Edom. 21 And Jacob
said to Esau, Sell me this day thy birth-
right. 22 And Esau said, Behold, I am
going to die, and for what good does this
birthright belong to me? 23 And Jacob
said to him, Swear to me this day; and
he swore to him, and Esau sold his birth-
right to Jacob. 24 And Jacob gave bread
to Esau, and pottage of lentiles; and he
ate and drank, and he arose and departed;
so Esau slighted his birthright.

And there was a famine in the land,
besides the former famine, which was in
the time of Abraam; and Isaac went to
Abimelech the king of the Phylisteres to
Gerara. 2 And the Lord appeared to him
and said, Go not down to Egypt, but dwell
in the land, which I shall tell thee of.
And sojourn in this land; and I will be
with thee, and bless thee, and make thee
for I will give to thee and to thy seed all
this land; and I will establish my oath
which I swore to thy father Abraam. 4 And I will multiply
thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed. 5 Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes. 6 And Isaac dwelt in Gerara. 7 And the men of the place questioned concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair. 8 And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife. 9 And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, I did so, for I said, Lest at any time I die in thy land. 10 And Abimelech said to him, Why hast thou done this to us? one of my men might have lain with thy wife, and thou wouldst have brought a sin of ignorance upon us. 11 And Abimelech charged all his people, saying, Every man that toucheth this man and his wife shall be liable to death. 12 And Isaac sowed in that land, and he found in that year barley an hundred-fold, and the Lord blessed him. 13 And the man was exalted, and advancing he increased, till he became very great. 14 And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Phylistines envied him. 15 And all the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them, and filled them with earth. 16 And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we. 17 And Isaac departed thence, and rested in the valley of Gerara, and dwelt there. 18 And Isaac dig again the wells of water, which the servants of his father Abraam had dug, and the Phylistines had stopped them, after the death of his father Abraam; and he named according to the names by which his father named them. 19 And the servants of Isaac dig in the valley of Gerara, and they found there a well of living water. 20 And the shepherds of Gerara strife with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Injury, because they disputed him. 21 And having departed thence he dug another well, and they strove also for that; and he named the name of it, Emnity. 22 And he departed thence and dug another well; and they did not strive about that; and he named the name of it, Room, saying, Because now the Lord has made room for us, and has increased up our livestock upon the earth. 23 And he went up thence to the well of the oath. 24 And the Lord appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father. 25 And he built there an altar,
Genesis XXVI. 26—XXVII. 14.

and called on the name of the Lord, and there he pitched his tent; and there the servants of Isaac dug a well in a valley of Gerar. 26 And Abimelech came to him from Gerar, and so did Oochoth his friend, and Phicol the commander-in-chief of his army. 27 And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you. 28 And they said, We have seen clearly that the Lord was with thee, and we have seen that an oath thou hast made to thee, and we have seen that thou hast sent good will. 29 And they made a covenant with him in that day, and Isaac came and told him of the well, and he sent them forth peaceably; and now thou art blessed of the Lord. 30 And he made a feast for them, and they ate and drank. 31 And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety. 32 And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water. 33 And he called it, Oath; therefore he called the name of that city, the Well of Oath, until this day.

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

And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I am here. 2 And he said, Behold, I am grown old, and know not the day of my death. 3 Now then take thy weapons, both thy quiver and thy bow, and go into the plain, and get me venison, 4 and make me something to eat, that I may eat, and bless thee before I die. 5 And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father.

And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying, Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die. 8 Now then, my son, hearken to me, as I command thee. 9 And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he likes. 10 And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dies. 11 And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man. 12 Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing. 13 And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring them me. 14 So he went and took and

8 Gr. 
9 d. he that gives away in marriage.
10 Alex. Hivite.
brought them to his mother; and his mother made meats, as his father liked them.

And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son, and arrayed him with the skins of the kids, and on the bare parts of his neck. And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son. And he brought them to his father, and said, Father; and he said, Behold I am here; who art thou, son? And Jacob said to his father, I Esau thy first-born, have done as thou didst command me; rise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Lord thy God presented before me. And Isaac said to Jacob, Draw nigh to me, and I will feel thee, son, if thou art my son Esau or not. And Jacob drew nigh to his father Isaac, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him, and said, Art thou my son Esau? And he said, I am, am. And he said, Bring me some of the venison, that I may eat, and bless thee. And he brought it near to him, and he ate, and he drank, and he said, Come nigh, and kiss me, son. And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which the Lord hath blessed. And may God give thee of the dews of heaven, and of the fatness of the earth, and abundance of corn and wine. And let nations serve thee, and princes bow down to thee, and be thou lord of thy brother, and the sons of thy father's house bow the head to thee; bless thou the servants of thy father, and curse thy enemies. And Isaac said to Jacob, Thou shalt not touch me, that I may bless thee. And he said, I am thy mother's son only; I have not touched my father Esau. And Isaac his father said to him, Draw nigh to me, and I will feel thee, son, whether thou art my son Esau or not.

And he came near to Isaac, and he said, My son. And he said, Who art thou, my son? And he said, I am thy son Esau, thy first-born. And Isaac was amazed, and he said, Who then art thou? And he said, I am thy son, who art thou? And he said, I am thy father's son only; I have not touched my father Esau. And Isaac was amazed, and he said, My son, who art thou? And he said, I am thy son Esau, and I have done even as thou saidst. And he arose and blessed him; and he said, Behold, it is a new day; the hand of the Lord is with me. And he arose and bowed himself to Jacob seven times.

And Isaac said to Jacob, Arise, go to Padan Aram, to the house of Bethel, and abide there; for I have seen a vision of the Lord at Bethel, when I was sleeping on the field. And Jacob said, The Lord of heaven's armies sent me; and I am not worthy to look upon the day of my father Jacob. And he arose and dwelt in the land of Padan Aram; and Jacob made a vow to the Lord God of his father Isaac, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, and make me father of nations, and father of kings, and shall multiply my seed and shall give unto me the land which thou didst promise to my father Abraham, then I shall curse thee, and not bless thee. And he dwelt in Padan Aram, and he dwelt in the cities of that land, and made his shield more powerful than any of the children of Giant, and went to Padan Aram to see his mother Rebekah. And Jacob saw the words of his father Isaac, and he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father. And he said to him, Thy brother is come with fraud and taken thy blessing. And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; and he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Haas.
Genesis XXVII. 37—XXVIII. 9.

And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may slay my brother Jacob. 46 And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threatens thee to kill thee. 47 Now then, my son, hear my voice, and rise, and depart quickly into Mesopotamia to Laban my brother into Charran. 48 And dwell with him certain days, until thy mother's days be fulfilled.

And Esau a son of the woman, who was the wife of Isaac. 84 And the field and vineyard that were in Zemaraim, to which he removed them, did Laban give unto Rebecca. 85 And Rachel and Lea were granddaughters of Isaac, and the wives of Jacob. 86 And Jacob gave his maidens and children and house to Laban for a present.

And Jacob said unto Rachel and Lea, I will not go with you, unless thou givest me all that is here. 87 And they said, He is our father's brother, and he is the son of our mother, and we may not deal with him as with a stranger. 88 And Jacob gave them presents, and went up to Isaac his father, and said to him, I pray thee, give me thy son, thy son Ishmael, that we may bless him. 89 And Isaac said to Jacob, Where is thy mother? And he said, Here is thy son Ishmael, and he went in. 90 And Isaac said, Come near, and I will give thee my blessing. And he came near, and he blessed him. 91 And Jacob said, I pray thee, let me tell thee what is in my heart. 92 And his father blessed him, and said, Thou shalt bring me a blessing. 93 And Jacob said, I pray thee, give me the blessing of the Lord, because the Lord has made me prosperous in all things. 94 And I will go into Egypt, and I will not come back, unless thou give me my blessing. 95 And Isaac said, Come near, and I will give thee my blessing. And he came near, and he blessed him, and said, I pray thee, give me thy blessing. 96 And Jacob said, I pray thee, give me my blessing, because the Lord has given me prosperity. 97 And Isaac said, I pray thee, give me my blessing, because the Lord has made me prosperous in all things.
And Jacob went forth from the well of the oath, and departed into Charran.  
And came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place; and dreamed, and behold a ladder set on the earth, and the top thereof reached unto heaven, and the angels of God ascended and descended on it.  
And the Lord stood upon it, and said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. Fear not, the land on which thou liest, to thee will I give it, and to thy seed.  
And thy seed shall be as the sand of the sea, and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed.  
And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back into this land; for I will not leave thee until I have done that which I have said to thee.  
And Jacob awaked out of his sleep, and said, The Lord is in this place, and I knew it not.  
And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven.  
And Jacob rose up in the morning, and took the stone that he had set at his head, and set it up as a pillar, and poured oil on the top of it.  
And he called the name of that place, the House of God; and the name of the city before was Ualam-zuz.  
And Jacob vowed a vow, saying, If the Lord God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on,  
and bring me back to safety to the house of my father, then shall the Lord be for my God.  
And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.  
And Jacob said, I am the son of Bethuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau.  
And he looks, and behold a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flock, but there was a great stone at the mouth of the well.  
And there were all the flocks gathered together, and they used to roll away the stone from the mouth of the well, and water the flock, and set the stone again in its place on the mouth of the well.  
And Jacob said to them, Brethren, whence are ye? and they said, We are of Charran.  
And he said to them, Know ye Laban, the son of Nachor? and they said, We do know him.  
And Jacob said, it is yet high day, it is not yet time that the flocks be gathered together; water ye the flocks, and depart and feed them.  
And they said, We shall not be able, until all the shepherds be gathered together, and they shall roll away the stone from the mouth of the well, then we will water the

\[ Gr. was established.  
\[ Lit. put under. See 1 Tim. 3.15. 
\[ Gr. having lifted up his feet, went, etc.  

**Genesis XXVIII. 10—XXIX. 3.**
While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father. And it came to pass when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob came and rolled away the stone from the mouth of the well, and watered the sheep of Laban, his mother's brother. And Jacob kissed Rachel, and cried with a loud voice and wept. And he told Rachel that he was the near relative of her father, and the son of Rebecca; and she ran and reported to her father according to these words. And it came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him, and embraced and kissed him, and brought him into his house; and he told Laban all these sayings. And Laban said to him, Thou art of my bones and of my flesh; and he was with him a full month.

And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my kinsman; tell me what thy wages shall be. Now Laban had two daughters, the name of the elder was Leah, and the name of the younger, Rachel. And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance. And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel. And Laban said to him, It is better that I give her to thee, than that I should give her to another man; dwell with me. And Jacob served for Rachel seven years, and they were with him as few days, by reason of his loving her. And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her. And Laban gathered together all the men of the place, and made a marriage-feast. And it was evening, and he took his daughter Leah, and brought her in to Jacob, and Jacob went in to her. And Laban gave to his daughter Leah, Zelpha his handmaid, as a handmaid for her. And it was morning, and behold it was Leah; and Jacob said to Laban, What is this that thou hast done to me? Didst thou not agree to give me Rachel? and wherefore hast thou deceived me? And Laban answered, It is not so done in our country, to give the younger before the elder. Fulfil then her seven years, and I will give to thee also in return for thy labour, which thou labourest with me, yet seven other years. And Jacob did so, and fulfilled her seven years; and Laban gave him his daughter Rachel to wife. And Laban gave to his daughter Leah, Zelpha her handmaid, as a handmaid for her. And it was morning, and behold it was Leah; and Jacob said to Laban, What is this that thou hast done to me? Didst thou not agree to give me Rachel? and wherefore hast thou deceived me? And Laban answered, It is not so done in our country, to give the younger before the elder. 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now then my husband will love me. And she conceived again, and bore a second son to Jacob; and she said, Judah, for she said, This time will I thank the Lord; and she called his name, Judah. And she conceived again, and bore a third son; and she said, Nol, I will not bear any more, for my fruit is hurt. And she called his name, Emunah. And she conceived again, and bore a son; and she said, This time will I give thanks to the Lord; and she called his name, Basemah. And she conceived again, and bore a son; and she said, Now will I praise the Lord; and she called his name, Zaplander. And she conceived again, and bore a son; and she called his name, Dina. And God remembered Rachel, and she hearkened to his voice, and conceived. And Jacob went in to Rachel; and she conceived, and bare a son, and said, I have a man’s portion, now will I be comforted, because I have born six sons to my father’s son Jacob. And she called his name, Gad. And she conceived again, and bore a son, and said, God has given me my desire, again; and she called his name, Avid. And she conceived again, and bore a son; and she said, Now will I praise the Lord; for he has heard my loud cry, and given me a son. And she called his name, Asher. And she conceived again, and bore a son; and she said, God has granted me my desire, and has granted me my desire; and she called his name, Issachar. And she conceived again, and bore a son; and she said, Now will I praise the Lord; for he has added to my days of sorrow, and has granted me a son. And she called his name, Zebulun. And she conceived again, and bore a son; and she said, Now will I praise the Lord; for he has made me to bear a crown of men. And she called his name, Dan. And she conceived again, and bore a son; and she said, God has made me to be happy; and she called his name, Naphtali. And she conceived again, and bore a son; and she said, God has given me my desire, again; and she called his name, Gad. And she conceived again, and bore a son; and she said, God has helped me, and I have praised him; and she called his name, Levi. And she conceived again, and bore a son; and she said, Now will I praise the Lord; for he has made me fruitful after walking my toil. And she called his name, Judah. And she conceived again, and bore a son; and she said, God has made me happy, for he has added to me another son. And she called his name, Joseph. And she conceived again, and bore a son, and said, God has given me my desire, again; and she called his name, Benjamin.}

And she gave birth to a son, and said, God has made me happy, for he has added to me another son. And she called his name, Joseph. And she conceived again, and bore a son; and she said, Now will I praise the Lord; for he has made my soul fruitful, in the land of my sorrow. And she called his name, Addai. And she conceived again, and bore a son; and she said, God has given me my desire, again; and she called his name, Shechem. And she conceived again, and bore a son; and she said, God has not given me my desire; but even when I walked, he comforted me. And she called his name, Ebal. And she conceived again, and bore a son; and she said, God has set me up in the place of the dead; and she called his name, Tabernacle. And she conceived again, and bore a son; and she said, God has added a house to his house. And she called his name, Jonathan. And she conceived again, and bore a son; and she said, God has given me my desire, again; and she called his name, Simeon.
and he opened her womb. And she conceived, and bore Jacob a son; and Rachel said, God has taken away my reproach. And she called his name Joseph, saying, Let God add to me another son.

And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land. 26 Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee. 27 And Laban said to him, If I have found grace in thy sight, I would give thee a present. But what shall I give thee? 28 And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me. 29 For it was little that I had before I came; and now Lord hath increased me again.

And he set a distance of a three days' journey between them and Jacob. 30 And Jacob took himself green rods of stramonium tree and walnut and peeled them in white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods. And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whenever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods. So the cattle conceived at the rods, and the cattle brought forth young speckled, and streaked and spotted with ash-coloured spots. And Jacob separated the lambs, and set before the sheep a speckled ram, and every varied one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban. And it came to pass at the time when the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the troughs, that they might conceive by the
And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory. And Jacob saw the countenance of Laban, and beheld it was not toward him as before. And the Lord said to Jacob, Return to the land of thy birth and to thy family, and I will be with thee. And Jacob sent and called Leah and Rachel to the plain where the flocks were. And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me. And ye too know that with all my might I have served your father: But your father deceived me, and changed my wages for the ten lambs, yet God gave him not power to hurt me. If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white. So God changed the lambs which were the cattle of your father, and given them to me. And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and beheld the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots. And the angel of God said to me, Jacob: and I said, What is it? And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee. And I am God that appeared to thee in the land of thy fathers, and will be with thee wherever thou goest, and will watch over thee, and will not leave thee until I have done that which I have spoken to thee. And Rachel and Leah answered and said to him, Have we yet a part or inheritance in the house of our father? Are we not considered strangers by him? For he has sold us, and quite devoured our money. All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do whatsoever God has said to thee. And Jacob arose and took his wife and his children up on the camels, and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Channaan. And Laban went to shear his sheep; and Rachel stole her father's images. And Jacob hid the matter from Laban the Syrian, so as not to tell him that he ran away. And he departed himself and all that belonged to him, and passed over the river, and went into the mountain.
And it was told Laban the Syrian on the third day, that Jacob was fled. And having taken his brethren with him, he pursued after him seven days’ journey, and overtook him in the mount Galaad. And God came to Laban the Syrian to sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things. And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad. And Laban said to Jacob, What hast thou done? wherefore hast thou stealthily taken my daughter from me, and lead away my daughters as captives taken with the sword? Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp. And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly. And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob. Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father: wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldst take away my daughters from me, and all my possessions. And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them. And Laban went in and searched in the house of Lea, and found them not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel. And Rachel took the idols, and cast them among the camels’ packs, and sat upon them. And she said to her father, Be not indignant, Sir; I cannot rise up before thee, because of the women; for this is the manner of women: Laban searched in all the house, and found not the images. And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me, and that thou hast searched all the furniture of my house? And Laban answered and said, It is not so, my son; thou hast not found the gods of my house. And he said, What shall I give thee? and he answered, Thou shalt not give me aught. And Jacob said, Take, I pray thee, my children for my livestock, and my livestock’s offspring; and it shall be esteemed mine, if it shall come to thee.”
And Laban answered and said to Jacob. The daughters are my daughters, and the sons my sons, and the cattle are my cattle, and all things which thou seest are mine, and the property of my daughters; what shall I do to them to-day, or their children which they bore? 4 Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee; and he said to Laban, Behold, there is it one with us; behold, God is witness between me and thee. 5 And Jacob having taken a stone, set it up for a pillar. 6 And Jacob said to his brethren, Gather stones; and they gathered stones, and made a heap, and ate there upon the heap; and Laban said to him, This heap witnesseth between me and thee to-day. 7 And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap. 8 And Laban said to Jacob, Behold, this heap, and the pillar, which I have set between me and thee; this heap witnesseth between me and thee; and this pillar witnesseth; therefore its name was called, the Heap of Testimonies. 9 And the vision of which he said—Laban looked to it between him and thee, because it was not so to depart from each other.—10 If thou shalt humble my daughters, if thou shouldst take wives in addition to my daughters, see, there is none one with us looking on. God is witness between me and thee. 11 And Laban said to Jacob, Behold, this heap, and this pillar are a witness between me and thee. 12 This heap is a witness between me and thee. Neither shouldst thou cross over unto thee, neither shouldst thou cross over from me, for mischief beyond this heap and this pillar. 13 The God of Abram and the God of Nahor judge between us; and Jacob swore by the Fear of his father Isaac. 14 And he offered a sacrifice in the mountain, and called his brethren, and they ate and drank, and slept in the mountain. 15 And Laban rose in the morning, and kissed his sons and his daughters, and blessed them; and Jacob had turned back, departed to his place. 16 And Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him. 17 And Jacob said, when he saw them, This is the Camp of God; and he called the name of that place, Encampments. 18 And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom. 19 And he charged them, saying, Thus shall ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned with Laban, and tarried until now. 20 And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight. 21 And in the morning Jacob rose; and the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him. 22 And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps. 23 And Jacob said, If
kai koygh aytin, estai h parembolh h deuterai eis to oixesorai.
9 Eile de 'Iakob, o Theos tov patro pov Abraam, kai o Theos tov patro pov Iisak. Kyrke sv o elinw mou, apotrephe eis tin
10 gein tis geneosei sou, kai ev se poouis. 'Ikanovthe mou apo
pistas dikaiosynhs, kai apo paties aletheias, h eiposia tov
padei sou en xar tis maboun mou taute diebhe tov Iadonh
11 tovou, wv de geve na pov parembolas. 'Edelevo me ek
xerous tov adelphou mou, ek xerous 'Hsav: 'o othoymoi eg
12 autou, mn tote elonin pataxe me, kai metepa epiv tenevo.

Eis tis halasios, h ouk arithmhe teto upo tis amon
26 tov eson, kai ev se poouis, kai thren se to stymh sou ois tis amon.
13 kai ekoumbe ektei tin vikta ekeiynh kai elebhe avn ebreven
dora kai egeiseto w'n 'Hsav to adelpho autous, agnas
27 diakosias, tragous eikosi, probetai diakosia, kroudos eikosi,
28 kamylos thladozousa kai ta padeia autov trakonta, basa
tesastarikaonta, taurov deka, onous eikosi, kai poleous deka.
14 Kai edwen autov ta tois padeion kato monoatino
29 sti tin tis toli, apan to sto voushnti 'Hsav o
30 adelphos mou, kai erastoi me, xewon, tinov el, kai to prohei;
15 kai tinov tovta ta praeponemv na sou; 'Ereis, to patov sou
31 'Iakob: doara atesalke to kuryw mou 'Hsav, kai idou autous
32 oti aov mou. Kai egeiseto tis proposis, kai to deuterfvo, kai
33 tis trothe, kai pas tois praeponemvnois optos tov poviymen
34 troten, xewon, kata to ryma touto lalhsate 'Hsav en to
35 evrein ymas autovn. Kai ereste, idou o pais sou 'Iakob paragei
36 vetai optos ymav: eipe gari, xelastoimi to proswpon autov en
tov двo稻 tois praeponemvnois autov, kai meto touto oforame
37 to proswpon autov, iosto gar prososte the to proswpon mou.
16 Kai praepterein to doara kata proswpon autov, autov de
38 ekoumbe tin vikta ekeiynh en tin parembols. 'Anastov de
tin vikta ekeiynh, elabhe tas duo gynaiakas, kai tas duo
39 padiskas, kai tas evdeka padeia autov, kai diefis tin diabash
40 tou 'Iabov. KAI elabhe avtovs, kai diefis tou xeiymbhov,
41 kai diefisbe panta ta autov.

Esaoun should come to one camp, and smite it, the other camp shall be in safety. 9 And Jacob said, God of my father Abraham, and God of my father Isaac, the God of the mountain which I stood on that day, I said to him, Depart quickly to the land of thy birth, and I will do thee good.
10 Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, now and I am become two camps. Deliver me from the hand of my brother, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children. 11 But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude. 12 And he slept there that night, and took of the gifts which he carried with him, and sent out to Esau his brother; 13 two hundred she-goats, twenty sheep, 14 milk camels, and their foals, thirty, forty, five, ten bulls, twenty asses, and ten colts.
15 And he gave them to his servants each drove apart; and he said to his servants, Go on before me, and put a space between drove and drove. 16 And he charged the first, saying, If thee, and the second and the third, and all that went before him among these flocks, saying, Thou shalt say to Esau when ye find him; 17 and ye shall say, Behold thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us. 18 And he charged the first and the second and the third, and all that went before him among these flocks, saying, Thou shalt say to Esau when ye find him; 19 and ye shall say, Behold thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us. 20 So the presents went on before him, but he himself lodged that night in the camp. 21 And he rose up in that night, and took of his brethren's servants, and of his cattle, and of his servants, and all that he had, and passed over before them, and came in the morning to the east of Mount Seir. 22 And he stole away two of the maid-servants, and of the herdsmen, and the sext of the camels, and the hundred sheep, and the two servants, and the maidservant, and the son of his secon
he passed the Face of God; and he halted upon his thigh. Therefore the children of Israel will by no means eat of the sinew which was benumbed, being part of the thigh, until this day, because the angel touched the broad part of the thigh of Jacob— even the sinew which was benumbed.

And Jacob fled up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him; and Jacob divided the children to Lea and to Rachel, and the two handmaids, and he put the children with the first, and Lea and her children behind, and Rachel and Joseph last. But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother. And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept. And Esau looked up and saw the women and the children, and said, What are these to thee? And he said, The children with which God has mercifully blessed thy servant. And the maid-servants and their children drew near and did reverence. And Lea and her children drew near and did reverence; and after this drew near to Rachel and Joseph, and did reverence. And he said, What are these to thee? All these companies that I have met? And he said, That thy servant might find grace in thy sight, my lord. And Esau said, I have much, my brother; keep thine own. And Jacob said, If I have found grace in thy sight, receive my present, which my handmaid brought me. And Esau said, Let us depart, and proceed right onward. And he said to him, My lord knoweth that the children are very tender, and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die. Let my lord go on before his servant, and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come to my lord to Seir. And Esau said, I will leave with thee some of the people who are with me. And he said, Why so? It is enough that I have found favour before thee, my lord. And Esau returned on that day on his journey to Seir. And Jacob departs to his tents; and he made for himself there habitations; and he put up his tent, and he made booths; therefore he called the name of that place, Boisits.

And Jacob came to Seem, a city of Seem, which is in the land of Chanaan, when he departed out of the Mesopotamia of Syria, and took up a position in front of the city. And he bought the portion of the field, where he pitched his tent, from Emor the father of Seem, for a hundred lambs. And he set up there an altar, and called on the God of Israel.
And Dina, the daughter of Lea, whom he bore to Jacob, went forth to observe the daughters of the inhabitants. 2 And Sychem the son of Emmor the 
Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her. 3 And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel. 4 Sychem spoke to Emmor his father, saying, Take for me this damsel to wife. 5 And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain), and Jacob was silent until they came. 6 And Emmor the father of Sychem went forth to Jacob, to speak to him. 7 And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because the man wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be. 8 And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife, and intermarry with us. Give us your daughters, and take our daughters for your sons. 9 And dwell in the midst of us; and you shall be our sons indeed. 10 Only do this, that we may give you the damsel for whom you have asked; only make and put on your hands you and your sons. 11 And the sons of Jacob said to their father, 12 What shall we do for our father and for our brothers? Would it be to be assigned to us and to the damsel among you, if ye also will be as we are, in that every male of you be circumcised. 13 And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race. 14 But if ye will not hearen to us to be circumcised, we will not take your daughters for wives. 15 Only on these terms will we conform to you and dwell among you, if ye also will be as we are; and that every male of you be circumcised. 16 And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race. 17 But if ye will not hearen to us to be circumcised, we will not take your daughters for wives. 18 Only on these terms will the men conform to you to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. 19 And shall not their cattle and
their 8 herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us. 4 And all that went in at the gates of the city were hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.

And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male. 2 And Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth. 7 But the sons of Jacob came upon the y wounded, and ravaged the city wherein they had defiled Dina their sister. 3 And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain. 2 And they took captive all the persons of them, and all their store, and plundered both whatever things there were in the city, and whatever things there were in the houses. 30 And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chanaanites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house. 31 And they said, Nay, but shall they treat our sister as an harlot?

And God said to Jacob, Arise, go up to the place, Bethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother. 2 And Jacob said to his house, and to all that were with him, Remove the strange gods, which are with you from the midst of you, and purify yourselves, and change your clothes. 3 And let us arise, and go up to Bethel, and I will make there an altar to God, who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went. 4 And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Seima, and destroyed them to this day. 5 So Israel departed from Seima, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel. 6 And Jacob came to Luz, which is in the land of Chanaan, which is Bethel, he and all the people that were with him. 7 And he pitched there an altar, and called the name of the place Bethel; for there God appeared to him, when he fled from the face of his brother Esau. 8 And Deborah, Rebecca's nurse, died, and was buried below Bethel under the oak; and Jacob called its name, The Oak of Deborah. 9 And God appeared to Jacob once more in Luz, when he came out of Mesopotamia of Syria, and God blessed him. 10 And God said to him, Thy name shall be called Israel.
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shall not be called Jacob, but Israel shall be thy name; and he called his name Israel.

And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac, I have given it to thee; and it shall come to pass that if thou wilt serve me, then shalt thou and thy seed after thee. And God went up from him from the place where he spoke with him. And Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it, and poured oil upon it. And Jacob called the name of the place in which God spoke with him, Bethel. And Jacob moved from Bethel, and pitched his tent beyond the tower of Gader, and it came to pass when he drew nigh to Chaburah, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour. And it came to pass in her hard labour, that the midwife said to her, Be of good courage; thou shalt have this son. And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin. So Rachel died, and was buried in the way of Ephratha, this is Bethleem.

And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day. And Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

And the sons of Jacob were twelve.

The sons of Lea, the first-born of Jacob; Ruben, Simeon, Levi, Judah, Issachar, Zebulun, and Benjamin, and Dan and Naphtali. And the sons of Rachel; Joseph and Benjamin. And the sons of Bilhah, the hand-maid of Rachel; Dan and Naphtali. And the sons of Zelphah, the hand-maid of Lea; Gadd and Asher. And the sons of Basemath, the daughter of Laban, the daughter of Leah; and the sons of Ada, the daughter of Elom the Chettite; and Olibama, daughter of Ana the son of Sebegon, the Evite; and Basemat, daughter of Ismael, sister of Nabaito. And Ada bore to him Eliphaz, and Basemat bore Ragueal. And Olibama bore Jeus, Jegim, and Core; these are the sons of Esau, which were born to him in the land of Chanaan. And Esau took to himself wives of the daughters of Canaan; Adi, the daughter of Elom the Chettite; and Olibama, daughter of Ana the son of Sebegon, the Evite; and Basemat, daughter of Ismael, sister of Nabaito. And Ada bore to him Eliphaz, and Basemat bore Ragueal. And Olibama bore Jeus, Jegim, and Core; these are the sons of Esau, which were born to him in the land of Chanaan.
and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Canaan; and Esau went forth from the land of Canaan, from the face of his brother Jacob. 7 For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions. 8 And Esau dwelt in Mount Seir; and Esau, he is Edom. 9 And these are the generations of Edom, the father of the children of Edom, in their generations. 10 These are the names of the sons of Esau, Eliphaz, the son of Ada, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Showar, and Asa. 12 And Basemath, the wife of Eliphaz, bore Amalech to Eliphaz. 13 These are the sons of Ada, the wife of Esau. 14 And these are the sons of Reuel, Naorchah, Soar, and Amsa. 15 These were the sons of Seir, the Horite. 16 These are the chiefs of the children of Esau in their offspring. 17 These are the sons of Ada: Teman, Omar, Showar, and Asa. 18 These are the sons of Seir; the Horite, attorney: 19 These are the sons of Seir, and the line of Seir, in the land of Edom. 20 These are the genera
tions of Seir: The sons of Seir were Choreith. 21 And these are the chiefs of the Horite, the clans of those of Seir: 22 These are the sons of Ada: Teman, Omar, Showar, and Asa. 23 These are the sons of Seir; the Horite, attorney: 24 These are the sons of Seir in the land of Edom: 25 These are the sons of Ada: Teman, Omar, Showar, and Asa. 26 These are the sons of Ada; Teman, Omar, Showar, and Asa. 27 These are the sons of Seir, the Horite, attorney: 28 These are the sons of Ada: Teman, Omar, Showar, and Asa. 29 These are the sons of Seir, and the line of Seir, in the land of Edom. 30 These are the genera
tions of Seir: The sons of Seir were Choreith. 31 And these are the kings which reigned in Edom, before a king reigned in Israel. 32 And Balak, son of Beor, reigned in Edom; and the name of his city was Dedan. 33 And Balak died; and Jobab, son of Zara, from Bosorhrah reigned in his stead. 34 And
And Jacob dwelt in the land where his father sojourned, in the land of Chanaan. And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren; and his brethren hated him, and could not speak any good word to him. And Joseph dreamed a dream, and reported it to his brethren. And he said to them, Hear this dream which I have dreamed. I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf. And his brethren said to him, Shall thou indeed reign over us, or shall thou indeed be lord over us? And they hated him still more for his dreams and for his words. And he dyedreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it was the sun, and the moon, and the eleven stars did me reverence. And his father requaked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth? And his brethren envied him; but his father observed the saying. And his brethren went to feed the sheep of their father to Sychem. And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will go to thee to them: and he said to him, Behold, I am here. And Israel said to him, Go and see if thy brethren feed their flock in Sychem; and bring me word: and he sent him out of the valley of
Chebron, and he came to Sychem. And a man found him wandering in the field; and the man asked him, saying, What seekest thou? And he said, I am seeking my brethren; tell me where they feed their flocks. And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothan; and Joseph went after his brethren, and found them in Dothan.

And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him. And each said to his brother, Behold, that dreamer cometh. Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be. And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him.

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

And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood? Come, let us sell him to these Ishmaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened. And the man, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of gold; and they brought Joseph down into Egypt. And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments.

And he returned to his brethren and said, The boy is not; I, whither am I yet to go? And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood. And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be thy son's coat or no. And he recognised it, and said, It is my son's coat; an evil wild beast has devoured him; a wild beast has carried off Joseph.

And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him. And the Madianites sold Joseph into Egypt.
Egypt; to Petepheus, the eunuch of Pharaoh, captain of the guard.

And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of the hillmen, whose name was Iras. 2 And Judas saw there the daughter of a Chanaanitish man, whose name was Sava; and he took her, and went in to her. 3 And she conceived and bore a son, and called his name, Er. 4 And she conceived and bore a son again; and called his name, Aunan. 5 And she again bore a son; and she called his name, Sava. 6 And she was in Chabiti when she bore them. 7 And Judas took a wife for Er his first-born, whose name was Thamar. 8 And Er, the first-born of Judas, was wicked before the Lord; and God killed him. 9 And Judas said to Aunan, Go in to thy brother's wife, and marry her as her brother-in-law, and raise up seed to thy brother. 10 And Aunan, knowing that the seed should not be his, went in to her, when he went in to his brother's wife, that he spilled it upon the ground, so that he should not give seed to his brother's wife. 11 And his doing this appeared evil before God; and he slew him also.

12 And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father-in-law, until Selom my son be born; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father. 13 And the days were fulfilled, and Sava the wife of Judas died; and Judas being in sorrow for her, went to her, and knew her, and she conceived and bore a son. 14 And Judas was sorrowful that she had conceived and bore a son, and knew it not, and was in sorrow for her. 15 And it came to pass, when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. 16 And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me? 17 And he said, I will send thee a kid of the goats from my flock; and she said, Well, if thou wilt give me an earnest, until thou send it. 18 And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him. 19 And she arose and departed, and took her veil from off her, and put on the garments of her widowhood. 20 And Judas sent the kid of the goats by the hand of his shepherd the Oddalumite, to receive the pledge from the woman; and he found her not. 21 And he asked the men of the place, Where is the harlot who was in Ænan by the way-side? and they said, There was no harlot. 22 And he returned to Judas, and said, I
have not found her; and the man of the place say, There be no harlot here. But and Judah said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her. And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom, and Judas said, Bring her forth, and let him be hanged. And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man these things are; and she said, Whose is this ring and bracelet and staff. And Judas knew them, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son; and he knew her not again. And it came to pass when she was in labour, that she also had twins in her womb. And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon his hand a scarlet thread, saying, This one shall come out first. And when he drew back his hand, then that which came forth first kept for the woman; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares. And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

And Joseph was brought down to Egypt; and Peteppheres the eunuch of Pharaoh, the captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, who brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian. And his master knew that the Lord was with him, and the Lord prospered in his hands whatsoever he happened to do. And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph. And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was upon all his possession in the house, and in his field. And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance. And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me. But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him: and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife—how then shall this wicked thing, and sin against God? And when she talked with Joseph day by day, and he heartened not to her to sleep with her, so as to be with her, yet it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of

\* Or. adulteress. The same Hebrew word בֵּשׁ signifies a cook, who was also a butcher; and a guardsman, who was also an executioner.

\* Lit. there happened such a day, and, etc.
the household within. "And she caught hold of him by his clothes, and said, Lie with me; and leaving half his clothes in her hands, he fled, and went forth. And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth, that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock me, to say, Lie with me, and I will give thee no silver; and I said unto him, Shall I Mock my Lord? And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out. So she leaves the clothes by her, until the master came to his house. And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to me, came in to me to mock me, and said to me, I will lie with thee. And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth. And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

And the master took Joseph, and cast him into the prison; and the chief of the prison came before Pharaoh, whereinto Joseph had been led. And the chief of the prison committed them to Joseph, and he stood by them; and they were many days in the prison. And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this. Joseph went in to them in the morning, and saw them, and they had been troubled. And he asked the eunuchs of Pharaoh who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day? And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through God? Tell them then to me. And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me. And in the vine were three branches; and it budded shot forth blossoms; the clusters of grapes were
And Joseph interpreted the former dream of the chief baker and of the chief cupbearer. Then Joseph said to Pharaoh, "The chief baker’s dream is: he returned to his place; the seven lean ears of grain are seven years of famine. And the dream of the chief cupbearer is: he returned to his place; the three ears of grain are three days. And it shall come to pass, when Pharaoh casts this dream, if he finds favor in your eyes, and if he hearkens to your words, according to your words, then appoint you as a ruler over the land of Egypt. But if not, then remember me when it is well with you; and show kindness also to your household, and to me, and do me kind service: for I have been a stranger in the land of Egypt. I have not eaten bread without money, and have not drunk wine until I became thirsty. And also I was not an umpire over the people; neither had the chief of the people ruled over me. Why then have I found favor in your eyes, that you have appointed me as a ruler over this great people?" And Pharaoh said to Joseph, "I have done it, according to your words; for I have appointed you as ruler over the land of Egypt." Then Pharaoh said to Joseph, "Come, I will take counsel with you; and that which is good shall be done for you. sehen i the sleep of the night, and see seven lean cows coming up out of the river, and seven full ears of corn growing up out of the field; and the lean and the full, they came up together: and the seven lean cows devoured the seven full cows; and also the seven full ears devoured the seven empty ears; and Pharaoh awoke. And he slept again, and dreamed, and saw seven black locusts; and seven green locusts, which devoured the seven green ears of corn that were in the field. And Pharaoh awoke, and behold, it was a dream. And Pharaoh slept again, and dreamed, and saw seven scarlet red flies, which devoured the seven other flies which were on all the bread of the field. And Pharaoh awoke, and behold, it was a dream. And he sent and called for all the magicians of Egypt and all the wise men of the land; and Pharaoh related to them in their presence all that Pharaoh had dreamt. Then there were seven cows, very fat, which came up out of Egypt; and seven ears of corn, full and good, which grew up in the land of Egypt. And Pharaoh dreamed, and behold, there came a dream upon Pharaoh, and behold, seven cows, very fat and very fair, came up out of Egypt; and seven ears of corn full and fair, grew up in the land of Egypt. And behold, seven lean and sickly cows came up out of Egypt after them. And seven empty ears of grain, blasted with the east wind, grew up after them. And Pharaoh awoke; and behold it was a dream. And the second dream was told to Pharaoh, and the second dream of which Pharaoh told was as the first dream. Then Pharaoh awoke, and he said to his servants, "Can there be any man of wisdom and understanding in this land, that I may get him to interpret to me this dream?" So the butlers and the chief bakers told Pharaoh, "We have found a certain young man of the Hebrews; he was a servitor of the Hebrews, and he said to Pharaoh, 'I discern dreams and interpret visions.'" And Pharaoh said to Joseph, "I have seen a dream, and there is none that can interpret it: but I have heard say of thee, that thou canst discern dreams and interpret visions. Now therefore, "Tell me the interpretation of the dreams that I have dreamed. For behold, there was an interpretation in my dream, and there was an interpretation for Pharaoh's seven cows, and for Pharaoh's seven ears of corn. Seven fat cows came up out of Egypt; and seven other lean and sickly, came up after them out of Egypt; seven full ears of corn grew up after them out of Egypt; and seven empty ears of corn, blasted with the east wind, grew up after them. So he told it to Pharaoh; and Pharaoh said to Joseph, 'Surely God hath found thee a man upright and there is none that shall dissemble in thy presence after this manner.' And Pharaoh said to Joseph, "I have decided to put thee over all the land of Egypt." Then Pharaoh made Joseph the ruler over the land of Egypt, and Pharaoh said unto him, 'Be master over my house, and only according to thy word shall all men of the land be to thee.' And he made him an officer over the men of the land; and he appointed him ruler over all that he had; from the end of the pyramid even unto Pharaoh's throne."
guard, both me and the chief baker. And we had a dream both in one night, I and he: we saw, each according to his dream.

And there was with us a young man, a Hebrew servant of the captain of the guard; and we related to him our dreams, and he interpreted them to us. And it came to pass, as he interpreted to us them, so it was applied; and we took no more occasion of dreams.

And Pharao lifted up my countenance, and called me, and I was set over the house of Pharaoh; and I was master over all that was in his house, and a chief ruler over all the land of Egypt.

And Joseph answered Pharaoh and said, Without God will I not lift up this head. And Pharao spake to Joseph, saying, I have seen a vision, and there is no one to interpret it; but I have heard, saying concerning thee that thou didst hear dreams and interpret them. And Joseph answered Pharaoh and said, The dreams of Pharaoh are one; God will shew Pharaoh what it shall be.

And seven years shall come of plentiful rain, that shall water the land, so that the land may yield her bread; and seven years of famine, which shall destroy the price of bread, and shall make it as evil as it was in the former days of Pharaoh.

And the seven years of a great famine came, according as Joseph said, and there arose famine over all the land.

And Pharaoh spake unto Joseph, saying, I have dreamed: etcetera.

Then Joseph spake unto Pharaoh; etcetera.

11 There was a famine in all lands, etcetera.

12 And Joseph said unto Pharaoh; etcetera.

13 And Joseph said unto Pharaoh; etcetera.

14 And Joseph answered Pharaoh; etcetera.

15 And Joseph said unto Pharaoh; etcetera.

16 And Joseph spake unto Pharaoh; etcetera.

17 And Joseph answered Pharaoh; etcetera.

18 And Joseph said unto Pharaoh; etcetera.

19 And Joseph said unto Pharaoh; etcetera.

20 And Joseph answered Pharaoh; etcetera.

21 And Joseph spake unto Pharaoh; etcetera.

22 And Joseph spake unto Pharaoh; etcetera.

23 And Joseph answered Pharaoh; etcetera.

24 And Joseph spake unto Pharaoh; etcetera.

25 And Joseph spake unto Pharaoh; etcetera.

26 And Joseph spake unto Pharaoh; etcetera.

27 And Joseph spake unto Pharaoh; etcetera.

28 And Joseph spake unto Pharaoh; etcetera.

29 And Joseph spake unto Pharaoh; etcetera.

30 And Joseph spake unto Pharaoh; etcetera.
And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharaoh; let food be stored in the cities.
And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine.
And the word was pleasing in the sight of Pharaoh, and in the sight of all his servants.
And Pharaoh said to all his servants, Shall we find such a man as this, who has the Spirit of God in him? 37 And Pharaoh said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou. 38 Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee.
And Pharaoh said to Joseph, Behold, I set thee this day over all the land of Egypt.
And Pharaoh took his ring off his hand, and put it on the hand of Joseph; and put on him a robe of fine linen, and put a necklace of gold about his neck.
And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.
And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. 41 And Joseph gathered the corn as an heap in all the land of Egypt. 42 And Pharaoh said to Joseph, preserving all the corn that was in the land of Egypt. And Joseph gathered the corn of the seven good years, and laid up corn in the cities, and all the ground of Egypt was full of corn.
And Joseph gathered very much corn, as the sand of the sea, until it could not be numbered, for there was no number of it.
And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bare to him. 46 And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. 47 And the land produced, in the seven years of plenty, whole handfulls of corn. 48 And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about the he laid up in it. 49 And Joseph gathered very much corn, as the sand of the sea, until it could not be numbered, for there was no number of it.
And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him.
And Joseph called the name of the first-born, Manasse; for God, said he, has made me forget all my toils, and all the father's house. 32 And he called the name of the second, Ephraim; for God, said he, has increased me in the land of my humiliation.
And the seven years of plenty passed away, which were in the land of Egypt. 34 And the seven years of famine came, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread. 35 And all the land of Egypt was hungry; and the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you. 37 And the famine was on all the face of the land; and Joseph opened all the granaries, and sold to all the Egyptians.
And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.
And Jacob having seen that there was a sale of corn in Egypt, said to his sons, Why are ye indolent? Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

3 And the ten brethren of Joseph went down to buy corn out of Egypt. But Jacob sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest haply disease befall him. And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan. And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, bowing with the face to the ground. And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are ye come? And they said, Out of the land of Chanaan, to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come. But they said, Nay, Sir, we thy servants are come to buy food; we are all sons of one man; we are peaceable, thy servants are not spies.

12 And he said to them, Nay, but ye are come to observe the marks of the land.

13 And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not. And Joseph said to them, This is it that I spoke to you, saying, ye are spies; herein shall ye be manifested; by the health of Pharaoh, ye shall not depart hence, unless your younger brother come hither.

16 Send one of you, and let him take your brother; and go ye to prison, till your words be clear. How much more shall we know the truth or not; but, if not, by the health of Pharaoh, verily ye are spies.

17 And he put them in prison three days. And he said to them on the third day, This do, and ye shall live, for I fear God. If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased. And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so. And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us. And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and, behold, his blood is required. But they knew not that Joseph understood them; for there was an interpreter between them. And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Simeon from them, and bound him before their eyes.
And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them. And having put the corn on the asses, they departed hence. And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack. And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us? And they came to their father, Jacob, into the land of Chanaan, and reported it him all that had happened to them, saying, The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land. And we said to him, We are men of peace, we are not spies. We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan. And man, the lord of the land, said to us, Herein I will know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart. And bring me your younger brother; then I shall know that ye are not spies, but that ye are men of peace: and I will restore you your brother, and ye shall trade in the land. And it came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid. And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will ye take Benjamin? all these things have come upon me. And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to thee; give him into my hand, and I will bring him back to thee. But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and suppose it shall come to pass that he is afflicted by the way by which ye go, then ye shall bring down my old age with sorrow to Hades.

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

And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph. 10 And Joseph saw them, and his brother Benjamin, both of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon. 11 And the man did as Joseph said; and he brought the men into the house of Joseph. 12 And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us, and lay it to our charge; to take us for servants, and our asses. 13 And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house, saying, We pray thee, Sir; we came down at first to buy food; 14 and it came to pass, when we came to unlace, and opened our sacks, there was also this money of each in his sack; we have now brought back our money by weight in our hands. 15 And we have brought other money with us to buy food; we know not who put the money into our sacks. 16 And he said to them, God deal mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Simeon out to them. 17 And he brought water to wash their feet; and gave provender to their asses. 18 And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there. 19 And Joseph entered into the house, and they brought in the sack which was in the man’s hands, into the house; and they did him reverence with their face to the
And he said, Why does my lord speak according to these words? shall silver or gold be found in thy servant's house, that my lord should bring such things as these? 4 Then Joseph said, Far be it from me, my lord, that I should do such a thing: if the deed be found out, both I and my lord shall be guiltless thereof. 5 Now as he was riding on the high road, 6 behold, a chariot of Pharaoh came by; and upon it sat his officers: and he had a cup in his hand, and he drank; and he ensued him. 7 Then the officer of Pharaoh said to his officer, These young men have made themselves familiar in the king's presence. 8 And Joseph was in the chariot of Pharaoh, chief of his officers, and chief ruler of all the land of Egypt. 9 And Pharaoh said unto his officers, 10 Is there not another man in my service, whom I have kept back from the king's presence, to whom I have committed none of these things? and he was over my house, and over all that I possessed. 11 And there was no man so trusted in all Pharaoh's house, as to whom I had committed all that I possessed. 12 And this man was over all the land of Egypt. 13 And he made him to ride in the second chariot; and they cried before him, Bow the knee. 14 And he set him master over all the land of Egypt. 15 And Pharaoh said unto Joseph, 16 Now I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst interpret dreams. 17 Then Joseph said unto Pharaoh, 18 My lord dreamed a dream: and, lo, a seven good ears of corn are filled with oil; and seven bad ears, and ears broken with hailstones. 19 And they answered Pharaoh's officers that did stand before him, 20 Behold, we have gathered an harvest of forty years; and lo, we have wasted away in forty years; because of Egypt; for no profit was made in Egypt in all the years thereof. 21 And it came to pass, when Pharaoh had spoken all these words unto Joseph, 22 that he said unto him, Say unto Pharaoh my lord, 23 1 blessing of God be upon my lord Pharaoh; and I shall be able to speak a word in his ears, that Pharaoh may set me in the land of Goshen. 24 And Joseph went and told Pharaoh, saying, 25 2 my lord Pharaoh, my mouth speaketh the words of God: for of a truth God did shew Pharaoh, saying, 26 3 go and fetch Joseph, and do all that he saith unto thee. 27 And Pharaoh said unto Joseph, 28 4 according to that which Joseph spake unto him, saying, 29 5 6 and the corn of the seven years, which was in the land of Egypt, came to be wanting. 30 And the seven plenteous years were ended, and the seven dearth years did follow; and famine was brought upon all the earth; 31 and Joseph opened all the storehouses, and sold corn, and made corn to be sold for money in all the land of Egypt. 32 And when the seven years were ended, the dearth years did exist; and so the corn could not be sold for money any more. 33 And all the countries of the earth came to Egypt to buy corn, because the dearth was very grievous in all the earth.
Genesis XLIV. 14—XLV. 1.

14 And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him. 15 And Joseph said to them, What is this that ye have done? know ye not that a man cannot do this thing, and yet be sure divine? 16 And Judas said, What shall we answer to our lord, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our lord, both we and he with whom the cup has been found. 17 And Joseph said, Far be it from me to do this thing, the man with whom the cup has been found, shall be my servant; but do ye go up with safety to your father. 18 And Judas drew near, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharaoh. 19 Sir, thou askedst thy servants, saying, Have ye a father or a brother? 20 And we said to my lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and his alone has been left behind to his mother, and his father loves him. 21 And thou saidst to thy servants, Bring him down to me, and I will take care of him. And we said to my lord, The chaff will not be able to leave his father; if he should leave his father, he will die. 22 But thou saidst to thy servants, Except your younger brother come down with you, ye shall not see my face again. 23 And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord. 24 And our father said, Go again, and buy us a little food. 25 And we said, We shall not be able to go down, but if thy servant our brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us. 26 And thy servant our father said to us, Ye know that my wife bore me two sons; 27 and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now. 28 If then ye take this one also away, it will be as though my father were dead, and our father, with sorrow to the grave.

29 For thy servant has received the boy in charge from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever. 30 Now then, if I should go in to thy servant, and our father, and the boy should not be with us, (and his life depends on this lad's life)—it shall even come to pass, when he sees the boy is not with us, that he will die, and thy servants will bring down the old man our father, and our father, with sorrow to the grave.

31 For thy servant has received the boy in charge from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever. 32 Now then, I will remain a servant with thee instead of the lad, a domestic of my lord's, but this lad my brother's brethren. 33 For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befal my father.

And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his

B Gr. but.  

Gr. Hades.
brethren. And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharaoh. And Joseph said to his brethren, Doth my father yet live? And his brethren could not answer him, for they were troubled. And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt. Now then be not grieved, and let it not seem hard to you that ye sold me hither; for God sent me before you to save you in the land, and to preserve you alive by a great remnant. Now then did not your eyes see, and the eyes of my brethren, that I was a word to you. And he fell upon his brother Benjamin's neck, and wept upon him; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them. And after these things his brethren spake to him.

And the report was carried into the house of Pharaoh, saying, Joseph's brethren are come; and Pharaoh was glad, and his household. And Pharaoh said to Joseph, Say to thy brethren, Do this; fill your wagons, and depart into the land of Canaan.

Then take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land. And do thou charge them thus; that they should take for them wagons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come. And be not sad, nor speak with any anger, against your brethren, and against me, in all the good of Egypt shall be yours. And the children of Israel did so; and Joseph gave to them wagons according to the words spoken by king Pharaoh; and he gave them provision for the journey. And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold. And they went out of Egypt, and also of Pharaoh's house; and he gave them provision for the journey.

And to his father he sent presents at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for thy journey. And he sent away his brethren, and they went; and he said to them, Be not angry by the way. And they went up out of

Genesis XLV. 2—25.

Egypt, and came into the land of Chanaan, to Jacob his father. 2
And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; lied Jacob was amazed, for he did not believe them. 7 But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived. 2 And Israel said, It is a great thing for me if Joseph my son is yet alive, I will go and see him before I die.

And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac. 2 And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it? 3 And he said to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation. 4 And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes.

And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their cattle, and their flocks and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him. 7 The sons, and the sons of his sons with him; his daughters, and the daughters of his daughters; and he brought all his seed into Egypt. 8 And these are the names of the sons of Israel that went into Egypt with Jacob—Jacob and his sons. The first-born of Jacob, Ruben.

And the sons of Ruben; Enoch, and Phallus, and Aron, and Charmi. 10 And the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Avar, and Saul, the son of a Chanaanitish woman. 11 And the sons of Levi; Gerson, Cath, and Merari. 12 And the sons of Judas; El and Asaun, and Selom, and Phares, and Aser, and Zara, and Aunan, and Egypt, and Issachar.

And the sons of Issachar; Thola, and Phua, and Asum, and Sambran. 14 And the sons of Zabulun, Sera, and Aser, and Ariah. 15 And the sons of Gad, Aod, and Jaan, and Shemar, and Asaron, and Baria, and Samson. 16 And the sons of Zeph, and Zimri, and Zebul, and Aser, and Periz. 17 And the sons of Asher; Ahin, and Isepa, and Iseua, and Iseul, and Baria, and Sarda. 18 And the sons of Gad, and Zep, and Daf, and Mehel. 19 And the sons of Zuluf, and Selah, and Baria, and Er, and Ares. 20 And the sons of Issaer; Isepa, and Iseu, and Ise, and Iseul, and Baria, and Sarda. 21 And the sons of Gad, and Zep, and Daf, and Mehel. 22 And the sons of Zuluf, and Selah, and Baria, and Er, and Ares. 23 And the sons of Asher; Ahin, and Isepa, and Iseua, and Iseul, and Baria, and Sarda. 24 And the sons of Gad, and Zep, and Daf, and Mehel. 25 And the sons of Zuluf, and Selah, and Baria, and Er, and Ares. 26 And the sons of Issaer; Isepa, and Iseu, and Ise, and Iseul, and Baria, and Sarda. 27 And the sons of Gad, and Zep, and Daf, and Mehel. 28 And the sons of Zuluf, and Selah, and Baria, and Er, and Ares. 29 And the sons of Asher; Ahin, and Isepa, and Iseua, and Iseul, and Baria, and Sarda.
Genesis LXVI. 21—LXVII. 6

And the sons of Ephram, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom. 21 And the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Maanimp. 22 These are the sons of Rachel, which she bore to Jacob; all the souls eighteen. 23 And the sons of Dan; Asom. 24 And the sons of Nepthali; Asiel, and Goni, and Issaun, and Sollem. 25 These are the sons of Bala, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls seven. 26 And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six. 27 And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

And he sent Judas before him to Joseph, to meet him to the city of Hero, into the land of Ramses. 28 And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with a abundant weeping. 29 And Israel said to Joseph, After this I will gladly die, since I have seen thy face, for thou art yet living. 30 And Joseph said to his brethren, I will go up and tell Pharao, and will say to him, My brethren, and my father's house, who were in the land of Chamann, are come to me. 31 And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property.

If then Pharao call you, and say to you, What is your occupation? 32 Ye shall say, We thy servants are herdsmen from our youth until now, both we and our fathers: that ye may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

And Joseph came and told Pharao, saying, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chamann, and behold, they are in the land of Gesem. 2 And he took of his brethren five men, and set them before Pharao. 3 And Pharao said to the brethren of Joseph, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our fathers. 4 And they said to Pharao, We come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chamann; now they will dwell in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharao, king of Egypt, heard of it. 6 And Pharao spoke to Joseph, saying, Thy father, and thy brethren, are come to thee. Behold, the land of Egypt is before thee; settle thy father and thy brethren in it.
7 And Joseph brought in Jacob his father, and set him before Pharao; and Jacob blessed Pharao.

8 And Pharao said to Jacob, How many are the days of thy life? 9 And Jacob said to Pharao, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, in the land which thou givest me to dwell.

10 And Joseph sent, and fetched his father and his brethren, and brought them to Pharao.

11 And Pharao said to Joseph, Thy father and thy brethren are come to thee; 12 and the land of Egypt is full of bread; pray ye your father and brethren to come, and cause them to dwell in the land of Egypt, in the best land, which is in the land of Gennesaret, in the land of Zophen, which is by the river; that they may dwell with thee.

13 And Joseph provided his father, and his brethren, and all his father's household, with bread enough for year, and for year, and for year.

14 And Joseph wrote unto Pharao, saying, 15 My father and my brethren, my fathers' household, be they among the people of Egypt; and behold, I bow down myself to them in the land of Gennesaret, in the land of Zophen, by the river.

16 And Pharao said, I am the Pharaoh: go unto the land of Gennesaret, in the land of Zophen, and give thy father and thy brethren, and cause them to dwell in the land of Egypt, and feed them with bread enough for year, and for year.

17 And Joseph said unto his brethren, And now, I beseech you, go ye up to Abraam, and to Isaac, and to Jacob, and tell them, saying, 18 The God of my father hath shewed me, saying, I will make thee fruitful, and will multiply thee exceedingly; and I will make of thee a nation great; 19 and will bless them that bless thee, and curse him that curseth thee: 20 and when ye shall be multiplied, and increased, and fill the land; 21 and when the God of my father, which went with me, and hath been with me whithersoever I went, and hath done huge things, which ye saw with your eyes; 22 and hath said unto me, I am Pharaoh's father: go to my father, and say unto him, This is thy son, of whom I spake unto thee, saying, He shall be fruitful, and shall multiply, and shall divide to thee and to thy sons; 23 and say, These are your aged ones; and these are they of thy household, which I brought up with me; and lo, they are with thee in the land of Egypt.

24 And Joseph took his father's household, and brought them to Pharao; 25 and Joseph made mention of his father's household, and of his brethren, and of all that were in his father's house, and Pharao gave a present unto Joseph's father's household: 26 and Joseph brought all his father's household, and his brethren, and Pharao's father's household, and all his brethren, and brought them unto Pharao.

27 And Pharao said, I am the Pharaoh; and Amram and Levi shall be my concubines, and shall be princes of the people of Egypt.

28 And Joseph ministered unto Pharao, and all his brethren; and showed unto them all his father's house, and caused them to be moved to Pharao.

29 And Pharao said, Jachin shall be your name. And he gave him in marriage Asenath, the daughter of Pharao; and Joseph went up and dwelt in the land of Gennesaret.

30 And Joseph lived in the land of Egypt, he and his father's house. And Joseph died, being an hundred and ten years old; and the whole length of Joseph's life was an hundred and ten years.

31 And Joseph gave commandment unto his brethren, and said unto them, I am to die: but God will surely visit you, and shew you this manner of your going forth, and he shall bring you up from the land of Egypt: there shall no man's hand trouble you.

32 For Joseph took an oath of the children of Israel, saying, God will surely visit you: and, lo, the land of your sojourning shall come to the sword; at the hand of the sword shall your children be brought up, that it may be a testimony of your sojourning there.

33 And he charged them, saying, I charge you by God, that ye shall guard my commandment, and that ye shall not intermarry with the daughter of the Canaanite, or any that is taken among the children of the Canaanite, in their land; for he will say of thee, the daughter of my God is a Canaanite, and it shall be an abomination in thine eyes.

34 Ye shall not give your daughters unto their sons, neither shall ye take their daughters unto your sons: but ye shall seek the children of Israel, and take their daughters for your sons, 35 and ye shall not give your sons to their daughters: for they will be a reproach to you.

36 This commandment shall ye deal wisely in, for it shall be your wisdom in the sight of the Egyptians, and also in their sight shall it be as service of God: 37 and it shall be, when ye be spawned, and your children be increased, that ye shall take away your wives, and your sons, and your daughters, and bring them unto the place of your sojourn, and ye shall die there.

38 And Joseph bowed himself with his face to the earth seven times. 39 And Joseph said unto his brethren, I am dead: but God will surely Visit you, and shew you this manner of your going forth, and he shall bring you up from the land of Egypt: there shall no man's hand trouble you. 40 If ye be诚实, say, ye are the children of Israel; 41 and ye shall say, our father Jacob was dead: and ye shall say, Joseph is dead, and also Ephraim and Manasseh: so shall ye speak unto Pharaoh, saying, We have come to serve the Lord; for thus we were commanded, saying, Go serve the Lord. 42 And ye shall say also, behold, thy servants' corn which is in the land of Gennesaret, both you and your fathers' house: for the Lord, he made me fruitful in the land of Gennesaret; therefore did I build my house, and my house's house, in the land of Gennesaret. 43 And now, behold, I have this day made known unto thee, saying, 44 your children shall be fruitful, as God hath spake unto me: because the Lord hath taken note of you, and will bless you in this land.

45 And it came to pass, when Joseph had said all this unto them, that he wept over his father. 46 And his brethren looked, and, behold, there was great mourning in Joseph, and his brethren: and they wept for their father seven days.

47 And when the seven days were expired, the sons of Jacob came to comfort their father. 48 And they spake unto him, saying, Behold, we have done as thou commandedst: pray God our father, and fall on thy face.
And they said, Thou hast saved us: we have found favour before our lord, and we will be servants to Pharaoh. And Joseph appointed it to them for an ordinance, unto this day: to reserve of the fifth part of all the land of Egypt, except only the land of the priests, that was not Pharaoh's.

And Israel dwelt in Egypt, in the land of Goshen; and they gained an inheritance upon it; and they increased and multiplied very greatly. And Jacob lived fourteen years in the land of Egypt; and the whole length of Jacob's life was one hundred and forty-seven years. The days of Joseph were one hundred and eleven years. And Joseph died, and was buried in Egypt: but the Egyptians mourned for Joseph seven days.

And all Israel's sons, with his sons, were seventy souls: Joseph's two sons were included with them. And the Lord had said unto Joseph, thou shalt cause my people Israel to go forth out of Egypt: for they are exceeding numerous; as the sand of the sea, shall they increase greatly in the land.

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And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasseh on his left hand, but on the right of Israel, and brought them near to him. But Israel having stretched out his right hand, laid it on the head of
15 And he blessed them and said, The God
Ephraim, and he was the younger; and his
in whose sight my fathers were well pleasing,
left hand on the head of Manasse, guiding
even Abraam and Isaac, the God who con-
his hands crosswise.
tinued to feed me from my youth until this
day; the angel who delivers me from all
19 And Joseph said to his
evils, bless these boys, and my name shall
father, Not so, father; for this is the first-
be called upon them, and the name of my
born; lay thy right-hand upon his head.
fathers, Abraam and Isaac; and let them be
19 And he strengthened, and said, I know it,
greater multitude on the earth.
son, I know it; he also shall be a people, and
20 And Joseph, having seen that his father
shall be exalted, but his younger brother
had put his right hand on the head of Ephraim
shall be greater than he, and his seed shall
— it seemed grievous to him; and Joseph
become a multitude of nations. And he
took hold of the hand of his father, to re-
blessed them in that day, saying, In you
move it from the head of Ephraim to the
shall Israel be blessed, saying, God make
head of Manasse. And Joseph said to
thee as Ephraim and Manasse; and he set
Joseph, Behold, I die; and God shall be
him toward to Joseph, and said, And I give
to you, and restore you to the land of
thee, Simeon, a select portion above thy brethren, which
your fathers. And I give to thee Simeon,
I took out of the hand of the Amorites with
my sword and bow.

And Jacob called his sons, and said to
them, Assemble yourselves, that I may tell
you what shall happen to you in the last
days. Gather yourselves together, and hear
me, sons of Jacob; hear Israel, hear your
father. 2 Ruben, thou son of my first-born,
thy strength, and the first of my children,
hard to be endured, hard and self-willed. 4 Thou wast insolent like water,
burst without form with violence, for thou
wastent use to the bed of thy father; then
thou didstlest the couch, whereupon thou
twentest use. 5 Symeon and Levi, brethren,
accomplished the injustice of their cutting
off. 6 Let not my soul come into their coun-
try, and let not mine inward parts contend
in their conspiracy, for in their wrath they
drew men, and in their passion they houghed
a bull. 7 Cursethe their wrath, for it was
willfu, and their anger, for it was cruel: I
will divide them in Jacob, and scatter them
in Israel. 7 Juda, thy brethren have praised
thee, and thy hands shall be on the back of
thine enemies; thy father's sons shall do
revenge. 8 Juda is a lion's whelp: from the
tender plant, my son, thou art gone up,
having couched thou liest as a lion, and
as a whelp; who shall stir him up? 9 A
ruler shall not fall from Juda, nor a prince
from his sons, until there come the things
store up for him; and he is the expectation
of nations. 10 Binding his foal to the
wine, and the foal of his ass to the branch
of it, he shall wash his robe in wine, and
his garment in the blood of the grape. 12 His
eyes shall be more cheering than wine, and

spends, and to

or not being always regularly distinguished in the LXX. See Heb. xl. x. & xci. more lit. hardened or aggravated. The terminations of proper names are occasionally varied. Gr. tithing.
his teeth whiter than milk. 13 Zabulon shall dwell on the coast, and he shall be by a haven of ships, and shall extend to Sidon. 14 Issachar has desired that which is good; resting between the inheritance, 15 and having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman. 16 Dan shall judge his people, as one tribe too in Israel. 17 And let Dan be a serpent in the way, a serpent by the path, to sting the horse, and the rider, until he fall backward. 18 Gad, a plundering troop shall plunder him; but he shall plunder him, pursuing him closely. 19 Aser, his bread shall be fat; and he shall yield dainties to princes. 20 Neophthali is a spreading stem, bestowing beauty on its fruit. 21 Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me. 22 Against whom men taking evil counsel reproached him, and the archers pressed hard upon him. 23 But their bow and arrows were mightily consumed, and the snaws of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of the everlasting hills; they shall be helped in the Lord, and he blessed thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb, 24 the blessings of thy father and thy mother — it has prevailed above the blessing of the everlasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead. 25 Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food. 26 All these are the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each with a blessing according to his blessing. 27 And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite, in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulture. 28 There they buried Abraam and Sarra his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea; in the portion of the field, and of the cave that was in it, purchased of the sons of Chet. 29 And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people. 30 And Joseph fell upon his father's face, and wept on him, and kissed him. 31 And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. 32 And they fulfilled forty days for him, so for are the days of embalming numbered; and Egypt mourned for him seven days. 33 And when the days of mourning were past, Joseph spoke to the princes of Pharaoh, saying: If I have found favour in your sight, speak concerning me in the ears of Pharaoh, saying, 34 My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, 35 I shall lie with my fathers. 36 And Joseph made the sons of Israel swear, saying, God will visit you, and ye shall carry my bones up with you. 37 And Joseph died, being a hundred and ten years old; and they embalmed him, and he was buried in the cave which Abraam, Isaac, and Lea bought for a possession of a sepulture. 38 For forty years was Israel in Egypt, all the days of Joseph. 39 And Israel took a wife for his son Joseph, named Asenath, the daughter of Pharaoh's officer; and his wife bore him sons. 40 And the name of the firstborn was Manasseh; for God said, Blessed is he who shall dwell before me. And the name of the second was Ephraim; for God said, I have strengthened him, because I have heard his cry. 41 And the name of the third was Zebulun; for God said, Dwelling in rest. And the name of the fourth was Issachar; for God said, Blessed is he that shall be recruited. 42 And the name of the fifth was Zebulun; for God said, He shall be fruitful. And the name of the sixth was Issachar; for God said, He shall enrich himself. 43 And the name of the seventh was Zebulun; for God said, He shall be fruitful. And the name of the eighth was Issachar; for God said, He shall enrich himself. 44 And the name of the ninth was Zebulun; for God said, He shall enrich himself. And the name of the tenth was Issachar; for God said, He shall strengthen himself. 45 And the name of the eleventh was Zebulun; for God said, He shall be fruitful. And the name of the twelfth was Issachar; for God said, He shall strengthen himself. 46 And Joseph died, being a hundred and ten years old; and they embalmed him, and he was buried in the cave which Abraam, Isaac, and Lea bought for a possession of a sepulture. 47 And Israel took a wife for his son Manasseh, the daughter of Haman; and she bore him sons. 48 And the name of the first was Peresh; for God said, Division. The name of the second was Zereh; for God said, Foreign. The name of the third was Ethan; for God said, He shall add length of life. The name of the fourth was Heman; for God said, He shall establish. The name of the fifth was Dilil; for God said, He shall judge. The name of the sixth was Ezer; for God said, Help. The name of the seventh was Jediael; for God said, God is my helper. And Manasseh became a hundred and eighty-five years old, and died. 49 And Joseph took Ephraim for his son, who was the younger, in his sight; and Joseph's sons asked him, saying, Behold, the Lord has given us a son; 50 we will therefore put him in the name of our father, in the name of Joseph, the firstborn, so that he may have our name. 51 And Joseph said, It is not so; God shall add length of life to my father. 52 And Manasseh was a hundred and eighty-five years old, and died. And Joseph said to his brethren, The days of my father are done; my breath is going away; I shall fall. 53 And he took his brethren, and showed his父亲's respect to them; and his brethren saw his respect to them. 54 And Joseph said to his brethren, I am not going to die; God will visit you, and ye shall carry my bones up with you. 55 And his brethren said, Behold, we shall do as thou hast said; we will go up and carry up our father's bones. 56 And Joseph died, and was placed in a coffin in Egypt, and he lived a hundred and ten years. 57 And Joseph was translated to his father Jacob, and Jacob was gathered to his people, and they were carried up to Egypt, as Joseph had said, so they did; 58 and as Joseph said, God would visit you, and ye shall carry my bones up with you. 59 And they took Joseph's bones, and carried them up with them, and he was gathered to his people. 60 And the sons of Israel did as Joseph had said; they took up his bones, and the bones of his father, and carried them up to Shechem, and buried them in the cave that was in the field of Machpelah before Abraam, Isaac, and Lea, in the land of Canaan.
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... thy father, as he constrained thee to swear. ... And Joseph went up to bury his father; and all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Goshen. And there went up with him also chariots and horsemen, and there was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation, and he made a mourning for his father seven days. And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning for the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. And thus his sons did to him. So his sons carried him up into the land of Chanaan, and buried him in the double cave, which Abraham bought for possession of a burying place, of Ephron the Chittite, before Mamre. And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

And when the brethren of Joseph saw that their father was dead, they said, Let us take heed, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him. And they came to Joseph, and said, Thy father adjured us before his death, saying, Thus say ye to Joseph, Forgive the iniquity of the servants of thy father’s house, and of their sins, for they did but deal thoughtlessly with thee. And we will not hide thy father’s words from thee, for all the sons of Egypt shall know that thou art a mighty man, and that thine heart is kind. And thou shalt say, I will go up and bury my father, and will return again: why then shall thy servants say, He is not come up? ... And the elders of his house, and all the elders of the land of Egypt. And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Goshen. And there went up with him also chariots and horsemen, and there was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation, and he made a mourning for his father seven days. And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning for the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. And thus his sons did to him. So his sons carried him up into the land of Chanaan, and buried him in the double cave, which Abraham bought for possession of a burying place, of Ephron the Chittite, before Mamre. And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

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

And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi. 5 And she conceived, and bore a male child; and having seen that it was fair, they hid him three months. 6 And when they could no longer hide him, his mother took him for an ark, and besmeared it with bitumen, and cast the child into it and put it in the ooze by the river. And his sister was watching from a distance, to learn what would happen to him.

And the daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up. 7 And having opened it, she sees the babe weeping in the ark; and the daughter of Pharaoh had compassion on it, and said, This is one of the Hebrews' children. 8 And his sister said to the daughter of Pharaoh, Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee? 9 And the daughter of Pharaoh said, Go: and the young woman went, and called the mother of the child. 10 And the daughter of Pharaoh said to her, Take care of this child, and suckle it for me, and I will give thee the wages; and the woman took the child, and suckled it. 11 And when the boy grew, she brought him to the daughter of Pharaoh, and he became her son; and she called his name, Moses, saying, I took him out of the water.

And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of the brethren of the children of Israel. 12 And having looked round this way and that way, he sees no one; and he smote the Egyptian, who smote him in the sand. 13 And having gone out the second day, he sees two of the Hebrew men fighting; and he says to the injured, Wherefore smitest thou thy neighbour? 14 And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou wast wont to slay yesterday? 15 Then Moses was alarmed, and said, If it be thus, this matter has become known. 16 And Pharaoh heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharaoh, and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well. 17 And the priest of Madiam had seven daughters; and the daughters of Pharaoh, seeking the flock of their father Jethro; and they came and drew water until they filled their pitchers, to water the flock of their father Jethro, and the shepherds came, and were driving them away; and Moses rose up and rescued them, and drew water for them, and watered their sheep. 18 And they came to Raguel their father; and he said to them, Why have ye come so quickly to-day? 19 And they said, An Egyptian

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And Moses was feeding the flock of Jethro, his father-in-law, the priest of Madian; and he brought the sheep to the wilderness, and came to the mount of Horeb. And he saw a bush burning of itself, of which the bush was not consumed. And Moses said, I will go near and see this great sight, why the bush is not consumed. And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, and said, Moses, and he said, What is it? And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground. And he said, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to come at God. And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Erites, and Juebusites. And now, behold, the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them. And now come, I will send thee to Pharaoh king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

And Moses said to God, Who am I, that I should go to Pharaoh king of Egypt, and that I should bring out the children of Israel from the land of Egypt? And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, when thou bringest out my people out of Egypt, then ye shall serve God in this place. And Moses said to God, Behold, I will go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What

Delivered us from the shepherds, and drew water for us and watered our sheep. And he said to his daughters, And where is he? And why have ye left the man? call him therefore, that he may eat bread. And Moses was established with the man, and he gave Sepphora his daughter to Moses to wife. And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land, for the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God. And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob. And God looked upon the children of Israel, and was made known to them.

Kai Μωυσης ἦν θυμάτων τὰ πρόβατα Ἰσραήλ τοῦ γαμβροῦ 3 αὐτοῦ, τοῦ ἱερέως Μαδιαί, καὶ ἤγαγε τὰ πρόβατα υπὸ τὴν ἀφίλημον, καὶ ἤλεξε εἰς τὸ ὀρὸς Χωριῆ. Ὄψην δέ αὐτῷ 2 Ἀγγελος Κυρίου ἐν πυρὶ φλογός ἐκ τοῦ βατόν, καὶ ὦρα ὅτι ὁ βατός καίεται πυρὶ, ὁ δὲ βατός οὐ κατεκαίετο. Ἐπεὶ δὲ 3 Μωυσῆς, παρελθὼν ὄψομαι τὸ ὀραμα τὸ μέγα τούτο, ὅτι οὐ κατακαίεται ὁ βατός. Ὡς δὲ εἶδε Κυρίος ὅτι προσάγει ἰδεῖν, 4 ἐκάλεσεν αὐτὸν Κύριος ἐκ τοῦ βατόν, λέγων, Μωυσῆ, Μωυσῆ—δε εἶπε, τί εστίν; Ὅ δὲ εἶπε, μη ἐγγυσθήσομεν ἄνω τοῦ 5 ὑπόδημα ἐκ τῶν ποδῶν, ὁ γὰρ τόπος, ὃ ἐστιν ἐστηκας, γάρ ἐγώ εστίν. Καὶ εἶπεν, ἐγώ εἰμι ὁ θεὸς τοῦ πατρὸς σου, ὁ θεὸς Ἀβραὰμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ιακὼβ—ἀπέστρεφε δὲ Μωυσῆς τὸ πρόσωπον αὐτοῦ, ἔλαβεν ἐμπότις γὰρ κατεμβλεψά ἐνόπτως τοῦ θεοῦ. Ἐπεὶ δὲ Κύριος πρὸς Μωυσῆν, ἤδη εἶσαν 7 τὴν κάκαιον τοῦ λαοῦ μου τοῦ ἐν Ἀγγυπτῷ, καὶ τὴς καταγγέλλει αὐτῶν ἀκήρου ἀπὸ τῶν ἐργοδωτικῶν ὁδοί ἁγιὰ τὴν δινὴν αὐτῶν, καὶ κατέβη ἐξελέξαται αὐτοὺς ἐκ χειρὸς τῶν Ἀγγυπτῶν, καὶ ἐξαγαγεν αὐτοὺς ἐκ τῆς γῆς ἑκείνης, καὶ ἐστάσατος αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλὴν, εἰς γῆν πένωσαν γάλα καὶ μέλι, εἰς τῶν τόπων τῶν Χαναϊών, καὶ Χέτταιων, καὶ Ἀμορράϊων, καὶ Φερεζαίων, καὶ Γερησαίων, καὶ Ειναίων, καὶ Ἰζουναίων. Καὶ νῦν ἴδου κραγηνὴν τῶν ὀνόματος Ἰσραήλ ἤρθε 9 πρὸς με· καγὼ ἐώρακα τὸν θλιμμὸν, ὅν οἱ Ἀγγυπτοὶ θλίβουσιν αὐτοὺς. Καὶ νῦν δεῦρο, ἀποστεῖλον σε πρὸς Φαραὼ βασιλέα 10 Ἀγγυπτοῦ, καὶ ἔξευξεν τὸν λαὸν μου τοὺς ὀνόμα Ἰσραήλ ἐκ γῆς Ἀγγυπτός. Καὶ εἶπε Μωυσῆς πρὸς τὸν θεὸν, τίς εἰμί ἐγώ, ὅτι πορεύομαι πρὸς Φαραὼ βασιλέα Ἀγγυπτοῦ, καὶ ὦρα ἐξαγαγεν τοὺς ὀνόμα Ἰσραήλ ἐκ γῆς Ἀγγυπτός; Ἐπεὶ δὲ ο θεὸς Μωυσῆ, 11 λέγων, ὅτι ἐσομαι μετὰ σου καὶ τοῦτο σοι τὸ σημεῖον ὅτι εἰμὶ σε ἐξαποστελὼ, ἐν τῷ ἐξαγαγεν σε τὸν λαὸν μου ἐκ Ἀγγυπτοῦ, καὶ λατρεύσετε τὸν θεὸν ἐν τῷ ὑπὲρ τοῦτο. Καὶ εἶπε 12 Μωυσῆς πρὸς τὸν θεὸν, ἤδη ἐγὼ ἐξελέξαμαι πρὸς τοὺς ὀνόμα Ἰσραήλ, καὶ ἐξὰς ἐκ τῶν πατέρων ἤμων ἀπεστάλκε με πρὸς ὑμᾶς· ἐρωτήσομεν με, τί ὀνόμα αὐτό; τί ἔρωσ
shall I say to them? 14 And God spoke to Moses, saying, I AM THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you. 15 And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraham, and God of Isaac, and God of Jacob, has sent me to you; this is my name for ever, and this shall be my memorial to generations of generations. 16 Go then and gather the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraham, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt. 17 And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Erites, and Jebusites, to a land flowing with milk and honey. 18 And they shall hearken to thy voice, and thou and the elders of Israel shall go in to Pharaoh king of Egypt, and thou shalt say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God. 19 But I know that Pharaoh king of Egypt will not let you go, save with a mighty hand; 20 and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them; and after that he will send you forth. 21 And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty. 22 But every woman shall ask of her neighbour and of her that sojourneth in her house, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters, and spoil ye the Egyptians.

And Moses answered and said, If they believe me not, and do not hearken to my voice (for they will say, God has not appeared to thee), what shall I say to them?

And the Lord said to him, What is this thing that is in thine hand? and he said, A rod. And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent, and Moses fled from it. And the Lord said to Moses, Stretch forth thine hand, and take hold of its tail: so he stretched forth his hand and took hold of the tail, and it became a rod in his hand, 2 that they may believe thee, that God of thy fathers has appeared to thee, the God of Abraham, and God of Isaac, and God of Jacob. 3 And the Lord said again to him, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and his hand became as snow. 4 And he said again, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and it was again restored to the complexion of his other flesh. 5 And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee by the voice of the second sign. 6 And it shall come to pass if they will not believe thee for these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river and pour it.
upon the dry land, and the water which thou shalt take from the river shall be blood upon the dry land.

18 And Moses said to the Lord, I pray thee, Lord, I have not been sufficient in former times, neither from the time that thou hast begun to speak to thy servant: I am weak in speech, and slow of tongue. And the Lord said to Moses, Who has given a mouth to man, and who has made the very hard of hearing, and the deaf, the seeing and the blind? have not I, the Lord? 19 And now go, and I will open thy mouth, and will instruct thee in what thou shalt say. 20 And Moses said, I pray thee, Lord, appoint another able person whom thou shalt send.

21 And the Lord was greatly angered against Moses, and said, Lo! is not Aaron the Levite thy brother? I know that he will surely speak to thee; and, behold, he will come forth to meet thee, and beholding thee he will rejoice within himself. 22 And thou shalt speak to him; and thou shalt put my words into his mouth, and I will open thy mouth and his mouth, and I will instruct you in what ye shall do. 23 And he shall speak for thee to the people, and he shall be with thee in all things that I shall command thee. 24 And they took the rod which he had from God in his hand. 25 And the Lord said to Moses, When thou goest and returnest to Egypt, see— all the miracles I have charged thee with, thou shalt work before Pharaoh, and I will harden his heart, and he shall certainly not send away the people. 26 And thou shalt say to Pharaoh, These things signify the Lord, Israel is my first-born. 27 And I said to thee, Send away my people, that they may serve me: now if thou wilt not send them away, see, I will slay thy first-born son. 28 And it came to pass that the angel of the Lord met him by the way in the inn, and sought to slay him. 29 And Pharaoh's daughter took off the stone, and fell at his feet and said, The blood of the circumcision of my son is staunched: and he departed from him, because she said, The blood of the circumcision of my son is staunched. 30 And the Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and they kissed each other. 31 And Moses reported to Aaron all the words of the Lord, which he sent, and all the things which he charged him. 32 And Moses and Aaron went and gathered the
36 Israel. And they served the Egyptians day and night. And they made the Israelites work, from the first day they came into the land of Egypt.

1 And Moses and Aaron spoke to Pharaoh, saying, I will free my people from your power. 2 And Pharaoh said to them, I will let them work, but I will not let them work for free. 3 And they said, We cannot do it. 4 And Pharaoh said, You will still work, but I will give you a day off every seventh day. 5 And the Israelites worked in Pharaoh's service.

5 And he spoke to the elders of the children of Israel. And Aaron spoke these words, which God spoke to him in the wilderness. 6 And the people believed and rejoiced, because God visited the children of Israel, and took their affliction: and the people bowed and worshipped.

And after this went in Moses and Aaron to Pharaoh, and they said to him, These things says the Lord God of Israel. Send my people away, that they may keep a feast to me in the wilderness. 2 And Pharaoh said, Who is he that I should hearken to him? 3 And the king of Egypt said to them, Why do ye? 4 And Moses and Aaron said to Pharaoh, Thus says the Lord God of Israel, Let my people go, that they may worship me. 5 And the king of Egypt said to them, Go, worship the Lord your God; but I will not let Israel go. 6 And Pharaoh said, Behold now, the people is very numerous; let us not then give them rest from their work.

And Pharaoh gave orders to the task-masters of the people and the accountants, saying, 7 Ye shall no longer give straw to the people, for brick-making as yesterday and the third day; but let them go themselves, and collect straw for themselves. 8 And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they are idle; therefore have they cried, saying, Let us arise and do sacrifice to our God. 9 Let the works of these men be made grievous, and let them care for these things, and not care for vain words.

10 And the taskmasters and the accountants hastened them, and they spoke to the people, saying, Thus says Pharaoh, I will give you straw no longer. 11 Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate. 12 So the people were dispersed in all the land of Egypt, to gather stubble for straw. 13 And the taskmasters forced them, saying, Fulfil your task daily, even as when straw was given you.

14 And the accountants of the race of the children of Israel, who were set over them by the masters of Pharaoh, were scourged, [and questioned,] men saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also? 15 And the accountants of the children of Israel went in and cried to Pharaoh, saying, Why dost thou act thus to thy servants? 16 Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people. 17 And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go and do sacrifice to our God. 18 Now therefore this shall not be given to you, yet ye shall return the rate of bricks. 19 And the accountants of the children of Israel saw themselves in an evil plight, men saying, Ye shall not fail to deliver the daily rate of the brick-making.
And they met Moses and Aaron coming forth to meet them, as they came forth from Pharaoh. And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharaoh, and before his servants, to put a sword into his hands to slay us. And Moses turned to the Lord, and said, I pray thee, Lord, why hast thou affliected this people, and wherefore hast thou sent me? For from the time that I went to Pharaoh to speak in thy name, he hath afflicted this people, and thou hast not delivered thy people.

And the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for I have hardened Pharaoh's heart, and the Egyptians shall know that I am the Lord. And I will stretch forth my hand over Egypt and with the stroke of my hand will I bring them out and the Egyptians shall know that I am the Lord. And I will set a sign in the midst of Egypt. And they shall see the sign, and they shall know that I am the Lord. And I will harden Pharaoh's heart, that I may multiply my signs and my wonders in the land of Egypt. And I will make Pharaoh's heart to turn, and I will harden the hearts of all his servants: for I will make Pharaoh a proverb among peoples, and I will make him a talking thing among nations, and he shall speak in his heart, but not understand, and his eye shall be open, but shall not see; and he shall be dumb, but shall not hear.

And the Lord said to Moses, Go to Pharaoh, and say to him, Thus says the Lord, Let my people go, that they may serve me. But if you refuse to let them go, I will smite all your land with the stroke of my hand, and the land shall be a wasting, and I will make your cities a waste. And the land shall be a wasting by reason of the famine, and they shall eat the fruits of their own fields, and the land shall be a wasting for them. And I will make your cities wasting by reason of the stroke of my hand, and they shall drive out all the inhabitants thereof. And the land shall be a wasting by reason of their trespasses, and they shall eat the fruits of their own fields, and the land shall be a wasting. And the land shall be a wasting by reason of the stroke of my hand, and they shall eat the fruits of their own fields, and the land shall be a wasting. And I will make your cities wasting by reason of the stroke of my hand, and the land shall be a wasting for them. And I will make your cities wasting by reason of the stroke of my hand, and they shall drive out all the inhabitants thereof. And I will make your cities wasting by reason of their trespasses, and they shall eat the fruits of their own fields, and the land shall be a wasting. And I will make your cities waste by reason of the stroke of my hand, and they shall drive out all the inhabitants thereof. And I will make your cities waste by reason of their trespasses, and they shall eat the fruits of their own fields, and the land shall be a wasting. And I will make your cities waste by reason of the stroke of my hand, and they shall drive out all the inhabitants thereof. And I will make your cities waste by reason of their trespasses, and they shall eat the fruits of their own fields, and the land shall be a wasting.
and Semai, the houses of their family.
And the sons of Caath, 18Amram and Issar, Chebron, and Ozir; and the years of the life of Caath were a hundred and thirty years.
And the sons of Meeri, Mooli, and Omusi, the heads of the families of Levi, according to their kindreds.
And Amram took to wife Jo-chabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Amram were a hundred and thirty years.
And the sons of Issar, Core, and Naphtae, and Zeedi. And the sons of Ozir, Misael, and Elisapan, and Segri.
And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abid, and Eleazar and Ithamar.
And the sons of Core, Asir, and Elikana, and Abiasar, these are the generations of Core.
And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phutiell, and she bore to him Phinee.
These are the heads of the family of the Levites, according to their generations.

8 This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces.
7 These are they that spoke with Pharao king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt.
And the day in which the Lord spoke to Moses in the land of Egypt; 3 then the Lord spoke to Moses, saying, I am the Lord: speak to Pharao king of Egypt whatsoever I say to thee.
And Moses said before the Lord, Behold, I am not able in speech and how shall Pharao hearken to me?
And the Lord spoke to Moses, saying, Behold, I have made thee a god to Pharao, and Aaron thy brother shall be thy prophet.
And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharao, that he should send forth the children of Israel out of his land.
And I will harden the heart of Pharao, and I will multiply my signs and wonders in the land of Egypt: and Pharao will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance.
And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them.
And Moses and Aaron did as the Lord commanded them, so did they. 7 And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharao.
And the Lord spoke to Moses and Aaron, saying, Now if Pharao should speak to you, saying, Give us a sign or a wonder, then shall thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharao, and he shall do it.
And Moses and Aaron went in before Pharao, and before his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharao, and before the sons of Caath, 18Amram and Issar, Chebron, and Ozir; and the years of the life of Caath were a hundred and thirty years.
And the sons of Meeri, Mooli, and Omusi, the heads of the families of Levi, according to their kindreds.
And Amram took to wife Jo-chabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Amram were a hundred and thirty years.
And the sons of Issar, Core, and Naphtae, and Zeedi. And the sons of Ozir, Misael, and Elisapan, and Segri. And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abid, and Eleazar and Ithamar. And the sons of Core, Asir, and Elikana, and Abiasar, these are the generations of Core.
And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phutiell, and she bore to him Phinee. These are the heads of the family of the Levites, according to their generations.

8 Alex. 130 years. 7 Alex. 136 years. 6 Or. spokesman; for the use of this word in a wide sense, see Tit. 1:12.
his servants, and it became a serpent. But Pharaoh called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods. And the heart of Pharaoh was hardened, and he hearkened not to them, as the Lord charged them.

And the Lord said to Moses, The heart of Pharaoh is made hard, so that he should not let the people go. Go to Pharaoh early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent. And thou shalt say to him, The Lord God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened. These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the waters which is in the river, and it shall change it into blood. And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river. And the Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone. And Moses and Aaron did so, as the Lord commanded them; and Aaron having lifted up his hand with his rod, smote the water in the river before Pharaoh, and before his servants, and changed all the water in the river into blood. And the fish that were in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt. And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharaoh was hardened, and he did not hearken to them, even as the Lord said. And Pharaoh turned and entered into his house, nor did he fix his attention even on this thing. And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river. And seven days were fulfilled after the Lord had smitten the river.

And the Lord said to Moses, Go in to Pharaoh, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me. And if thou wilt not send them forth, behold, I will afflict all thy borders with frogs: and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy beds-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people, and on thy dough, and on thine ovens. And upon thee, and upon thy servants,
And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt. 7 And the charmers of the Egyptians also did likewise with their sorceries, and brought up frogs on the land of Egypt. 8 And Pharaoh said unto Moses and Aaron, Go, depart, and serve the Lord thy God: fell thy days before me, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord. 9 And Moses said unto Pharaoh, Appoint me a time when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy people, and from your houses, only in the river shall they be left behind. 10 And he said, On the morrow: he said therefore, As thou hast said, that thou mayest know, that there is no other God but the Lord. 11 And the frogs shall be removed away from thee, and from thy houses and from the villages, and from thy servants, and from thy people, only in the river shall they be left. 12 And Moses and Aaron went forth from Pharaoh, and cried to the Lord concerning the restriction of the frogs, as Pharaoh appointed him. 13 And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields. 14 And they gathered them together in heaps, and the land stank. 15 And when Pharaoh saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke. 16 And the Lord said to Moses, Say to Aaron, Stretch forth thy rod with thy hand, and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt. 17 So Aaron stretched out his rod with his hand, and smote the dust of the earth; and there were lice. 18 And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds. 19 So the charmers said to Pharaoh, This is the finger of God. But the heart of Pharaoh was hardened, and he hearkened not to them, as the Lord said.
and on the morrow shall this be on the land. And the Lord did thus. 21 And the dog-fly came in abundance into the houses of Pharaoh, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

22 And Pharaoh called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land. 23 And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians before them, we shall be stoned. 24 We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us. 25 And Pharaoh said, I will let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord. 26 And Moses said, I will then go forth from thee and pray to God, and the dog-fly shall depart from thy servants, and from thy people to-morrow. Do not thou, Pharaoh, deceive again, so as not to send the people away to do sacrifice to the Lord. 27 And Moses went out from Pharaoh, and prayed to God. 28 And the Lord did as Moses said, and removed the dog-fly from Pharaoh, and from his servants, and from his people, and there was not one left. 29 And Pharaoh hardened his heart, even on this occasion, and he would not send the people away.

And the Lord said to Moses, Go to Pharaoh, and thou shalt say to him, These things saith the Lord God of the Hebrews: Send my people away that they may serve me. 2 If thou wilt not let my people go away, behold, the hand of the Lord shall be upon thy cattle in the fields, both on thine oxen and on thine camels and on the fatlings of thy sheep; and the fly shall eat them. 3 And the Lord did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one. 4 And when Pharaoh saw that all the cattle of the children of Israel were not dead, the heart of Pharaoh was hardened, and he did not let the people go. 5 And the Lord spake to Moses and Aaron, saying, Take you hand fulls of ashes of the furnace, and let Moses scatter it toward heaven before Pharaoh, and before his servants. 6 And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts.
And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt. 12 And the Lord hardened Pharaoh's heart, and he hearkened not to them, as the Lord appointed.

And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh; and thou shalt say unto him, These things saith the Lord God of the Hebrews, Send away my people that they may serve me. 14 For at this present time do I send forth all my plagues among this people, and the heart of thy servants and of thy people; that thou mayest know that I am the Lord. 15 For now I will stretch forth my hand, and smite thee and kill thy people, and thou shalt be consumed from off the earth.

And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth. 17 Dost thou then yet exert thyself to hinder my people, so as not to let them go? 18 Behold, at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day. 19 Now then hasten to gather thy cattle, and all that thou hast in the fields: for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die. 20 He of the servants of Pharaoh that feared the word of the Lord, gathered his cattle into the houses. 21 And he that did not attend in his mind to the word of the Lord, left the cattle in the fields.

And the Lord said to Moses, Stretch out thine hand to heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbs of the land. 23 And Moses stretched forth his hand to heaven, and the Lord sent thunders and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt. 24 So there was hail and flaming fire mingled with hail, and the hail was very great, such as was not in Egypt, from the time there was a nation upon the earth. 25 And the hail smote all the herbs of the field, and the hail broke in pieces all the trees in the field.

Only in the land of Geshem where the children of Israel were, there was hail not. 26 And Pharaoh sent and called Moses and Aaron, and said to them, I have sinned this time; the Lord is righteous, and I and my people are wicked. 27 Pray then for me to the Lord, and let him cause the thunders of God to cease, and the hail and the fire, and I will send you forth and ye shall remain no longer. 28 And Moses said to him, When I shall have departed from the city, I will stretch out my hands to the Lord, and the thunders shall cease, and the hail and the rain shall be no longer, that thou mayest know that the earth is the Lord's. 29 But as for thee and thy servants, I know that ye have not yet feared the Lord. 30 And the flax and the barley were smitten, for the barley was / advanced, and the flax

\*\* Lit. occurrences. \* See Rom. 9. 17. \* Gr. voices. \* Gr. cease from being. \* Or, in the ear.
And the Lord spoke to Moses, saying, Go in to Pharaoh: for I have hardened his heart and the heart of his servants, that these signs may come upon them; and in order that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I am the Lord. And Moses and Aaron went in before Pharaoh, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send not away these men, lest they say, For this reason did we come. But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts. And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land. And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor thy forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharaoh. And the servants of Pharaoh said to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed? And they brought back both Moses and Aaron to Pharaoh; and he said to them, Go and serve the Lord your God; but who are they that are going with you? And Moses said, We will go with the young and the child, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord. And he said to them, So let the Lord be with you, as I will send you away. And Moses said, send away your store also; see that evil is attached to you. Not so, but let the men go and serve the Lord, for this is the reason that Moses seek; and they cast them out from the presence of Pharaoh. And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left. And Moses lifted up his rod towards heaven, and the Lord brought south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts, and brought them up over all the land of Egypt. And they rested in very great abundance of locusts, which ate every herb of the earth, and devoured the trees of the land.
Aigenptov polh sforda: protéra auth's oú gégonon toiaútē
15 akritis, kai metá taútata oúk eisastai ou más. Kaik eikályse tin
ánw tis git, kai efbarh ē git; kai kátefáje pásas boántan tis
γis, kai pánta ton karpoton tôn zúlon, ós epitafris apo
tis xaláthis; oúk upeléfthisi chlówn oúden en tois cóllos, kai
en pásas boántan ton peidóu, en pásas git Aignptov.
16 Katéstude dé Faraôw kaléseis Mūswthn kai 'Aárów, légwun,
émértikha enántion Kúriov tôn Théou ýmow, kai eis ýmav.
17 Prosoedészhe oúm mou tis amartpian éti vín, kai prosedézhe
pros Kúriov tôn Théou ýmow, kai perilepté apé emóu tôn
18 thánaton toutoun. 'Esteldee dé Mūswths apó Faraôn, kai úgazó
19 pros tôn Théon. Kai metébale Kúrios anémov apo thalassíhs
sfordón, kai átelázei tin ákrida, kai ébalen authn eis tin
érwqhan thalássan, kai oúk upeléfthisi akritis mà en pást gi
20 Aignptov. Kai esklíríshe Kúrios tis karthian Faraôn, kai
21 oúk exêpéstelle tois tis úsac İsaíash. Eité dé Kúrios prós
Mūswthn, ékeini sto keirá su eis tôn oúranw, kai egenítthw
22 skóstos épi giis Aignptov, ypsalhthw skóstos. 'Estéteuei dé
Mūswths sto keirá eis tôn oúranw, kai égeniño skóstos gýnos, kai
23 thúlla épi pástw ginon Aignptov trísw hýmears. Kai oúk eíthe
oideis tou áldelefon autoù treis hýmears, kai oúk exánnav
oideis ek tis koíthes autoù treis hýmears pásw de tois vóis
24 İsaíash fôs ἵν èn pástw oís katéynvnon. Kai ekállese
Faraôn Mūswthn, kai 'Aárów, légwn, baidèste, latereisate
Kúriw to Théw ýmow, plh tôn prozbátwn kai tôn bovn
úpelépsethe, kai hé ápokrhn ýmow apotrecheto méth ýmow.
25 Kai eíthe Mūswthn, allá kai sv dúswes hýmí diákoptwma
26 kai thúsias, õ páistoion Kúriw tis Théw hýmow. Kai ta kêthí
hýmíon péronestai méth hýmow, kai oúk úpohelwmetha ópiln-
áp autoù yar lphoméwa latreusai Kúriw tis Théw hýmow-
hýmews dé oúk oídamwe tis latreusais Kúriw tis Théw hýmow, èsw
27 to òleivh hýmaw ékei. 'Estklíríshe dé Kúrios tis kirhian
28 Faraôn, kai oúk évoulhíthe exapostelai autoùs. Kai légei
Faraôn, ápale áp émow prósexe steanv éti prootheive
idwes mou tis próstwv, õ dhe hémera ofhthi mo, apéravthi.
29 Légei dé Mūswths, érrmka, oúk õ éfrhsmoai sou eis
prostwv.
30 Eité dé Kúrios prós Mūswthn, éti mian plhrh égá épasthes
31 Faraôn, kai éti Aignptov, kai metá taúta exapostelai
ýmaw éntestei; oûtan de exapostellh ýmaw svn panti, ekbalei
32 ýmaw ekboli. Làálhsan oún krhthi eis ta òta tou laou, kai
aíththw ókastos parà to plhston skhep aýrgan kai chrwla
33 kai ýmatismwv. Kúrios dé édowke tis chqo to lao autou
34 enántion tôn Aignptwv, kai éxhrhthw autou kai kai enántion
Mūswthw proç énganvthi sfóðra enántion tôn Aignptwv, kai
35 enántion Faraôn, kai enántion tis thrapátwv autou. Kai
36 eíthe Mūswths, tâde lége Kúrios, perì méssas vñkastas égá
37 eivsthrvmwv ès méoston Aignptov. Kai telesethi tis
38 proostokon en giis Aignptw, áp provostokou Faraôn, õ de káthe-
tai éti tis thronwv, kai ès provostokou tis therapiaiwn tis

over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. 16 And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

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

And the Lord said to Moses, I will yet bring one plague upon Pharao and upon Egypt, and after that he will send you forth thence; and whenever he sends you forth with every thing, he will indeed drive you out. 3 Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment. 4 And the Lord gave his people favour in the sight of the Egyptians, and they went not as one ask of his neighbour jewels of silver and gold, and raiment. 5 And every first-born in the land of Egypt shall die, from the first-born of Pharao that sits on the throne, even to the first-born of the woman-servant that is by

8 Gr. accept or allow. 9 Gr. darkness, blackness. 10 Gr. be left of.
the mill, and to the first-born of all cattle. 6 And there shall be a great cry through all the land of Egypt, such as has not been, and such shall not be repeated any more. 7 But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that thou mayest know how wide a distinction the Lord will make between the Egyptians and Israel. 8 And all these thy servants shall come down to me, and do me reverence, saying, Go forth, thou and all the people over whom thou presidest, and afterwards I will go forth. 9 And Moses went forth from Pharao with wrath. And the Lord said to Moses, Pharao will not hearken to thee, that I may greatly multiply my signs and wonders in the land of Egypt. 10 And Moses and Aaron wrought all these signs and wonders in the land of Egypt before Pharao, and the Lord hardened the heart of Pharao, and he did not hearken to send forth the children of Israel out of the land of Egypt. 11 And the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2 This month shall be to you the beginning of months: it is the first to you among the months of the year. 3 Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household. 4 And if there be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbour that lives near to him, as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb. 5 It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids. 6 And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening. 7 And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which they sojourn. 8 And they shall eat the flesh in this night roast with fire, and they shall eat unleavened bread with bitter herbs. 9 Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. 10 Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it shall be burnt with fire. 11 And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to the Lord. 12 And I will go through the land of Egypt in that night, and will smite every first-born in the land of Egypt both of man and beast, and on all the gods of Egypt will I execute vengeance: I am the Lord. 13 And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt. 14 And this day shall be to you a memorial, and ye shall keep it a feast to the Lord through all your generations: ye shall
15 aiónin, eíthai exèstai autín. Ἐπτα ἡμέρας άζυμα ἐδεσθε ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης, ἀπεκαίνιτε ἐξίμην εἰς τῶν οἰκίων υἱῶν· πάς δὲ ἐν φάγῃ ξύμην, ἐξολοθρευθῆται ἡ ψυκὴ ἐκείνη εἰς Ἰσραήλ, ἀπὸ τῆς ἡμέρας τῆς πρώτης ἦσος τῆς ἡμέρας τῆς ἐξόμηνος.
16 Καὶ ἡ ἡμέρα ἡ πρώτη, κληρονομείται ἀγα: καὶ ἡ ἡμέρα ἡ ἐβδόμη, κληρονομείται ἢ έστατι υἱῶν πάν τι ἐν λαρεντίῳ οὗ τινος ἐριθευτῶν εἴπτεται ἐν αὐτοῖς, πλὴν ὅσα ποιήστηται πάση ψυχῇ, τούτῳ μονῶν ποιήσται ἡ ἡμέρα ταύτην εἰς γενεάν υἱῶν υἱῶν.
18 αίῶνων, ἐναρχάμενοι τῇ τεσσαρακονταετῇ ἡμέρᾳ τοῦ μηνός τοῦ πρώτου, ἀφ’ ἑσπέρας ἐδεσθε ἀζύμα, ἀπὸ τῆς ἡμέρας ταύτης ἦσος τῆς ἡμέρας τῆς ἐξόμηνος.
21 Ἐκάλεσε δὲ Μωυσῆς πᾶσαν γερουσίαν υἱῶν Ἰσραήλ, καὶ ἐπέ πρὸς αὐτούς, ἀπελθόντες λάβετε υἱῶν αὐτοῖς πρόβατα ἀπὸ κατὰ συγγενείας υἱῶν, καὶ θύσατε τὸ πάσχα. Διήλευσε δὲ δίαιμην ὕστατον, καὶ βαφάτως απὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν, καθίζετε τῆς φλάς, καὶ ἐπ’ ἀμφότεροι τῶν σταθμῶν, ἀπὸ τοῦ αἵματος ὡς ἐστίν παρὰ τὴν θύραν ὑμεῖς δὲ οὐκ εξελεύσθησα ἑκάστοι τὴν θύραν τοῦ οἴκου αὐτοῦ ἦσος πρῴ.
23 Καὶ παρελεύστησαν Κύριος πατάξας τοῖς Αἰγυπτίους, καὶ ὤμετα τὸ αἰμα ἐπὶ τῆς φλάς, καὶ ἐπ’ ἀμφότεροι τῶν σταθμῶν καὶ παρελεύστησαν Κύριος τὴν θύραν, καὶ οὐκ ἀφῆσεν τὸν ἄνθρωπον, εἰσελθεῖν εἰς τὰς οἰκίας υἱῶν πατάξας. Καὶ φυλάσσατε τὸ ἰματα τοῦ νόμιμον σεαυτῷ, καὶ τοὺς νικότας σου, ὡς αἰῶνας.
25 Ἔστω δὲ εἰσέλθης εἰς τὴν γῆν, ἣν ἂν δῷ Κύριος υἱῶν, καθότι δέλασε, φυλάσσατε τὴν λατρείαν ταύτην. Καὶ ἔσται ἐὰς ἄλλος ἄλος ἀνθρώπων ἀνθρώπων, τῶν οἰκίων τοῦ νόμιμον τοῦ αἰματα τοῦ Κυρίου ἐν Αἰγύπτῳ, ἔτοις ἐπάταξε τοὺς Αἰγυπτίους, τούς δὲ οἰκίων οὗμον ἑρίσκεται καὶ κυβέρνω τοὺς λαοὺς.
Go and serve the Lord your God, even as ye say. 2 And take with you your sheep, and your oxen; bless me also, I pray you. 3 And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said, We shall all die. 4 And the people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders. 5 And the children of Israel did as Moses commanded them, and they asked of the Egyptians silver and gold signs and apparel. 6 And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians.

7 And the children of Israel departed from Ramesses to Sochoth, to the full number of six hundred thousand footmen, even men, besides the baggage. 8 And a great mixed company went up with them, and sheep and oxen and very much cattle. 9 And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey. 10 And so the sojourning of the children of Israel in the land of Egypt was four hundred and thirty years.

11 And it came to pass after the four hundred and thirty years, all the forces of the Lord came out of the land of Egypt by night. 12 It is a watch kept to the Lord, so that he should bring them out of the land of Egypt, that night. And so it was kept to the Lord, so that it should be to all the children of Israel to their generations.

13 And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it. 14 And every slave or servant bought with money—him thou shalt circumcise, and then shall he eat of it. 15 A sojourner by hire shall not eat of it. 16 In one house shall it be eaten, and ye shall not carry of the flesh out of the house; and a bone of it ye shall not break. 17 All the congregation of the children of Israel shall keep it. 18 And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shalt he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it. 19 There shall be one law to the native, and to the proselyte coming among you. 20 And the children of Israel did as the Lord commanded Moses and Aaron for them, so did they. 21 And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces. And the Lord spoke to Moses, saying,

22 Sanctify to me every first-born, first-produced, opening every womb among the children of Israel both of man and beast; it is mine. 23 And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten. 24 For on this day ye go

forth in the month of new corn. 5 And it shall come to pass when the Lord thy God shall have brought thee into the land of the Chanaanites, and the Chettites, and Amorites, and Elites, and Jeubites, and Hethites, and Pharaoh's, and shall give it thee, 6 that thou shalt set apart every offspring opening the womb, the males to the Lord, every one that opens the womb out of the herd or among thy cattle, as many as thou shalt have; thou shalt sanctify the males to the Lord. 7 Every offspring opening the womb of the ass thou shalt change for a shea lamb; and if thou wilt not change it, thou shalt redeem it; every first-born of man and thy sons shalt thou redeem. 8 And if thy son should ask thee thereafter, saying, What is this? then thou shalt say to him, With a strong hand the Lord brought us out of Egypt, 9 to every first-born of man and the first-born of beast; therefore do I sacrifice every offspring that opens the womb, the males to the Lord, and every first-born of my sons I will redeem. 10 And when Pharaoh hardened his heart so as not to send us away, he slew every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every offspring that opens the womb, the males to the Lord, and every first-born of my sons I will redeem. 11 And when Pharaoh sent forth the people, God led them not by the way of the Phylisites, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt. 12 And God led the people round by the way to the wilderness, to the Red Sea; 13 and in the fifth generation the children of Israel went up out of the land of Egypt. 14 And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you. 15 And the children of Israel departed from Socothon, and encamped in Othom by the wilderness of Pharaoh's swords. 16 And God led the people in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. 17 And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.
And the Lord spake to Moses, saying, 2 speak to the children of Israel, and let them turn and encamp before the village, between Mount Seir and the‑Unterum Bezaliel, and he shall pursue after them; and I will be glorified in Pharaoh, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so. 4 And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaoh was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us? 5 So Pharaoh rooked his chariots, and led off all his people with himself: 6 having also six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all. 7 And the Lord hardened the heart of Pharaoh king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel encamped before the sea; and all the cavalry of Pharaoh, and the horsemen, and his host were before the village, over against Beal‑sephon. 8 And Pharaoh approached, and the children of Israel having looked up, beheld, and the Egyptians encamped before them; and they were very greatly terrified, and the children of Israel cried to the Lord; 9 and said to Moses, because there were no graves in the land of Egypt, hast thou brought us forth to slay us in the wilderness? What is this that thou hast done to us, having brought us out of Egypt? 10 Is not this the word we spake to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

11 And Moses said to the people, Be of good courage: stand and see the salvation which the Lord will perform for you this day; for as ye have seen the Egyptians to‑day, ye shall see them again no more for ever. 12 The Lord shall fight for you, and ye shall hold your peace. 13 And the Lord said to Moses, Why criest thou unto me? speak to the children of Israel, and let them go. 14 And do thou lift up thy rod, and stretch forth thy hand over the sea, and dividest it, and the children of Israel shall enter into the midst of the sea on the dry land. 15 And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. 16 And all the Egyptians shall know that I am the Lord, when I have glorified the child Pharo and upon his chariots and his horses. 17 And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud did not go before them anymore. 18 And Pharaoh pursued them with all his host, and were very greatly terrified, and the Egyptians sought to recover their horses. 19 And the Lord turned to pomp the children of Israel from the Egyptians, and delivered them out of their hand; and he chased them with horses and chariots, and with horsemen and archers.
moved from before them and stood behind them. 29 And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near one another during the whole night. 30 And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. 31 And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. 32 And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. 33 And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians, 34 and bound the axletrees of the chariots, so that they could not use them; and the Egyptians went on all their way with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. 35 And the Lord said to Moses, Stretch forth thine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders. 36 And Moses stretched forth his hand over the sea, and the water returned to its place toward day: and the Egyptians fled from the water, and the Lord shook off the Egyptians into the midst of the sea. 37 And the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea; and there was not left of them even one. 38 But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left. 39 So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea. 40 And Israel saw the mighty hand, the things which the Lord did to the Egyptians, and the people feared the Lord: and they believed God and Moses his servant.

Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is greatly glorified: horse and rider he has thrown into the sea. 42 He was to me a helper and protector for salvation: this is my God, and I will glorify him.
concealed in the midst of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. Thou sendest forth thy wind, the sea covered them; they sank like lead in the mighty water. Who is like to thee among the gods, O Lord? who is like to thee, glorified in holiness, marvellous in glorious, doing wonders? Thou stretchedst forth thy right hand, the earth swallowed them up.

Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place. The nations heard and were angry, pangs have seized on the dwellers among thePhilistines. Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Channan melted away. Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thou people pass over, O Lord, till this people proud over which thou hast purchased. Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready. The Lord reigns for ever and ever and ever.

For the horse of Pharoah went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances. And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea.

So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink; they came to Merhah, and could not drink of Merhah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying, What shall we drink? And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened; there he established to him ordinances and judgments, and there he proved him, and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee. And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from Ælim.
2 And the children of Israel murmured against Moses, saying, "Would God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots and drank our fill of fresh milk and honey; why have you brought us into this wilderness to starve us and to make the children of Israel hunger?"

3 And the Lord said to Moses, "I have heard the crying of the Israelites whom they cry to. I have heard their cry because of their oppressors, and I have come to deliver them. And I will send a plague on Egypt, and you will see my power and I will set you apart as holy people among all the people of the earth."

4 And Moses and Aaron went and said to Pharaoh, "Thus says the Lord, God of the Hebrews, let my people go, that they may worship me in the wilderness."

5 But Pharaoh said, "Who is the Lord, that I should obey his voice and let Israel go, unless I feel the rod in my hand?"

6 And Pharaoh hardened his heart, and was not willing to let the Israelites go, as the Lord had said to him.

7 And the Lord said to Moses and Aaron, "Pharaoh will not obey you. Take your staff and cast it down before Pharaoh, and he will know that I am the Lord."

8 And Moses and Aaron took their staffs and cast them down before Pharaoh, and the staff became a snake. But Pharaoh did not hearken to them.

9 And the Lord said to Moses, "Pharaoh has hardened his heart. Cast fire from heaven upon the land of Egypt, and it may be that Pharaoh will think that I am the Lord."

10 And Moses and Aaron cast down their staff, and it became a serpent. But Pharaoh did not hearken to them, for the purpose of the Lord was to harden his heart.

11 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff, and cast it down before Pharaoh, that it may become a snake, and he will know that I am the Lord."

12 And Moses cast down his staff, and it became a snake. But Pharaoh did not hearken to him, for the purpose of the Lord was to harden his heart.

13 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff and cast it down before Pharaoh, and it shall turn into dust, that he may know that I am the Lord."

14 And Moses cast down his staff, and it became dust. But Pharaoh did not hearken to him, for the purpose of the Lord was to harden his heart.

15 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff and cast it down before Pharaoh, and it shall become a snake, and he will know that I am the Lord."

16 And Moses cast down his staff, and it became a snake. But Pharaoh did not hearken to him, for the purpose of the Lord was to harden his heart.

17 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff and cast it down before Pharaoh, that it may become the arrow of death, that it may slay those whom I call by name."

18 And Moses cast down his staff, and it became the arrow of death. But Pharaoh did not hearken to him, for the purpose of the Lord was to harden his heart.

19 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff and cast it down before Pharaoh, and it shall become a serpent, that he may know that I am the Lord."

20 And Moses cast down his staff, and it became a serpent. But Pharaoh did not hearken to him, for the purpose of the Lord was to harden his heart.

21 And the Lord said to Moses, "Pharaoh has hardened his heart. Take your staff and cast it down before Pharaoh, that it may become a stone of dry land, that it may be a sign of the Lord."
And it came to pass on the sixth day, they gathered double what was necessary, two homers for one man; and all the chiefs of the synagogue went in and reported it to Moses and Aaron. And Moses said unto them, Is not this the word which the Lord spoke? To-morrow is the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow. And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it. And Moses said, Eat that to-day, for to-day is a sabbath to the Lord; if it shall not be found in the plain. Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that day. And it came to pass on the seventh day that some of the people went forth to gather, and found none. And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law? See, for the Lord has given you this day as the sabbath, therefore he has given you on the sixth day the bread of two days; ye shall sit each of you in your houses; let no one go forth from his place on the seventh day. And the people kept sabbath on the seventh day.

And Moses said to Aaron, Take a golden pot, and cast it into one full homer of manna; and thou shalt lay it up before God, to be kept for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt. And Moses said to Aaron, Take a golden pot, and cast it into one full homer of manna; and thou shalt lay it up before God, to be kept for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt. And Moses said to Aaron, Take a golden pot, and cast it into one full homer of manna; and thou shalt lay it up before God, to be kept for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt. And Moses said to Aaron, Take a golden pot, and cast it into one full homer of manna; and thou shalt lay it up before God, to be kept for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt.
laže ἐν τῇ χειρὶ σου, καὶ πορεύσῃ. ὅπε ἐγὼ ἔστηκα ἐκεῖ, 6 πρὸ τοῦ σε ἐπὶ τῆς πέτρας ἐν Χωρίῳ· καὶ παταξεῖς τὴν πέτραν, καὶ ἐξελεύσετε ἐξ αὐτῆς ὕδωρ, καὶ πίεται ὁ λαός. Ἐποίησε 7 ἩΜωσῆς ἀυτῶν ἐναντίον τῶν ἱερῶν Ἰσραήλ. Ἐπαύγωμαι τὸ ὄνομα τοῦ τόπου τούτου οἰκεῖον, Πειραμάς, καὶ Δούλορρησας, διὰ τὴν λοιπάν τῶν ἱερῶν Ἰσραήλ, καὶ διὰ τὸ πεταράξαν Κύριον, λέγοντας, εἰ ἐστὶ Κύριος ἐν ἡμῖν, ἢ υἱὸς; 8 Ἡμᾶς ἐν Ἰαμᾶλ καὶ ἐπολέμησεν Ἰσραήλ ἐν Ραβδίων. 9 Εἶπε δὲ ἩΜωσῆς τῷ Ἰσραήλ, Ἐπιθεῖτε σειστώ ἄνδρας δυνάμεις, καὶ ἐξελθὼν παρατάσας τῷ Ἰαμᾶλ ἄρχοντι καὶ ἵδον ἐγὼ ἔστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἤ βασιδὸς τοῦ Θεοῦ ἐν τῇ χειρὶ μου. 10 Καὶ ἐποίησεν Ἡμωσῆς καθάπερ ἐστών αὐτῷ ἩΜωσῆς, καὶ ἐξέλθῃ παρατάτατο τῷ Ἰαμᾶλ ἦρκας καὶ Ἱοκάν. 11 Καὶ ἐγένετο ὅταν ἐπιρρήσε τὰς χεῖρας, κατάσχει Ἰσραήλ: ὅταν δὲ καθήκα τὰς χεῖρας, κατάσχει Ἰαμᾶλ. Αἱ δὲ χεῖρες ἩΜωσῆς βαρέων καὶ λαβώντες λίθον ὑπεθήσαν ὑπ’ αὐτῶν, καὶ ἐκάθρην ἐπ’ αὐτῶν, καὶ Ἰαμᾶλ ἐπετήριζεν τὰς χεῖρας αὐτοῦ ἐντεῦθεν εἰς, καὶ ἐντεῦθεν εἰς καὶ ἐγένοντο αἱ χεῖρες ἩΜωσῆς ἑστηρίγμεναι ἐς δυσμοὺς ἡλίου. 12 Καὶ ἐπέφασεν Ἡσαυς τὸν Ἰαμᾶλ, καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας. 13 Εἶπε δὲ Κύριός πρὸς ἩΜωσῆς, Κατάγραφον τοῦτο ἐς μνήματος εἰς βιβλίον, καὶ δοθεὶς διὰ ταῦτα Ἰσραήλ ὅτι ἀλοιφή ἐξαλείψε τὸ μνήματος Ἰαμᾶλ ἐκ τῆς ὑπ’ ἐν ὑπότον. 14 Οὕρανον. Καὶ ὕψωσεν ἩΜωσῆς θυσιαστηρίον Κύριον καὶ ἐπαύγωμαι τὸ ὄνομα αὐτοῦ καταπνύξά μου. ὡτὶ ἐν χειρὶ κρυφαίᾳ πολεμεῖ Κύριος ἐπί Ἰαμᾶλ ἀπὸ γένειας εἰς γένειας.
and rescued them out of the hand of the Egyptians and out of the hand of Pharaoh.

And Jothor said, Blessèd be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharaoh.  

Now know I that the Lord is great above all gods, because of this, and I will do as thou hast said.  

And Moses the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

And it came to pass after the morrow that Moses sat to judge the people, and all the people did go by Moses from morning till evening.  

And Jothor had also seen afar that Moses y'did to the people, says, What is this that thou dost to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening?

And Moses says to his father-in-law, Because the people come to me to seek judgment from God, and whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law.  

And the father-in-law of Moses said to him, Thou dost not this thing rightly, thou wilt wear away with intolerable weariness, both those and all this people which is with theee: this thing is hard, thou wilt not be able to endure it thyself alone. Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God.  

And thou shalt testify to them the ordinances of God and his law, and thou shalt shew to them the ways in which they shall walk, and the works which they shall do.  

And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over them the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens.  

And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee. If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place.  

And Moses hearkened to the voice of his father-in-law, and did whatsoever he said to him.  

And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people. And they judged the people at all times, and every too burdensome matter they brought to Moses, but every light matter they judged themselves.  

And Moses dismissed his father-in-law, and he returned to his own land.

And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina.  

And they departed from Raphidin, and came into the wilderness of Sina, and there Israel enwrapped before the mountain.  

And Moses went up yeelato autous ek cheiros Alhptotow kai ek cheiros Pharow.  

Kai ei鑫en Ioab, evloghto kuriou, oti yeelato autous ek 10 cheiros Alhptotow kai ek cheiros Pharow.  

Nun enwgh oti megas 11 Kuriou parapanta tous theous enbeen toutou, oti ei鑫evoi autous.  

Kai eis Mose wsi Thw parygyneto de Aarow kai pantas oi presb hysteroi Iaiaphi sympafygn arton meta tou gamaibrow Wsi, evauntou tou theou.

Kai eis Mose wsi meta twn epanfron sunekhthse Wsi 13 kriwv ton laivn parestithke de pas o laivs Wsi apo proabw enws deilips.  

Kai iden Ioab pantas osa poiws to 14 laiv, legei, to touto o sv poules to laiv; diast sv kathiasai monos, pas de o laivs parestthke su apo proabw enws deilips;  

Kai legi Wsiw to gamaibro, Oti paragyneto 15 prois o o laivs ekkitthi krivn para tou theou.  

Otan gar 16 genithi autous antoloyia, kai elabw pros me, diekriwi ekastw, kai sumpbfisw autous ta proostagmatata tou theou kai tou nvmou autou.  

Eipe de o gamaibro Wsiw pros autous, ou 17 ophww su poules to rima touto.  

Thoara katastfrhpsi aniptw 18 mntws kai sv, pas o laivs owtws, de esw meta suv barei son to rima touto o dwnh prei poules sv monos.  

Nun ouv 19 akosmon mou, kai svmpoulw wso, kai estai o theos meta svoun ginwv su to laiv ta pros tov theou, kai anoias tois laignous autwv pros tov theou.  

Kai daimantirh autous twn 20 proostagmatata tou theou kai tou nvmou autou, kai smarian autous tais odois ev aivs pareistouna ev autais, kai to erga de poqwouna.  

Kai su savwpor skfai anw ton laivn 21 anbodos dunatos, theosebeis, anbodos dikaios, miouwntas upertharchovs kai katasprises epi autwv xilairxov kai ekstomatharchovs kai pentekontarchovs kai dekadosarchovs.  

Kai kriwvwi 22 to laiv pawa vaan to de rima to uperxygono anoisounas epi se te de brachex ton krmatwv kriwvnon autwv kai koufiooun ap te oudow kai svnagnostwson su.  

Ean to rima 23 touto poiehs, katasxvne se o theos kai dwnh preiastwina, kai pas o laivs owtws eis ton laivou touton me efwnh vzw.

Eiwwe de Wsiw ths phvhs ths gamabrow, kai eisapwn 24 ouv eis autw.  

Kai eitelesse Wsiw anbodos dunatos ap 25 pantos Israeil, kai eisapwn autous epi autwv xilairxov kai ekstomatharxov kai pentekontarxov kai dekadosarxov.  

Kai evkranasa to laiv pawa vaan par de rima uperxygono anefwosan epi Mouw pn de rima ealhron evkranasa autw.  

Eixasthtele de Wsiw ton laivon gamabrow, kai aptlwv eis 27 twn ghn autw.

To de mevres ton trion tis ekdou ton deywn 'Iarathl ek ghs 19 Avgmatov ton ymera tawnt, fylwovn eis ton theon ton Sau.  

Kai aptwv ekei 'Rafidinw, kai yfylwovn eis ton theon ton 2 Sau, kai pararevbaivan ekkei 'Iarathl katenaivnti to ourov.  

Kai 3
to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel. 4 You have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself. 5 And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine. 6 And ye shall be to me a royal priesthood and a holy nation: these are the words which the Lord spake of you. 7 And Moses went down from the mount with him. 8 And Moses called the elders of Israel, and said unto them, Take your stand, and I will speak thereunto you of all the words which the Lord shall answer with you. 9 And seventy elders arose, and they said unto Moses, Behold, we will go with thee, for we will do all the Lord hath said. 10 And Moses said unto the Lord, See, thou speakest with us, and we hear thee: but speak thou not unto us iniquity, lest we die. 11 And the Lord said unto Moses, Go down to the people, and consecrate them today and tomorrow, and let them wash their garments, 12 And let them take their anointing oil and their garments, and rub the oil thereof upon their heads, and sanctify themselves. 13 And let them take two baths, and let them wash their garments, and let them wash their other garments, and let them come thither. 14 And let Aaron call the elders of the children of Israel, and say unto them, Assemble yourselves before me, that I may set on you the testimony of the Lord. 15 And Moses called to the elders of the children of Israel, and said, Come up unto the Lord, and he will give you the two tables, that ye may hear the voice of the Lord, and teach them. 16 And the glory of the Lord appeared unto them out of the cloud. 17 And the Lord spoke unto Moses, saying, I have heard the voice of the children of Israel, which they cry unto me, saying, Let me see what great things thou doest with us, that I also may see, and that I may be sure, and may believe thee, and that I may speak in thy name unto this people. 18 And the Lord said to Moses, Why murmur ye against me? 19 And Moses said, What shall I answer this people, which hath spoken unto me, saying, Give us also a sign, whereby we may know that thou art able to do these things? 20 And Moses spoke to the Lord, saying, I will come out, and look upon the glory of the Lord, and I shall be strong enough to speak. 21 And the Lord said to Moses, Go in peace. 22 And Moses stood with his rod in his hand before the Lord. 23 And the Lord said unto Moses, Take this rod, and cast it before the Lord. And he did so. 24 And there came a cloud, and covered the tent of meeting, and there was a thick cloud over the tent, and the glory of the Lord appeared. 25 And Moses entered into the tent, and came out, and spoke with the Lord. 26 And the Lord said unto Moses, When there is an outpouring of glory, and a cloud, and a thick cloud, and it shall be over the tabernacle, then I shall speak to him in the cloud, and in the thick cloud shall I be heard. 27 And I will come out, and I will speak with him, and I will set him forth in My covenant, and in the testimony of My law, and in the testimony of the law of Israel, which I gave to the children of Israel. 28 And he shall set over him one of his priests, and shall make him known to him. 29 And I will speak to him through the cloud. 30 And the Lord said to Moses, Go in peace, and I will come to you in three days. 31 And Moses went out, and washed his garments, and came in again, and saw that the glory of the Lord had appeared upon the tent. 32 And he took his rod, and entered in, and cast it before the Lord, and came out, and spake with the Lord. 33 And the Lord said to Moses, Go in peace. 34 And Moses went up into the mountain, and was there for forty days. 35 And the Lord spoke to Moses, saying, Take the breastplate, and put it on Aaron, and the ephod, 36 And the.uuida

* Greek change. ἀναλλαγές is used in this sense elsewhere. q. d. remove by destroying.
And Moses said to God, The people will not be able to approach to the mount of Sinai, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it. 2 And the Lord said to him, Go, descend, and come up thou and Aaron with thee, and let not the priests and the people force their way to come up to God, lest the Lord destroy some of them. 

And Moses went down to the people, and spoke to them.

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

And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off; 18 and said to Moses, Speak thou to us, and let not God speak to us, lest we die. 19 And Moses, nor his elder, nor none of the tribe of Israel, went into the midst of the cloud; for God was come to thee to try thee, that his fear may be among you, that ye sin not. 20 And the people stood afar off, and Moses went into the darkness where God was.

And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that God speaks to you from the heaven. 

Ye shall not make to yourselves
Theodorus, and they who renew their vows shall not wear the vestments of the Lord.

24 "He must not make an altar of earth, and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheaves and your calves in every place where I shall record my name; and I will come to thee and bless thee.

25 "And if thou wouldst build thee an altar of stones, thou shalt not build them heuow stones; for thou hast lifted up thy tool upon them, and they are defiled. And thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

And these are the ordinances which thou shalt set before them. If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing.

If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out. Moreover, if his master give him a wife, and she have born him sons or daughters, the wife and the children shall be his master's; and he shall go forth free for nothing.

If the servant should answer and say, I love my master and wife and children, I will not go away free; his master shall bring him to the judgment-seat of God, and then shall he bring him to the door, to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

And if any one sell his daughter as domestic, she shall not depart as the maidservants depart. If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trampled with her. And if he should have betrothed her to his son, he shall do her according to the right of daughters.

And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship with him. And if he will not do these three things to her, she shall go out free without money.

And if any man smite another and he die, let him be certainly put to death. But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee. And if it be a hired servant, he that smite him shall flee into one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death.

Whoever smites his father or his mother, let him be certainly put to death. He that reviles his father or his mother shall surely die. Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die. And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed; if the man arise and walk abroad on his steed, that smite him shall be clear; only he shall pay for his loss of time, and for his healing. And if a man smite his male-servant or his female-servant, with a rod, and the party die under his hands, he shall be surely punished. But if the servant continue to live a day or two,
let not the master be punished; for he is his money. 22 And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty; as the woman's husband may lay upon him, he shall pay with a valuation. 23 But if it be perfectly formed, he shall give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. 25 And if one smite the eye of his man-servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake. 26 And if he smite the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake. 27 And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear. 28 But if the bull should have been given to goaring in former time, and men should have told his owner, and he have not removed him, he shall have slain a man or woman, the bull shall be stoned, and his owner shall die also. 29 And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they a thousand shekels of silver. 30 And if the bull gore a son or daughter, let them do to him according to this ordinance. 31 And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachems, and the bull shall be stoned. 32 And if any one open a pit or dig a cavity in the land, and cover it not, and an ox or an ass fall in there, the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own. 33 And if any man's bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull. 34 But if the bull be in the possession of its owner, and it has been given to goaring in former time, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own. 35 And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep. 36 And if the thief be found in the breach made by himself and be smitten and die, there shall not be blood shed for him. 37 But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen. 42 And if the thing stolen be left and be in his hand alive, whether ox or ass, he shall make two-fold compensation. 43 And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard. 44 And if fire have gone forth and caught thorns, and should also set on fire threshing-flours or ears of corn or a field, he that kindled the fire shall make compensation.
And if any one give to his neighbour money or goods to keep, and they be stolen out of the man’s house, if the thief be found, he shall repay double. {3} But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wroght wickedly in 

regard of any part of his neighbour’s deposit, {9} according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be,—the judgment of both shall proceed before God, and he that is told shall repay his neighbour double. {10} And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know, {11} an oath of God shall be between both, each swearing that he has surely not at all been guilty in the matter of his neighbour’s deposit; and so his master shall the one that lies, with shall not make compensation. {12} And if it be stolen from him, he shall make compensation to the owner. {13} And if it be seized of beasts, he shall bring him to witness the prey, and he shall not make compensation. {14} And if any one borrow ought of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation. {15} But if the owner be with it, he shall not make compensation; but if it be a hired thing, there shall be a compensation to him instead of his hire.

And if any one deceive a virgin that is not betrothed, and lie with her, she shall surely endow her for a wife to himself. {16} And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay five compensation to her father according to the amount of the dowry of virgins. {17} Ye shall not save the lives of her parents.

Every one that is guilty of beast shall surely put to death. {18} He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt. {19} Ye shall shun no widow or orphan.

And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice. {20} And I will be very angry, and will slay you with the sword and your wives shall be widows and your children orphans. {21} And if thou shouldst lend money to thy poor brother, who is poor by thee, thou shalt not be hard upon him thou shalt not exact usury of him. {22} And if thou take thy neighbour’s garment for a pledge thou shalt restore it to him before sunset.

For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? {23} If then he shall cry to me, I will hear him from him, for I am the Lord thy God. {24} Thou shalt not revile the gods, nor speak ill of the ruler of thy people. {25} Thou shalt not keep back the first-fruits of thythreshing floor and press. The first-born of thy sons thou shalt give to me. {26} So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth
day thou shalt give it to me. And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

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

Thou shalt not wrest the sentence of the poor in his judgment. Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts. And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words. And ye shall not afflict a stranger, for ye know the heart of a stranger, for ye yourselves strangers in the land of Egypt. Six years thou shalt sow thy land, and gather in the fruits of it. But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shall thou do to thy vineyard and to thine oliveyard. Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maidservant and the stranger may be refreshed. Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouths. Keep a feast to me three times in the year. Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new corn, for in it thou camest out of Egypt: thou shalt not appear before me empty. And thou shalt keep the feast of harvest, of the first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field. Three times in the year shall all thy males appear before the Lord thy God. For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of thy sacrifices with leaven, neither must the fat of my feast abide till the morning. Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Lord thy God. Thou shalt not seethe a lamb in its mother's milk. And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee. Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him. If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my cove-
24 And Moses wrote all the words of the Lord: and Moses rose up early in the morning, and built an altar under the mount, and set up a pillar at the border thereof, and called the name of the place, Jehovah of hosts, the altar of incense.

25 And Moses spake, and the children of Israel answered, and spake unto all the congregation, saying, whatsoever the Lord shall say unto you, do. 

26 And Moses took the sum of the children of Israel by their fathers' houses, by their tribes; every man of them by his family; and every man of them by his fathers' house.

27 And all the spirits of holy assembly answered, and said, the Lord, the God of Israel, shall dwell between his people; he will be their God, and they shall be his people.

28 And they answered, and said, the Lord shall add unto thee more people more than the stars of heaven, and more than the sand which is upon the sea, to make thy name great, like as it is this day.

29 And the Lord said unto Moses, Build me an ark of gopher wood; of cubits five the length thereof, and of cubits three the beam thereof.

30 And make doors in the sides thereof; and cover it with plates of brass.

31 And thou shalt put in it golden dishes, and shewbread, and the sweet incense; and set up the candlestick thereof, and the table thereof, and set in theArk the testimony.

32 And Aaron and his sons shall come, and shall wash their hands and feet thereat.

33 And they shall offer a holocaust unto the Lord, and present an offering made by fire, and a sacrifice of peace offerings.

34 And they shall put in it the holy anointing oil, and anoint the ark, and anoint the altar, and anoint the table, and anoint the oil for the light, and anoint the tabernacle, and all its vessels, and consecrate the priests, and consecrate the Levites, and consecrate Aaron and his sons, that they may minister in the holy place; and anoint them to minister therein.

35 And thou shalt bring into the tabernacle, with the ark, a statute for Israel, and thou shalt set up the table before it, and the candlestick beside the ark, on the south side, and thou shalt hang up the vail, and shalt set up the tabernacle.
sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words. 9 And Moses went up, and Aaron, and Nadab and Abihu, and seventy of the elders of Israel. 10 And they saw the place where the God of Israel stood, and under his feet was as it were a work of sapphire slabs, and as it was the flower of the fir-tree, according to the firmament of heaven in its purity. 11 And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink. 12 And the Lord said to Moses, Come up, me and Joshua into the mountain, and be there; and I will give thee the tables of stone, the law and the commandments, which I have written to give them laws. 13 And Moses rose up and Joshua his attendant, and they went up into the mount of God. 14 And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them. 15 And Moses and Joshua went up to the mouth of the cloud, and the glory of the Lord appeared. 16 And the glory of God came down upon the mount Sina, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud. 17 And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. 18 And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

And the Lord spoke to Moses, saying, 2 Speak to the children of Israel, and take first-fruits of all, who may be deposited in their heart. 3 And ye shall take my first-fruits; and the first-fruits of brass, and purple, and double scarlet, and fine spun linen, and goats' hair; and rams'skins dyed red, and blue skins, and incorruptible wood, 4 and oil for the light, incense for anointing oil, and for the composition of incense, and sardius stones, and stones for the work of the tabernacle, and the tabernacle, and the altar, 5 and thou shalt make me a sanctuary, and I will appear among you. 6 And thou shalt make for me according to all things which I shewed thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shall thou make it. 7 And thou shalt make the ark of testimony, incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half. 8 And thou shalt gird it with pure gold, thou shalt gird it within and without; and thou shalt make for it golden rings twisted round about. 9 And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side. 10 And thou shalt make staves of incorruptible wood, and shall gird them with gold. 11 And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them. 12 The staves shall rest...
main fixed in the rings of the ark. And thou shalt put into the ark the testimonies which I shall give thee. And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half. And thou shalt make two cherubs of pure gold, and thou shalt put them on both sides of the propitiatory.

They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides. The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward the faces of the cherubs, and their faces shall be toward the propitiatory. And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee. And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, which I have made to give thee the children of Israel. And thou shalt make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half. And thou shalt make for it golden wafers twisted round about, and thou shalt make for it a crown of a hand-breadth round about.

And thou shalt make a twisted wreath for the crown round about. And thou shalt make four golden rings; and thou shalt put the four rings upon the four parts of its feet; the rings on the sides of the ark. And the rings shall be for bearings for the staves, that they may bear the table with them. And thou shalt make the staves of incorruptible wood, and thou shalt gild them with pure gold; and the table shall be borne with them. And thou shalt make its dishes and its censers, and its bowls, and its cups, with which the priests shall offer burnt offerings, and all drinks-offerings of pure gold; and thou shalt make them. And thou shalt set upon the table shewbread before me continually.

And thou shalt make a candlestick of pure gold; thou shalt make the candlestick of graven work: its stem and its branches, and its bowls and its knops and its lilies shall be of one piece. And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side. And three bowls fashioned like almonds, on each branch a knob and a lily; so to the six branches proceeding from the candlestick, and in the candlestick four bowls fashioned like almonds, in each branch knobs and the flowers of one piece, altogether graven of one piece of pure gold. And thou shalt make its seven lamps: and thou shalt set it on it the lamps, and they
And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun with cherubims: thou shalt make them with work of a weaver. The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains. And the five curtains shall be joined one to another, and the other five curtains shall be closely connected the one with the other. And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling. Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite each other, corresponding to each other at each point. And thou shalt make fifty golden rings; and thou shalt join the curtains to each other, with the rings, and it shall be one tabernacle. And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins. The length of one skin thirty cubits, and the breadth of one skin four cubits, that be the same measure to the eleven skins. And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle. And thou shalt make fifty loops on the border of one skin, which is in the midst for the jointings; and thou shalt make fifty loops on the edge of the second skin that joins it.

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

And thou shalt make the posts of the tabernacle of incorruptible wood. Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half. Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle. And thou shalt make posts to the tabernacle, twenty posts on the north side. And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on each side.
And thou shalt make a veil of blue and purple and scarlet wool, and fine linen spin: thou shalt make it cherubim in woven work. And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops shall be gold, and their four sockets shall be of silver. And thou shalt put the veil on the posts, and thou shalt carry in itther within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies. And thou shalt spread before the veil a table of sheshumme and the candle throughout the table the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle. And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun scarlet and fine linen spun, the work of the embroiderer. And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapiters shall be gold; and thou shalt cast for them five brazen sockets.

And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits. And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass. And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass.

And thou shalt make for it a brazen grate...
with net-work; and thou shalt make for the grate four brazen rings under the four sides. 2 And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar. 3 And thou shalt make for the altar staves of incorruptible wood, and thou shalt put the staves into the rings under the grate of the altar, to carry it. 4 And thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it. 5 And thou shalt make a court for the tabernacle, curtains of the court of fine linen: twenty pillars, and their sockets; and their pillars twenty, and twenty brazen sockets after for them, and their rings and their clasps of silver. 6 Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass. 7 And the curtains of the court on the south side, the length of a hundred cubits; and their pillars twenty, and their sockets twenty of brass. 8 And the curtains toward the breadth of the tabernacle toward the west curtains of fifty cubits; their pillars ten, and their sockets ten. 9 And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten. 10 And the height of the curtains shall be of fifty cubits for the one side of the gate; their pillars three, and their sockets three. 11 And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three. 12 And a veil for the door of the court, the height of it of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen; and with the art of the embroider; their pillars four, and their sockets four. 13 All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets. 14 And the length of the court shall be a hundred cubits on each side, and the breadth fifty on each side, and the height five cubits of fine linen; and their sockets of brass. 15 And all the furniture of the tabernacle, and all the instruments and the pins of the court shall be of brass. 16 And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually. 17 In the tabernacle of the testimony, without the veil that is before the ark of the covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel. 18 And do thou take thyself both Aaron thy brother, and his sons, even them of the children of Israel; so that Aaron and Nadab and Abihu, and Eleazar and Ithamar, sons of Aaron, may minister to me. 19 And thou shalt make holy apparel for Aaron thy brother, for honour and glory. 20 And he shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to
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4 For the sons of Aaron: the ephod shall he make, and the breastplate, and the golden earring, and the girdle, and the mitre, and the robe; and the ephod shall he make for his sons as well.

5 And these are the garments which they shall make: the breast-plate and the shoulder-piece, and the full-length robe, and the tunique with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister before the Lord as priests. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

6 And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. It shall have two shoulderpieces joined together, fastened on the two sides. And the woven work of the shoulderpieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and scarlet and fine twined linen. And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel. Six names on the first stone, and the other six names on the second stone, according to their births. It shall be the work of the stone-engraver's art; as he engraves the images of the children of Israel after the names thereof, so shalt thou engrave two stones with the names of the children of Israel. And thou shalt put the two stones upon the shoulders of the shoulderpiece: they are memorial-stones for the children of Israel; and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them. And thou shalt make two rings of pure gold; and thou shalt make two fringes of pure gold, variegated with flowers, wreathe-work; and thou shalt put the wreathe fringes on the rings, fastening them on their shoulder-pieces in front.

And thou shalt make the oracle of judgment, the work of the embroiderer; in keeping with the ephod, thou shalt make it of gold, and blue and purple, and scarlet and fine linen spun. Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth. And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, an emerald, the first row. And the second row, a carnelian, a sapphire, and a jasper. And the third row, a agate, an amethyst, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row. And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes according to the name. And thou shalt make on the oracle a chain-work of pure gold. And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary. And thou shalt put the fringes on the oracle of judgment: thou shalt put the wreathe on both sides of the oracle. And thou shalt put the two rings on both the shoulders of the ephod in front. And thou shalt put the 5 Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when
he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually. 27 And thou shalt make the full-length tunic of fine linen, and fine linen pants, and a fine linen head-girdle. 28 And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent. 29 And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and scarlet, and fine linen, under the fringe of the robe round about; golden pomegranates of the same shape, and bells round about between these. 30 A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about. 31 And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and as he goes out, that he die not. 32 And thou shalt make a plate of pure gold, and thou shalt grave on it as the graving of a signet, Holiness of the Lord. 33 And thou shalt put it on the spin blue cloth, and it shall be on the mitre; it shall be in the front of the mitre. 34 And it shall be on the forehead of Aaron; and Aaron shall bear the iniquity for them, to make an atonement for them before the Lord, all the holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord. 35 And the fringes of the garments shall be of fine linen; and thou shalt make a tire of fine linen, and thou shalt make a girdle, the work of the embroiderer. 36 And for the sons of Aaron thou shalt make tunics and girdles, and thou shalt make for them tires for honour and glory. 37 And thou shalt put them on Aaron thy brother, and his sons with him, and thou shalt anoint them and fill their hands: and thou shalt sanctify them, that they may minister to me in the priest's office. 38 And thou shalt make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs. 39 And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: it is a perpetual statute for him, and for his seed after him.

And these are the things which thou shalt do to them: thou shalt sanctify them, so that they shall serve me in the priesthood; and thou shalt take one young calf from the herd, and two unblemished rams; and unleavened cakes anointed with oil, and unleavened cakes of fine flour of wheat. And thou shalt make them of fine flour of wheat. And thou shalt put them on one basket, and thou shalt offer them on the basket, and the young calf and the two rams. And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash them with all the holy water which thou hast taken the garments, thou shalt put on Aaron thy brother both the full-length robe and the ephod and the oracle; and thou shalt

e Or, consecrate them.
join for him the oracle to the ephod. 6 And thou shalt make to the mitre, and thou shalt put the plate, even the holy name, on the mitre. 7 And thou shalt take of the anointing oil, and thou shalt pour it on his head, and shalt anoint him, 8 and thou shalt bring his sons, and put garments on them. 9 And thou shalt gird them with sashes, and put the girdles on them, and put the tares upon them, and they shall have a priestly office to me for ever, and thou shalt anoint Aaron and his sons, and put garments on them. 10 And thou shalt bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness. 11 And thou shalt slay the calf before the Lord, by the doors of the tabernacle of witness. 12 And thou shalt take of the blood of the calf, and put it on the horns of the altar, with thy finger, but all the rest of the blood thou shalt pour out at the foot of the altar. 13 And thou shalt take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shall put them upon the altar; 14 But the flesh of the calf, and his skin, and his dung, shalt thou burn without fire without the camp; for it is an offering on account of sin. 15 And thou shalt take one ram, and Aaron and his sons shall lay their hands on the head of the ram. 16 And thou shalt kill it, and take the blood and pour it on the altar round about. 17 And thou shalt divide the ram by his several limbs, and thou shalt take of the blood thereof and pour it upon the altar; 18 And thou shalt take of the divided parts with the head. 19 And thou shalt offer the whole ram on the altar, a burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord. 20 And thou shalt take the second ram, and Aaron and his sons shall lay their hands on the head of the ram. 21 And thou shalt kill it, and take the blood thereof and pour it on the altar; 22 And thou shalt take of the blood thereof and put it on the tip of Aaron’s right ear, and on the thumb of his right hand, and on the great toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet. 23 And thou shalt take of the blood of the ram, and of the anointing oil, and thou shalt sprinkle it up on his garments, and on his sons and on his sons’ garments with him; and he shall be sanctified and his apparel, and his sons and his sons’ apparel with him: but the blood of the ram thou shalt pour round about upon the altar. 24 And thou shalt take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration. 25 And one cake made with oil, and one cake from the basket of unleavened bread set forth before the Lord. 26 And thou shalt put them all on the hands of Aaron, and on the hands of his sons, and thou shalt separate them as a separate offering before the Lord. 27 And thou shalt
take them from their hands, and shalt offer them up on the altar of whole burnt-offering for a sweet-smelling savour before the Lord: it is an offering to the Lord. 25 And thou shalt take the breast from the ram of consecration which is Aaron's, and thou shalt separate it as a separate offering before the Lord, and it shall be to thee for a portion, and thou shalt sanctify the offered breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of that of his sons. 26 And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord. 27 And the apparel of the sanctuary which is Aaron's shall be his sons' after him, for them to be anointed in them, and to fill their hands. 28 The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holy place, shall put them on seven days. 29 And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place. 30 And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness. 31 They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy. 32 And if any man be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing. 33 And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands. 34 And thou shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform consecration upon it, and thou shalt anoint it so as to sanctify it. 35 Seven days shalt thou purify the altar and sanctify it, and the altar shall be hallowed by every one that touches the altar shall be hallowed. 36 And these are the offerings which thou shalt offer upon the altar: two unblemished lambs of a year old daily on the altar continually, a constant offering. 37 One lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening. 38 And a tenth measure of fine flour mingled with the fourth part of an hin of beaten oil, and a drink-offering the fourth part of a hin of wine for one lamb. 39 And thou shalt offer the second lamb in the evening, after the manner of the morning-offering, and according to the drink-offering of the morning-offering; thou shalt offer it an offering to the Lord for a sweet-smelling savour, a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to thee from thence, so as to speak to thee. 40 And I will there give orders to the children of Israel, and I will be sanctified in my glory. 41 And I will

καὶ οἱ ποιήσεις Ἀραὼν καὶ τοὺς νιόταυτόν οὗτοι κατὰ 35 πάντα δόσα ἐνετειλάμην σοι ἐπὶ ἡμέρας τελευσίσεις τάς χειράς αὐτῶν. 36 καὶ τὸ μοισχαρίου τῆς ἀμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ καὶ καθαρίσεις τὸ θυσιαστήριον ἐν τῷ θυσίαζεν σε ἐπὶ αὐτῷ καὶ χρύσεις αὐτὸ ὑστε ἀγαθάκατο. 37 ἐπί τὴν ἡμέραν καθαρίσεως τὸ θυσιαστήριον, καὶ ἁγιάζεσις αὐτοῦ 38 καὶ ἐστὶ τὸ θυσιαστήριον, ἄγον τῶν ἀπόμενοι τοῦ θυσιαστήριον, ἁγιάζθηται. Καὶ ταῦτα ἐστίν, δὲ ποιήσεις 39 ἐπὶ τοῦ θυσιαστήριον ἄμοινον οἰνοτόποις ἄμοινος δυὸ τῆν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχομοιοῦν. 40 τὸν ἀμόν τῶν ένα ποιήσεις τοῦ πρωί, καὶ τὸν ἀμόν τῶν 39 δευτέρον ποιήσεις τοῦ δειλίνων. Καὶ δέκατον σεμιάδιας 40 πεφυραμένης εν ἐλαίῳ κεκομένης τῷ τετάρτῳ τῶν ἐν καὶ σπόνδευτο τὸ τετάρτον τῶν εἰν οἴνον τῶν ἀμόν τῶ ἐν. 41 τὸν ἀμόν τῶν δευτέρον ποιήσεις τοῦ δειλίνων, κατὰ τὴν θυσίαν τὴν πρωίνην, καὶ κατὰ τὴν σπόνδευσιν αὐτοῦ ποιήσεις εἰς ὁμοία εὐωδίας κάρπωμα Κυρίων, θυσίαν ἐνδελεχομοῦν εἰς γενέας 42 ἦμων, ἐπὶ θύρας τῆς σκήνης τοῦ μαρτυρίου ἐνάντι Κυρίων, ἐν οἷς γνωσθήσομαι σοι ἐκείθεν, ὡστε λαλήσῃ σοι. Καὶ τάξομαι 43 ἐκεί τῶν νιῶν Ἰσραήλ, καὶ ἁγιασθήσομαι εἰς δόξῃ μου. Καὶ 44
sanctify the tabernacle of testimony and
the altar, and I will sanctify Aaron and his
sons, to minister as priests to me. And I
shall be 

And they shall know that I am the Lord their God,
who brought them forth out of the land of Egypt,
to be called upon by them, and to be
their God. And they shall make for it a wreathe of gold round-
around, and its sides and; and thou shalt
make it a wreathe border of gold round-
round. And thou shalt make under its wreathen border two rings of pure gold;
thou shalt make it to the two corners on
the two sides, and they shall be bearings for
the staves, so as to bear it with them. And thou
shall make the staves of incorruptible
wood, and shalt gild them with gold. And thou
shall set it before the veil that is over the
ark of the testimonies, wherein I will
make my self known to thee. And Aaron shall burn upon it fine
compound incense every morning; whosoever
he trims the lamps he shall burn incense upon it. And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense-offering always before the Lord for their generations. And thou shall not offer strange incense upon it, nor
an offering made by fire, nor a sacrifice, and thou shalt not pour a drink-offering upon it. And once in the year Aaron shall
make atonement on its horns, he shall
purge it with the blood of purification for
their generations: it is most holy to the
Lord.

And the Lord spake to Moses, saying,
if thou take account of the children of
Israel in the surveying of them, and they
shall give every one a ransom for his soul to the
Lord, then there shall not be among them a's destruction in the visiting of them. And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli to the didrachm, but the
half of the didrachm is the offering to the
Lord. Every one that passes the survey
from twenty years old and upwards shall
give the offering to the Lord. The rich
shall not give more, and the poor shall not
give less than the half didrachm in giving
the offering to the Lord, to make atonement for
yours souls. And thou shalt take the
money of the offering from the children of
Israel, and shalt give it for the service of the
tabernacle of testimony; and it shall be to
the children of Israel a memorial before the
Lord, to make atonement for your souls.
And the Lord spake to Moses, saying,
make a brazen laver, and a brazen base for
it, for washing; and thou shalt put it be-
tween the tabernacle of witness and the
altar, and thou shalt pour forth water into
it. And Aaron and his sons shall wash
their hands and their feet with water from it. 20. Whenever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whenever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord. 21. They shall wash their hands and feet with water, whenever after they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and for his posterity after him. 22. And the Lord spake to Moses, saying, 23. Do thou also take sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus, 24. and of γ κασσία five hundred shekels of the sanctuary, and a hin of olive oil. 25. And thou shalt make it a holy anointing oil, a perfumed ointment tempered by the art of the perfumer: it shall be a holy anointing oil. 26. And thou shalt anoint with it the tabernacle of witness, and the ark of the tabernacle of witness, 27. and all its furniture, and the candlestick and all its furniture, and the altar of incense, 28. and the altar of whole burnt-offerings and all its furniture, and the table and all its furniture, and the laver. 29. And thou shalt sanctify them, and they shall be most holy: every one that toucheth them shall be hallowed. 30. And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests. 31. And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations. 32. On man's flesh it shall not be poured, and ye shall not make anointing oil for yourselves according to this composition: it is holy, and shall be holiness to you. 33. Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people. 34. And the Lord said to Moses, Take for yourself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be an equal weight of each. 35. And they shall make it with perfumed incense, tempered with the art of the perfumer, a pure holy oil. 36. And of these thou shalt beat some small and thou shalt put it before the testimony in the tabernacle of testimony, whencesoever I will make myself known to thee: it shall be to you a most holy incense. 37. Ye shall not make any for yourselves according to this composition: it shall be to you a holy anointing oil. 38. Whosoever shall make any in like manner, as to smell it, shall perish from his people. 39. And the Lord spake to Moses, saying, 40. Behold, I have hitherto been called by name Beledel, the son of Uri, the son of the tribe of Juda. 41. And I have filled him with a divine spirit of wisdom, and understanding, and knowledge, to invent in every work, 42. and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and scarlet, 43. and works in stone, and for artificers' work in wood, to work at all works.


And I have appointed him and Eliab the son of Achisamach of the tribe of Dan, and to every one understanding in heart. I have given understanding; and they shall ye knowing all things as I have appointed them; 12 the tabernacle of witness, and the ark of the covenant, and the propitiatory that is upon it, and the furniture of the tabernacle, 13 and the altars, and the table and all its furniture, 14 and Aaron's robes of ministry, and the robes of his sons to minister to me as priests, 15 and the anointing oil and the compound incense which is the same, and all that I have commanded thee shall they make thee. 16 And the Lord spake to Moses, saying, 17 Do thou also charge the children of Israel, saying, Take heed and keep my sabbaths; for they are a sign unto me among you throughout your generations, that ye may know that I am the Lord that sanctifieth you. 18 And ye shall keep the sabbaths, because this is holy to you. 19 All that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from among his people. 20 Six days thou shalt do works, but the seventh day is the sabbath, a holy rest to the Lord: every one who shall do a work on the seventh day shall be put to death. 21 And the children of Israel shall keep the sabbaths, to observe them throughout their generations. 22 It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth, and on the seventh day he ceased, and rested. 23 And he gave to Moses when he left off speaking to him in mount Sinai, the two tables of testimony, tables of stone written upon with the finger of God. 24 And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make gods us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt— 25 we do not know what is become of him. 26 And Aaron said to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me. 27 And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron. 28 And he received them at their hands, and formed them with a graving tool; and made them a molten calf, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And Aaron made proclamation saying, To-morrow is a feast of the Lord. 30 And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people ate their dough and rose up to play. 31 And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtst up out of the land of Egypt have transgressed; they have quickly gone out of the way which thou commandedst; they have made for themselves a calf.
and worshipped it, and sacrificed to it, and said, 11 These are thy gods, O Israel, who brought thee up out of the land of Egypt.

And now let me alone, and I will be very angry with them and consume them, and I will make thee a greater nation than they. 12 Take heed lest at any time thou shalt forget the Lord, and thou shalt make thee an idol, and cast thou from thee all the earth; cease from thy wrathful anger, and be merciful to the sin of thy people, remembering Abraham and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spakest of to give to them, so that they shall possess it for ever. 14 And the Lord was prevailed upon to preserve his people.

And Moses turned and went down from the mountain, and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without. 17 And the tables were the word of God, and the writing of the writing of God written on the tables. 18 And Joshua heard the voice of the people crying, says to Moses, There is a noise of war in the camp. 18 And Moses says, It is not the voice of them that begin the battle, nor the voice of them that begin the cry of defeat, but the voice of them that begin the banquet of wine do I hear.

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

κατά τὸν ἀντιπαρόβολον, ὅς ἐστὶν τὸν μοῦχον καὶ τῶν μοῦχων αὐτοῦ, τὰς ἀνθρώπους μετὰ τούτοις Θεὸν ἐκτίμησεν ἀντί τοῦ καταρρήχησαν αὐτὸν ἀπὸ τῶν κυριών αὐτοῦ τὰ δύο πλάκας, καὶ συνετρίβησεν αὐτόν ὑπὸ τὸ ὀρος. Καὶ λαβὼν τὸν μοῦχον ὄν ἔποιησαν, κατέκαψαν αὐτὸν ἐν 20 πυρὶ, καὶ κατέγερσαν αὐτὸν λεπτὸν, καὶ κατέσπεραν αὐτὸν ὑπὸ τὸ ὄδωρ, καὶ ἔπιστεν αὐτὸ τοὺς ὑιοὺς Ἰσραήλ. Καὶ εἶπε 21 Μωυσῆς τῷ Ἀραὼν, τί ἐποίησες σοι ὁ λαὸς σου, ὦ ἐπεράγης ἐπὶ αὐτῶν ἀμαρτίαν μεγάλην; Καὶ εἶπεν Ἀραὼν πρὸς 22 Μωυσῆν, μὴ ὄργιζον, κύριε, σὺ γὰρ οἶδας τὸ ῥῆμα τοῦ λαοῦ σου. Δέχονται γὰρ σου, ποιητόν ἡμᾶς, οἱ 23 προτρέπονται ἡμᾶς ὁ γὰρ Μωυσῆς σου ὁ ἀνθρώπως, οἱ άτομοι Μωυσῆς ὁ γὰρ τὸν μοῦχον σου, ὦ δίκαιος ὁ γὰρ τὸν μοῦχον σου. Καὶ ἔδωκαν αὐτοῖς, εἰ τούς ὑπάρχεις χρυσαίνη, περιέλθω, καὶ ἐδώκαν τὰς ἀνθρώπους αὐτοῖς, ἐξελέφθη διὰ τὸ θέλημα τῆς πάλης τῆς παρεμβολῆς, καὶ ἔδωκεν, 26 τῷ πρὸς Κυρίον; ὦ τῷ πρὸς με. Συνήθισεν οὖν πρὸς αὐτοῦ ταύτης οἱ νεοὶ Δεοί. Καὶ λέγει αὐτοῖς, τάδε λέγει Κύριος 27 ὁ Θεὸς Ἰσραήλ: θέσθη ἐκατόστος τὴν ἐκατονταπλασίαν εἰς τὸν μυρόν, καὶ διέθετε καὶ ἀνακαύσατε ἐπὶ τοῦ πυληστήριον διὰ τῆς παρεμβολῆς, καὶ ἀποκτείνατε ἐκατόστος τὸν ἄδελφον αὐτοῦ, καὶ ἐκατόστος τὸν πλησίον αὐτοῦ, καὶ ἐκατόστος τὸν ἐγγονα αὐτοῦ. Καὶ ἐποίησαν οἱ νεοὶ Δεοί καὶ ἀλάλησαν αὐτοῖς 28

114 Εἴδωλα. The text is a translation of the Hebrew Bible, specifically the book of Exodus, chapters 32-33. The text contains a narrative where Moses, after receiving the Ten Commandments, returns to the Israelites who have made an idol and broken the covenant. God Commands Moses to destroy the idol and punish the Israelites. Moses' response is to intercede on their behalf, leading to a series of events and consequences.
Moses: and it came to pass, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin. 3 And Moses returned to the Lord and said, I pray, O Lord, this people has sinned a great sin, and they have made for themselves golden gods. 4 And now if thou wilt forgive their sin, forgive it; and if not, blot me out of thy book, which thou hast written. 5 And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book. 6 And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thee, and the Lord shall be before his face, and shall make the calamity which thou hast written.

And the Lord said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I spake to Abraham, Isaac, and Jacob, saying, I will give it to your seed; 2 and I will send at the same time my angel before thee, and he shall cast out the Amorite and the Chettite, and the Pherezite and the Gergesite, and the Ebrite, and the Japhusite. 3 And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way. 4 And the people having heard this grievous saying, mourned in mourning apparel. 5 For the Lord said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you; now then put off your glorious apparel, and your ornaments, and I will shew thee what I will do to thee.

So the sons of Israel took off their ornaments and their array, and the mount of Choreb. 7 And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass that every one that sought the Lord went forth to the tabernacle which was without the camp. 8 And whenever Moses entered into the tabernacle without the camp, all the people stood and worshipped by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle. 9 And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and God talked to Moses. 10 And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one 5 at the door of his tent. 11 And the Lord spoke to Moses face to face, as if one should speak to his friend; and he
retired into the camp: but his servant Joshua the son of Nauve, a young man, departed not forth from the tabernacle.

12 And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me.

13 If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation is thy people. 14 And he says, I myself will go before thee, and give thee rest. 15 And he says to him, If thou go not up with us thyself, bring me not up hence. 16 And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and this people shall be glorified beyond all the nations, as many as are upon the earth.

17 And the Lord said to Moses, I will also do for thee this thing, which thou hast said. And be ready by the morrow; and Moses and Aaron said, Thou shalt not be able to see my face; for no man shall see my face, and live.

18 And the Lord said, Behold, there is a place by thee: thou shalt stand upon the rock; 19 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I have passed by. 20 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

21 And the Lord said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou broke, and thou shalt stand there for me on the top of the mountain. 22 And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain. 23 And Moses hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sinai, as the Lord appointed him; and Moses took the two tables of stone. 24 And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord. 25 And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering, and very compassionate, and true, 26 and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation. 27 And Moses hasted, and bowed to the earth and worshipped; 28 and, If I have found grace before thee, let my Lord go with us; for the people is
10 And the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are wonderful, which I will do for thee.

11 And thou shalt take heed to all things which I command thee; for thou shalt not add to any word of mine, nor take from any word of mine.

12 And the Lord said to Moses, Go to the people, and sanctify them to-day, and to-morrow, and let them wash their souls, and offer presents, to-day and to-morrow; that the flesh may be tender for you; for at even, ye shall offer your burnt-offerings and sacrifices, with the flesh of that day to be sanctified, but the flesh of the morrow shall be holy; for ye shall offer it again in the morning.

13 And they shall eat the flesh of the first-fruits of the increase of the land in the day on which ye bring your burnt-offerings to the Lord; ye shall eat it in the place where ye are, and in your own tabernacles.

21 And the Lord said to Moses, Go to the people, and sanctify them to-day, and to-morrow, and let them wash their souls, and offer presents, to-day and to-morrow, that the flesh may be tender for you; for at even, ye shall offer your burnt-offerings and sacrifices, with the flesh of that day to be sanctified, but the flesh of the morrow shall be holy; for ye shall offer it again in the morning.

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and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tables these words of the covenant, the ten sayings.

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

And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sinai. And he ceased speaking to them, he put a veil on his face. And whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him. And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken for you to do them. Six days shall thou perform works, but on the seventh day shall be rest—a holy sabbath—a rest for the Lord; every one that does work on it, let him die. Ye shall not burn a fire in any of your dwellings on the sabbath-day; I am the Lord. And Moses spoke to all the congregation of the children of Israel, saying. This is the thing which the Lord has appointed you, saying, Take of yourselves an offering for the Lord; every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass, blue, purple, double scarlet spun, and fine linen spun, and goat's hair, and rams' skins dyed red, and skins dyed blue, and incorruptible wood, and sardine stones, and stones for engraving for the shoulde-piece and full-length robe. And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded. The tabernacle, and the cords, and the covering, and the veil, and the ark of the testimony, and its staves, and its propitiatory, and the veil, and the curstains of the court, and its posts, and the emerald stones, and the incense, and the anointing oil, and the table and all its furniture, and the candle-stick for the light and all its furniture, and the altar and all its furniture, and the holy garments of Aaron the priest, and the garments in which they shall do service, and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.
And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each an offering: and they brought an offering to the Lord for all the works of the tabernacle of witness, and all the services of the sanctuary. And the men, even every one to whom it seemed good in his heart, brought, from the women, even brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold. And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins dyed blue, and rams' skins dyed red. And every one that offered an offering brought silver and brass, the offerings to the Lord; and they with whom was found incorruptible wood; and they brought offerings for all the works of the preparation. And every woman skilled in her heart to spin with her hands, brought spun articles, the blue, and the purple, and the scarlet, and the fine twined linen, and the embroidered work, and the goats' hair. And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracles, and the compounds both for the anointing oil, and the composition of the incense. And every man and woman whose mind brought them to come in and do all the works as many as the Lord appointed them to do by Moses—thou the children of Israel brought an offering to the Lord. And Moses said to the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda, and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things, to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass, and to work in stone, and to fashion the wood, and to work in every work of wisdom. And God gave improvement in understanding both to him, and to Eliab the son of Aelisamach of the tribe of Dan. And God filled them with understanding and perception, to understand and work all the works of the sanctuary, and to weave the woves and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery. And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand and to do all the works, to work in the holy offices, according to all things which the Lord appointed. And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in their heart, and all who were freely willing to come forward to the works, to perform them. And they received from Moses all the gifts brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning. And there came all the wise men who wrought the works of
the sanctuary, each according to his own work, which they wrought. 4 And one said to Moses, The people bring an abundance too great in proportion to all the works which the Lord has appointed them to do. 5 And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more. 6 And the people brought gold in abundance, such as was sufficient for making the furniture, and they left some besides. 7 And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses. 8 And he made the ephod of gold, and blue, and purple, and scarlet, and fine linen twined. 9 And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the scarlet, and the fine linen twined, they made it a woven work; 10 shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another. 11 They made it of the same material according to the making of it, of gold, blue, and purple, and scarlet, and fine linen twined, as the Lord commanded Moses; 12 and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; 13 and he put them on the shoulder-pieces of the ephod, as stones of memorial of the children of Israel, as the Lord appointed Moses. 14 And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and scarlet, and fine linen twined. 15 They made the oracle square and double, the length of a span, and the breadth of a span,—double. 16 And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald; 17 and the second row, a carbuncle and sapphire and jasper; 18 and the third row, a figure and agate and amethyst; 19 and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold. 20 And the stones were twelve according to the names of the children of Israel, graven according to their names 21 like seals, each according to his own name for the twelve tribes. 22 And they made on the oracle turned wreaths, wreathen work, of pure gold, 23 and they made two golden rings and two golden rings on both the upper corners of the oracle; 24 and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings. 25 And they put them on the two rings, and they put them on the shoulders of the ephod opposite each other in front of it. The people brought more two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within. 26 And they made two golden rings, and put them on both the shoulders of the ephod under the ephah; each according to his own work, which they wrought. 27 And one said to Moses, The people bring an abundance too great in proportion to all the works which the Lord has appointed them to do. 28 And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more. 29 And the people brought gold in abundance, such as was sufficient for making the furniture, and they left some besides. 30 And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses. 31 And he made the ephod of gold, and blue, and purple, and scarlet, and fine linen twined. 32 And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the scarlet, and the fine linen twined, they made it a woven work; 33 shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another. 34 They made it of the same material according to the making of it, of gold, blue, and purple, and scarlet, and fine linen twined, as the Lord commanded Moses; 35 and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; 36 and he put them on the shoulder-pieces of the ephod, as stones of memorial of the children of Israel, as the Lord appointed Moses. 37 And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and scarlet, and fine linen twined. 38 They made the oracle square and double, the length of a span, and the breadth of a span,—double. 39 And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald; 40 and the second row, a carbuncle and sapphire and jasper; 41 and the third row, a figure and agate and amethyst; 42 and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold. 43 And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes. 44 And they made on the oracle turned wreaths, wreathen work, of pure gold, 45 and they made two golden rings and two golden rings on both the upper corners of the oracle; 46 and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings. 47 And they put them on the two rings, and they put them on the shoulders of the ephod opposite each other in front of it. The people brought more two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within. 48 And they made two golden rings, and put them on both the shoulders of the ephod under
it, in front by the coupling above the connection of the ephod. And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with a string of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses. And they made the tunic under the ephod, woven work, all of blue. And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent. And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spin scarlet, and fine linen twined. And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates: a golden bell and a pomegranate for the border of the tunic round about, for the ministration, as the Lord commanded Moses. And they made vestments of fine linen, a woven work, for Aaron and his sons, and the tides of fine linen, and the mitre of fine linen, the ephod, the ephod of fine linen twined; and their girdles of fine linen twined, and blue, and purple, and scarlet spun, the work of an embroider, according as the Lord commanded Moses. And they made the golden plate, a dedicated thing of the sanctuary, of pure gold; and he wrote upon it graven letters as of a seal, Holiness to the Lord. And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

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

And they made the court toward the south; the curtains of the court of fine linen twined, a hundred cubits every way, and their posts twenty, and their sockets twenty; and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty. And on the west side curtains of fifty cubits, their posts ten and their sockets ten. And on the east side curtains of fifty cubits of fifteen cubits behind, and their pillars, three, and their sockets three. And at the second back on this side and on that by the gate of the
court, curtains of fifteen cubits, their pillars three and their sockets three; all the curtains of the tabernacle of fine linen twined.

And the sockets of their pillars of brass, and their hooks of silver, and their chapiters overlaid with silver, and all the posts of the court overlaid with silver; and the veil of the gate of the court, the work of an hundred cubits of blue, and purple, and scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court; and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapiters overlaid with silver. And all the pins round about of brass, and they were overlaid with silver. And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

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

And Beseelel made the ark; and overlaid it with pure gold within and without; and he cast for it four golden rings, two on the one side, and two on the other, wide enough for the staves, that men should bear it with the rings. And he made the propitiatory over the ark of pure gold, and the two cherubs of gold; one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory, overshadowing the propitiatory with their wings. And he made the set table of pure gold, and cast for it four rings; two on the one side and two on the other, broad, so that men should lift it with the staves in them. And he made the staves of the ark and of the table, and gilded them.

And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold. And he made the candlestick which gives light, of gold; the stem solid, and the branches from both its sides; and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other. And as to their lamps, which are on the ends, knobs proceeded from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold. And on the golden plates of the stems and the plates of the surmounts, and its funnels gold. He overlaid the posts of the tabernacle with silver, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold. He made also the rings of the tabernacle of gold; and the rings of

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14—XXXVIII. 19.

\[ \text{Or, appointment.} \]
\[ \text{Gr, to weave.} \]
\[ \text{Gr, it.} \]
\[ \text{Gr, is.} \]
\[ \text{Gr, snuff-dishes; but the word seems to mean the instruments with which oil was poured into the lamp.} \]
\[ \text{Gr, the post.} \]
the court, and the rings for drawing out the veil above of brass. 20 He cast the silver chapters of the tabernacle, and the brazen chapters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts. 21 He made the pins of the tabernacle and the pins of the court of brass. 22 He made the brazen altar of the brazen censers, which belonged to the men engaged in addition with the gathering of the Core. 23 He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks. 24 He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide enough for the bars, so as to bear the altar with them. 25 He made the holy anointing oil and the composition of the incense, the pure work of the perfumer. 26 He made the brazen altar, and the brazen base of it the mirrors of the women that fasted, which fasted by the doors of the tabernacle of witness, in the day in which he set it up.

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

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

And the brass of the offering was seventy talents, and a thousand five hundred shekels; 6 And they made of it the bases of the boats of the tabernacle of witness, 7 and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about; 8 and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness. 9 And the children of Israel did as the Lord
commanded Moses, so did they. 12 And of the gold that remained of the offering they made vessels to minister with before the Lord. 13 And the blue that was left, and the purple, and the scarlet, they made garments of ministry for Aaron, so that he should minister with them in the sanctuary; 14 And the table of shewbread and the tabernacle, and its furniture, its bases and its bars and the posts; 15 and the ark of the covenant, and its bearers, and the altar and all its furniture. 16 And they made the anointing oil, and the incense of composition, and the pure candlestick, and its lamps, and lamps for burning, and oil for the light, and the table of shewbread, and all its furniture, and the shewbread upon it, and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry; and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court, and all the vessels of the tabernacle, and all its instruments; and the skins, even rams skins dyed red, and the blue coverings, and the coverings of the other things, and the pins, and all the instruments for the works of the tabernacle of witness. 21 Whatsoever things the Lord appointed Moses, so did the children of Israel make all the work; and they did all that the Lord commanded Moses, so did they make them; and Moses blessed them.

And the Lord spoke to Moses, saying, 2 On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness, and thou shalt place in it the ark of the testimony, and shalt cover the ark with the veil, and thou shalt bring in the table and shewbread upon it, and the golden candlestick and lamps before the ark of the testimony, and shalt set them in the tabernacle, and the altar of burnt-offerings before the ark. 3 And thou shalt put a covering of a veil over the door of the tabernacle. 4 And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about. 5 And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all its vessels, and shalt sanctify it, and all its furniture, and it shall be holy. 6 And thou shalt anoint the altar of burnt-offerings, and all its furniture, and shalt hallow the altar, and the altar shall be most holy. 7 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water. 8 And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest. 9 And thou shalt bring up his sons, and shalt put garments on them. 10 And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their

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The anointing abideth, etc.

Setting forth of it.

See 1 John 2. 27.

Or, store, possession, etc.: as in Gen. 43.
16 And Moses did all things whatsoever the Lord commanded him, so did he.

17 And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up. And Moses set up the tabernacle, and put on the chapters, and put the bars into their places, and set up the posts. And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses. And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark. And he brought the ark into the tabernacle, and put on it the covering of the veil, and covered the ark of the testimony, as the Lord commanded Moses. And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle. And he put on it the shewbread before the Lord, as the Lord commanded Moses. And he put the golden altar in the tabernacle of witness before the veil; and he burnt on it incense of composition, as the Lord commanded Moses. And he put the altar of the burnt-offerings by the doors of the tabernacle. And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

31 And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord. And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage. And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up. For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeys.
AND the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and thou shalt say to them, 2 If any man of you shall bring gifts to the Lord, ye shall bring your gifts of the cattle and of the oxen and of the sheep. 3 If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord. 4 And he shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him. 5 And they shall slay the calf before the altar; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which is at the doors of the tabernacle of witness. 6 And having flayed the whole burnt-offering, they shall divide it by its limbs. 7 And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire. 8 And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, the wood which is on the altar. 9 And the entrails and the feet they shall wash in water, and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord. 10 And if his gift be of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish. 11 And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about. 12 And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar. 13 And they shall wash the entrails and the feet with water, and the priest shall bring all the parts and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord. 14 And if he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons. 15 And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar. 16 And he shall take away the crop with the feathers, and shall cast it forth by
Leviticus 1.17—III. 4.

7 And he shall break it off from the altar toward the east to the place of the ashes. And he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice.

8 And he shall bring it to the priests the sons of Aaron, and shall蓬 from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: it is a sacrifice, an odour of sweet savour to the Lord.

9 And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord. And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, he shall bring unleavened bread kneaded with oil, and unleavened wafers on a pan.

10 And if thy gift be a sacrifice from a pan, it is fine flour mingled with oil, unleavened offerings. And thou shalt break them into fragments and pour oil upon them: it is a sacrifice to the Lord. And if thy gift be a sacrifice from the heart, it shall be made of fine flour with oil.

11 And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest. And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, a smell of sweet savour to the Lord. And that which is left of the sacrifice shall be for Aaron and his sons, most holy from the burnt-offerings of the Lord. Ye shall not leave any sacrifice which ye shall bring to the Lord; for as to any leaven, or any honey, ye shall not bring of it to offer a gift to the Lord. Ye shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savour to the Lord.

12 And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the house of the Lord from your sacrifices: on every gift of your sacrifice ye shall offer salt to the Lord your God.

13 And if thou wouldst offer a sacrifice of first-fruits to the Lord, it shall be new grains ground and roasted for the Lord; so shall thou bring the sacrifice of the first-fruits.

14 And thou shalt pour oil upon it, and shall put frankincense on it: it is a sacrifice. And the priest shall offer the memorial of it; it is not to be taken from the grains with the oil, and all its frankincense: it is a burnt-offering to the Lord.

And if his gift to the Lord be a peace-offering, whether it be male or whether it be female, he shall bring it unblemished before the Lord. And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness and the priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about. And they shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly, and all the fat on the belly. And the two kidneys and the fat that is upon them; he shall
take away that which is on the thighs, and the caul above the liver together with the kidneys. 5 And the priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire, upon the altar; it is a burnt-offering, a smell of a burnt-offering, a sacrifice of sweet savour to the Lord. 6 And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished. 7 If he bring a lamb for his gift, he shall bring it before the Lord. 8 And he shall lay his hands upon the head of his offering, and shall slay it by the door of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about. 9 And he shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away all the fat that covers the belly, and all the fat that is on the belly, 10 and both the kidneys and the fat that is upon them, and that which is on the thighs, and the caul which is on the liver with the kidneys, 11 the priest shall offer these on the altar: it is a sacrifice of sweet savour, a burnt-offering to the Lord. 12 And if his offering be of the goats, then shall he bring it before the Lord. 13 And he shall lay his hands on its head, and they shall slay it by the door of the tabernacle of witness: and the priests the sons of Aaron shall pour out the blood on the altar round about. 14 And he shall offer of it a burnt-offering to the Lord, even the fat that covers the belly, and all the fat that is on the belly, 15 and both the kidneys, and the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away. 16 And the priest shall offer it upon the altar: it is a burnt-offering, a smell of sweet savour to the Lord. 17 It is a perpetual statute throughout your generations, in all your habitations: ye shall eat no fat and no blood.

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

And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden in any of the commands of the Lord, which ought not to be done, and should transgress: and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness. And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord. And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness. And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary. And the priest shall put some of the blood on the horns of the altar of incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness. And he shall take away all the fat from the calf, and shall lay it upon the altar. And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them. And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

And if a ruler sin, and break one of all the commands of the Lord his God, doing the thing which ought not to be done, unwillingly, and shall sin and trespass, and his trespass wherein he has sinned, be known to him,—then shall he offer for his gift a kid of the goats, a male without blemish. And he shall lay his hand upon the head of the kid, and they shall kill it in the place where they kill the victims for whole-burnt-offerings before the Lord; it is a sin-offering.

And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering;
And he shall pour out all its blood on the bottom of the altar of whole-burnt-offerings. And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

And if a soul of the people of the land should sin unwillingly, in doing a thing contrary to any of the commandments of the Lord, which ought not to be done, and shall transgress, and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned. And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the victims for whole-burnt-offerings.

And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood shall pour forth at the foot of the altar. And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for a smell of sweet savour to the Lord; and the priest shall make atonement for him, and his sin shall be forgiven him.

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

And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity. That soul which shall touch any unclean thing, or carcase, or that which is unclean being taken of beasts, or the dead bodies of abominable reptiles which are unclean, or carcases of unclean cattle, or should touch the uncleaness of a man, of whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know,—then he shall have transgressed. That unrighteous soul, which determines with the dead bodies of to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall afterwards know it, and so he should sin in some one of these things:—then shall he declare his sin in the things wherein he has sinned by that sin. And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall
7 and he found him guilty of the sin which he had sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering, and the other for a burnt-offering. 8 And he shall bring them to the priest, and the priest shall bring the sin-offering. 9 But the priest shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

11 And if he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not, pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering. 12 And he shall bring it to the priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering.

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

And the Lord spoke to Moses, saying, 18 The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbour, 19 or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning any one of the things, whatsoever a man may do, so as to sin hereby; fit shall come

A Gr. his hand be not sufficiently strong for, etc.  
B Gr. his hand cannot find, etc.  
C decidedly, which in the end is guiltily or wilfully.

Hebrews.
to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he hath stolen, or redress the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the lump in which he happened to find it. And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed. And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of the things which he did and trespassed in it.

And the Lord spake to Moses, saying, 

"Charge Aaron and his sons, saying: 'This is the law of whole burnt-offering: this is the whole-burnt-offering, when it is burned on the altar all the even till the morning: and the fire of the altar shall burn on it, it shall not be put out. And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole-burnt-offering from the altar, and he shall put it near the altar. And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place. And the fire on the altar shall be kept burning on it, and shall not be extinguished: and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering. And the fire shall always burn on the altar; it shall not be extinguished. This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar. And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice, and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the Lord. And Aaron and his sons shall lay on that which is left of it: it shall be eaten without leave in a holy place; they shall eat it in the court of the tabernacle of witness. It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespasses. Every one of the priests that eateth of it shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whatsoever he shall touch them shall be hallowed."

And the Lord spake to Moses, saying, 

"This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day when he is anointed, the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening. It shall be made with oil in a frying-pan; he shall offer it kneaded and in rolls, an offering of e'ostai h'pikai e' an amarty, kai plhmmel'ptisi, kai apostoe to arpagnia, o iprase, o to adikia, o hQiskhng, o to parathtk, hhtis paratpteti avto, to thn apyliain, o thn eirev apo pantos pragnsatos, o unisouse peri avtov adikou, kai apostoei avto to kephaloian, kai to epispeptovn prosbhssei ev avto, twnestoi avto, avto apostoei to mera elagugh. Kai tois plp. 5 melies avtov oiste to Kyrivn kribion apo ton prostaton amnun, tima, eis o elplmeulhse. Kai exswstetai peri 6 avtov o ireveis ean avnti Kyrivn, kai qredhsetai avto peri einos apo panton w apo qsone kai elplmeulhse ev avto.

Kai elalhse Kyrivn pras Mnwsyn, legov, eitele ev to 7, 8 Avrion kai tois vnois avtov, legov. otws o vnois ths 9 dolakaitwseis: avt' o dolakaitwos esti ton kaiwsou avtis esti ton thsasthriovthn thn thn vekta exw totoprav, kai to vpr thsasthriovn kathsetai esti avto, o sbebshtsetai. Kai evounseis o ireveis xitona lanov, kai perikalev lanov evounseis peri to swna avtov, kai afeliei thn katabaptwsin, o an katanalwshs to vpr, thn dolakaitwsson apo thsasthriovn kai parrhsetai avto exomwv ths thsasthriovn. Kai 11 evounseis thn stolhn avtov, kai evounseis stolhn allwv kai exousiei thn katabaptwsin exw ths parembolhs eis tov twn kalavron. Kai vpr eti th thsasthriovn kathsetai esti 12 avto, kai o sbebshtsetai kai kaiws esti avto o ireveis exiva totoprav prwv, kai stobabseis esti avto thn dolakaituvn, kai exousiei eti avto to stexar ths svsthrion. Kai vpr 13 diasthntos kathsetai esti th thsasthriovn, o sbebshtsetai. Otois o vnois ths thsias, oth prosaxovoun avtis oi vnoi 14 Avrion ean va Kyrivn, atpantai ths thsasthriovn. Kai 15 afeliei an avtov th drakai apo ths semidlywvs ths thsias stin th elaiw avtis, kai stin panti th lhywv avtis, ta ostra eti ths thsias; kai anousiei eti th thsasthriovn karpotma amvyn evwvas, th mnvmyovn avtis th Kyrivn. To de kata- leifthen an avtis eideis th Arvovn kai ois vnois avtov axhna brwshsetai en topo agwv en alh th skrhoi th marmpou erdonov thn avtis. Ovpebhssetai evymwmpn merida avtis enwka avtois apo thn karpomaton Kyrivn agia agwnv estin, wsper to th th armpwv, kai wsper to th th plpmeulhas. Pan arsrika thn threnov erdonov avtis vnomov airov en eis thn geneiav thn vnom th diasthntovn Kyrivon ths evl an fhtes avtoi, anvrathsetai.

Kai elalhse Kyrivn pras Mnwsyn, legov, toito to 19, 20 dvoarov Avrion kai ton vnoi avtov, o prosousoth Kyriv ev th ihera, o an xristh avtov to dekatov ton ophi semidlywvs ev thvian diasthntov, to hymo avtis totoprav, kai to hymo avtis toudelvnon. Epiv thmanov ev elaiw pshhrhssetai ev pepramaevious oisei avtihn elikta, thvov ev klasmator, thvov
fragments, an offering of a sweet savour unto the Lord. 22 The anointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute it shall all be consumed. 23 And every sacrifice of a priest shall be thoroughly burnt, and shall not be eaten. 24 And the Lord spoke to Moses, saying, 25 Speak to Aaron and to his sons, saying, This is the law of the sin-offering;— in the place where they slay the whole-burnt-offering, they shall slay the sin-offering. 26 But it is a holy place: in a holy place it shall be eaten, in the court of the tabernacle of witness. 27 Every one that touches the flesh of it shall be holy, and whosoever garment any of its blood shall have been sprinkled, whosoever 28 If it be consumed in the fire, the flesh of it shall be eaten; in the holy place it shall be eaten, in the court of the tabernacle of witness. 29 And every one that toucheth the flesh of it shall be holy unto the Lord. 30 And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: it shall be burned with fire. 31 And this is the law of the trespass-offering: it is most holy. 32 In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about. 33 And he shall offer all the fat from it: and the vains, and all the fat that covers the inwards, and all the fat that is upon the inward parts, and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidney, he shall take them away. 34 And the priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass. 35 Every male of the priest shall eat them, in the holy place. 36 And every sacrifice which shall be made in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it: it shall be his. 37 And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

This is the law of the sacrifice of peace-offering, which they shall bring to the Lord. 2 If a man would offer it for praise, then shall he bring, for the sacrifice of praise, leaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil. 3 With leavened bread he shall offer his gifts, with the peace-offering of praise. 4 And he shall bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who

A Gr. shall have been sprinkled upon it.  B Gr. hinder-quarters.  C Gr. made.
pours forth the blood of the peace-offering. And the flesh of the sacrifice of the peace-offering shall be his, and it shall be eaten in the day in which it is offered; they shall eat none of it till the morning. And if it be a raven, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow. And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire. And if he do all at one offering of the flesh of the sacrifice, it shall not be accepted for him that offers; it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity. And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean may eat thereof, or the unclean, only not in his habitation, or of beasts of the unclean, such shall eat thereof, and shall wash his clothes. And let the Levites eat thereof in the place of the Most Holy. And the Lord spake unto Moses, saying, Speak to the children of Israel, saying, Ye shall eat no fat of oxen, or sheep, or goats. Ye shall neither eat the blood thereof, for the blood of the flesh make separation for the soul. And thou shalt have none of the carcase of the peace-offerings in all your habitations. And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people. And the Lord spake unto Moses, saying, Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord for the sacrifice of peace-offering. His hands shall bring the burnt-offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord. And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons', and ye shall give the right shoulder for a portion. For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of the peace-offering, and I have given them to Aaron the priest and his sons, a perpetual ordinance due from the children of Israel. This is the anointing of Aaron, and the anointing of his sons, their portion of the burnt-offerings of the Lord, in the day in which he brought them forward to minister in the presence of the Lord; as the Lord commanded to give to them in the day in which he anointed them of the sons

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

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

And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf for the sin-offering. 15 And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it. 16 And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar. 17 But the calf, and his hide, and his dung, he burnt with fire without the camp, as the Lord commanded Moses.
And Moses slew the ram: and Moses poured the blood on the altar round about.
And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat: and he washed his belly, and the feet. And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-savouring savor; it is a burnt-offering to the Lord, as the Lord commanded Moses.

And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and he slew him: and Moses took his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. And Moses poured out the blood on the altar round about. And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder.

And from the basket of consecration, which was before the Lord, he took one unleavened loaf, and one loaf made with oil, and one cake; and put them upon the altar, and the right shoulder: and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord. And Moses took them at their hands, and Aaron and his sons, and the garments of his sons with him. And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him. And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, the Lord saying, Aaron and his sons shall eat them. And that which is left of the flesh and of the loaves burn ye with fire. And ye shall not go out from the door of the tabernacle of witness, seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you, as he did in this day on which the Lord commanded me to do so, to make an atonement for you. And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of the Lord, that ye die not; for so has kefalhi of the Lord. And eisphage Mooys of the Lord, and prosphere Mooys of the Lord, epi to the heiskasthronycle.

Kai tov krank ekreanomize kata melia kai anphypeke Mooys the 19 kefalhi, kai ta melia, kai to stear kai toin kollaia, kai tous todes elapnei edate. Kani anphypeke Mooys hikan toin krank 20 epi to heiskasthronycle olokatemata estoin eis olhmeni euidias. karpwma esto to Kurios, kathaper evnetelato Kuryos to Mooys.

Kai prosphage Mooys toin krank toin deuteron, krankin 21 telieuswos, kai eiptheke 'Aaroun kai oi nioi autou tas xeirop autou epi toin kefalhi, kai eisphage 22 autou kai elaixe Mooys apo toin aimmato autou, kai eiptheke epi toin loxhron apo toin aimmato toin deexwv, kai epi to akron tis kheiron tis deexias, kai epi to akron toin podon toin deexwv. Kai prosphage Mooys tois niois 'Aaroun kai eiptheke 23 Mooys apo toin aimmato epi toin loxhron apo toin aimmato toin deexwv, kai epi to akron tis kheiron tis deexwv, kai epi to akron toin podon toin deexwv kai prosphere Mooys to aima epi to heiskasthronycle.

Kai eisphage 24 stear, kai tis sphi, kai to stear epi toin kollaia, kai toin loxhron apo toin aimmato, kai toin loxhron apo toin aimmato, kai epi to akron toin podon toin deexwv. Kai prosphage 26 autou epi toin xeirop 'Aaroun, kai epi toin xeirop toin niois autou, kai anphypeke autou afairema enanti Kurios. Kai 27 elaixe Mooys apo toin aimmato autou, kai anphypeke autou Mooys epi to heiskasthronycle, epi to olokatemata tis telieuswos, o estoin olhmeni euidias. karpwma esto to Kurios.

Kai laobon Mooys to stenhvnon, afivelon autou epti 28 enanti Kurios, epi toin krank tis telieuswos kai egeneto Mooys en meri, kathiter evnetelato Kuryos toi Mooys.

Kai eisphage Mooys apo toin elaiw tis xrists, kai epi 29 toin aimmato epi toin heiskasthronycle, kai prosphere aposthe 'Aaroun, kai toin telieuswos autou, kai toin niois autou, kai toin elaiw tis niois autou meti autou. KAI 30 epi 31 'Aaroun, kai toin telieuswos autou, kai toin niois autou, kai toin telieuswos tis niois autou meti autou. Kai epi Mouyso prwo 'Aaroun, kai toin niois autou, ejphaste to kreas epi toin akli of the skhwn toin marturion en toin agwv kai ekei phageis auta, kai toin airmous toin en toin kanw toin telieuswos, toin tropon synthetakai mou, lewv, 'Aaroun kai oi nioi autou phagoni auta. Kai to katalalefthen toin krank kai toin airmous en puri 32 kalakaiastai. Kai epi toin thiras of the skhwn toin marturion 33 oux ejphalesthe epta himeras, eis himeras plerophw, himeras telieuswos uyws epti kar himeras telieusw toin xeirop uyws.

Kai epi 34 toin poign, woste ejphalesthe peri uyws. Kai epi toin 35 thiras of the skhwn toin marturion karhose epta himeras, himeras kai niktata phuloske toin phulagwma Kurios, eina.
And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel, and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and bring them before the Lord, and speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless, and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for to-day the Lord will appear among you. And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before the Lord. And Moses said, This is the thing which the Lord has spoken; do it, and the glory of the Lord shall appear among you. And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole-burnt-offering, and make an atonement for the house; and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses. And Aaron drew nigh to the altar, and slew the calf of his sin-offering. And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar. And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses. And the flesh and the hide he burnt with fire outside of the camp. And he slew the whole-burnt-offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about. And they brought the whole-burnt-offering, according to its pieces; and the head he put upon the altar. And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first. And he brought the whole-burnt-offering, and offered it in due form. And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole-burnt-offering. And he slew the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about. And he took the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat upon them, and the caul on the liver. And he put the fat on the breasts, and offered the fat on the altar. And Aaron separated the breast and the right
shoulder, as a choice-offering, before the Lord, as the Lord commanded Moses. And Aaron lifted up his hands on the people and blessed them; and after him did Aaron offered the whole-burnt-offerings, and the peace-offerings, he came down. And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people. And fire came forth from the Lord, and devoured the offerings on the altar, both the whole-burnt-offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

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

Ye shall not drink wine nor strong drink thou, and thy sons with thee, whensoever ye enter into the tabernacle of witness, or when ye approach the altar, so shall ye not die; it is a perpetually statute for your generations. To distinguish between sacrificed and profane, and between clean and unclean, and to teach the children of Israel all the statutes, which the Lord spake to them by Moses. And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice which is left of the burnt-offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy. And ye shall eat it in the holy place; for this is a statute for thee and for thy sons, of the burnt-offerings to the Lord; for so it has been commanded me. And ye shall eat the breast, of separation, and the shoulder of the choice-offering in the holy place, thou and thy sons and thy brother with thee; for it has been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel. They shall
And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Itamar the sons of Aaron that were left, saying, "Why did ye not eat the sin-offering in the holy place? for because it is most holy he has given you this to eat, that ye might take away the sin of the congregation, and make atonement for the people before the Lord. For the blood of it was not brought into the holy place: ye shall eat it within, before the Lord, as the Lord commanded me. And Aaron spoke to Moses, saying, If they have brought nigh to-day their sin-offerings, and their whole burnt-offerings before the Lord, and these events shall have happened yet ye shall eat of the sin-offering to-day, it is pleasing to the Lord? And Moses heard it, and it pleased him.

And the Lord spoke to Moses and Aaron, saying, "Speak ye to the sons of Israel, saying, These are the beasts which shall eat of all beasts that are upon the earth. Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat. But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you. And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you. And the swine, because this animal divides the hoof, and makes claws of the hoof, and it does not chew the cud, it is unclean to you. Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

And these are what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat. And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, these are an abomination to you. Ye shall not eat their flesh, ye shall abhor their carcases.

And all things that have not fins or scales of those that are in the waters, these are an abomination to you. And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle. And the vulture, and the kite, and the like to it; and the sparrow, and the owl, and the sea-mew, and the like to it; and every raven, and the birds like it,
the hawk and his like, 7 and the night-raven and the corromphant and the stork, 8 and the red-bill, and pelican, and swan, 9 and the heron, and the Flapwing, and the like to it, and the hoopoe and the bat. 10 And all winged creatures that creep, which go upon four feet, are abominations to you. 11 But these ye shall eat: the caterpillar and his like, and the attaccus and his like, and the yeantharius and his like, and the locust and his like. 23 Every creeping thing among the birds, 4 which has four feet, is an abomination to you. 24 And by these ye shall be defiled; every one that touches their carcasses shall be unclean till the evening. 25 And every one that takes of their dead bodies shall wash his garments, and shall be unclean till the evening. 26 And whenever among the beasts divides the hoof and makes the dust stick, that is unclean to you; every one that touches their dead bodies shall be unclean till evening. 27 And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening. 28 And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you. 29 And these are unclean to you of all the reptiles which are on the earth; every one who touches their carcasses shall be unclean till evening. 30 And on whatsoever one of their dead bodies shall fall it shall be unclean; 31 whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work shall be done shall be dipped in water, and shall be unclean till evening; and then it shall be clean. 32 And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean, and it shall be broken. 33 And all food that is eaten, on which water shall come from such a vessel, shall be unclean; and every beverage which is drunk in any such vessel, shall be unclean. 34 And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down; these are unclean, and they shall be unclean to you. 35 Only if the water be of fountains of water, or a pool, or confluence of water, shall be clean; but he that touches their carcasses shall be unclean. 36 And if one of their carcasses should fall upon any sowing seed which shall be sown, it shall be clean. 37 But if water be poured upon any seed, and one of their dead bodies fall upon it, it is unclean to you. 38 And if one of the cattle die, which it is lawful for you to eat, he that touches their carcasses shall be unclean till evening. 39 And he that eats of their carcasses shall wash his garments, and be unclean till evening; and he that carries any

autó: καὶ ἱερακά, καὶ τὰ ὄμοια αὐτῶν καὶ νυκτικάρακα, καὶ 17 καταράκτων, καὶ ἵππους, καὶ παρφυρίων, καὶ πελέκαν, καὶ 18 κύκλων, καὶ ἔρωπων, καὶ χαράδρων, καὶ τὰ ὄμοια αὐτῶν καὶ 19 ἄρηκα, καὶ νυκτίδα. Καὶ πάντα τὰ ἐρπετά τῶν πετεινῶν, 20 ἀ πορεύεται ἐπὶ τέσσαρα, βεβλυκματα ἄστιν ὑμῖν. ἀλλὰ 21 ταῦτα φάγεσθε ἀπὸ τῶν ἐρπετῶν τῶν πετεινῶν, ἀ πορεύεται ἐπὶ τέσσαρα, ἀ ὡκει σκέλη ἀνώτερον τῶν ποδῶν αὐτῶν, πρόδον ἐν αὐτῶς ἐπὶ τῆς γῆς. 22 Καὶ ταῦτα φάγεσθε ἀπὸ αὐτῶν τῶν βρῶσων, καὶ τὰ ὄμοια αὐτῶν καὶ τὸν ἀτάκακα, καὶ τὰ ὄμοια αὐτῶν καὶ ὁ ὅμοιο αὐτῶν καὶ τὴν ἀκρίδα, καὶ τὰ ὄμοια αὐτῆς. Πᾶν ἐρπέτον ἀπὸ τῶν πετεινῶν, οἷς εἶσι 23 τέσσαρες πόδες, βεβλυκματα ἄστιν ὑμῖν, καὶ ἐν τούτοις μακρά 24 ὀστάς ἐν τοῖς κτήμεσιν ἐστιν ἄστιν δικρυόν ὀπλῆς, καὶ ὄνυμιτός ὄνυξει, καὶ μηρυκισμόν οὐ μηρυκεί, ἀκάθαρτα ἐστοντι ὑμῖν: 25 πᾶς ὁ ἀπόμοιος τῶν πνευματικών αὐτῶν, ἀκάθαρτος ἐσται ὑμῖν ἐστερασίας. Καὶ πᾶς ὁ ἀκαθάρτος ἐσται ὑμῖν ἐστερασίας. Καὶ πᾶς ὁ ἄρων τῶν πνευματικών ἀπόμοιων οὐκ ἐσται ἐστερασίας. Καὶ πᾶς ὁ ἀκαθάρτος ἐσται ὑμῖν ἐστερασίας. Καὶ πᾶς ὁ ἄρων τῶν πνευματικών ἀπόμοιων, πλην τὰ 28 ἐρπετά αὐτῶν, καὶ ἀκάθαρτος ἐσται ὑμῖν ἐστερασίας. 29 ἀκάθαρτα ταῦτα ὑμῖν. 30 Καὶ ταῦτα ἀκαθάρτα ἀπὸ τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς ἡ γαλη, καὶ ὁ μίς, καὶ ὁ κροκόδελος ὁ χερσαῖος, μυγαλή, καὶ χαρίμελον, καὶ χαλάβυτος, καὶ σάφρα, καὶ 30 ἀστάλας. Ταῦτα ἀκάθαρτα ὑμῖν ἀπὸ πάντων τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς: ταῦτα αὐτῶν ἀπόμοιοι ἀρνίων τῆνθικτῶν αὐτῶν, ἀκάθαρτος ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοιοι αὐτῶν ἀπόμοιοι ἀτόμων ἀναμητήσανται ἀπὸ τῶν σκελέων ξυλινῶν ἢ μαστῶν ἢ δηερματῶν ἢ σκάκων τῶν σκεῖων ἢ τῶν πυρόβλη τῶν ἐρπετῶν τῶν ἄνω τῶν ἐρπετῶν τῶν ἀπόμοιων αὐτῶν, ἀκάθαρτος ἐσται ὑμῖν ἐστερασίας. 31 ἐν τούτῳ ὑμῖν ἀπὸ τῶν πνευματικών ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας. Καὶ τά ἀπόμοια τῶν πνευματικῶν ἐσται ὑμῖν ἐστερασίας.
of their carcases shall wash his garments, and bathe himself in water, and be unclean till evening. * And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten. * And every animal that creeps on the earth shall be an abomination; and every one that goes on four feet continually, which abounds with feet among all the reptiles creeping upon the earth—ye shall not eat it, for it is an abomination to you. * And ye shall not defile your souls with any of the reptiles that creep upon the earth, * and ye shall not be polluted with them; ye shall not abominate them, for I am the Lord your God. * For I am the Lord your God; and ye shall be sanctified, and ye shall be holy, because I the Lord your God am holy; * and ye shall not defile your souls with any of the reptiles creeping upon the earth. * For I am the Lord who brought you up out of the land of Egypt to be your God; and ye shall be holy, for I the Lord am holy. * This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth; * to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

And the Lord spoke to Moses, saying, * Speak to the children of Israel, and thou shalt say to them, Whosoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses. * And on the eighth day she shall circumcise the flesh of his foreskin. * And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled. * But if she should have born a female child, then she shall be unclean twelve seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood. * And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest. * And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female. * And if she cannot afford a lamb, then she shall take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

And the Lord spake to Moses and Aaron, saying, * If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests. * And the priest shall view the spot in the skin of his flesh; and if the hair in the spot
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pnest shall look, and, behold, the leprosy
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Letiticus XIII. 23—39.

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

28. Then if the priest look, and, behold, there is not in the bright spot any white hair, and it should not be lower than the skin, and it should be dark, then the priest shall separate him seven days. 29 And if a man or a woman have in them a plague of leprosy in the head or the beard; 30 then the priest shall look upon it, and, behold, if the appearance of it be yellow, and in it there be thin yellowish hair, then the priest shall pronounce him unclean; it is a scurff, it is a leprosy of the head or a leprosy of the beard.

31. And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart him that hath the plague of the scurf seven days. 32 And the priest shall look at the plague on the seventh day; and, behold, if the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin; 33 then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days. 34 And the priest shall see the scurf on the seventh day; and, behold, if the scurf is not spread in the skin after the man’s being shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean. 35 But if the scurf be indeed spread in the skin after he has been purified; then the priest shall look and, behold, if the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean. 36 But if the scurf remain before him in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean. 37 And if a man or a woman should have in the skin of their flesh spots of a bright whiteness, 38 then the manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer.
priest shall look; and, behold, there being bright spots of a bright whiteness in the skin of their flesh, it is a letter; it bursts forth in the skin; and he is clean. 41 And if any one's head should lose the hair, he is only bald; he is clean. 42 And if his head should lose the hair in front, he is forehead bald; he is clean. 43 And if there should be in his baldness of head, or his baldness of forehead, a white or flaky plague, it is leprosy in his baldness of head, or baldness of forehead. 44 And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh, 45 he is a leperous man; the priest shall surely pronounce him unclean, his plague is in the baldness of his head. And he shall be put away from the camp. 46 All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his house shall be without the camp. 47 And if a garment have it in the plague of leprosy, a garment of wool, or a garment of flax, 48 either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin, and the plague be greenish or reddish in the garment, either in the warp, or in the woof, or in any scum of skin, it is a plague of leprosy, and he shall show it to the priest. 49 And the priest shall look upon the plague, and the priest shall set apart that which has the plague seven days. 50 And the priest shall look upon the plague on the seventh day; and if the plague is not spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean. 51 He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any teasel of skin, and there may be the plague because it is a confirmed leprosy; it shall be burnt with fire. 52 And if the priest should see, and the plague be not spread in the garment, either in the warp or in the woof, or in any teasel of skin, 53 then the priest shall give directions, and one shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days. 54 And the priest shall look upon it after the plague has been washed; and if this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire. It is burnt in the garment, in the warp, or in the woof. 55 And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin. 56 And if it should still appear in the garment, either in the warp or in the woof, or in any other material, it is a leprosy bursting forth; that wherein the plague shall be burnt with fire. 57 And the garment, or the
Letiticus XIII. 59—XIV. 17.

14 And the Lord spoke to Moses, saying, 2
and the priest shall come forth out of the camp, and 3
the priest shall take for him that is cleansed two 4
clean live birds, and cedar wood, and spun 5
scarlet, and hyssop. 6
And the priest shall give 6
directions, and 7
they shall take off the robe of him that is 8
under cleansing, and on the thumb of his right

8 This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any other article of skin, which shall be washed, and the plague depart from it. And also if a leper shall he be brought to the priest. 9 And the priest shall come forth out of the camp, and the priest shall look, and belove, the plague of the leprosy is removed from the leper. 10 And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop. 11 And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water. 12 And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water.

And he shall sprinkle seven times upon him that is unclean, and he shall be clean; and he shall let go the living bird into the field. 13 And the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days.

And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair he shall shave; and he shall wash his garments, and wash his body with water, and shall be clean. 14 And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamb without spot of a year old, and three-tenths of a litre of fine flour, for a sin-offering, and a cup of oil. 15 And the priest that cleanseth shall present the man under purification, and these offerings before the Lord, at the door of the tabernacle of witness. And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before the Lord. And they shall kill the lamb in the place where they kill the whole burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy. And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot. And the priest shall take of the cup of oil, and shall pour it upon his own left hand. And he shall dip with the tip of his right hand into some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before the Lord. And the remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing, and on the thumb of his right hand.
and, and on the great toe of his right foot, on the place of the blood of the trespass-offering. 19 And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed leper, and the whole burnt-offering shall be for him before the Lord. 20 And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification to cleanse him from his sin, and afterwards the priest shall slay the whole-burnt-offering. 21 And the priest shall offer the whole burnt-offering and the sin-offering upon the altar before the Lord; and the priest shall make atonement for him; and he shall be cleansed. 22 And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him before the Lord. 23 And their part shall be mingled with oil for a sacrifice, and one cup of oil, and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering. 24 And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of the congregation before the Lord. 25 And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before the Lord. 26 And he shall slay the lamb of the trespass-offering, and the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot. 27 And the priest shall pour of the oil on his own left hand. 28 And the priest shall sprinkle with the 5th finger of his right hand some of the oil that is in his left hand seven times before the Lord. 29 And their part shall be put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering. 30 And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purified, and the priest shall make atonement for him before the Lord. 31 And he shall offer one of the turtle-doves or of the young pigeons, as 5 he can afford it, the one for a sin-offering, the other for a whole-burnt-offering with meat-offering, and the priest shall make an atonement before the Lord for him that is under purification. 32 This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification. 33 And the Lord spake unto Moses and Aaron saying: 34 Whosoever ye shall enter into the land of the Canaanites, which I give you for a possession, and I shall put the plague of leprosy in the houses of the land of your possession; 35 then the owner of the house shall come and report to the priest, saying, I have seen as it were a plague in the house. 36 And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, 

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8 Gr. his hand find not. 9 Gr. as many as his hand has found. 5 Gr. his right finger. 7 Gr. his hand has found. 0 Gr. give.
147. And therefore none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house.

37. And he shall look on the plague, and, behold, if the plague be in the walls of the house, he will see greenish or reddish cavities, and the appearance of them will be beneath the surface of the walls.

38. And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days.

39. And the priest shall return on the seventh day and view the house; and, behold, if the plague is spread in the walls of the house, then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place.

40. And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place.

41. And they shall take other scraped stones, and put them in the place of the former stones, and they shall take other plaster and plaster the house.

42. And if the plague should remain, and break out in the house after they have taken away the stones and after the house is scraped, and after it has been plastered,

43. then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean.

44. And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar of the city into an unclean place.

45. And he that goes into the house at any time, during its separation, shall be unclean until evening.

46. And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

47. And if the priest shall arrive and enter and see, and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed.

48. And he shall take to purify the house two clean living birds, and cedar wood, and spun scarlet, and hyssop. And he shall slay one bird in the scarlet running water. And he shall take the cedar wood and the spun scarlet, and the hyssop, and the living bird; and shall dip it into the blood of the bird slain over running water, and with them he shall sprinkle the house seven times.

49. And he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet; and he shall let the living bird go out of the city into the field, and shall make atonement for the house, and it shall be clean.

50. This is the law concerning every plague of leprosy and scurf, and of the leprosy of a garment, and of a house, and of a sore, and of a clear spot, and of a shining one, and of declaring in what day it is unclean, and in what day it shall be purified: this is the law of the leprosy.

And the Lord spoke to Moses and Aaron, saying, 2 Speak to the children of Israel, and thou shalt say to them, Whatever man shall...
have an issue out of his body, his issue is uncle.

14 And this is the law of his uncleanness; whoever has a conorrhoas out of his body, this is his uncleanness in him by reason of the issue, by which his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness.

15 Every bed on which he has that the issue shall happen to lie, is unclean, and every seat on which he has the issue may happen to sit, shall be unclean.

16 And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

17 And whosoever sits on the seat on which he has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

18 And he that touches the skin of him that has the issue, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

19 And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean until evening.

20 And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening.

21 And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean.

22 And if he that has the issue should dip into water, then shall he be unclean until evening; and his garments, and the water with which he washes his body, shall be unclean.

23 And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before the Lord to the doors of the tabernacle of witness, and shall give them to the priest.

24 And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atone-ment for him before the Lord for his issue.

25 And the man whose seed of copulation shall happen to go forth from him, shall wash his whole body, and shall be unclean until evening, and his garments, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening.

26 And a woman, if a man shall lie with her with seed of copulation—she shall both bathe themselves in water and shall be unclean until evening;

27 And the woman whosoever shall have an issue of blood, when her issue is in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening.

28 And every thing wherein she shall lie in her separation, shall be unclean; and what-

29 ΛΕΥΙΤΙΚΟΝ.

Kal an áνθρωπος ὁ ἄν ἐξέδρα ἐξ αὐτοῦ κοίτη σπέρματος, καὶ λουστάται ὅσα τὸ σῶμα αὐτοῦ, καὶ ἀκάθαρτος ἐστά ἐς ἐσπέρας. Καὶ πᾶν ἔματι, καὶ πᾶν δέρμα ἐφ᾽ ὅ ἄν ὑπίπτω αὐτῷ κοίτη σπέρματος, καὶ πλησσάεται ὅσα, καὶ ἀκάθαρτος ἐστά ἐς ἐσπέρας. Καὶ γυνὴ ἐν κοίτῃ ἐν ἀνήρ μετ᾽ αὐτῆς κοίτην σπέρματος, καὶ λουστάται ὅσα, καὶ ἀκάθαρτος ἐστά ἐς ἐσπέρας. Καὶ γυνὴ ἐν κοίτῃ ἐν ἀνήρ μετ᾽ αὐτῆς κοίτην σπέρματος, καὶ λουστάται ὅσα, καὶ ἀκάθαρτος ἐστά ἐς ἐσπέρας. Καὶ πᾶν ἐφ᾽ ὅ ἄν κοίτησαι ἐς τῇ ἀφέδρῳ αὐτῆς, ἀκάθαρτος ἐστά ἐς ἐσπέρας. Καὶ πᾶν ἐφ᾽ ὅ ἄν κοίτησαι ἐς τῇ ἀγωνίᾳ αὐτῆς, ἀκάθαρτος ἐστά ἐς ἐσπέρας.
ever she shall sit upon, shall be unclean.

22 And whosoever shall touch her bed shall wash his garments, and bathe the body in water, and shall be unclean until evening.

23 And every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening.

24 And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening.

25 And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean.

26 And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

27 And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation. Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean.

28 But if she be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be clean. And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness. And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before the Lord for her unclean flux.

29 And ye shall cause the children of Israel to beware of their uncleanesses; so they shall not die for their uncleanness, in polluting my tabernacle that is among them. None of the children of Israel, who has an issue, and if one discharge seed of copulation, so that he should be polluted by it. And this is the law for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his issue: it is a law for the male and the female, and for the man who shall have lain with her that is set apart.

And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died. And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony; and he shall not die; for I will appear in a cloud on the propitiatory.

31 Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and a heifer for a whole-burnt-offering.

32 And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all
And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt-offering. And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself, and for his house. And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat. And Aaron shall bring forward the goat upon which the Lord shall lay upon his hands; and it shall be for the sin-offering for Aaron. And the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away for a sin-offering. And Aaron shall make atonement for himself, and for his house, and shall kill the calf for his sin-offering. And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine incense, and shall bring it within the veil. And he shall put the incense on the fire before the Lord; and the smoke of the incense shall cover the mercy-seat over the testimony, and he shall not die. And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward; before the mercy-seat shall he sprinkle seven times of the blood with his finger. And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat. And there shall be no man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out: and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel. And he shall come forth to the altar that is before the Lord; and he shall make atonement for it, and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about. And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel. And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat; and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousnesses, and all their sins; and he shall lay his hands on the head of the living goat, and cast all their iniquities and all their unrighteousnesses upon it, and shall lay it alive upon the hill that is before the house of the Lord.
22 And when he hath made him pure, he shall take of the water for cleansing, and pour it over the man; and he shall purify him; and the water shall become unclean.

23 And every thing that toucheth the man shall be unclean: but if any man touch him afterwards without blemish, he shall be clean.

24 And every thing that shall touch him shall be unclean: this is for ever: and he shall wash his garments, and bathe his body in water, and shall be clean.

25 And if water be not available, then they shall take dust, and pour water upon the man.

26 And he shall wash his garments, and bathe his body, and be clean.

27 And the man shall bathe in water, and be clean; and his uncleanness shall be cleansed: and he shall be clean.

28 And this shall be a perpetual statute for you and for your generations: you shall wash with water the flesh of your solemn vow, and shall suffer the impurities of your solemn vow.

29 And you shall not make yourselves unclean for the dead, who is defiled.

30 And the man who shall fall asleep in the tabernacle of witness shall bear his sin.

31 And he shall purge the tabernacle of witness, the tabernacle of the congregation, and the altar: and he shall purify the tabernacle of witness, the house of the congregation, and the altar, because the children of Israel are children of the flesh, and I dwell among them.

32 And Aaron shall bear the iniquities of the holy place, because it is his he has to do for them, and for his house, and for the people, and for the priests.

33 And he shall offer the bull for the sin-offering for himself and for his house, and for the people, as for the priests.

34 And he shall offer the fat for the sin-offering on the altar.

35 And he shall send forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.

36 And the man who shall be consecrated to the most holy sabbath, and who shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.

37 And this shall be a perpetual statute for you and for your generations: you shall wash with water the flesh of your solemn vow, and shall suffer the impurities of your solemn vow.

38 And you shall not make yourselves unclean for the dead, who is defiled.

39 And the man who shall fall asleep in the tabernacle of witness shall bear his sin.

40 And he shall purge the tabernacle of witness, the tabernacle of the congregation, and the altar: and he shall purify the tabernacle of witness, the house of the congregation, and the altar, because the children of Israel are children of the flesh, and I dwell among them.

41 And Aaron shall bear the iniquities of the holy place, because it is his he has to do for them, and for his house, and for the people, and for the priests.

42 And he shall offer the fat for the sin-offering for himself and for his house, and for the people, as for the priests.

43 And he shall offer the fat for the sin-offering on the altar.

44 And he shall send forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.
tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people. 5 That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the door of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord. 6 And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to the Lord. 7 And the soul that shall no longer offer their sacrifices to vain gods after which they go a whoring; it shall be a perpetual statute to you for your generations. 8 And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall eat any blood, I will even set my face against that soul that eats blood, and will cut it off from among his people. 9 And whatever man of the children of Israel, or of the strangers abiding among you, shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust. 10 For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat blood. 11 And I said to the children of Israel, Ye shall not eat any animal that has its soul, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening; then shall he be clean. 12 But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity. 13 And the Lord spoke to Moses, saying, 14 Speak to the children of Israel, and thou shalt say to them, I am the Lord your God. 15 Ye shall not do according to the devices of Egypt, in which ye dwelt; and according to the devices of the land of Canaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances. 16 Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I am the Lord your God. 17 So ye shall keep all my judgments, and all my ordinances; and ye shall do them; which if a man do, he shall live in them: I am the Lord your God. 18 No man shall draw nigh to any of his near kindred to uncover their nakedness; I am the Lord. 19 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou
shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness. The nakedness of thy sister by thy father, or by thy mother, born at home or abroad, their nakedness thou shalt not uncover; because it is thy nakedness. Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness. Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy father. Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy sister. Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou dost uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen; it is impurity. Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living. And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness. And thou shalt not lie with thy neighbour's wife, to defile thyself with her. And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; I am the Lord. And thou shalt not lie with a man as with a woman, for it is an abomination. Neither shalt thou lie with any quadruped in copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination. Do not pollute yourselves with any of these things: for all these things the nations are defiled, which I drive out before you, and the land is polluted; and I have recomposed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it. And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you: (for all these abominations the men of the land did who were before you, and the land was defiled,) and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you. For whosoever doeth any of these abominations, the souls that do them shall be destroyed from among their people. And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I am the Lord your God. And the Lord spoke to Moses, saying
Speak to the congregation of the children of Israel, and thou shalt say to them, Ye shall be holy: for I the Lord your God am holy.

Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I am the Lord your God. Ye shall not follow idols, and ye shall not make to yourselves molten gods. If ye will not sacrifice a peace-offering to the Lord, ye shall offer it acceptable to yourselves.

In what day soever ye shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burnt with fire. And if it should be eaten neither on the third day, it is unclean, for sacrifice: it shall not be accepted, and he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

And when ye reap the harvest of your land, ye shall not completely reap your field with exactness, and thou shalt not gather that which falls from thy reaping. And thou shalt not go over the gathering of thy vineyard, neither shalt thou gather the remaining grapes of thy vineyard: thou shalt leave them for the poor and for the stranger: I am the Lord your God.

Yea, for the Lord, ye shall not lie, neither shall ye bear false witness as an informer against your neighbour. And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God.

Thou shalt not injure thy neighbour, neither do thou rob him, neither shall the wages of thy hired servant remain with thee until the morning.

Thou shalt not revile the deaf, neither shalt thou put a stumbling-block in the way of the blind; and thou shalt fear the Lord thy God: I am the Lord thy God. Thou shalt not act unjustly in judgment: thou shalt not hear the word of thy neighbour, nor the person of the mighty: with justice shalt thou judge thy neighbour. Thou shalt not walk deceitfully among thy people; thou shalt not rise up against the blood of thy neighbour: I am the Lord your God.

Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and shalt not bear sin on his account. And thy hand shall not be avenge thee; and thou shalt not be angry with the children of thy people: and thou shalt love thy neighbour as thyself; I am the Lord.

Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind; and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two materials. And if any one lie carnally with a woman, and she should be a house-servant kept for a man, and she has not been ransomed, and her freedom has not been given to her, she shall be visited with punishment; but they shall not die, because she was not set at liberty.

And he shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering.
the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him. And whenever ye shall enter into the land which the Lord your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleaned to you, it shall not be eaten in the fourth year all its fruit shall be holy, 7 a subject of praise to the Lord. And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

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

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

And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set

8 Gr. laudable. 7 Gr. mar the appearance of. 6 Gr. soul. Heb. וּנְכֶר. 9 d. that animal frame which once breathed. 4 Gr. ventriloquists. 0 Gr. the ruler. 6 Heb. Moloch.
And ye shall be holy, for I the Lord your God am holy.

And ye shall observe my ordinances, and do them: I am the Lord that sanctifieth you.

Every man who shall speak evil of his father or his mother shall die the death: he has spoken evil of his father or his mother? He shall be guilty.

Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbour, let them die the death, the adulterer and the adulteress.

And if any one should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty.

And whoever shall lie with a male as with a woman, they shall both be put to death; for they have wrought wickety, they are guilty.

And whoever shall lie with a woman who has been defiled, and shall lie with her after her defilement: they shall both bear their iniquity.

And whatever man shall lie with a woman that is set apart for a flux, and shall uncover her nakedness, she has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation.

And thou shalt not uncover the nakedness of thy father's sister, or of the sister of thy mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity.

Whoever shall lie with his near kinswoman, he shall bear her iniquity: this is one near akin to him: they shall die childless.

Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness: they shall die childless.

And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be polluted with you: into which I will dwell, I will dwell upon it.

And walk ye not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them: and I said to you, Ye shall inherit their land, and I will give it to you for a possession, even a land flowing with milk and honey: I am the Lord your God, who have separated you from all people.

And ye shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds: and ye shall not defile your souls with cattle, or with birds, or with any creeping things of

8 Or, ye shall separate them.
And the Lord spoke to Moses, saying, 21 Speak to the priests the sons of Aaron, and thou shalt tell them that they shall not defile themselves for any dead person—

22 but they may mourn for their father, and for their mother, and for their wife, and for their in-law, 23 and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself. 24 He shall not defile himself suddenly among his people to profane himself. 25 And ye shall not shave your head for the dead, neither shall they make cashes on their flesh. 26 They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy. 27 They shall not take a woman who is a harlot, or a profaned, nor a woman put away from her husband, for he is holy to the Lord his God. 28 And thou shalt hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them am holy. 29 And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire. 30 And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments: 31 neither shall he go in to any dead body, neither shall he defile himself for his father or his mother. 32 And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God is upon him: I am the Lord. 33 He shall take for a wife a virgin of his own tribe. 34 But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people. 35 And he shall not profane his seed among his people: I am the Lord that sanctify him. 36 And the Lord spoke to Moses, saying, 37 Say to Aaron, A man of thy tribe throughout your generations, who shall have a blemish on him, shall not draw nigh to offer the gifts of his God. 38 No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose deformed, or his hand with a broken hand or a broken foot, 39 or hump-backed, or bleared-eyed, or that has lost his eye-lashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle. 40 Whoever of the seed of Aaron the priest has a blemish on him, shall not draw nigh to offer sacrifices to thy God.
because he has a blemish on him; he shall not draw nigh to offer the gifts of God. 10 The gifts of God are most holy, and he shall eat of the holy things. 11 Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall profane the sanctuary of his God, for I am the Lord that sanctifies them. 12 And Moses spoke to Aaron and his sons, and to all the children of Israel.

And the Lord spoke to Moses, saying, 2 Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I am the Lord. 3 And he who shall defile himself by touching any dead thing, and is not cleansed, shall defile the sanctuary of the Lord; and that soul shall be cut off from me: I am the Lord. 4 And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead man, and is not cleansed, that soul shall have gone out from him, 5 or whosoever shall touch any unclean reptile, which will defile him, or who shall touch a man, whereby he shall defile him according to all his uncleanness: 6 whatsoever soul shall touch them shall be unclean until evening. 7 And he shall bathe his body in water, and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread. 8 He shall not eat that which dies of itself, or is taken of beasts, 9 so that he should be polluted by them: I am the Lord. 10 And they shall keep my ordinances, that they do not bear iniquity because of them, and die because of them: they shall profane them: I am the Lord. 11 And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things. 12 But if a priest's son shall have a soiled garment, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread. 13 And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary. 14 And if the daughter of a priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it. 15 And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest. 16 And they shall not profane the holy things of the children of Israel, which they offer to the Lord. 17 So shall they bring upon themselves the iniquity of the trespass in their eating their holy things: for I am the Lord that sanctifies them. 18 And the Lord spoke to Moses, saying, 19 Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them, Any man of the children of Israel, or any stranger among them shall not eat of the holy things of the Lord. 20 Whatever man shall be polluted by the dead, and shall eat of the holy thing, shall wash his flesh in water, and be unclean until evening. 21 That he may not profane holy things which I have made holy among the children of Israel. 22 And the Lord spake to Aaron, saying, 23 Speak to the children of Israel, and say to them, This shall be an everlasting statute among you, 24 that eat of what is holy shall be profaned. 25 And the Lord spake to Moses and Aaron, saying, 26 This is the law of the burnt offering made of a ram, of which ye shall make it, and the offering附加信息
of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole-burnt-offerings — your free-will-offerings shall be males without blemish of the herds, or of the sheep, or of the goats. 23 They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable, nor shall any razor be put to your head; for the Lord shall accept none that have a defiled soul; and whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it. 24 One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or terrors, they shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord. 25 And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they shall not be accepted for thy vow. 26 That which has a broken bone, or is crushed or gelt or mutilated,—that ye shall not offer; nor shall ye offer them to the Lord, neither shall ye sacrifice them upon your land. 27 Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is ye corruption in them, a blemish in them: these shall not be accepted for you. 28 And the Lord spoke to Moses, saying, 29 As for a calf, or a sheep, or a goat whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to the Lord. 30 And a bullock and a heeue, it and its young, thou shalt not kill in on day. 31 And if thou shouldest offer a sacrifice, a vow of rejoicing to the Lord, ye shall offer it so as to be accepted for you. 32 In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am the Lord. 33 And ye shall keep my commandments and do them. 34 And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I am the Lord that sanctifies you. 35 And I will bring you out of the land of Egypt, to be your God. 36 And the Lord spoke to Moses, saying, 37 Speak to the children of Israel, and thou shalt say unto them, The feasts of the Lord which ye shall call holy assemblies, these are my feasts. 38 Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all your dwellings. 39 These are the feasts to the Lord, holy convocations, which ye shall call in their seasons. 40 In the first month, on the fourteenth day of the month, between the evening times is the Lord's passover. 41 And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall unleavened bread be holy for you. 42 And the first day shall be a holy convocation to you: ye shall do no servile work. And ye shall offer whole-burnt-offerings to the Lord.
And the Lord spoke to Moses, saying, "Speak to the children of Israel, and thou shalt say to them: When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest; and he shall lift up the sheaf before the Lord, to make a remembrance for you, two leav- ers of the first day the priest shall lift it up. And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord. And its meat-offering two tenth portions of fine flour mingled with oil: it is a sweet savour to the Lord, and its drink-offering the fourth part of a hin of wine. And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacri- fices to your God: it is a perpetual statute throughout your generations in all your dwellings.

And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave- offering, seven full weeks: until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to the Lord. Ye shall bring from your dwell- ing loaves as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to the Lord. And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a burnt-offering to the Lord: sweet-savour offerings and their drink-offerings shall be a sacrifice, a smell of sweet savour to the Lord. And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits. And the priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them.

And ye shall call this day a convoca- tion: it shall be holy to you: ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations. And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping: thou shalt leave it for the poor and the stranger: I am the Lord your God.

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

And the Lord spoke to Moses, saying, "Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble

...
28 And he made a burnt-offering for the Lord. 29 Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God. Every soul that shall not be humbled in that day, shall be cut off from among its people. And every soul which shall do work on that day, that soul shall be destroyed from among its people.

And the Lord spoke to Moses, saying, 34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast to the Lord seven days. And on the first day shall be a holy convocation; ye shall do no servile work. Seven days shall ye offer burnt-offerings to the Lord, and the eighth day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to the Lord; it is a time of release, ye shall do no servile work. These are the feasts to the Lord, which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its own, and for the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to the Lord. And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest. And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Lord your God seven days in the year. It is a perpetual statute for your generations: in the seventh month ye shall keep it. Seven days ye shall burn lamps to the Lord, and the native in Israel shall dwell in tents. That your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I am the Lord your God. And Moses recounted the feasts of the Lord to the children of Israel.

And the Lord spoke to Moses, saying, 2 Charge the children of Israel, and let them take for thee pure olive oil beaten for the light, to burn a lamp continually, outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations. Ye shall burn the lamps on the pure lamp-stand before the Lord till the morrow. And ye shall take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts. And ye shall put them in two rows, each row containing six loaves, on the pure table before the Lord. And
ye shall put on each row pure frankincense and salt; and these things shall be for loaves, for a memorial, set forth before the Lord. 3 On the sabbath day they shall be set forth before the Lord, as the sabbath offering of the Lord. 4 And the children of the land shall not search any of the sacrifices of the Lord, neither of his bread, nor come near to the uttermost holy things.

And there went forth a son of an Israelite woman, and he was son of an Egyptian man among the sons of Israel. 2 And all that were of the children of Israel, and he fought of them, the son of the Israelite woman, and a man was an Israelite. 3 And the son of the Israelite woman named THE NAME and cursed; and they brought him to Moses: and his mother's name was Salomith, daughter of Dabri of the tribe of Dan. 4 And they put him in ward, to judge him by the command of the Lord. 5 And the Lord spoke to Moses, saying, Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him. 6 And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse a man, let him die, the death: let all the congregation of Israel stone him with stones. 7 And whatsoever shall smite a man, and he die, shall die, the death. 8 And whatsoever shall smite a beast, and it die, he shall render life for life.

And whatsoever shall smite a beast on the sabbath, or on the holy day, that shall it be done to him, so shall it be done to himself in return; bruise for bruise, eye for eye, tooth for tooth: as any one may smite a beast, so shall it be done to him.

And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones, and the children of Israel did as the Lord commanded Moses.

And the Lord spoke to Moses in the mount Sinai, saying, Speak to the children of Israel, and thou shalt say to them, Whensoever ye shall have entered into the land, which I give to you, then shall rest which I give to you, for its sabbaths to the Lord. 3 Six years shall thou sow thy field, and six years thou shalt prune thy vine, and gather in its fruit. 4 But in the seventh year shall be a sabbath, it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine. 5 And thou shalt not gather the spontaneous produc of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land. 6 And the children of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy
LEVITICUS XXV. 7—27.

7 Nevertheless, if he sell it between himself and his brother, according to these ordinances, shall it continue in the family of the man from whom he bought, and he shall have it back in the year of every seventh year; but in the eighteenth year he shall deliver it up free. Then it shall be, that ye shall reckone unto the Lord seven sabbaths of years thereunto, a jubilee shall be for you; every seventh year ye shall make a release. And in this year of release every man shall restore that which he bought of his neighbour according unto the measuring thereof. If any人在第七年時，當將他所買之地，還歸本主，並不要利錢。因為主使那地七年歸於本主，以行利繫之年，所以你要將土地復還，歸本主。並利繫之年，所以你要將土地復還，歸本主。並利繫之年，所以你要將土地復還，歸本主。

8 Kafè ἐξαρξήσατε σεαυτῷ ἐπὶ τὰ ἀναπάυσεις τῶν ἵματος· ἐπὶ τῇ ἑβδομάδῃ, καὶ ἐν τῇ ἑτέρᾳ ἐβδομάδῃ, καὶ ἐν τῇ τρίτῃ ἑβδομάδῃ, καὶ ἐν τῇ τέταρτῃ ἑβδομάδῃ, καὶ ἐν τῇ πενταημέρῳ. For if you will hear the voice of the Lord your God, and do his statutes and his ordinances, which I command you this day, that ye may live, and go in and possess the land which the Lord sware unto your fathers to give unto them. If your money hath been spent unto any manner of work, and if it have been spent upon victual. Wherefore as I commanded you, ye shall not go into the tabernacle of the congregation. And if the man shall die, and have no son, to inherit him, then they shall give him a wife unto his brother, that his seed may inherit his house. And of that which your brother may give you of his inheritance, ye shall not go into his house, neither enter his doors, lest you make him desolate among his people. According as ye measure ye shall do unto your brother. And if you sell anything to your brother, or buy that which is your brother's, ye shall not oppress him. And if a man has given a portion of his property for sale to another, and is taken before the judges; Then the judge shall command the creditor, saying, Give back the bond; whether it be small or great. And if he will not give it back to him, then he shall be to the creditor, until the year of release, when the land shall be delivered; then shall the creditor give it up, and he shall have nothing of it. And the son shall not rule over the father, neither the daughter over the mother; but the eldest son shall rule over his brethren. And if a man shall go in to his sister, whether she be father's daughter, mother's daughter, or sister, and shall take her, and she become his wife, and he shal
return to his possession. But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

And if any one should sell an inhabited house in the walled city, then there shall be the ransom of it, until the time is fulfilled: its time of ransom shall be a full year.

And if it be not resigned until then be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout its generations; and it shall not go out in the release. But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release. And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable, and the Levites shall redeem them.

And if any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel. And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee. Thou shalt not receive from him interest, nor increase; nor shall he go to his family, he shall hasten back to his patrimony. Because these are my servants, whom I brought out of the land of Egypt; to give you the land of Chanaan, so as to be your God.

And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave. He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release; and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony. Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a common servant.

Thou shalt not oppress him with labour, and shalt fear the Lord thy God. And when men are hired, and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that are round about thee. And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession.

And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.
Letiticus

26 And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction; 27 after he is sold to him there shall be redemption for him, one of his brethren shall redeem him; 28 or his father's brother, or his brother's son, or he of the same father's house, shall redeem him; 29 or any that is buyer, he shall have him back for the money again, whereof he parted from him, from year to year.

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them, and your sons should loathe my judgments, so that ye should not keep all my commands, but seek it, ye shall eat them. And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you. And if ye shall refuse to hearken to me, then will I chasten you yet seven times for your sins. And I will break down the haughtiness of your pride; and I will make your heavens iron, and your earth as it were brass. And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

And if this ye will not obey me, but walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins. And I will send upon your beast of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate. And if hereupon ye are not corrected, but walk perversely towards me, I will also walk with you with a perverse spirit, and I will bring upon you a sword avenging the cause of my covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies. When I afflict you with famine of bread, and with water, and wild beast of the land, and with all the enemies; and they shall render your loaves by weight, and ye shall eat, and not be satisfied.

And if hereupon ye will not obey me, but walk perversely towards me, then will I walk with you with a froward mind, and I will chasten you sevenfold according to your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall be as carcases in the midst of your land, and will utterly destroy your wooden images made with hands; and I will lay your carcasses on the carcasses of your idols and my soul shall loathe you. And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices. And I will take your land desolate, and your enemies who dwell in it shall wonder at it. And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate.

Then the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it. And to those who are left of them, and their sons, to them will I give the land, and they shall possess it, and dwell therein, as commanded them.

And ye shall observe the sabbaths of the land, and shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it.
And, I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember.

And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them; and they shall accept the punishment of their iniquities, because they neglected my judgments, and in their soul loathed my ordinances.

And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God. And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nations, to be their God; I am the Lord. These are my judgments and my ordinances, and the law which the Lord gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

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

And if it be from the cattle that are offered as a gift to the Lord, whoever shall
offer one of these to the Lord, it shall be holy. 10 He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substance shall be holy. And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest, and the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand. 13 And if the worshipper will at all redeem it, he shall add the fifth part to its value. And whatsoever man shall consecrate his house as holy to the Lord, 14 and whatsoever man shall consecrate his field as the field of the Lord's possession, the valuation shall be according to its full valuation. 15 And if he that has sanctified it shall redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his. 16 And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty shekels of silver for a homer of barley. 17 And if he should sanctify his field from the year of release, it shall stand according to his valuation. 18 And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release, and it shall be deducted as an equivalent from his full valuation. 19 And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be according to the valuation. 20 But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it. 21 And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession, 22 the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to the Lord. 23 And in the year of release the land shall be restored to the man of whom the other bought it, whose the land was, and every valuation shall be by holy weights: the didrachm shall be twenty oboli. 24 And every first-born which shall be produced among thy cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's. 25 But if he should redeem an unclean beast, according to its valuation, he shall add to it the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation. 26 And every devoted thing which a man shall devote to the Lord of all that he has, whether man or beast, or of the field of his possession, shall he not redeem it. every devoted thing shall be most holy to the Lord. 27 And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. 28 Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's,
And the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying, 2 Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads; every male 3 from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them. 4 And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediri. 6 Of Simeon, Salamiel the son of Surisadai. 7 Of Judah, Naasson the son of Amminadab. 8 Of Issachar, Nathanael the son of Phupha. 9 Of Zebulun, Eliab the son of Simeon. 10 Of Issachar, Phupha the son of Phupha. 11 Of Naphtali, Phupha the son of Japhlet. 12 Of Gad, Zuriel the son of Hur. 13 Of Reuben, Pelaq and Sibna. 14 Of the sons of Joseph, the son of them all. 15 Of Benjamin, Abidan the son of Gaddoni. 16 Of Asher, Abidan the son of Gadder. 17 Of Naphtali, Abidan the son of Hakkath. 18 Of Dan, Abidan the son of Shiloh. 19 Of Manasseh, Abidan the son of Shiloh. 20 Of Ephraim, Abidan the son of Shiloh. 21 Of Zebulun, Abidan the son of Shiloh. 22 Of Joseph, Abidan the son of Shiloh. 23 Of Benjamin, Abidan the son of Shiloh. 24 Of Asher, Abidan the son of Shiloh. 25 Of Naphtali, Abidan the son of Shiloh. 26 Of Gad, Abidan the son of Shiloh. 27 Of Reuben, Abidan the son of Shiloh. 28 Of Joseph, Abidan the son of Shiloh. 29 Of Zebulun, Abidan the son of Shiloh. 30 Of Manasseh, Abidan the son of Shiloh. 31 Of Joseph, Abidan the son of Shiloh.
and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number:

And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes out with the host, the number of them of the tribe of Ruben, was forty-six thousand and four hundred. For the children of Simeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes out with the host, the number of them of the tribe of Simeon, was fifty-nine thousand and three hundred. For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Judá, was seventy-four thousand and six hundred. For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Issachar, was fifty-four thousand and four hundred. For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Zabulon, was fifty-seven thousand and four hundred. For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Ephraim, was forty thousand and five hundred. For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Manasse, was thirty-two thousand and two hundred. For the sons of Benjamin according to their kindreds, according to their divisions, according to the number of their names, according to their poll, all males from twenty years old and upward, every one that goes forth with the host, the number of them of the tribe of Benjamin, was thirty-five thousand and six hundred 

κατὰ γενέτεις αὐτῶν, κατὰ πατριὰς αὐτῶν, κατὰ ἀριθμὸν ὄνοματων αὐτῶν, ἀπὸ εἰκοσαετῶν καὶ ἐπάνω, πᾶν ἄρσενικόν κατὰ κεφαλὴν αὐτῶν, ὑπὸ τρόπον συνετάξει Κύριος τῷ Μωϋσῇ ἐκείνῃ καὶ ἐπέσκεψαν ἐν τῇ ἐρήμῳ τοῦ Σινᾶ.

Kai ἐγένετο οἱ νῦν Ἰουδαῖοι πρωτοτοκοὶ Ἰσραήλ κατὰ σχήμα της Χριστοῦ τρομοποιήματος τῆς Χριστοῦ. "κατὰ σχήμα της Χριστοῦ...

Tois νῦν Ἰουδαῖοι κατὰ συγγενείας αὐτῶν, κατὰ ὁμοθέτας αὐτῶν, κατὰ ἀριθμόν ὄνοματων αὐτῶν, κατὰ κεφαλήν αὐτῶν, πᾶν ἄρσενικόν ἀπὸ εἰκοσαετῶν καὶ ἐπάνω, πᾶς ὁ ἐκποιημένος ἐν τῇ δυνάμει, ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φύλης Ἰουδαίας, τεσσάρων καὶ ἕξακοσίων.

Tois νῦν Ἰσραήλ κατὰ συγγενείας αὐτῶν, κατὰ ὁμοθέτας αὐτῶν, κατὰ ἀριθμόν ὄνοματων αὐτῶν, κατὰ κεφαλήν αὐτῶν, πᾶν ἄρσενικόν ἀπὸ εἰκοσαετῶν καὶ ἐπάνω, πᾶς ὁ ἐκποιημένος ἐν τῇ δυνάμει, ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φύλης Ἰσραήλ, ἐκ τριών καὶ ἕξακοσίων χιλιάδων καὶ τριακοσίων.

Tois νῦν Ἰσραήλ κατὰ συγγενείας αὐτῶν, κατὰ ὁμοθέτας αὐτῶν, κατὰ ἀριθμὸν ὄνοματων αὐτῶν, κατὰ κεφαλήν αὐτῶν, πᾶν ἄρσενικόν ἀπὸ εἰκοσαετῶν καὶ ἐπάνω, πᾶς ὁ ἐκποιημένος ἐν τῇ δυνάμει, ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φύλης Ἰσραήλ, ἐκ τριών καὶ ἕξακοσίων χιλιάδων καὶ τριακοσίων.

Tois νῦν Ἰουδαῖοι κατὰ συγγενείας αὐτῶν, κατὰ ὁμοθέτας αὐτῶν, κατὰ ἀριθμὸν ὄνοματων αὐτῶν, κατὰ κεφαλήν αὐτῶν, πᾶν ἄρσενικόν ἀπὸ εἰκοσαετῶν καὶ ἐπάνω, πᾶς ὁ ἐκποιημένος ἐν τῇ δυνάμει, ἢ ἐπίσκεψις αὐτῶν ἐκ τῆς φύλης Ἰουδαίας, ἐκ τριών καὶ ἕξακοσίων χιλιάδων καὶ τριακοσίων.
8 or, headship, i.e. according to the situation of his captain or prince.


Kai oi paremballontes òchoménov filhès Mawasv, kai 21 ó arhik tòv víov Mawasv, Gammaîlî và víov Phasiaswv. Dúnnas aítou oi èpexekreménov, duo kai triákóri ùvilaides kai 22 kai diakóthi. Kai oi paremballontes òchoménov filhès 23

Gr. by the sea.
23. They and he, and they, and six, and seven, and eight, and thirty-five thousand, and one hundred; they with their forces shall set out third.

24. The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Achizierz the son of Ammiadai. 25. His forces that were numbered, were sixty-two thousand and seven hundred. 26. All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred; they with their forces shall set out third.

27. The company of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gedeon. 28. His forces that were numbered, were thirty-five thousand and four hundred.

29. The number of the children of Israel, was six hundred and thirty thousand and one hundred. 30. But the Levites were not numbered with them, as the Lord commanded Moses. 31. And the children of Israel did all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

32. And these are the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sinai.

33. And these are the names of the sons of Aaron; Nadab the first-born, and Abiud, Eleazar and Ithamar. 34. These are the names of the sons of Aaron, the anointed priests whom the Lord commanded to minister in the tabernacle of the testimony, which he commanded Moses. 35. And Nadab and Abiud died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

36. And the Lord spoke to Moses, saying, Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him, and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle. 37. And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel, as to all the works of the tabernacle.

38. And thou shalt give the Levites to Aaron and his sons; they are given for a gift to me of the children of Israel. 39. And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die.
spoke to Moses, saying, 12 Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine. 13 For every first-born is mine; in the day in which I smote every first-born in the land of Egypt, I sanctified myself to myself every first-born in Israel: both of man and beast, they shall be mine: I am the Lord. 14 And the Lord spoke to Moses in the wilderness of Sinai, saying, 15 Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards. 16 And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them. 17 And these were the sons of Levi by their names; Gedor, Caath, and Merari. 18 And these are the names of the sons of Gedor according to their families; Lobeni and Simei, 19 and the sons of Caath according to their families; Amram and Issaver, Chebron and Uzziel. 20 And the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families. 21 To Gedor belongs the family of Lobeni, and the family of Simei; these are the families of Gedor. The numbering of them according to the number of the male from a month old and upwards, their numbering was seven thousand and five hundred. 22 And the sons of Gedor shall encamp westward behind the tabernacle. 23 And the ruler of the household of the family of Gedor was Elissaph the son of Daal. 24 And the charge of the sons of Gedor in the tabernacle of witness was the tent and the veil, and the covering of the door of the tabernacle of witness; and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works. 25 To Caath belonged one division, that of Amram, and another division, that of Issaaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number. 26 Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things. 27 The families of the sons of Caath, shall encamp beside the tabernacle toward the south. 28 And the chief of the house of the families of the divisions of Caath was Elisaphan the son of Oziel. 29 And their charge was the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do the holy service, and the vestments, and all their works. 30 And the chief over the chief of the Levites, was Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things. 31 To Merari belonged the family of Mooli, and the family of Musi: these are the families of Merari. 32 The mastering of them according to number, every male from a month old and upwards, was six thousand and fifty. 33 And the head of the house of the families of the

Kai ἀλλήλῳ Κύριος πρὸς Μωσῆν ἐν τῇ ἐρήμῳ Σαμωάλ. 14 Λέγων, ἐπίσκεψαι τοὺς πατέρας τούς τοῦ Λευτίας ἐκ 15 κατὰ δήμους αὐτῶν πάντα τρισθόκον ἵνα ἴσαν αὐτῶν, ἐπίσκεψασθε αὐτῶν. 16 Και ἐπεσκέπτοτος Μωσῆς καὶ 17 Αραων διὰ φωνῆς Κυρίου καὶ τύμβοις συνετάξει αὐτοῖς Κύριος.
division of Merari, was Shuriel the son of Abichail: they shall encamp by the side of the tabernacle northward. The oversight of the charge of the sons of Merari included the chapters of the tabernacle, its base, and its pillars, and its sockets, and all their furniture, and their works, and the pillars of the court round about, and their bases, and their pins, and their cords.

They that encamp before the tabernacle of witness on the east shall be Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charge of the children of Israel; and the stranger that toucheth them, shall die. All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, were two and twenty thousand three hundred thirty and five. And the Lord spake to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name. And thou shalt take the Levites for me—I am the Lord—instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel. And Moses counted, as the Lord commanded him, every first-born among the children of Israel. And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty thousand and two hundred and seventy-three. And the Lord spake to Moses, saying, Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I am the Lord. And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel: thou shalt even take five shekels a head; thou shalt take them according to the holy oblation to the Lord. And thou shalt give the money to Aaron and his sons, the ransom of those who exceed in number among them. And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites. He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel. And Moses gave the ransoms of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses. And the Lord spake to Moses and Aaron, saying, Take the sum of the children of Caush from the midst of the sons of Levi, after their families, according to the houses of their fathers' households; from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness. And these are the works of the sons of Caush in the tabernacle of witness; it is most holy. And Aaron and his sons shall go in, when the camp is about to move and shall take down the shadowing veil, and
And they shall put upon the ark a cover, even a blue skin, and put upon it above a garment all of blue, and shall put the staves by the rings.

And they shall put upon the table set forth for shew-bread a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings, and the continual loaves shall be upon it. And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it. And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuff-box, and its ridges, and all its vessels with which they minister. And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on the altar. And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

And they shall take all the instruments of service, with which they minister in the sanctuary; and shall place them in a cloth of blue, and shall cover them with blue skin, and put on the altar.

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

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

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

And the Lord spoke to Moses, saying, Take the sum of the children of Gideon, and these according to the houses of their lineage, according to their fathers.

Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his part towards the ark of the testimony. And they shall put on it a cover, even a blue skin, and put upon it above a garment all of blue, and shall put the staves by the rings.

And they shall put upon the table set forth for shew-bread a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings, and the continual loaves shall be upon it. And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it. And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuff-box, and its ridges, and all its vessels with which they minister. And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on the altar. And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

And they shall take all the instruments of service, with which they minister in the sanctuary; and shall place them in a cloth of blue, and shall cover them with blue skin, and put on the altar.

And he shall put the covering on the altar, and they shall cover it with a cloth all of purple. And they shall put upon it all the vessels which they minister upon it, and the fire-pans, and the vessels, and cups, and the vessels, and the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars. And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up the furniture; but shall not touch the holy things, lest they die; these shall the sons of Caath bear in the tabernacle of witness.
This is the public service of the family of Gedson, to minister and to bear. 21 And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness. 22 And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that the ministering priests shall attend to. 23 According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them. 24 This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

25 The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them. 26 Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the service of the tabernacle of witness. 27 And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and there shall be their sockets, and their pillars, and the curtain of the door of the tabernacle. 28 And they shall bear the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their name by number, and all the articles of the charge of the things borne by them. 29 This is the ministering of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

30 And Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage; from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness. 31 And the numbering of them according to their families was two thousand, seventeen hundred and fifty. 32 This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron commanded by the word of the Lord, by the hand of Moses.

33 And the sons of Gedson were numbered according to their families, according to the houses of their lineage, from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness. 34 And the numbering of them according to their families, according to the houses of their lineage, was two thousand six hundred and thirty. This is the numbering of the family of the sons of Caath according to their families, according to the houses of their lineage.
Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

And also the family of the sons of Merari were numbered according to their divisions, according to the number of them of their fathers. 34 From five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness. 35 And the number of them according to their families, according to the houses of their lineage was three thousand and five hundred and fifty, 36 This was the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the 45 word of the Lord, by the hand of Moses. 37 All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, namely, the Levites, according to their families, according to the houses of their lineage, 38 from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works, and the charge of the things that are carried in the tabernacle of witness. 39 And they that were numbered were eight thousand and two hundred and eighty years.

He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their respective work, and over their burdens; and they were numbered, as the Lord commanded Moses.

And the Lord spoke to Moses, saying, 40 Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall trespass against the Lord; 41 and every one who has an issue of the reins, and every one who is unclean from a dead body, 42 whether male or female, send them forth out of the camp; and they shall not defile the camps in which I dwell among them. 43 And the children of Israel did so, and sent them out of the camp, as the Lord said to Moses, so did the children of Israel.

And the Lord spoke to Moses, saying, 44 And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself. 45 And every hallowed things of every man shall be his; and whatever man shall give any thing to the priest, the gift shall be his. 46 And the Lord spoke to Moses, saying, 47 Speak to the children of Israel, and thou shalt say to them, Whosoever wife shall
13 η γυνι αυτοι, και υπερδοναι παροδη αυτοι, και κομινην
tης με αυτης κοιτην σπερματος, και λαθη εν ωρθαλμον του
ανδρος αυτης, και κρυπτη, αυτη δε η μεμιαιομενη, και μαρτη
14 μη ην αυτης, και αυτη μη συνελημενη, και έπελθη
αυτω πνευμα ζηλωσεως, και ζηλωσε την γυναικα αυτου, αυτη
dε μεμιαιοται, η έπελθη αυτω πνευμα ζηλωσεως, και ζηλωσε
15 την γυναικα αυτου, αυτη δε μη η μεμιαιομενη, και άειε ο
ανθρωπος την γυναικα αυτου προς τον ιερεα, και προσοιαε
το δωμω περι αυτης, το δεκανον του ολευρον κρινον
διε πινειε αυτω ελαιον, οδη επιθυσε αυτω λιβανον
στι γαρ θυσια ζηλωσεως, θυσια μηνιοσων, αναμμηνουκαν
αμαρταιαν.

16 Και προσαξει αυτην ο ιερεας, και στησει αυτην έναντι
17 Κυριου. Και λυθησα ο ιερεας ιωδρ καθαρων ζων εν άγγειον
δατακινος, και της γης της ουσης ετοι οδοφυος της ακηρη
18 του μαρτυριου, και λαβαιν ο ιερεας εμβαλε εις το ιωδον. Και
στησει ο ιερεας την γυναικα έναντι Κυριου, και αποκαλυπεις
την κεφαλη της γυναικος, και δυσε επι τας χειρας αυτης
την θυσια του μηνιοσου, την θυσια της ζηλωσεως.
19 Εν δε τη χειρι του ιερεων έσται το ιωδον του ελεγμου του
ηπικαταρωμενου τουτου. Και δρακει αυτην ο ιερεας, και 
ηρε τη γυναικι, ει μη κεκοιμηται τις μετα σου, ει μη παραβεβηκας
μανηθαιν υπο τον άνδρα του σεαυτης, αθω αισθη
απο του ιωδους του ελεγμου του ηπικαταρωμενου τουτου.
20 Ει δε συ παραβεβηκας ιωδορος ουσα, η μεμιαιονται, και 
και εκδωκε της τον κοιτην αυτον εν σοι, πλην του άνδρος σου
21 Και δρακει ο ιερεας την γυναικα εν τος ορκοσ της αρα
ταυτης, και η ιονται τη γυναικι, òδη σε Κυριον εν αρα
και ενορκην εν μεσο του λαο σου, εν τυ δοις Κυριον
του μηρουν σου διαπεπωκοτα, και την κοιλαν σου πετρη
σειλην. Και εσελευται το ιωδον το ηπικαταρωμενον τοτο
εις την κοιλαν σου πρησας γαστηρα και διαπεμει μηρο
σου και έρει γυνη γενοει γενοει.
22 Και γραψει ο ιερεας τας αρας ταιτας εις βιβλιον και 
23 ειεις εις το ιωδον του ελεγμου του ηπικαταρωμενου
και ποτιει την γυναικα εν τοι ιωδου του ελεγμου του 
ηπικαταρωμενου και εσελευταε εις αυτην εν τοι ιωδου του 
ηπικαταρωμενου του ελεγμου.

24 Και λυθησα ο ιερεας εκ χειροσ της γυναικος της θυσια
της ζηλωσεως, και επιθυμησε την θυσιαν έναντι Κυριου και
προσοιαε αυτην προς το θυσιαστεριον. Και δρακει ο ιερεας
προς της θυσιας το μηνισουν αυτης, και διοιαιει αυτου
επι το θυσιαστεριον και με τατα ποτυει την γυναικα το
25 ιωδον. Και έσται η μη θυσιαστεριος και λαθη λαθη του άνδρα
αυτης, και εσελευται εις αυτην εν τοι ιωδου του ελεγμου
το ηπικαταρωμενον, και προσβαλειει την κοιλαν και δια-
πεσει πει ο μηρος αυτης και έσται γυνη εις αραν το λαω

transgress against him, and slight and despise him, and supposing any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it, and be herself defiled, and there be no witness with her, and she should not be taken; and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled; then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal, he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

And the priest shall bring her, and cause her to stand before the Lord, and the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest having taken it shall cast it into the water. And the priest shall cause the woman to stand to the Lord, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy, and in the hand of the priest shall be the water of this conviction that brings the curse. And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse. But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband, then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring thee into a curse and under an oath in the midst of all the people, in that the Lord should cause thy thigh to swell, and thy belly to swell; and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it. And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse. And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her. And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar. And the priest shall take a handful of the woman to drink as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water. And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse.
in the midst of her people. 29 But if the woman have not been polluted, and be clean, then shall she be guiltless, and shall not conceive seed. 30 This is the law of jealousy, wherein a man shall regulate himself, and shall be defiled; 31 or in the case of a man whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law. 32 Then the man shall be clear from sin, and that woman shall bear her sin.

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

And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved. 10 And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness. 11 And the priest shall offer one for a sin-offering; and the other for a whole burnt-offering; and the priest shall make stone-meal for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day, 12 in which he was consecrated to the Lord, all the days of his vow: and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted. 13 And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness. 14 And he shall bring his gift to the Lord; one he-lamb of a year old without blemish for a sin-offering; and one ewe-lamb of a year old without blemish for a peace-offering; and a basket of unleavened bread of fine flour, even leaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering. 15 Then the priest shall bring them before the Lord, and shall offer his sin-offering, and his whole-burnt-offering.
17 And he shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering. 18 And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the first which is under the sacrifice of peace-offering.

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

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

10 And the rulers brought gifts for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar. 11 And the Lord said to Moses, One chief each day, they shall
4 And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 5 One golden censer of ten shekels full of incense. 6 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; 7 and for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Naasson the son of Aminadab. 8 On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought his offering. 9 And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 10 One censer of ten golden shekels, full of incense. 11 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; 12 and one kid of the goats for a sin-offering. 13 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Nathanael the son of Sogar. 14 On the third day the prince of the sons of Zabulon, Eliab the son of Chelon. 15 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 16 One censer of ten shekels, full of incense. 17 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; 18 and one kid of the goats for a sin-offering. 19 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Eliab the son of Chelon. 20 On the fourth day Elisur the son of Setiur, the prince of the children of Ruben. 21 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. 22 One golden censer of ten shekels, full of incense. 23 One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; 24 and one kid of the goats for a sin-offering. 25 And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisur the son of Sediur. 26 On the fifth day the prince of the children of Simeon, Salamiel the son of Suri-sadai. 27 He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-
38. This is the enty of the men of Reuben, the eldest son of Jacob: These are their names according to their families; the number of the men of Reuben was forty-six.

39. These are the names of the sons of Reuben, the firstborn of Jacob: their names are Eliezer, Eliphaz, and Esau, the father of the sons of Israel.

40. These are the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. These are the descendants of Reuben, according to their families, in the number of men.

41. These are the sons of Pallu: Gilead, Naamah, and Jobab, the father of Sheba.

42. These are the sons of Joseph, the eldest son of Jacob, who came to Egypt: They were all thirty-two.

43. These are the names of the sons of Joseph, who were brought to Egypt: They were all thirty-two.

44. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

45. These are the names of the sons of Manasseh: Gedeon, Abijam, Ishi, Shemiramoth, Shophan, Mephistaph, and Gilead.

46. These are the names of the sons of Joseph, who were brought to Egypt: They were all thirty-two.

47. These are the names of the sons of Joseph, who came to Egypt: They were all thirty-two.

48. These are the names of the sons of Joseph, who were born in Egypt: They are the chief of the sons of Joseph, according to their families, in the number of Israel.

49. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

50. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

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56. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

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58. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

59. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

60. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

61. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

62. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

63. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

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65. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

66. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.

67. These are the names of the sons of Joseph: Manasseh and Ephraim, which he had in the land of Egypt. They are the chief of the sons of Joseph, according to their families, in the number of Israel.
with oil for a meat-offering. 

One golden censer of ten shekels, full of incense.

One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; and one kid of the goats for a sin-offering. And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old.

This was the gift of Achire the son of Echran.

On the eleventh day of the prince of the sons of Asser, Phugel the son of Echran.

He brought his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shkel; both full of fine flour mingled with oil for a meat-offering. One golden censer of ten shekels, full of incense.

One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, and one kid of the goats for a sin-offering. And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old; this was the gift of Phugel the son of Echran.

On the twentieth day of the prince of the sons of Nephthali, Achire the son of Eznan.

He brought his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shkel; both full of fine flour mingled with oil for a meat-offering. One golden censer of ten shekels, full of incense.

One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, and one kid of the goats for a sin-offering. And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old; this was the gift of Achire the son of Eznan.

This was the dedication of the altar in the day in which Moses anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers:

Each charger of a hundred and thirty shekels; each bowl of seventy shekels according to the holy shekel; all the silver of the vessels was two thousand four hundred shekels, the shekels according to the holy shekel. Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels.

All the 7 cattle for whole-burnt-offerings, twelve he-cattle of a year old, their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering. All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this is the dedication of the altar, after he consecrated Aaron, and after he anointed him.

When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubim; and he spoke to him. And the Lord spoke to Moses, saying,Speak to Aaron, and thou shalt say to him, Whenever thou shalt set the lamps in order, the seven lamps shall give light opposite the candlestick. And Aaron did so: on one
kata prosopon tis luchias egymie tous lugous auth, kala
4 swenetae Kyrios to Moushe. Kai authe he katasekei tis
luchias: steraei, krwphi, 0 kaulos authe, kai ta krina authe,
stereia olh katal to edos 0 edexe Kyrios to Moushe, autous
epousheis tis luchian.

5. 6 Kai eklefshose Kyrios pros Moushein, legw, labe tous
7 Leuitas ek meousin iouin 'Israell, kai afgeunieis autous. Kai
oun poiouseis autous ton agiunomon auton perimaneis autous
uvar agiunow kai eplesteisai evron epi pat to sumpa auton,
ai plionous ta iamata auton, kai kathari eounai.

8 Kai liphontai moschon ena ek boion, kai touton thvian
2 eisaylou anapetoinenh en elaios kai moschon enainstos en
9 boion lyphe peri amartias. Kai prosoxeis tois Leuitas
10 enanti tis skhjhs tov marturijon kai suynexeis pasan syn-
11 agwghin iouin 'Israell. Kai prosoxeis tois Leuitas enanti
12 Kyriou, kai epibhosoun iou iouin 'Israell es xerais auton
13 ep tois Leuitas. Kai afomai 'Arwn tois Leuitas apodora
14 enanti Kyriou parata toin iouin 'Israell kai eounai osete ergai-
15 thesa tis erga Kyriou. Oi le de Leuita epibhosoun tis
16 xerais epi tis kefallas tois moschois kai poiouseis toun ena
17 peri amartias, kai ton ena eis blokautuma Kyriw eluladasa
18 peri auton.

13 Kai stigseis tois Leuitas enanti Kyriou, kai enanti 'Arwv,
14 kai enanti toin iouin auton, kai apodwseis autous apodora
15 enanti Kyriou. Kai diasteleis tois Leuitas ek meousin iouin
16 'Israell kai eounai moi. Kai mete tauta eianeleionontai
17 ois Leuita ergaseisai to erga tis skhjhs tov marturijon
18 kai kathareis autous kai apodwseis autous enanti Kyriou
19 dhi apodora apodedemwoi ouioi moi eisin ek meousin iouin
20 'Israell anti toni dianoigonton pason mirtan protostokin
21 paiton ek ton iouin 'Israell elipha autou poiowi, 'Oti eimo
22 pia prototokon en iowis 'Israell ato anbropwv eis ktnous
23 himeri epataxa pia prototokon en y ghmwv, hgwasa
24 autous eimo, kai labon tois Leuitas anti paiton protostokin
25 en iowis 'Israell. Kai apdiekika tois Leuitas apodora dedo-
26 mwnos 'Arwn kai ton iowis auton ek meousin iouin 'Israell,
ergaseisai to erga ton iouin 'Israell en tis skhjhs tov martu-
27 rjov, kai ejelastosaitai peri ton iouin 'Israell kai ouk esai
28 en ton iowis 'Israell proseggyen prois ta agia.

20 Kai epioshe Moushisi kai 'Arwv kai pasei h sunagoge
21 iouin 'Israell tois Leuitais kathai ejnetelato Kyrios to
22 Moushe peri tois Leuitwv, ouios epiousei autous iou iowis 'Israell.
21 Kai hgniasanto ois Leuitai kai elplnianto tis iamata kai
22 apedwkei autous 'Arwv apodora enanti Kyriou kai ejelastosai
23 peri autov 'Arwv afageunieisai autous. Kai mete tauta
24 eisphulow ois Leuitai leitourh;isai tis leitourh;ian auton en tis
25 skhjhs tov marturijov enanti 'Arwv kai enanti ton iowis auton
side opposite the candlestick he lighted its
lamps, as the Lord appointed Moses. 4 And this is the
construction of the candlestick: it is solid, golden—its stem, and its lilies—
all solid: according to the pattern which the
Lord shewed Moses, so he made the

candlestick.

5 And the Lord spoke to Moses, saying,
6 Take the Levites out of the midst of the
children of Israel, and thou shalt purify
them. 7 And thus shalt thou perform their
purification: thou shalt sprinkle them with
water of purification, and a razor shall come
upon the whole of their body, and they shall
wash their garments, and shall be clean.
8 And they shall take one call of the herd,
and its meat-offering, fine flour mingled with
oil: and thou shalt take a calf of a year old
of the herd for a sin-offering. 9 And thou
shall bring the Levites before the tabernacle
of witness; and thou shalt assemble all the
congregation of the sons of Israel. 10 And
thou shalt bring the Levites before the Lord;
and the Lord shall smite all the hands upon
the Levites. 11 And Aaron shall sepa-
rate the Levites for a gift before the Lord
from the children of Israel; and they shall be
prepared to perform the works of the
Lord. 12 And the Levites shall lay their
hands on the heads of the calves; and thou
shall offer one for a sin-offering, and the
other for a whole-burnt-offering to the Lord,
to make atonement for them.

13 And thou shalt set the Levites before
the Lord, and before Aaron, and before his
sons; and thou shalt give them as a gift be-
fore the Lord. 14 And thou shalt separate
the Levites from the midst of the sons of
Israel, and they shall be mine. 15 And after-
wards the Levites shall go in to perform the
works of the tabernacle of witness; and thou
shall purify them, and present them before
the Lord. 16 For these are given to me for
a present out of the midst of the children of
Israel: I have taken them to myself instead
of all the first-born of the sons of Israel that
open every womb. 17 For every first-born
among the children of Israel is mine, wheth-
er of man or beast: in the day in which
I smote every first-born in the land of Egypt,
I sanctified them for myself; and I took the
Levites in the place of every first-born
among the children of Israel. 18 And I gave
the Levites presented as a gift to Aaron and
his sons out of the midst of the children of
Israel, to do the service of the children of
Israel in the tabernacle of witness, and to
make atonement for the children of Israel:
thus there shall be none among the sons of
Israel to draw nigh to the holy things.

19 And Moses and Aaron, and all the con-
gration of the children of Israel, did to the
Levites as the Lord commanded Moses con-
cerning the Levites, so the sons of Israel did
to them. 20 So the Levites purified them-
elves and washed their garments; and
Aaron presented them as a gift before the
Lord, and Aaron made atonement for them
to purify them. 21 And afterwards the
Levites went in to minister in their service
in the tabernacle of witness before Aaron,
and before his sons; as the Lord appointed
Moses concerning the Levites, so they did to them. 2
And the Lord spake to Moses, saying, 3
"This is the ordinance for the Levites: From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness. 4 And from fifty years old the Levite shall cease from the ministry, and shall not work any longer. 5 And his brother shall serve in the tabernacle of witness to keep charges, but he shall not minister; so shall thou do to the Levites in their charges.

And the Lord spake to Moses in the wilderness of Sinai in the second year after they had gone forth from the land of Egypt, in the first month, saying, 6 Or. "Speak, and let the children of Israel keep the passover in its season. 7 On the fourteenth day of the first month at even, thou shalt keep it according to its law, and according to its ordinance. 8 And Moses ordered the children of Israel to sacrifice the passover, 9 on the fourteenth day of the first month in the wilderness of Sinai, as the Lord appointed Moses, so the children of Israel did.

And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day. 10 And those men said to Moses, We are unclean by reason of the dead body of a man; and, therefore, we are not able to offer the gift to the Lord in its season in the midst of the children of Israel? 11 And Moses said to them, Stand there, and I will hear what charge the Lord will give concerning you. 12 And the Lord spake to Moses, saying, 13 Speak to the children of Israel, saying, Whatever man shall be unclean by reason of the dead body of a man, shall he then keep the passover to the Lord, 14 in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it. 15 They shall leave off of it until the morrow, and they shall break it, and it shall be sacrificed according to the ordinance of the passover. 16 And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season in the midst of the children of Israel. 17 And if there should come to you a stranger in your land, and should keep to the passover to the Lord, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning. 18 So it was continually: the cloud covered it by day, and the appearance of fire by night. 19 And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel would abide.
18 And the children of Israel encamped. The children of Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp. And whenever the cloud shall be removed from over the tabernacle for any days then the children of Israel shall keep the charge of God, and they shall not remove. And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord.

And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night. When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart. For they shall depart by the command of the Lord:—they kept the charge of the Lord by the command of Moses.

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

And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness. And the children of Israel set forward with their baggage in the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And the first rank departed by the word of the Lord by the hand of Moses. And they first set in motion the order of the camp of the children of Judah with
their host; and over their host was Naasasson, son of Aminadab. And over the host of the tribe of Issachar was Nathaniel, son of Sogar. And over the host of the tribe of Zebulun was Eliab, son of Chelun. And they shall take down the tabernacle, and the sons of Gedor shall set forward, and the sons of Merari, who bear the tabernacle.

And the order of the camp of Ruben set forward with their host; and over their host was Eliu the son of Sediu. And over the host of the tribe of the children of Gad, was Elisaph the son of Raquat, and the sons of Caath shall set forward bearing the holy things, and the others shall set up the tabernacle until they arrive. And the order of the camp of Ephraim shall set forward with their forces; and over their forces was Elissam the son of Semuia.

And over the forces of the sons of Manasseh was Gamiliei the son of Phudian. And over the forces of the tribe of the children of Benjamin was Abidan the son of Gedeon. And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Achire the son of Amisadai. And over the forces of the tribe of the sons of Aser, was Phageel the son of Kehran. And over the forces of the tribe of the sons of Nephtali, was Achire the son of Enan. These are the armies of the children of Israel; and they set forward with their forces.

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

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

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

\begin{align*}
\text{Numbers X. 15—XI. 3.} & \quad 188 \\
\text{APIOMOI.} & \\
\end{align*}
was kindled among them from the Lord.
4 And the mixed multitude among them
lusted exceedingly; and they and the children
of Israel sat down and wept and said,
Who shall give us flesh to eat?
5 We remember the fish which we ate in Egypt
freely; and the cucumbers, and the melons,
and the leeks, and the garlic, and the onions.
6 But now our soul is dried up; our eyes
turn to nothing but to the manna.
7 And the manna is as coriander seed, and the
appearance of it the appearance of hoar-
frost.
8 And the people went through the
field, and gathered and gathered; and the
mill, or pounded it in a mortar, and baked it in
a pan, and made cakes of it; and the sweetness
of it was as the taste of wafer made with oil.
9 And when the dew came upon the camp
by night, the manna came down upon it.

And Moses heard them weeping by their
families, every one in his door; and the Lord
was very angry; and the thing was evil in the
sight of the Lord.
11 And Moses came and told the Lord,
Whence hast thou afflicted thy servant, and
why have I not found grace in thy sight, that
thou shouldst lay the weight of this people
upon me? 2 Have I conceived all this people,
or have I born them? that thou sayest to me.
3 Take them into thy bosom, as a nurse would
take her suckling, into the land which thou
hast sworn by thy spirit to give to their fathers.
4 Where have I flesh to give to all this people?
for they weep to me, saying, Give us flesh, that we
may eat.
5 I shall not be able to bear this people alone,
for this thing is too heavy for me.
6 And if thou dost thus to me, slay
me utterly, if I have found favour with thee,
that I may not see my affliction.
7 And the Lord said to Moses, Gather
me seventy men from the elders of Israel,
whom thou thyself knowest that they are
the elders of the people, and their scribes;
and thou shalt bring them to the tabernacle
of witness, and they shall stand there with thee.
8 And I will go down, and speak there
with thee; and I will take of the spirit that is
upon thee, and will put it upon them; and
they shall go forth, they also, and they shall
be the burden of the people, and thou shalt not
bear them alone.
9 And to the people thou shalt say, Purify
yourselves for the morrow, and ye shall eat flesh;
for ye wept before the Lord, saying, Who shall
give us flesh to eat? for it was well with us in Egypt:
and the Lord shall allow you to eat flesh, and ye
shall eat flesh.
10 Ye shall not eat one day, nor two,
or five days; nor shall ye eat flesh for twenty
days; ye shall eat for a full month, until the flesh
come out at your nostrils; and it shall be a
nausea to you, because ye disobeys the Lord, who is
among you, and wept before him, saying,
What had we to do to come out of Egypt?
11 And Moses said, The people among whom
I am are six hundred thousand footmen; and
then said, I will give them flesh to eat, and they shall eat a whole month.
12 Shall sheep and oxen be slain for them,
and shall it suffice them? or shall all the
fish of the sea be gathered together for them,
and shall it suffice them? 12 And the
Lord said to Moses, Shall not the hand of
And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle. And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased. And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and there were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesied in the camp. And Joshua the son of Nun, who attended on Moses, the chosen one, said, My lord Moses, forbid them. And Moses said to him, Art thou jealous on my account? and would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them. And Moses departed into the camp, himself and the elders of Israel.

And there went forth a wind from the Lord, and brought quails over the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth. And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp. The flesh was yet between their teeth, before it failed, and the Lord smote the people with a very great plague. And the name of that place was called the Graves of Lust; for there they buried the people that lusted. The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth. And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman. And they said, Has the Lord spoken to Moses only? has he not spoken to us? and the Lord heard it. And the man Moses was very meek beyond all the men that were upon the earth. And the Lord said immediately to Moses and Aaron and Mariam, Come forth and stand you three of you to the tabernacle of witness. And the three came forth to the tabernacle of witness; and the Lord descended in a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth. And he said to them, Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision, and in sleep will I speak to him. My servant Moses is not so; he is faithful only to speak to thee or not.

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

And there went forth a wind from the Lord, and brough...
8 Now the people that possessed the land art, the men of war, according to their number, were to be taken for the service of war: three hundred and fifty thousand picked men. 
9 Of the sons of Reuben, Moses took: the head of the number of the families of their fathers was Elizur, of the house of Simeon; 
10 Of the sons of Simeon, Shelesh; and his son,十月, was Ammiel. 
11 Of the sons of Levi, the son of Jacob, he took: the head of the number of the families of their fathers was Gershon; 
12 Of the sons of Judah, the son of Jacob, he took: the head of the number of the families of their fathers was Shammua. 
13 Of the sons of Issachar, the son of Jacob, he took: the head of the number of the families of their fathers was Tola. 
14 Of the sons of Zebulun, the son of Jacob, he took: the head of the number of the families of their fathers was Nathaniel. 
15 Of the sons of Joseph, the son of Israel, he took: the head of the number of the families of their fathers was Machir. 
16 Of the sons of Dan, the son of Jacob, he took: the head of the number of the families of their fathers was Mishma. 
17 Of the sons of Asher, the son of Jacob, he took: the head of the number of the families of their fathers was Shebuel. 
18 Of the sons of Naphtali, the son of Jacob, he took: the head of the number of the families of their fathers was Ahiram. 
19 Of the sons of Gad, the son of Jacob, he took: the head of the number of the families of their fathers was Eliahu. 
20 Of the sons of the half tribe of the children of Manasseh, the son of Joseph, he took: the head of the number of the families of their fathers was Micah. 
21 Of the sons of the other half tribe of the children of Manasseh, he took: the head of the number of the families of their fathers was Kish.
And they went up and surveyed the land from the wilderness of Sin to Khoob, as men go in to Emath. And they went up by the wilderness, and departed as far as Chebron; and there was Achiman, and Sessai, and Lomi, and the Phyrgians of Enuch. Now Chebron was built seven years before Tainin of Egypt. And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and they took of the pomegranates and the figs. And that place they called the Valley of the Cluster, because of the cluster which the children of Israel cut down from thence. And they returned from thence, having surveyed the land, after forty days. And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel of the Children of Pharam Cades and they brought word to them and to all the congregation, and they shewed the fruit of the land: and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it. Only the nations that dwell upon it are bold, and they have very great and strong walled towns, and we saw there the children of Enach. And Amalec dwells in the land toward the south: and the Chetite and the Evite, and the Jebusite, and the Amorite dwells in the hill country: and the Canaanite dwells by the sea, and by the south-west. And Chaleb stayed Chaleb to speak before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them. But the men that went up with him told him, We shall not go up, for we shall not by any means be able to go up against the nation, for it is touch stronger than we. And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that cats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. And there we saw the giants; and we were before them as locusts, yea even so were we before them. And all the congregation lifted up their voice and cried; and the people wept all that night. And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them, Would we had died in the land of Egypt, or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt. And they said one to another Let us make a ruler, and return into Egypt. And Moses and Aaron fell upon their face before all the congregation of the children of Israel. But Joshua the son of Nane, and Chaleb the son of Jephonne, of the number of them that spied out the land, rent their garments, and spoke to all the congregation of the children of Israel, saying, The land which
8 And the congregation bade stones with them; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel. 9 And the Lord said to Moses, How long doth this people provoke me? and how long do they refrain to believe me, with all the signs which I have wrought among them? 10 I will smite them with a pestilence; and I will destroy thee of this sort, of thee and of thy father's house a great nation, and much greater than this. 11 And Moses said to the Lord, So Egypt shall hear, and thou hast brought up this people from them by thy might. 12 Moreover all the dwellers upon this land have heard that thou art bringing this people into a land which floweth with milk and honey, and surely they shall not see the land, which I sware to give unto their fathers; but thou shalt give it to the people of this sort, of thee and of thy father's house a great nation, and much greater than this. 13 And the Lord answering Moses, said, Not but all the congregation shall go up into the mountains to see the land, except Caleb the son of Jephunneh, and Joshua the son of Nun, because they wholly followed me. 14 And the Lord was angry with Moses, and said,Depart from this place, both thee and Aaron, and go unto the people, and tell them, I have found thee in the mountain of Horeb: 15 And I spake unto thee in mount Horeb, and said, Go down, and get thee to thy people, and I will send a angel before thee, and I will humble thee in the sight of thy people, and they shall know that I am the Lord. 16 And he said, I beseech thee, O Lord, go not up with us, lest thou be angry and bring us not into the land, nor the way: for thou hast done well to us in giving us this land. 17 And the Lord was angry with Moses, and said,Depart, and go up into mount Hor, to the top of it: and there I will be with thee, and I will humble thee in the sight of Aaron and of Moses, there shall my Presence appear to thee. 18 And he said, I beseech thee, do not so, my Lord. 19 And the anger of the Lord was kindled against Moses, and he said,From henceforward, when thine intrusted with the seeing of my face, thou shalt not go into the lists and the mountains, nor into Aaron and into Moses, as is their custom, 20 In the sight of all the congregation, that I may humble thee in their eyes, and that they may know that I am the Lord. 21 And the Lord said,Depart from among these men, and I will destroy them with the pestilence. 22 And Moses said, If Thou wilt not make thy presence to appear unto these men, and I will depart, I and Aaron only, from among this people. 23 But if Thou wilt not make thy presence to appear unto them, I will hide my face, and I will leave them, and let them be a reproach in their sight, because they have acted treacherously. 24 But the Lord said,My Presence shall go with thee, and I will give thee rest. 25 And he said, If Thy Presence go not with me, I will not go. 26 Then the Lord said,There shall there pass by me, and I will give thee rest. 27 And he said, If Thy Presence go not with me, I will not go. 28 And the Lord said,When the Lord doth give you the land which ye go to possess, as He sware by me to David, saying, Surely I will not fail thee, 29 But will give thee rest, and multiply thee, as the Lord sware to thy fathers, I will multiply thee, and I will keep my covenant with thee. 30 And thou shalt sow the eighth and reap of the seventh year; the tithes of the land shall be mine, as I have sware by my righteousness. 31 And the land shall rest, a sabbath of the Lord, a sabbath of rest, for the land, that the Lord thy God may give thee. 32 And thou shalt be: for in seven years shall it be sown, and it shall not reap, and in the sabbath year it shall not be tilled. 33 And thou shalt lodge in thy vineyards and in thy oliveyards. 34 And the land shall have rest, and the Lord shall bless thee in the land which the Lord thy God giveth thee. 35 And thou shalt remember, that thou wast a vaunt, and the land was barren, and thou wast a stranger in the land of Egypt, 36 Wherein the Lord thy God brought thee out. 37 And thou shalt remember, that it is the Lord thy God that giveth the bread of the land, and hath blessed thee. 38 And thou shalt not forget the Lord thy God, and ye shall serve him, and he shall be to thee a gracious God. 39 But if thou forsake the Lord, and serve other gods, I will smite thee with the sword, and I will destroy thee, until there shall be left of thee no men in the land. 40 And the Lord spake to Moses, saying, How long shall I endure this wicked congregation? 41 I have heard their murmuring against me. I will bring them into the land which I gave to them, and thou shalt see their evil deeds. 42 And as for thee, thou shalt not go among them, except the children of Levi thy brother, and Aaron the priest of the Lord, because I know thee, that thou hast a rebellious spirit, and I have chosen thee, I will make thee a father to the children of Israel.
have murmured concerning you. **28** Say to them, **As I live, saith the Lord; surely as ye spoke in my ears, so will I do to you.** Your carcases shall fall in this wilderness, and the numbers of them that were numbered from twenty years old and upward, all that murmured against me, ye shall not enter into the land, which I stretched out my hand to establish you upon it; except only Chal- leb the son of Jephonne, and Joshua the son of Nun; and your little ones, who ye should have been a prey, then will I bring into the land, and they shall inherit the land, which ye rejected. **32** And your car- cases shall fall in this wilderness forty years, and shall bear your formi- ced up unto the day of the consummation of the land, which ye consumed, and there they shall die. **34** And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land, **35** the men that spake against the land, even died of the plague before the Lord. **And Joshua the son of Nau and Chal leb the son of Jephonne still lived of those men that went to spy out the land.** **39** And Moses spoke these words to all the children of Israel; and the people mourned exceedingly. **41** And they rose early in the morning and went up unto the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned. **42** And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper. **43** Go not up, for the Lord is not with you; so shall ye be fallen before the enemies of the Lord. For Amalec, and the Channite are there before you, and ye shall fall by the sword; because ye have disobeyed the Lord and turned aside, and the Lord will not be among you. **45** And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp. **46** And Amalec and the Channite that dwelt in that mountain came down, and routed them, and destroyed them unto Herman; and they returned to the camp. And the Lord spoke to Moses, saying, **Speak to the children of Israel, and thou shalt command them, saying, When ye come into the land of your habitation, which I give to you, **49** and thou wilt offer whole-burnt-offer- ings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether thou offerest them on the hearth, or in the tent of meeting, then he that offers his gift to the Lord shall bring a meat- offering of fine flour, a tenth part of an
dálews dékaton tó ophi ánapestoumenís; en eláwi en tetárto
15 tó w. Kaí oínov eini stouphn to tétrapto to w. pougete
epi tis dúokauóttes, éi pi tis thúasias tó amuvi to wí
e 6 pougete thóutoto, kárpowma ósmýn elwóías to Kyriw. Kaí
tó krw, ótan pougete autó eini dúokauótmw Í eis thúasias,
pougete thúasias ememálwos díu dékata ánapestoumenís in
e eláwi to trítoto to w. Kaí oínov eini stouphn to trítoto to w
prosogete eini ósmýn elwóías Kyriw.

8 'Ean de pougete ápó tov bów eini dúokauótmw Í eis thúasias
megálwoun éixich, Í eis soutrion Kyriw, kai prosogete épi
 tô moschó thúasias tría dékata ánapestoumenís en
9 Í eláwi, ímws to w. Kaí oínov eini stouphn to ímws
tó w, kárpowma ósmýn elwóías Kyriw.

10 Oútso pougetes tov móschw to wí, Í to krw to wí, Í to
12 amuvi to wí ek tov probatón Í ek tov aiywón. Katá tôn
árby mév Ían pougete, ouwos pougete to wí, kata tôn
árby mév autonw.

13 Pás o autóklwv pougete ouutos toásita próstéléon kai
15 pómatas eini ósmýn elwóías Kyriw. 'Ean de próstélous ein
úmiv prosýgeth na en tô yí ywón, Í ou an gényeta en úmiv
en tôs génwías úmwn, kai pougete kárpówma ósmýn elwóías
Kyriw, Ín trítoton pougete úmivs, ouwso pougete Í sunagwghi
Kyriw.

15 Nómos eini Ýestai úmiv kai tôs problétontos tôs pro-
keiménon en úmiv, nómos aiwónos eini tás génwías úmwn ós
16 úmfwv, kai o problétous Ýestai énánti Kyriow. Nómos ein
Ýestai kai diakwma Ýestai úmiv kai tô problétwv tôs pro-
keiménon en úmiv.

17, 18 Kaí elálass Keúrois prós Mwswiw, légoi, láktoun
tois wówos 'Israíl, kai éreis prós autous, en tô éiropodótes
19 úmías ein tía yí, eis Íen éwos exagwv úmías ékei, kai Ýestai
ótan éntwthi én tôs aírton tías yí, aféllte aiwféma
20 aiwfríswma Kyriw, apaónchí fúrmamos úmwn. 'Aron
afírmate aiwfríma autó, wós aiwfríma apó állo, ouwos afírmate autó
21 apaónchí fúrmamos úmwn, kai díwste Kyriw aiwfríma einis tás
 génwías úmwn.

22 Otan de diámárptote kai mì pougete páscas tás éntolás
23 taítas, Ís elálass Keúrois prós Mwswiw, kata strotató
24 Keúrois prós úmías en chei Mwswiw, apo tôs ýmeras Í sýn-
take Keúrois prós úmías kai épkeina einis tás génwías úmwn, kai
Ýestai Ýen Íe órfablwv tías sunagwghis génths ókousias,
kai pougete páscas Í sunagwghís móskhon Ýa ek bówos ámuwov
eis óloukawtwma Íe dúwmías elwóías Kyriw, kai thúan và touv
25 kai stoouphn autw kai tías sintázwv, kai xýmarov Íe aiywón

epbah mingled with oil, even with the fourth part of a hin. 3 And for a drink-offering ye shall offer the fourth part of a hin on the whole-burnt-offering, or on the meat-offering: for every lamb thou shalt offer so much, as a sacrifice, a smell of sweet savour to the Lord. 4 And for a ram, when ye offer it as a whole-burnt-offering or as a sacrifice, thou shalt prepare as a meat-offering two tenths of fine flour mingled with oil, the third part of a hin. 5 And ye shall offer for a smell of sweet savour to the Lord wine for a drink-offering, the third part of a hin. 6 And if ye sacrifice a bullock from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord, then the worshipper shall offer upon the altar the fine flour mingled with oil, even the half of a hin. 7 And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savour to the Lord.

Thus shalt thou do to one calf or to one ram, or to one lamb of the sheep or kid of the goats. 8 According to the number of what ye shall offer, so shall ye do to each one, according to their number, according to their peace-offerings. 9 Every native of the country shall thus to offer such things as sacrifices for a smell of sweet savour to the Lord. 10 And if there should be a stranger among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savour to the Lord—so ye do, the whole congregation shall offer to the Lord.

There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as ye are, so shall the stranger be before the Lord. 12 There shall be one law and one ordinance for you, and for the stranger that abides among you. 13 And the Lord spake to Moses, saying, 14 Speak to the sons of Israel, saying, When ye are entering into the land, into which I bring you, then it shall come to pass, when ye shall eat of the bread of the land, ye shall separate a wave-offering, a special offering to the Lord, the first-fruit of your dough. 15 Ye shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall ye separate it, even the first-fruits of your dough, and ye shall give the Lord a heave-offering throughout your generations.

But whenever ye shall transgress, and not perform all these commands, which the Lord spake to Moses; 17 as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations, then it shall come to pass, if a trespass be committed unwittingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savour to the Lord, and its meat-offering and its drink-offering according to the ordinance, and one kid of the goats for a sin-offering. 18 And the priest shall make atonement for all the congregation of the children of Israel, and the trespass shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins.
And it shall be forgiven as respects all the congregation of the children of Israel, and the stranger that is abiding among you, because it is involuntary to all the people.

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

And whatever soul either of the native's or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be utterly destroyed, his sin is upon him.

And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day. And they who found him gathered sticks on the sabbath-day brought it to Moses and Aaron, and to all the congregation of the children of Israel. And they placed him in custody, for they did not determine what they should do to him. And the Lord spoke to Moses, saying, Let the man be by all means put to death, do ye all the congregation, stone him with stones. And all the congregation brought him forth out of the camp; and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

And the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt tell them; and let them make for themselves fringes upon the borders of their garments throughout their generations: and ye shall put upon the fringes of the borders a lace of blue. And it shall be upon your fringes, and ye shall look on them, and ye shall remember all the commandments of the Lord: do not ye let this matter be withdrawn from your eyes in the days after which ye go whoring; that ye may remember and perform all my commands, and ye shall be holy unto your God. I am the Lord your God that brought you out of the land of Egypt, to be your God: I am the Lord your God.

And Core the son of Issachar the son of Caush the son of Levi, and Nathan and Abiron, sons of Eliab, and Aun the son of Phaleth the son of Ruben, spoke; and rose up before Moses, and two hundred and fifty men of the sons of Israel, chiefs of the assembly, and men of renown. They rose up against Moses and Aaron, and said, Let it be enough for you that all the congregation are holy, and the Lord is among them; and why do ye set up yourselves against the congregation of the Lord?

And when Moses heard it, he fell on his face: And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom
As the Lord had said to Moses in the sea, So he spoke to the people of the land of Canaan, saying,

6 And the Lord spoke to Moses, saying,

7 Speak to the people of Israel, that they go and take possession of the land which I gave to the Reubenites and the Gadites and the half-tribe of Manasseh.'

8 The territory of the Reubenites was from the Jordan on the east as far as Reuben was, and included the territory of the Gadites and the territory of the half-tribe of Manasseh.

9 The territory of the Reubenites reached the boundary of the territory of the Gadites, and the boundary of the territory of the Gadites reached the boundary of the territory of the half-tribe of Manasseh.

10 The boundary of the Gadites reached the boundary of the territory of the half-tribe of Manasseh, and the boundary of the territory of the half-tribe of Manasseh reached the boundary of the territory of the Reubenites.

11 The boundary of the Reubenites reached the Jordan as far as the southern part of the Jordan.

12 The territory of the Reubenites was twenty-one miles wide on the east and twenty-one miles wide on the west, and the territory of the Gadites was twenty-one miles wide on the north and twenty-one miles wide on the south.

13 The territory of the half-tribe of Manasseh was eleven miles wide on the east and eleven miles wide on the west, and the territory of the half-tribe of Manasseh was eleven miles wide on the north and eleven miles wide on the south.

14 The territory of the Reubenites was the same as the territory of the Gadites, and the territory of the half-tribe of Manasseh was the same as the territory of the Reubenites.

15 The territory of the Reubenites was the same as the territory of the Gadites, and the territory of the half-tribe of Manasseh was the same as the territory of the Reubenites.

16 The territory of the Reubenites was the same as the territory of the Gadites, and the territory of the half-tribe of Manasseh was the same as the territory of the Reubenites.

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39 The territory of the Reubenites was the same as the territory of the Gadites, and the territory of the half-tribe of Manasseh was the same as the territory of the Reubenites.

40 The territory of the Reubenites was the same as the territory of the Gadites, and the territory of the half-tribe of Manasseh was the same as the territory of the Reubenites.
forth and stood by the doors of their tents, and
and their wives and their children and their store.

And Moses said, Hereby shall ye know that
the Lord hath sent me to perform all
these works, that I have not done them of
myself. 29 If these men shall die according
to the death of all men; then shall these plagues
be pronounced upon them. 30 But if the Lord
shall shew by a wonder, and the earth shall
open her mouth and swallow them up, and their
tents, and all that belongs to them, and the
earth shall cover them with a stone, then ye
shall know that these men have provoked the Lord.
31 And when he ceased speaking all these
words, the ground clave asunder beneath them.
32 And the ground opened, and swallowed
them up, and their houses, and all the
men that were with Core, and their cattles.
33 And they went down and all that
they had, alive into Hades; and the ground
covered them, and they perished from the
midst of the congregation. 34 And all Israel
round about them fled from the sound of
them, for they said, Lest the earth swallow
us up also. 35 And fire went forth from the
Lord, and devoured the two hundred and
fifty men that offered incense.

And the Lord said to Moses, 36 and to
Eleazar the son of Aaron the priest, Take
up the brazen censers out of the midst of
the men that have been burnt, and scatter the
strange fire yonder, for they have sancti
died of these sins of them all their souls, and do thou make
them beaten plates a covering to the altar,
because they were brought before the Lord and
hallowed; and they became a sign to the children of Israel. 37 And Eleazar the
son of Aaron the priest, took the brazen censers
which the men that had been burnt brought from
the midst of them all, and covered them:
38 a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as
Core and as they that conspired with him, as
the Lord spoke to him by the hand of Moses.

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

And the Lord spoke to Moses and
Aaron, saying, Depart out of the midst of
this congregation, and I will consume them
at once: and they fell upon their faces. 44 And Moses said to Aaron, Take a censer,
and put on it fire from the altar, and put
incense on it, and carry it away quickly into the
camp, and make atonement for them; for
wrath is gone forth from the presence of the
Lord, it has begun to destroy the people.

And Aaron took as Moses spoke to him,
and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people. 41 And he stood between the dead and the living, and the plague ceased. 42 And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core. 43 And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

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

And Moses spake to the children of Israel, and all their chiefs gave him a rod each, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron was in the midst of the rods. 7 And Moses laid up the rods before the Lord in the tabernacle of witness. 8 And it came to pass on the morrow, that Moses went in to speak unto the Lord; and the rod of Aaron, whom Moses had brought in, had blossomed, brought forth almonds, and bloomed and produced almonds. 9 And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

And the Lord said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die. 11 And Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds. 12 And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

And the Lord said to Moses, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood. 2 And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them join to thee, and let them minister to thee; and thou and thy sons with thee shall minister before the tabernacle of witness. 3 And they shall keep thy charges and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die. 4 And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of
the tabernacle; and a stranger shall not approach to thee. 8 And ye shall keep the charges of the holy things, and the charges of the altar, and so there shall not be anger among the children of Israel. 9 And I have taken your brethren the Levites from among the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness. 10 And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services of your priesthood; and the stranger that comes near shall die. 11 And the Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee. 12 All the first-fruits that are a separation unto me, even the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be thy and thy sons'; in the most holy place shall ye eat them; every male shall eat them, thou and thy sons; they shall be holy to thee. 13 And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them. 14 Everyfirst-offering of oil, and everyfirst-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to thee have I given them. 15 All the first-fruits that are a separation unto me, shall be thine: every consecrated person in thy house shall eat them. 16 Every devoted thing among the children of Israel shall be thine. 17 And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine: and the first-born of man shall be surely redeemed; and thou shalt redeem the first-born of unclean cattle. 18 And the redemption of them shall be from a month old; their valuation of five shekels—it is twenty oboli according to the holy shekel. 19 But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy; and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to the Lord. 20 And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, the Lord shall give them to thee. 21 And the special offering of the holy things, whatever the children of Israel shall specially offer to the Lord, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for thee and thy seed after thee.

πίσως τάς λειτουργίας τής σκηνῆς· καὶ ὁ ἄλλογες οὶ προσελέγονται πρὸς σέ. Καὶ φυλάξεθε τάς φυλακὰς τῶν ἁγίων, καὶ τὰς φυλακὰς τοῦ θυσιαστηρίου, καὶ οὐκ ἔσται θυράς ἐν τοῖς ἱεροῖς Ἰσραήλ. Καὶ ἐγὼ ἐλήφημα τῶν ἱδίων ὡμοίῳ τῶν Λευτέρων ἐκ μέσου τῶν ἱεροθέσιων Ἰσραήλ δόμα δεδομένον Κυρίῳ, λειτουργεῖ τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου. Καὶ τὸν οἶνον σου μετὰ σοῦ διατηρήσετε τὰν ἱερατείαν ὡμῶν, κατὰ πάντα τρίτον τοῦ θυσιαστηρίου, καὶ τὸ ἐνδοῦν τοῦ κακάστατος· καὶ λειτουργήσετε τὰς λειτουργίας διὰ τῆς ἱερατείας ὡμῶν. καὶ ὁ ἄλλογες ὁ προσταροῦμαις ἀποθανεῖται.

Καὶ ἐλάλησε Κύριος πρὸς Ἀραών, καὶ ἤδει ἐδόθη ὡμόιῳ τῶν ἱδίων την διάτημαν τῶν ἁπάρχων ἀπὸ πάντων τῶν ἱγιασμένων μοί παρὰ τῶν ἱεροθέσιων Ἰσραήλ. οἱ δὲ δόθηκαν αὐτὰ ἐς γέρας· καὶ τοῖς ἱερεῖς τοιούτα ἐς νόμον αἰώνιον. Καὶ τοῦτο ἐστιν ὡμοίῳ ἱγιασμένων ἁγίων τῶν καρπομακράν, ἀπὸ πάντων τῶν ἱδίων αὐτῶν, καὶ ἀπὸ πάντων τῶν θυσιασμάτων αὐτῶν, καὶ ἀπὸ πάσης πλημμελείας αὐτῶν, καὶ ἀπὸ πάσης ἱερατείας αὐτῶν, ὡς ἀποδοθοῦσά μοι ἀπὸ πάντων τῶν ἱεροθέσιων, οἵτινες ἐσται καὶ τοῖς ἱερεῖς τοιούτα. Ἐν τῷ ἱερεῖ τῶν ἱδίων φαγεῖτε αὐτὰ· πάν ἄρσενικον φαγεῖται αὐτὰ· καὶ οἱ ἱερεῖς τοιούτα ἀγα κἀ̆τοικεῖ τοιοῦτοι.
20 And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I am thy portion and thine inheritance in the midst of the children of Israel.

21 And, behold, I have given to the sons of Levi every tith in Israel for an inheritance, for their services, which they perform in the tabernacle of witness.

22 And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt. And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance.

23 Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritances.

24 And the Lord spoke to Moses, saying, Thou shalt also speak to the Levites, and shalt say to them, If ye take the tith from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to the Lord, a tenth of the tenth. And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press. So shall ye also separate them from all the offerings of the Lord out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an offering to the Lord to Aaron the priest. Of all your gifts ye shall offer an offering to the Lord, and of every first-fruit the consecrated part from it.

26 And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press. And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness. And ye shall not bear it on your head, ye shall not profane the holy things of the children of Israel, that ye die not.

And the Lord spoke to Moses and Aaron, saying, This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no speck on her, and which a yoke has not been put. And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face. And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness. And they shall burn her to ashes before the Lord, and the ashes and her flesh and her blood, with her dung, shall be consumed. And the priest shall take cedar-wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer.
And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening. And he that burns her shall wash his garments, and bathe his body, and shall be unclean until evening.

And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is a statute for an everlasting covenant.

And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

He that touches the dead body of any man, shall be unclean seven days. He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purified on the third day and the seventh day, he shall not be clean.

Every one that touches the carrion of the person of a man, if he should have died, and the man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days.

And every vessel whereby any soul touches the carcase of a dead man shall be unclean seven days.

And they shall take for the unclean of the burnt carcase of purification, and they shall pour upon them running water into a vessel. And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the burnt carcase, or upon the dead man, or upon the carcase of the unclean, or upon the carcase of a stillborn child; and he shall sprinkle the water on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and the other shall wash his garments, and bathe himself in water, and shall be unclean until evening. And whatsoever man shall be defiled, and shall not purify himself, that soul shall be cut off from amidst of the congregation, because he has defiled the holy things of the Lord; because the water of sprinkling has not been sprinkled upon him; he is unclean.

And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall be unclean till evening, and the soul that touches it shall be unclean till evening.

And the children of Israel, even the whole congregation, came into the wilderness of Sin; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and Aaron.

Kai plunv el tais imati aitou o erekos, kai louisetai to sýma aitou, kai meta taýtta eiteleússetai eis tis paraprbolhs, kai akabartos estai o erekos eis estéras. Kai o katakainov aitou plunv el tais imati aitou, kai louisetai to sýma aitou, kai akabartos estai eis estéras. Kai sundhèi anvrwptos katharos tis episthí tis demałów, kai atopdsxe ev tis paraprbolhs eis tôn katharos kai estai tis sunagwgh iain 'Israel eis diatprhshen vndor vntumawnv ògnumia esti. Kai o sunagwgh tis episthí tis demałów, plunv el tais imati aitou, kai akabartos estai eis estéras: kai estai tois vndois 'Israel kai tois prosphlou tin proskakavon vnoí anivón.

Kai eîthón oiv vndor 'Israel, pása ò sunagwgh, eis tis èrrosh sýma aitou kai katharos, kai eiteleússetai tis sunagwgh iain. Kai ouk èrrosh' tis sunagwgh, kai erekos eis estéras: kai estai tois vndois 'Israel kai tois prosphlou tin proskakavon vnoí anivón.
And Aaron. 3 And the people reviled Moses, saying, Would we had died in the destruction of our brethren before the Lord!

And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle? 4 And wherefore is this? Ye have brought us up out of Egypt, that we should come into this evil place; a place that there is no sowing, neither fishes, nor pomegranates, neither is there water to drink.

And Moses and Aaron went from before the congregation of the children of Israel, to the wilderness of Paran.

And the Lord spoke to Moses, saying, 7 Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of this rock.

And Moses lifted up his hand and struck the rock with his rod; and water came forth, and the congregation and their cattle drank.

And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Strife, because the children of Israel spoke insolently before the Lord, and he was sanctified in them.

And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel, saying, 11 And our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers. And we cried to the Lord, and the Lord heard our voice, and sent an angel and brought us out of Egypt, and now we are in the city of Cades, at the extremity of thy coasts.

We will pass through thy land; we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern; we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed thy borders.

And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war. 20 And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain.

And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand.

So Edom refused to allow Israel to pass through his borders, and Israel turned away from him. 23 And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Hor.
And the Lord spake unto Moses and Aaron in mount Hor, on the borders of the land of Edom, saying, 

And let Aaron be gathered unto his people: for there shall be none among the children of Israel die by the plague who came out of Egypt among them: and Aaron died in mount Hor in the same land of Edom: and he was an hundred and twenty and three years old.

And Moses and Aaron gathered unto the congregation of the children of Israel: and they said unto the congregation, Take your offerings, and your presents, even your burning offerings, and your sacrifices, and your tithes, and your vow offerings, upon every offering of cattle, upon every present of the children of Israel, unto the Lord: and bring your burnt offerings, with your sacrifices for your peace offerings, to the house of the Lord.

And so spake they unto the congregation, and they gave them their offerings for the Lord, as Moses had said: so the congregation gave them their offerings by weight and by number.

And all the children of Israel gave, every man according to the will of his heart, unto the Lord a free offering by weight, of gold, and silver, and brass, and raiment, and all manner of meat offering, and of sweet savour, and of oil. And all the sons of Aaron gave unto the Lord for the burnt offering a free offering of gold, and silver, and brass.

And a few of the leaders gave a freewill offering unto the Lord, and of gold, and silver, and brass.

And Aaron and his sons brought all things, and did according to all that the Lord had commanded Moses.

The Lord spake unto Moses, saying, Take Aaron and his sons, and the elders of Israel, and put on the sacred garments, and send the elders of Israel, and put on Aaron the sacred garments: and thou shalt put upon him the diadem, and thou shalt anoint him, and consecrate him.

Thou shalt put upon him the sacred garments, and anoint him, and consecrate him, that he may be consecrated. And thou shalt cause the children of Israel to come near and present to the Lord Aaron and his sons, and put on them sacred garments.

And thou shalt speak unto Aaron, saying, Thou shalt not go out of the door of the tabernacle of the congregation, that thou be not slain: for the anointing oil of the Lord shall be upon thee. And thou shalt consecrate Aaron, and his sons, and their garments, to be an office for the Lord for ever: and thou shalt consecrate Aaron and his sons.

And he brought Aaron and his sons, and put on them sacred garments: and he girded on Aaron the sacred ephod, the breastplate also, and the ephod's girdle, and put on him the sacred mitre, and girded him with the sacred bands.

And the sacred ephod, the breastplate, and the ephod's girdle, and the sacred mitre, and the sacred bands, were of gold, and were made according to the pattern of the workmanship, and according to the manner of all the sacred garments: and Aaron and his sons girded them with sacred bands.

And he brought near the sacred garments, and put on him the sacred ephod: and he put on his garments, and girded him with the sacred girdle. And he put on the sacred breastplate, and put in the sacred ephod the sacred name.

And he took the sacred mitre, and put it on his head: and he girded him with the sacred bands. And Aaron's sons took the sacred garments, and girded them with the sacred bands, and took the sacred ephod, and put it upon Aaron: and he girded him with the sacred bands.

And he took the sacred mitre, and put it on his head: and he girded him with the sacred bands. And Aaron's sons took the sacred garments, and girded them with the sacred bands, and put on them the sacred ephod: and Aaron was girded with the sacred bands.

And he took the sacred mitre, and put it on his head: and he girded him with the sacred bands. And Aaron's sons took the sacred garments, and girded them with the sacred bands, and put on them the sacred ephod: and Aaron was girded with the sacred bands.

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said in a book, A war of the Lord has set on fire Zoob, and the brooks of Arnon. 13 And he has appointed brooks to cause Er to dwell there; and it lies near to the coasts of Moab.

16 And thence they came to the well; this is the well of which the Lord said to Moses, Gather the people, and I will give them water to drink.

17 Then Israel sang this song at the well. Begin to sing of the well; 18 the princes digged it, the kings of their kingdom, in their lordship sunk it in the rock: and they went from the well to Manahamin, 19 and from Manahamin to Naaliel, and from Naaliel to Bamoth, and from Bamoth to g Jair, which is in the plain of Moab as seen from the top of the quarried rock that looks toward the wilderness.

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

31 And Israel dwelt in all the cities of the Amorites. 32 And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there.

33 And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edraun. 34 And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon. 35 And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.
And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho. And when Balak son of Sepphor saw all that Israel did to the Amorite, 3 then Moab feared the people exceedingly because they were many; and Moab was grieved because of the children of Israel. And Moab said to the elders of Midian, Do not let this assembly lift up all that are round about us, as a cattle would lick up the green herbs of the field:—and Balak son of Sepphor was king of Moab at that time. 4 And he sent ambassadors to Balaam the son of Beor, to Pha thura, which is on a river of the land of the sons of his people, to call him, saying, Balak, a prince out of Egypt, behold, and Balak has encamped his army on the other side of the Jordan. 5 And he said to them, Tarry here night and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

And God came to Balaam, and said to him, Who are these men, with thee? 6 And Balaam said to God, Balak son of Sepphor, king of Moab, sent them to me, saying, 7 'Balaam, a prince has come forth out of Egypt, and has covered the face of the land, and has encamped near to me; and now come, curse me for it, if indeed I shall be able to smite it, and cast it out of the land. 8 And God said to Balaam, Thou shalt not go with them, neither shall thou curse the people whom the Lord thy God has delivered to thee; 9 but Balaam rose up in the morning, and said to the princes of Balak, Depart quickly to your lord; God does not permit me to go with you. 10 And the princes of Moab rose, and came to Balak, and said, Balaam will not come with us.

And Balak yet again sent more princes and more honourable than they. 11 And they came to Balaam, and they said to him, Thus says Balak the son of Sepphor: I beseech thee, delay not to come to me. 12 For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people. 13 And Balaam answered and said to the princes of Balak, If Balak would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind. 14 And now do ye also tarry here this night, and I shall know what the Lord will yet say to me. 15 And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the word which I shall speak to thee, it shall thou do. 16 And Balaam rose up in the morning, and said to the princes of Balak, I know that the Lord will not curse the children of Israel; 17 therefore I purpose to speak according to the word of the Lord God, to make it little or great. 18 Now therefore, balah, do your thing in the sight of your gods; 19 and I will go on before you. 20 And Balaam went up with Balak to the top of Peor, and to the top of Pisgah.
22 And the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

23 And the angel of the Lord stood in the avenue of the city gates, having a fire burning and a torch in his hand; and the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

24 And the angel of the Lord went further, and came and stood in a narrow place where it was impossible to turn to the right or the left.

25 And the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

26 And the angel of the Lord went further, and came and stood in a narrow place where it was impossible to turn to the right or the left.

27 And the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

28 And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

29 And the angel of the Lord went further, and came and stood in a narrow place where it was impossible to turn to the right or the left.

30 And the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

31 And the angel of the Lord stood in the avenue of the city gates, having a fire burning and a torch in his hand; and the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

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who were with him. And it was morning; and Balac took Balam, and brought him up to the pillar of Bual, and showed him thence a part of the people.

And Balam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams. And Balac did as Balam told him; and he offered a calf and a ram on every altar. And Balam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall show me, I will report to thee. And Balam stood by his sacrifice. And Balam went to enquire of God; and he went straight forward, and God appeared to Balam; and Balam said to him, I have prepared the seven altars, and have offered a calf and a ram on every altar. And God put a word into the mouth of Balam, and said, Thou shalt return to Balac, and thus shalt thou speak. And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him. And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and come, call for me a curse upon Israel. How can I curse whom the Lord curseth not? or how can I devote whom God devotes not? For from the top of the mountains I shall see him, and from the hills I shall observe him; behold, the people shall dwell alone, and shall not be reckoned among the nations.

Who has exactly calculated the seed of Jacob, and weighed the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

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

And he took him to a high place of the field to the top of the quarried rock, and he built there seven altars, and offered there a calf and a ram on every altar. And Balam said to Balac, Stand by thy sacrifice, and I will go to enquire of God. And God met Balam, and put a word into his mouth, and said, Go, and to Balac, and thus shalt thou speak. And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balam said to him, What has the Lord spoken? And he took up his parable, and said, Rise up, Balac, and hear; hear, my words, as a witness, thou son of Sepper.

God is not as man to be threatened; nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep his word? Behold, I have received commandment to bless: I will bless, and he envenomed with a blessing as with a curse. And Balam, and Balac, and all the princes of Moab with him, stood over against the Lord, as a witness, and the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.

And he took him to a high place of the field to the top of the quarried rock, and he built there seven altars, and offered there a calf and a ram on every altar. And Balam said to Balac, Stand by thy sacrifice, and I will go to enquire of God. And God met Balam, and put a word into his mouth, and said, Go, and to Balac, and thus shalt thou speak. And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balam said to him, What has the Lord spoken? And he took up his parable, and said, Rise up, Balac, and hear; hear, my words, as a witness, thou son of Sepper.

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And Balak said to Balaam, Neither curse the people at all for me, nor bless them at all. And Balaam answered and said to Balak, Shall I not tell thee, whatsoever thing God shall speak to me, that will I do? And Balak said to Balaam, Come and I will remove thee to another place, if it shall please God, and curse me there from thence. And Balak took Balaam to the top of Phogor, which extends to the wilderness. And Balaam said to Balak, Build me here seven altars, and prepare me and seven rams, and seven calves. And Balak did as Balaam had told him, and offered a calf and a ram on every altar.

And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness. And Balaam lifted up his eyes, and sees Israel encamped by their tribes, and the Spirit of God came upon him. And he took up his parable and said, Balaam son of Beor says, the man who sees truly says, he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened: How goodly are thy habitations, Jacob, and thy tents, Israel! As shady groves, and as gardens by a river, and as flocks within a fold: they shall drink of the waters. There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased. God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his hand he shall strike down, and his spear shall pierce the children of his enemies. He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

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

18 And he took up his parable and said, Balaam the son of Beor says, the man who sees truly says, 19 hearing the oracles of God, 20 hearing the vision of God from Sinai, the Most High, and having seen a vision of God in sleep; his eyes were opened. 21 I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth. 22 And Edom shall be an inheritance, and Esau his enemy shall be an inheritance of Israel, and Israel wrought valiantly. 23 And one shall arise out of Jacob, and destroy out of the city him that escapes.

20 And having seen Amalec, he took up his parable and said, Amalec is the first of the nations, and he will destroy the people.

21 And having seen the Kenite, he took up his parable and said, Thy dwelling-place is strong; yet though thou shouldst put thy nest in a rock, 22 and though Boreor should have a skillfully contrived hiding-place, the Assyrians shall bear thee away captive.

And he looked on Ocan, and took his parable and said, Oh, oh, what shall live, when God shall do these things? 24 And one shall come forth from the hands of the Cititians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together. 25 And Balaam rose up and departed and returned to his place, and Balak went up to his own house.

And Israel sojourned in Sittim, and the people 26 profaned itself by going a-whoring after the daughters of Moab. 26 And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols. 27 And Israel consecrated themselves to Bel-phegor; and the Lord was very angry with Israel.

And the Lord said to Moses, Take all the princes of the people, and make them examples of judgment for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel. 28 And Moses said to the tribes of Israel, Slay every one his friend and neighbor that hath done this wickedness.

And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness. 2 And Phinees the son of Eleazar the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand, 3 and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel. 4 And those that died in the plague were four and twenty thousand.

And the Lord spoke to Moses, saying, 5 Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and

6 Gr. knowing knowledge. 7 Gr. unrevealed. 8 Gr. next of cunning. 9 Gr. put. 10 Gr. men of Heber. 11 Gr. q.d. chief lit.

12 Heb. 511 to begin and to profane, etc. 13 Gr. put them to shame. See Heb 6.6. 14 Gr. dagger. 15 Gr. furnace. 16 Hebrews.
I did not consume the children of Israel in my jealousy. 12 Thus do thou say to him, Behold, I give him a covenant of peace: 13 and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel. 14 Now the name of the smitten Israelite man, who was smitten with theMidianitish woman, wasZambri son of Salmon, prince of a house of the tribe of Simeon. 15 And the name of theMidianitish woman who was smitten, wasChashi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Midian.

And the Lord spake to Moses, saying, Speak to the children of Israel, saying, 5 Plague the Midianites as enemies, and smite them, 6 for they are enemies to you by the treachery wherein they ensnare you throughPhogor, and through Chashi their sister, daughter of a prince of Midian, who was smitten in the day of the plague because ofPhogor.

And it came to pass after the plague, that the Lord spake to Moses and Eleazar the priest, saying, 7 Take the sum of all the congregation of Israel, twelve priests, one of the heads of the tribes of Israel, twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

And Moses and Eleazar the priest spake in Arabothen of Moab at the Jordan by Jericho, saying, 8 This is the numbering from twenty years old and upward as the Lord commanded Moses, and the sons of Israel that came out of Egypt, are as follows: 9 Ruben was the first-born of Israel; and the sons of Ruben, the family of Eskath, and the family of Enosh; to Phallu belongs the family of the Phalluites. 10 To Aaron, the family of Asroni: to Charmi, the family of Charmi. 11 These are the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

And the sons of Phallu were Elia, 12 and the sons of Elia, Azabiel, and Daathan, and Abinadav; these are the families of the children of Israel, that rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord. 13 And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were 14 made a sign. 15 But the sons of Core died not.

And the sons of Simeon,—the family of the sons of Simeon: 16 to Asroni, belong the family of the Asronites; 17 to Jachin, the family of the Jachinites; 18 to Zara, the family of the Zaraites; 19 to Saul, the family of the Saulites. 20 These are the families of Simeon according to their numbering, two and twenty thousand and two hundred.

And the sons of Juda, Er and Anan; 21 and these were the sons of Juda according to their families: 22 to Selom belong the family of the Selonites; 23 to Phares, the family of the Pharesites; 24 to Zara, the family
of the Zaraites. 17 And the sons of Phares were, to Arson, the family of the Aeronites; to Jannun, the family of the Jaminites.

18 These are the families of Juda according to their numbering, seventy-six thousand and five hundred.

19 And the sons of Issachar according to their families, to Thola, the family of the Tholaites; to Phus, the family of the Phuaites. 20 To Jasub, the family of the Jasmaites; to Samrum, the family of the Samraimites. 21 These are the families of Issachar according to their numbering, sixty-four thousand and four hundred.

22 The sons of Zabulon according to their families, to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Aliel, the family of the Alleliters. 23 These are the families of Zabulon according to their numbering, sixty thousand and five hundred.

24 The sons of Gad according to their families, to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites; 25 to Azeni, the family of the Azenites; to Adad, the family of the Addites; 26 to Arad, the family of the Aradites; to Arik, the family of the Arikites.

27 These are the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

28 The sons of Aser according to their families, to Jamin, the family of the Jaminites; to Jeshu, the family of the Jeshaites; to Baria, the family of the Baraites. 29 To Chobber, the family of the Chobberites; to Melchiel, the family of the Melchietes.

30 And the name of the daughter of Aser, Sara. 31 These are the families of Aser according to their numbering, forty-three thousand and four hundred.

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

33 The sons of Manasse. To Machir the family of the Machiriites; and Machir begot Galsad. 34 And these are the sons of Galsad, to Galadas, the family of the Galadites.

35 And these are the sons of Galadas, to Achier, the family of the Achierites; to Cheleg, the family of the Chelegites. 36 To Esriel, the family of the Esrinites; to Eronym, the family of the Sychimites.

37 To Symer, the family of the Symerarites; and to Ophar, the family of the Ofherites.

38 And to Salpas the son of Opher there were no sons, but daughters; and these were the names of the daughters of Salpas, Mala, and Nua, and Eglis, and Melcha, and Troula.

39 These are the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

40 And these are the children of Ephraim, to Suthala, the family of the Suthalantees; to Tanaah, the family of the Tannahites.

41 These are the sons of Suthala, to Eden, the family of the Edenites.

42 These are the families of Ephraim according to their numbering, thirty-two thousand and five hundred; these are the families of the children of Joseph according to their families.

43 The sons of Benjamin according to their families, to Abiezer, the family of the Abierites; to Asiver, the family of the Asiverites; to Jachiren, the family of the Jachirenites.
For Sophan, the family of the Sophanites.
48 And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemantites. These are the sons of Benjamin by their families according to their numbering, thirty-five and five hundred.
49 And the sons of Dan according to their families; to Same, the family of the Sameites; these are the families of Dan according to their families. All the families of Same according to their numbering, sixty-four thousand and four hundred.
50 The sons of Nephthali according to their families; to Asiel, the family of the Asialites; to Guni, the family of the Guniites. To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites. These are the families of Nephthali according to their numbering, forty thousand and three hundred.
51 This is the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.
52 And the Lord spoke to Moses, saying, To these the land shall be divided, so that they may inherit according to the number of the names. To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance; to each one, as they have been numbered, shall their inheritance be given. The land shall be divided to the names by lot, which shall be in accordance to the tribes of their families. Thou shalt divide their inheritance by lot between the many and the few.
53 And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites. These are the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram. And the name of his wife was Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Ma- riam their sister.
54 And to Aaron he gave one portion of the tribe, to his sons according to the gift of the inheritance of the children of Israel, which was given to them by the Lord.
55 And to his sons were given these portions, and the name of their portion was:</p>
Ophler, the son of Garaad, the son of Machir, of the tribe of Manasseh, of the sons of Joseph, came near; and they were before the breaches of Mii, of Nun, and Egl, and Meela, and Thersa; and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying, Our father died in the wilderness, and he was not in the midst of the congregation; and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father’s brethren. And Moses brought their case before the Lord.

And the Lord spoke to Moses, saying, The daughters of Zuppaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father’s brethren, and thou shalt assign their father’s inheritance to them. And thou shalt speak to the children of Israel, saying, If a man die, and have no son, ye shall assign his inheritance to his daughter. And if he have no daughter, ye shall give his inheritance to his brother. And if he have no brother, ye shall give his inheritance to his father’s brother. And if there be no brethren of his father’s brother, then thou shalt give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an account of judgment, as the Lord commanded Moses.

And the Lord said to Moses, Go up to the mountain that is in the country beyond Jordan, his mount Naba, and behold the land Chanaan, which I give to the sons of Israel for a possession. And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added to them in mount Or. because ye transgressed my commandment in the wilderness of Sin; and they congregated, and refused to sanctify me: ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin. And Moses said to the Lord, Let the Lord God of spirits and of all flesh look out for a man over this congregation, who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in: so that the congregation of the Lord shall not be as sheep without a shepherd. And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Nau, a man who has the Spirit in him, and thou shalt lay thy hands upon him, and thou shalt set him before Eleazar the priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them. And thou shalt put of thy glory upon him, that the children of Israel may hearken to him. And he shall stand before Eleazar the priest, and they shall ask of him before the Lord the judgment of the Ur'm: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

And Moses did as the Lord commanded.
At the Lord spoke to Moses, saying, 22 charge the children of Israel, and thou shalt speak to them, saying, ye shall observe to offer to me in my feasts my gifts, my presents, my burnt-offerings for a sweet-smelling savour. 3 and thou shalt say to them, these are the burnt-offerings, all that ye shall bring to the Lord; two lambs a year old, of a year old, and one calf, for a whole-burnt offering perpetually. 4 Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening. 5 and thou shalt offer the tenth part of an ephah of fine flour for a meat-offering mingled with oil, with the fourth part of a hin. 6 it is a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord. 7 and its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to the Lord. 8 and the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to the Lord. 9 and on the sabbath day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering. 10 it is a whole-burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

11 and at the new moons ye shall bring a whole-burnt-offering to the Lord, two calves of the herd, and one ram, seven lambs of a year old without blemish. 12 three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram. 13 a tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord. 14 their drink-offering shall be a tenth deal of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb; this is the whole-burnt-offering monthly throughout the months of the year. 15 and he shall offer one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

16 and in the first month, on the fourteenth day of the month, is the passover to the Lord. 17 and on the fifteenth day of this month is a feast; seven days ye shall eat unleavened bread. 18 and the first day shall be to you a holy convocation; ye shall do no servile work. 19 and ye shall bring whole burnt-offerings, a sacrifice to the Lord, two leaves of the herb, and an offering of a year old; they shall be to you without blemish. 20 and their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. 21 thou shalt offer a tenth for each lamb, for the seven lambs. 22 and thou shalt offer one kid of the goats for a sin-

8 This seems to be the general meaning of ἐπέτειλεν in LXX.
offering, to make atonement for you. 23 Beside the perpetual whole-burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance, these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to the Lord; beside the continual whole-burnt-offering, thou shalt offer its drink-offering. 24 And the seventh day shall be to you a holy convocation; ye shall do no servile work in it. 25 And on the day of the new corn, when ye shall offer a new sacrifice at the festival of weeks to the Lord, there shall be to you a holy convocation; ye shall do no servile work.

And in the seventh month, on the first day of the month, there shall be to you a holy convocation; ye shall do no servile work: it shall be to you a day of blowing the trumpets. 26 And ye shall offer whole-burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven lambs without blemish. 27 Their meat-offering shall be fine flour mingled with oil; there shall be three tenth deals for one calf, and two tenth deals for one ram. 28 A tenth deal for each lamb separately, for the seven lambs; and a kid of the goats for a sin-offering for you; beside the continual whole-burnt-offering; and ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work. And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. 29 A tenth deal for each lamb separately, for the seven lambs. 30 And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a sweet savour, a burnt-sacrifice to the Lord.

And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to the Lord seven days. 32 And ye shall bring near whole-burnt-offerings, a
beside bēyē, Sevrēpa.

The meat-offerings and their drink-offerings shall be for the fourth month, and the rams and the lambs according to their number, according to their ordinance. 16 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

On the third day eleven calves, two rams, fourteen lambs of a year old without blemish.

Their meat-offerings and their drink-offerings shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

19 On the fourth day ten calves, two rams, fourteen lambs of a year old without spot.

There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance. 20 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

On the fifth day nine calves, two rams, fourteen lambs of a year old without spot.

Their meat-offerings and their drink-offerings shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish.

There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance. And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish.

Their meat-offerings and their drink-offerings shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

And on the eighth day there shall be to you β"release; ye shall do...
And ye shall offer whole-burnt-offerings as sacrifices to the Lord, one calf, one ram, seven lambs of a year old without spot. 3 And there shall be their meat-offerings and their drink-offerings: to offer for himself and the lambs according to their number, according to their ordinance. 5 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

These sacrifices shall ye offer, saying, 6 This is the thing which the Lord has commanded. 7 Whosoever man shall vow a vow to the Lord, or swear an oath, if he bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do. 8 And if a woman vow a vow to the Lord, or bind herself with an obligation in her youth in her father's house; and her father should hear her vows and her obligations, whereby with she has bound her soul, and her father should hold his peace at her, then all her vows shall stand, and all the obligations with which she has bound her soul, shall remain to her. 9 But if her father strictly forbid her in the day in which she shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and the Lord shall hold her guiltless, because her father forbade her. 10 And the vow of a widow, and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her. 11 And if her vow be made in the house of her husband, or the obligation upon her soul with an oath, 12 and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her. 13 But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations contracted upon her soul, shall stand to her; her husband has cancelled them, and the
Lord shall hold her guiltless. 14 Every vow and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. 15 But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations which she has bound upon herself, because he held his peace at her in the day in which he heard her. 16 And if her husband should in any wise cancel them after the day in which he heard them, then he shall bear his iniquity. 17 These are the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in her youth in the house of her father.

And the Lord spoke to Moses, saying, 18 And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Midian, to inflict vengeance on Midian. 19 Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array, 20 And they numbered the thousands of Israel a thousand of each tribe, twelve thousands; these were armed for war. 21 And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest, and the holy instruments, and the signal trumpets were in their hands.

And they set themselves in array against Midian, as the Lord commanded Moses; and they slew every male. 22 And they slew the kings of Midian together with their slain subjects; even Evi and Reuel, and Sur, and Ur, and Rebo, five kings of Midian; and they slew with the sword Balaam the son of Beor with their other slain. 23 And they made a prey of the women of Midian, and their store, and their cattle, and all their possessions; and they spoiled their forces. 24 And they burnt with fire all their cities in the places of their habitation, and they burnt their villages with fire. 25 And they took all their plunder, and all their spoils, and the spoils of Midian, and the spoils of the Amalekites, 26 And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Arabor Moab, which is at Jordan by Jericho. 27 And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them. 28 And Moses and Eleazar, and the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array. 29 And Moses said to them, Why have ye saved every female alive? 30 For they were the occasion to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phozor; and there was a plague in the congregation of the Lord. 31 Now then slay every male in all the spoil, slay every woman, who has known the lying with man. 32 And as for all the captivity of women, who have not known the lying with...
man, save ye them alive. And ye shall encamp outside the great camp seven days; every one who has slain and who touches a dead body, 7 shall be purified on the third day, and ye and your garments shall be purified on the seventh day. And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

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

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

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

34 And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses: 35 from the half belonging to the children of Israel, whom Moses separated from the men of war. 36 And the half taken from the
én ápó tís sunagwghís ápó tón proboátôn, triakóssiai kai tria-

44 kova χυλαίδες kai éptatouchilía kai pentakónta. Kal βóes,

45 éx kai triá́kona χυλαίδες: "Ovoi, triá́kona χυλαίδες kai

46 pei̇takóssiai: Καί ψυχαί καὶ ἀνήρωπων, ἐς καὶ δέκα χυλαίδες.

47 Kalélabe Mwòntsh ápó tón húmatómatos tón wión Išraēl to

48 én ápó tón pentėkónta, ápó tón ἀνήρωπων kai ápó tón ktv̄̂ν,

49 kai éwshen autóús toûs Leúvaitas tôn phylássoun tás phyláka-

50 tis skhnês Kýrion, ūn trópon sunvá̄̂tæs Kýrion tón Mwòntsh.

51 ἕμων ἐναντί Kýrion. Kalélabe Mwòntsh kai Ėlêzaēr ó

52 Íereus tón chr̄̂σion, πά́ρ αὐτῶν, παν σκέων ἐφραγμένων.

53 kai εγένετο πάν τό χρυσόν τά ἀσφαλειά ὁ ἀσφαλεῖ Kýrion,

54 ἐκαίκαδε χυλαίδες καὶ ἐπακόσιοι καὶ πεντακόντα σκύλα παρά

55 τών χυλαίρων καὶ πάρα τῶν ἐκατονταρχῶν. Kαὶ ἅνδρες

56 ὁι πολυμαί προσφέρομεν χάρας εὐα̂̂ντίων. Kalélabe

57 Mwòntsh kai Ėlêzaēr ο ίερεὺς τό χρυσόν πάρα τοῦ χυλαίρων

58 καὶ πάρα τῶν ἐκατονταρχῶν, καὶ εἰσήγεγεν αὐτά εἰς τήν

59 σκνήν τοῦ μαρτυρίου, μνημόσυνον τῶν ὕιων Ἰσραήλ ἐναντί

60 Kýrion.

32 Kal κτήνη πλῆθος ἤν τοίς wión Ῥουβήν kai τοῖς wión

61 Γάδ, πλῆθος σφόνδια, καὶ εἶδον τήν χώραν Ἰαγγ, καὶ τήν

62 χώραν Γαλαάδ καὶ ἤν τό τόπος, τότε κτήνες. Kαὶ προσπλε-

63 φώντοις ὁι νεωτερικοὶ kai τοῖς νεωτερικοῖς, ἐπεῖν τῶν

64 Μwòntsh καὶ ἐπεῖν τῶν Ἰσραήλ kai πύρ τῶν ἐφοντιάς τής

3 συναγωγῆς, λέγουσες, 'Αταρω, kai Δαβεοφ, kai Ιάγαρ, kai

65 Ναμφα, kai Ἑσεβαίων, kai Ἐλήλη, kai Σεβαμα, kai Ναβαν,

66 kai Βαϊα, τήν γῆν πὴν παράδειγμα Kύριος ἐνπότων τῶν

67 Ἰσραήλ, γῇ κτητοτρόφου ὅτα, kai τοῖς πασί σοι τοῦ κτήνη

68 ὑπάρχει. Kαί ἐλεγον, εἴ ἐφυάλομεν ἁρμάν ἐσπώτων σου, δοβήτω

69 ἡ γῇ αὐτῆς τοῖς οἰκείοις σου ἐν καταχέσει, καὶ μὴ διαβίβασης

70 ἡμᾶς τῶν Ἰροδάνην.

6 Kαὶ ἐπεῖν Mwòntsh τῶν νεωτερικῶν τῶν Γάδ, πλῆθος σφόνδια,

7 kai εἶδον τήν χώραν Ἰαγγ, καὶ τήν

7 σφόνδια τάς ἄνω ἀποφηγματικά τῶν Ἰσραήλ, μὴ διαβιβάσης εἰς τήν γῆν, ὅν Kύριος δωδεκά αὐτοῖς.

8 Οἱ υἱοὶ ἐποίησαν τάς πατέρας ἀλλα, ὅτι ἀπέστειλα αὐτοὺς

9 εἰς Καδής Βαρνίν κατανόησαι τήν γῆν; καὶ ἀνέβησαν ἀνάρχαι

9 καὶ κατένανσαν τήν γῆν, καὶ ἀπεστάλησαν τήν καρδίαν

10 τῶν Ἰσραήλ, ὅπως μὴ εἰσελθωσι εἰς τήν γῆν, ὅν εἴδωκε

10 Kύριος αὐτοῖς. Kαὶ ἐργάσθη θυμὸς Kύριος εἰς τήν ἡμέρα ἑκείνην,

11 καὶ ὁμός, λέγονται, εἴ ὦστον τοιούτου τοιούτου τοιούτου

12 Εληλοῦμεν ἀπὸ ἐκκοσμοτείχης καὶ ἐπάνω, ὅτι ἐπιστάμενοι τοῦ

13 ἀγαθοῦ καὶ τοῦ κακοῦ, τῆν γῆν ἦν ὄμοσα τῷ Ἀβρααμ καὶ

14 Ἰσαακ καὶ Iακωβ, ὡς γὰρ συνεπετολοῦσαν ὅτι ἀπὸ μνου

sheep, belonging to the congregation, was
thirteen hundred and thirty-seven thousand and five hundred. 44 And the oxen, thirty-
six thousand; 45 asses, thirty thousand and five hundred; 46 and persons, sixteen thou-
sand. 47 And Moses took of the half belonging
to the children of Israel the fiftieth part, of men and of cattle, and he gave them
over to the Levites who keep the charges of the tabernacle of the Lord, as the Lord com-
manded Moses. 48 And all those who were appointed
to be officers of thousands of the host, captains
to thousands and captains of hundreds, ap-
proached Moses, and said to Moses, 'Thy
servants have taken the sum of the men of
war with us, and not one is missing.' And
we have brought our gift to the Lord, every
man who has found an article of gold, whe-
er an armlet, or a chain, or a ring, or a
bracelet, or a clasp for hair, to make stone-
ment for us before the Lord. 49 And Moses
and Eleazar the priest took the gold from
them, even every wrought article. 50 And
all the wrought gold, even the offering that
they offered and the gold of the thousand
and seven hundred and fifty shekels from
the captains of thousands and the cap-
tains of hundreds. 52 For the men of war
took plunder every one for himself. 53 And
Moses and Eleazar the priest took the gold
from the captains of thousands and captains
of hundreds, and brought the vessels into
the tabernacle of witness, a memorial of the
children of Israel before the Lord.

And the children of Ruben and the children
of Gad had a multitude of cattle, very
great; and they saw the land of Gazer, and
the land of Galad; and the place was a
place for cattle: 2 and the children of Ruben
and the children of Gad came, and spoke
to Moses, and to Eleazar the priest, and to
the princes of the congregation, saying,'Ata-
roth, and Dibon, and Jazer, and Namra,
and Esebon, and Eleale, and Sebama, and
Ruben and Gad: 5 and they said, 'If the
Lord has delivered up before the children
of Israel, is pasture land, and thy servants
have cattle. And they said, 'If we have found
grace in thy sight, let this land be
given to thy servants for a possession, and
we do not cause us to pass over Jordan.

6 And Moses said to the sons of Gad and
the sons of Ruben, Shall your brethren go
to war, and shall ye sit here? 7 And why
do ye pervert the minds of the children of
Israel, that they should not cross over into
the land, which the Lord gives them? 8 Did
not your fathers thus, when I sent them
from Cades Barne to spy out the land? 9 And
they went up to the valley of the cluster,
and spied the land, and turned aside the
heart of the children of Israel, that they
should not go into the land, which the Lord
gave them. 10 And the Lord was very angry
in that day, and said, 11 Surely these
men who are one hundred and twenty
years old and upward, who know good and
evil, shall not see the land which I swore to
give to Abraam and Isaac and Jacob, for
they have not closely followed after me:

4 Gr. the one out of the fifty. 4 Gr. them. 5 Gr. cattle, a multitude, greatly a multitude.
And Moses appointed to them judges Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel. 29 And Moses said to them, If the sons of Ruben and the sons of Gad shall pass over Jordan with you, every one armed for war before the Lord, and ye shall subdue the land before you, then ye shall give to them the land of Galad for a possession. 30 But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanan, and they shall inherit with you in the land of Chanan. 31 And the sons of Ruben and plēn Xάλεβ νίώς Ἰερουσα-μίν, καὶ Ἰρωθὲν ὁ Ἰσαακ αὐτοῦ ὁ γενόμενος, καὶ Ἰσαακ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Ναυ, ὑπὸ τῶν Ἰσραήλ, ὅτι συνεπόκουλοντο ᾿Οσίων Κυρίου. Καὶ Ἰρωθὲν ὁ γενόμενος Χάλεβ, καὶ ὁ τοῦ Να"
and they of Gad answered, saying, Whatever the Lord says to his servants, that will we do. 22 We will go over armed before the Lord into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

32 And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coast, the cities of the land round about.

33 And they passed by the utmost boundary of Beshan, and Arath, and Jazer, and they set them up, and Namram, and Buthar, strong cities, and folds for sheep.

34 And the sons of Ruben built Eebron, and Eleale, and Kariah, and Beel-sepphon, and Erek, and Beel-meon, surrounded with walls, and Sebama; and they called the names of the cities which they built after the names of their fathers, and after the names of their sons.

35 And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it. 36 And Moses gave Galaad to Machir the son of Manasse, he dwelt there. 37 And Jair the son of Manasse went and took their seven villages, and called them the villages of Jair.

38 And Nabuau went and took Oath and her villages, and called them Nabo both after his name.

And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron. 2 And Moses wrote their removals and their stages, by the word of the Lord; and these are the stages of their journeying. 3 They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the passover of the children of Israel went forth with a high hand before all the Egyptians. And the Egyptians buried those that died of them, even all that the Lord smote, every first-born in the land of Egypt; also the Lord executed vengeance on their gods. 4 And the children of Israel departed from Ramases, in the first month, on the fifteenth day of the month, with an act of heart; 5 for there was no act of heart in this, and no stages, before the Lord. 6 They departed from Ramasses, and encamped in Socoth; 7 and they departed from Socoth and encamped in Buthan, which is a part of the wilderness. 8 And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sephon, and encamped opposite Magdol. 9 And they departed from before Iroth, and crossed the middle of the sea into the wilderness after their stages; and they went a journey of three days through the wilderness, and encamped in Sieris.

9 And they departed from Sieris, and came toielim; and inielim were twelve fountains of water, and seventy palm-trees, and they encamped there by the water. 10 And they departed from ielim, and encamped by the Red Sea. 11 And they departed from the Red Sea, and encamped in the wilderness of Sin.

12 And they departed from the wilderness of Sin, and encamped in Raphak. 13 And they departed from Raphak, and encamped in the wilderness of Sin.
they departed from Raphidim, and encamped in the wilderness of Sinai. 18 And they departed from the wilderness of Sinai, and encamped at the Graves of Lust. 19 And they departed from the Graves of Lust, and encamped in Aseroth. 20 And they departed from Aseroth, and encamped in Rathamah. 21 And they departed from Rathamah, and encamped in Remmon Phares. 22 And they departed from Remmon Phares, and encamped in Lebona. 23 And they departed from Lebona, and encamped in Ressan. 24 And they departed from Ressan, and encamped in Makellath. 25 And they departed from Makellath, and encamped in Saphar. 26 And they departed from Saphar, and encamped in Charadath. 27 And they departed from Charadath, and encamped in Makeloth. 28 And they departed from Makeloth, and encamped in Kataath. 29 And they departed from Kataath, and encamped in Tarath. 30 And they departed from Tarath, and encamped in Mattaen. 31 And they departed from Mattaen, and encamped in Selma. 32 And they departed from Selma, and encamped in Masuruth. 33 And they departed from Masuruth, and encamped in Banea. 34 And they departed from Banea, and encamped in the mountain Gadgad. 35 And they departed from the mountain Gadgad, and encamped in Etebatha. 36 And they departed from Etebatha, and encamped in Ebron. 37 And they departed from Ebron, and encamped in Gesion Gaber. 38 And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in Etebath, from which is Cades. 39 And they departed from Cades, and encamped in mount Oren near the land of Edom. 40 And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the wilderness of Edom, on the first day of the month. 41 And Aaron was a hundred and twenty-three years old, when he died in mount Oren. 42 And Arad the Chananish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering the land—then they departed from mount Oren, and encamped in Selma. 43 And they departed from Selma, and encamped in Phino. 44 And they departed from Phino, and encamped in Oboth. 45 And they departed from Oboth, and encamped in Gai, on the other side Jordan on the borders of Moab. 46 And they departed from Gai, and encamped in Dabeon Gad. 47 And they departed from Dabeon Gad, and encamped in Gelmon Deblathaim. 48 And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau. 49 And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jerica. 50 And they encamped by Jordan between Arabah, as far as Belia to the west of Moab. 51 And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying,
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Speak to the children of Israel, and thou
shalt say to them. Ye are to pass over Jordan into the land of Chanaan. ^^^^^ ye
sliall destroy all that dwell in the land before your face, and ye shall abolish theii•
high places, and all their molten images ye
shall destroy, and ye shall demolish all their

^ And ye shall destroy all the inabitants of the land, and ye sliall dwell in
it, for 1 have given their land to you for an
inheritance. "And ye sliall inherit their
land according to your tribes to the greater
number ye shall give the larger possession,
and to the smaller ye shall give the less possession to whatsoever pari a man's name
sliall go forth b.v lot, there sliall be his property : ye shall inherit according to the
tribes of your families. ^ But if ye will not
destroy the dwellers in the land from before
you, then it shall come to pass that whomsoever oi' them ye shall leave shall be thorns
in your eyes, and darts in your sides, and
the^ shall be enemies to you on the land on
which ye shall dwell ; ^ and it shall come to
pass that as I had determined to do to them,
so I will do to you.
And the Lord spoke to Moses, saying,
-Charge the children of Israel, and thou
shalt say to them, Ye are entering into the
land of Chanaan it shall be to you for an
inheritance, the land of Chanaan \^'itli its
boundaries. * And your southern side shall
be from the wilderness of Sin to the border
of Edom, and your border southward shall
y extend on the side of the salt sea eastward.
Eillars.

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And your border shall go round you from
the south to the ascent 01 Acrabin. and shall
^ proceed by Ennac, and the going forth of it
shall be southward to Cades Bame, and it
shall go forth to the village of Arad, and shall
proceed by Asemona,
^And the border
^ shall compass from Asemona to the river of
Egj-nt, and the sea shall be the termination.
carat
-I *Ana ye shall have your border on the * west,
the great sea shall be the boundary this
shall be to you the border on tlie * west.
7 And this shall be your northern border
ft'om the great sea ye shall measure to yourselves, by the side of the mountain. ^And
ye shall measuj'e to youi'selves the moimtain
from mount Ear at the entering in to
math, aud the termination of it shall be
the coasts of Saradac. ^ And the border
shall go out to Deplirqna, and its termination shall be at Arseiiain this shall be your
border from the north. "^And ye shall measure to yourselves the eastern border from
Arsenain to Sepphamar. ''And the border
shall go down from Sepphamar to Bela eastward to the fountains, and the border sliall
go down from Bela behind the sea Chene'^- reth eastward. '-And the border shall go
17
down to Jordan, and the termination shall
''**' '"'^ ^*^^
be the salt sea this shall be yoiu• land and
its boi*ders round about.
^3 And Moses charged the
children of Israel, saying. This w the land whicli ye shall
inherit by lot, even as the Lord commanded
us to give it to the nine tribes and the halftribe of Manasee. '*For the tribe of the
children of Ruben, and the tribe of the children of Gad have received their inheritaip:e
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Numbers XXXIII. 51— XXXIV.

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Or. the mountain, the mooDtain.

By thi• repetition is

perhaps meaiu mount

Ilor.


according to their 7 families; and the half tribe of Manasse have received their inheritances. 12 Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

And the Lord spoke to Moses, saying, 13 These are the names of the men who are to divide the land to each tribe for an inheritance, Eleazar the priest, and Joshua the son of Nun. 14 And ye shall take one ruler from each tribe to divide the land to you by lot.

And these are the names of the men of the tribe of Judah, Caleb the son of Jephunneh. 20 Of the tribe of Simeon, Salmon the son of Joheleth. 23 Of the tribe of Benjamin, Eili, the son of Shaphan. 24 Of the tribe of Dan the prince was Baceir, the son of Elgi. 3 Of the sons of Joseph of the tribe of Ephraim, the prince was Camul the son of Sa十月. 25 Of the tribe of Zabulon, the prince was Eleazar the son of Pluram. 36 Of the tribe of Issachar, the prince was Phaltiel the son of Oz. 37 Of the tribe of Asher, the prince was Achiel the son of Selemi. 38 Of the tribe of Nephthali, the prince was Phattaiel the son of Jemu. 39 These did the Lord command to distribute the inheritances to the children of Israel in the land of Canaan.

And the Lord spoke to Moses, saying, 2 Give orders to the children of Israel, and they shall give to the Levites cities to dwell in, and the towns of the suburbs of the cities they shall give. 3 And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts. 4 And the suburbs of the cities which ye shall give to the Levites, shall be from the wall of the city and outwards two thousand cubits round about. 5 And thou shalt measure in the breadth of the city to the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and your city shall be in the midst of this, and the suburbs of the cities as described. 6 And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thither, and in addition to these, forty-two cities. 7 Ye shall give to the Levites in all forty-eight cities, them and their suburbs. 8 And for the cities which ye shall give out of the possession of the children of Israel, from those that have much ye shall give much, and from those that have less ye shall give less: they shall give of their cities to the Levites each one according to his inheritance which they shall inherit.

And the Lord spoke to Moses, saying, 10 Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Canaan. 11 And ye shall appoint to yourselves cities: they shall be to your cities of refuge for the slayer to flee to, every one who has a killed another unintentionally. 12 And the cities shall be


to the Levites.

10 Gr. inherit the land for you.

13 Gr. districts, i.e. spaces marked off.

Gr. special offerings of land, g. d. glebo lands. This latter sense is probably the right one here.

A Gr. smitten a life.
22 And these be the cities which ye shall assign, even six cities, shall be cities of refuge for you. 23 And ye shall assign three cities on the one side of Jordan, and ye shall assign three cities on the other side of Jordan, that ye may dwell in them; and ye shall assign three cities, 24 that the soul which sins accidentally may flee there. 25 And these be the cities: Bezer, in the wilderness, in the plain, which is by the way from the gate of Edom; 26 and Beeroth, and Middin, 27 and Shechem in Ephraim; 28 and Hebron in Judah; 29 and Gedor in the land of Dan.

31 And those which be left of the multitude shall return to possess the land of their kinsmen, whom they have utterly destroyed. 32 But if he should smite him with an iron instrument, or cast any thing upon him from an ambuscade, and the man should die, or he should die by the hand of him that smote him, or in the heat of an enmity, or if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die, and the slayer was not227

\[\text{Gr. streets that w\text{'}s} \text{human represents the blood.} \]

\[\text{Gr. any vessel or weapon.} \]

\[\text{Gr. by witnesses.} \]

\[\text{Gr. let him remain.} \]

\[\text{Gr. smites a. life.} \]
is worthy of death, for he shall be surely put to death. Ye shall not accept a ransom to excuse his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high priest. So shall ye dwell in the midst of the children of Israel; and the land shall not be purged from blood, because of the blood of him that shed it.

And ye shall not defile the land wherein ye dwell, on which I dwell in the midst of you; for I the Lord dwelleth in the midst of the children of Israel.

And the heads of the tribe of the sons of Gaalaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel: and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters. And they will become wolves among the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance. And if there shall be a release of the children of Israel, then shall their inheritance be added to the portion of the tribe into which the women shall marry, and their inheritance shall be taken away from the inheritance of our family's tribe.

And Moses charged the children of Israel by the commandments of the Lord, saying, Thus shall the tribe of the children of Joseph be: This is the thing which the Lord hath charged to be given as an inheritance of the tribe of Joseph's sons.

So they shall give to the tribe of Joseph's sons, even to the house of Manasseh, the sons of whom were born in Israel; only among their posterity shall they possess an inheritance, so as to be added to them beside the inheritance of their fathers. And thus shall the children of Israel inherit, each man in his tribe, according to the commandment of the Lord, by the hand of Moses.

As the Lord commanded Moses, so did they to the daughters of Salpaad. So Thare, and Eglah, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins: they were married to men of the tribe of Manasseh of the sons of Joseph; and their inheritance was attached to the tribe of their father's family. These are the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, by Jericho.

Kai prosgelhvn oi archontes fulhes ivon Galalaad ivon Machir

Kai prosfthsan tois archontes fulhes ivon 'Iswth, kai elalhsan enantion 'Iswth, kai enantion ek Ele'azar tois iereous, kai enantion tois archonton oikwn patrwn toivn 'Iswth, kai eipan, to 2 kuriw hmnw eneteilato Kuriwos apodunin te gyn te klyronomias ek klhrou tois ivois 'Iswth, kai to kuriw sunnetaxe Kuriwos donin te klyronomion Saulpadoi to aqelo-

Kai eneteilato 'Iswth thn klyronomion 3 ivois 'Iswth, kai afairhsthsetai o klhrous autwn ek tis kataskeusews ton patpwn hmnw, kai prosteisthsetai ek klyronomion tis fulhhs, ois an geneiow gynaikes, kai ek to klhrou tis klyronomias hmnw afairhthsetai. Ean de 4 ginetai o afosis ton ivois 'Iswth, kai prosteisthsetai te klyronomia autwn eti tis klyronomias tis fulhhs, ois an geneiow gynaikes, kai apo tis klyronomias fulhhs patrwn hmnw afairhthsetai te klyronomia autwn.

Kai eneteilato Mwswth thn tois ivois 'Iswth di prosgat 5 matos Kuriwos, legnw, oivew fulhes ivois 'Iswth legnw. Tounto to rhyma o sunnetaxe Kuriwos tais thugytris Saulpadoi, 6 legnw, ou afesis enantion autwn, estwsw gynaikes, plhn ek to dymbh tois patpws autwn estwsw gynaikes. Kai ougi 7 peristaththes te klyronomia tois ivois 'Iswth apo fulhhs eti fulh, oti ekastos en te klyronomia tis fulhhs tis patrwn autous proskolossthsetai oivoi ivois 'Iswth, 8 paska thugytris agxusthneus klyronomian ek ton fulhnh tois 'Iswth, 'Iswth, eni oivoi ek to dymbh tois patpws autous estwsw gynaikes, eni agxusthneusoi oivoi ivois 'Iswth ekastos te klyronomion ton patrwn autou. Kai ou peristathhsetai o klhrous eti fulh, eti fulh eitpeta, alll ekastos en te klyronomia autou proskolossthsetai oivoi ivois 'Iswth.

On trpnton sunnetaxe Kuriwos Mwswth, ouivos eposwun thugytris Saulpadoi. Kai egevno Theasa kai 'Eletha kai Melcha kai Nwia kai Malaa thugyteres Saulpadoi, tois aivpous autwn, ek to dymbh tois Mwswth ivois 'Iswth egenethse sw gynaikes, kai egenethh i klyronomia autwn eti tis fulhnh dymbh tois patpws autwn. Autai ai entolai kai ta dikidmaata kai ta krhmeta, eneisteilato Kuriwos en xeri Mwswth eti dvaswv Mwswth eti tou 'Iswth pou katra 'Iresw.
These are the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works. 2 It is a journey of eleven days from Choreb to mount Seir as far as Cades Barne. 3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them: 4 after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Asaroth and in Edrain; 5 beyond Jordan in the land of Moab, Moses began to declare this law, saying, 6 The Lord your God spoke to us in Choreb, saying, Let it suffice you 7 to have dwelt so long in this mountain. 8 Turn ye and depart and enter into the mountain of the Amorites, and go to all that dwell near about Arba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilbanus, as far as the great river, the river Euphrates. 9 Behold, God has delivered the land before you; go in and inherit the land, which I swear to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

And I spoke to you at that time, saying, I shall not be able by myself to bear you. 10 The Lord your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude. 11 The Lord God of your fathers 12 has added more than you are, and bless you as he has spoken to you. 12 How shall I alone be able to bear your labour, and your burden, and your gainsaying? 13 I take to yourselves wise and understanding and prudent men for your tribes, and I will set leaders over you. 14 And ye answered me and said, The thing which thou hast told us is good to do. 15 So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and officers of tens, and officers to your judges. 16 And I charged your judges at that time, saying, Hear causes between your brethren, and judge rightly between a man and his brother, and the
stranger that is with him. 17 Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it. 18 And I charged you upon that time all the commands which ye shall perform.

And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne. 20 And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you: behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid. 21 And ye all came to me, and said, Let us send men before us, and let them go up and of the cities into which we shall enter. 22 And the saying pleased me. For I divided you twelve tribes, one man of a tribe. 23 And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it. 24 And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.

Yet ye would not go up, but rebelled against the words of the Lord our God. 25 And ye murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. 26 Whither do we go up? and your brethren drew away from you away, saying, It is a great nation and populous, and mightier than we; and there are cities great and walled up to heaven: moreover we saw there the sons of the giants. 27 And the Lord was wroth with you for your words, and ye shall not go up in the land which ye went out to search after. 28 And ye said, Would God we had been as he said, we would go up and fight for ourself against the people and cities that dwell therein. 29 And the Lord was wroth with you, and delivered you up to the Amorites, and to the Hittites, and to the Canaanites, and to the Perizzites, and to the Hivites, and to the Jebusites, into their hand, and ye were destroyed. 30 After all that the Lord had done for you in Egypt, in the wilderness, and in all that ye went through by the way, 31 And in this matter ye believed not the Lord your God, 32 who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

And the Lord heard the voice of your words, and being greatly provoked he swore, saying, 36 Not one of these men shall see this good land, which I swore to their fathers, except Caleb the son of Jephonne, 37 son of Aser, of the children of the tribe of Judah. 38 This Caleb encouraged the people to go up to the hill country against the south, and to its inhabitants; but the people would not go up. 39 And the Lord gave him in the land for his son for forty and five years, because he had encouraged the people to go up unto the hill country. 40 And Caleb spake before the Lord the same day, saying, Behold, I have caused mine heart to speak of the good land, which ye have spoken to go unto. 41 Yea, Lord, thou hast heard the voice of the words of this people which they spake toward me; for thou art a great God, and doing great things, and making a name for thyself. 42 Behold, where are my children, and the sons of the house where I brought up; these ye shall put in, and give them the land which ye swore to give to the fathers. 43 Let me go over, and see the land with my sons; and let me die there, that I may see the good land. 44 And the Lord said, Because thou hast wholly obeyed my voice, I will not utterly destroy thee, nor overthrow thee from among the Amorites; 45 But I will give thee one place over against the other side Jordan, only thou shalt buy up the land for an inheritance of possession to thee.

Had I believed you, and had ye dealt truly with me, surely I would have gone up with you unto the inheritance of Israel your God. 47 Only the children of Levi ye have not brought up, because there is no part for them in a possession. 48 For this cause the Lord is angry with me, and would not hear me, saying, 49 Go up to this people, and destroy it, get you up, and enter in the place which they dwell, and destructive the cities thereof. 50 And I wept with my face toward the Lord my God, and thus spake I, 51 O Lord, do not thou multiply this fury; I beseech thee, lest the Lord be angry, and it come to pass, that the Lord destroy all the children of Israel.

And the Lord seeth your words, and is angry with me, and spake unto me, saying, 54 Go up, and speak in the ears of this people, 55 Upon the words of this people, which they specially tell thee. 56 For they are a hardened and rebellious people; they are still rebellious against the Lord your God, though he smote them. 57 Wherefore then didst thou ever hearken unto the voice of their words? the Lord do all that he spake through me against you. 58 So I went down to the children of Amalek, and smote them as the Lord commanded. 59 And I came, I spake to thee, saying, I have found 60 a people, the children of the Amalekites, dwelling in the valley, and I turned back to go to battle against them, as the Lord commanded. 61 And I smote them, and took their espials, and they gave me no victual, neither 62 gave they me water; and I smote them, as the Lord commanded. 63 And I took their king Agag, but I brought him to thee. 64 And he is before thee, in the vale of Megaiddo. 65 And thou shalt smite Agag, and utterly destroy all the children of Amalek, and thou shalt not spare; according to the word which the Lord has commanded thee. 66 And thou shalt be free from the Lord, when thou goest over Jordan, and shalt dwell in the land which the Lord thy God gives thee; only thou shalt remember the Lord thy God. 67 Or ever the Lord brought you into the land of the inheritance, which he promised to give thee and to your fathers, 68 be not stiffnecked like this people; 69 for the Lord brings you into a good land, a land with large rivers and flowing waters, large rivers and large streams, which thou hadst not brought up, neither thine fathers. 70 For the桌子 of the mountain and the deep valley, and the three meadows, and the mountain of Lebanon, and Mt. Hermon, and all the mountains of Syria, and all the inhabitants thereof, and the rivers of Egypt, and all their lands, and all the inhabitants thereof, 71 and the Lord will drive them out from before you, and give you their land for an inheritance, as the Lord your God has promised thee.
And ye answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us; and having taken every one his weapons of war, and being gathered together, ye went up to the mountain. And the Lord said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies. And I spoke to you, and ye did not hearken to me; and ye transgressed the commandment of the Lord your God, and ye turned your way, and went up into the mountain.

And the Amorite, which dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Hormah. And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

And ye dwelt in Cades many days, as many days as ye dwelt there.

And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me, and we compassed mount Seir many days. And the Lord said to me, Ye have compassed this mount long enough; turn therefore toward the north. And I turned the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly. Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance. Buy food of them for money and eat; and ye shall receive water of them by measure for money, and drink. For the Lord our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness; behold, the Lord thy God has been with thee forty years; thou didst not lack any thing.

And we passed by our brethren the children of Esau, which dwelt in Seir, by the way of the desert of the Arabah from Aelon and from Gosion Gaber; and we turned and passed by the way of the desert of Moab. And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Araro to the children of Lot to inherit. Formerly the Omnim dwelt in the wilderness, in the way of the Red Sea.

And ye have sinned against your God; ye shall see the land which you shall enter to possess, ye shall not see it for forty years, ye and your children.

And ye have sinned against the Lord your God; ye shall not possess the land which you shall see, ye shall eat the bread of the enemy forty years. And your children shall eat the bread of the enemy forty years, and they shall know the day that ye came out of the land of Egypt.

And your children shall say to their children in the days to come, What is this with which you have do so? And they shall answer, It is the manna, which the Lord gave us in the wilderness, while we were journeying in the wilderness; for he gave us manna, such as is not known in any other land, neither is there any like it in Israel, and we have eaten it forty years, while we journeyed in the wilderness.

And the Lord spoke to me, saying, I have set thee over these people, that thou shalt lead them into the land which I gave them, the land of Canaan, the land of their inheritance.

And I said, I am not able to bear the weight of this people alone, because it is too heavy for me. And I said, The Lord is not able to bear the weight of this people alone, because it is too heavy for me.

And the Lord said to me, I will give thee rest, and I will make thee a ruler and a judge over this people, and I will make thee like Pharaoh to the children of Israel. And the Lord said to me, I will give thee rest, and I will make thee a ruler and a judge over this people, and I will make thee like Pharaoh to the children of Israel.

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Deuteronomy II. 11—30.

it, a great and numerous nation and powerful, like the Enakim. 11 These also shall be accounted as a people, after the manner of the Amorites, and of the Moabites, and of the Ammounites. 12 And the Chorhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them. 13 Now then, arise ye, said I, and depart, and cross the valley of Zaret.

And the days in which we travelled from Cades Barne till we crossed the valley of Zaret, were thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God spake to them. 15 And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

And it came to pass when all the men of war dying out of the midst of the people had fallen, 17 that the Lord spake to me, saying, Thou shalt pass over this day the borders of Moab, and ye shall draw nigh to the children of Ammon: do not quarrel with them, nor wage war with them: for I will not give thee of the land of the children of Ammon for an inheritance, because I have given it to the children of Lot for an inheritance. 18 It shall be accounted a land of Raphon: for the Raphans dwelt there, and the Anammites call them Zochonim. 21 A great nation and populous, and mighty to thee, as also the Enakim: yet the Lord destroyed them from before them, and they inherited their land, and they dwelt there instead of them until this day. 22 As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorhite from before them, and inherited their country, and dwelt therein instead of them until this day. 23 And the Evites which dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esben the Amorite, and his land: begin to inherit it: engage in war with him this day. 25 Begin to put thy terror and thy fear on the face of all the nations under heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.

And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esben with peaceable words, saying, 27 I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left. 28 Thou shalt give me for money, and I will eat; and thou shalt give me water for money, and I will drink; and I will only go through on my feet: 29 as the sons of Esau did to me, who dwelt in Seir, and the Moabites in Arer, until I shall have passed Jordan into the land which the Lord our God gives us. 30 And the Lord God of the heavens gave me new understanding, saying, 31 I will give it into thy hand: I will give it into thy hand, and I will give it into thy hand.

2 Heb. giants. 7 Or, even. 8 Or, them. 1 Or, for fear of thee. 8 Hebrewism.
Deuteronomy II. 31—III. 11.

Secon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

And the Lord said to me, Behold, I have begun to deliver before thee Secon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land. And Secon the king of Esebon came forth to meet us, and all his people to war at Jassa. And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people. And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey. Only we took the cattle captive, and took the spoil of the cities. From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the Mount of Galaad; there was not a city which escaped us of all the cities belonging to the Amorites in our hands. Only we did not draw near to the children of Ammon, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Lord our God charged us.

And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim. And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Secon king of the Amorites who dwelt in Esebon. And the Lord our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan: all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites. We utterly destroyed them as we dealt with Secon the king of Esebon, so we utterly destroyed every city in order, and the women and the children, and all the cattle; and we took for a prey to ourselves the spoil of the cities.

And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, extending from the brook of Arnon even unto Aeron. The Phcenicians call Aeron Sanior, but the Amorites has called it Sanir. All the cities of Misor, and all Galaad, and all Basan as far as Elbaan: Edraim, cities of the kingdom of Og in Basan. For only Og the king of Basan was left of the Raphain: behold, his bed was a bed of iron; behold, it is in the chief city of the children of Ammon; the length of it is nine

3 Or, acropolis, citadel; or extremity of the land of the Ammonites.
cubits, and the breadth of it four cubits, according to the cubit of a man. \(^3\) And we inherited that land at that time from Armer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad. \(^4\) And the rest of Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse according to all that is written about Argo, all that is written about Galaad; it shall be accounted the land of Raphain. \(^5\) And Jair the son of Manasse took all the country round about Argo as far as the borders of Gargasi and Machlathi; he called them by his name Basan Thavoth Jair until this day. \(^6\) And to Machir I gave Galaad. \(^7\) And to Ruben and to Gad I gave the land under Galaad as far as the brook of Armon, the border between the brook and as far as Jabcoc: the brook is the border to the children of Amman. \(^8\) And Araba and Jordan are the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phagasa eastward.

\(^{13}\) And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, every one that is powerful, and go before your brethren the children of Israel. \(^{14}\) Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities, which the Lord your God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

\(^{21}\) And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which thou crossest over other. \(^{22}\) Ye shall not be afraid of them, because the Lord our God himself shall fight for you.

\(^{23}\) And I besought the Lord at that time, saying, Lord God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who doth work such things as are done by thee? \(^{24}\) I will therefore over and see this good land that is beyond Jordan, this good mountain and Antilbanus.

\(^{25}\) And the Lord because of you did not regard me, and hearkened not to me; and the Lord said it sufficed thee: speak not of this matter to me any more. \(^{26}\) Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan. \(^{27}\) And charge Joshua, and strengthen his heart; for he shall go before the face of this people, and he shall give them the inheritance of the land which thou hast seen. \(^{28}\) And we abode in the valley near the house of Phogor.
4 And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Lord God of your fathers gives you. 2 Ye shall not add to the word which I command you, and ye shall not take from it; keep the commandments of the Lord our God, all that I command you this day. 3 Your eyes have seen all that the Lord our God did in the case of Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you. 4 But ye that kept close to the Lord your God are all alive to-day.

5 Behold, I have shown you ordinances and judgments as the Lord commanded me, that ye should do so in the land which ye go to inherit it. 6 And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear these ordinances, and say, Behold, this great nation is a wise and understanding people. 7 For what manner of nation is so great, which has God so set over them, as it is in fear, in hearing, in terror, in all diligence, as Israel? 8 And what manner of nation is so great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

9 Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons, even the things that happened in the day which ye stood before the Lord your God in Choreb, in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons. 10 And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: there was darkness, blackness, and tempest. 11 And the Lord spoke to you out of the midst of the fire: ye heard a voice, but ye saw no likeness, only ye heard a voice. 12 And he announced to you his covenant, which he commanded you to keep, even the ten commandments; and he wrote them on two tables of stone.

13 And the Lord commanded me at that time, to teach you ordinances and judgments, that ye should do them on the land, into which ye go to inherit it. 14 And take good heed to your hearts, for ye saw no similitude in the day in which the Lord spoke to you in Choreb in the mountain out of the midst of the fire: lest ye transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female, 15 the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven, the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the
waters under the earth; and lest having looked up to the sky, and having seen the sun, the moon, and the stars, and all the heavenly bodies, thou shouldest go astray and worship them, and serve them, which the Lord thy God hath distributed to all the nations under heaven. 21 But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

22 And the Lord God was angry with me for the things said by you, and I and ye shall go over this Jordan, and that I should not go over this Jordan, and that I should not enter into the land, which the Lord thy God giveth thee for an inheritance.

23 For I am to die in this land, and shall not pass over this Jordan; but ye are to pass over, and shall inherit this good land. 24 Take heed to yourselves, lest ye forget the covenant of the Lord our God, which he made with you, and ye transgress, and make to yourselves a graven image of any of the things concerning which the Lord thy God commanded thee to do wickedly before the Lord your God to provoke him; 25 I call heaven and earth this day to witness against you, that ye shall surely perish from off the land, into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off. And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations, among which the Lord shall bring you. 26 And ye shall there serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell.

27 And there ye shall see the difference between the land which ye go in to possess; a land good for all manner of bread, a land whose stones are iron, and out of whose stones thou mayest dig iron, and whose wood is the cedar, 28 and in whose land ye shall eat neither bread of the land, nor shall ye drink wine of the grapes thereof, 29 but shalt eat the bread of the wilderness, as it was commanded thee, and shalt be satisfied, and shall dwell in tents. 30 And ye shall be unto me a nation a priest, and an holy nation. 31 Ask of the former days which were before thee, from the day when God created man upon the earth, and beginning at the one end of heaven to the other end of heaven, of any thing like to this great event, if such a thing has been heard: if a nation have heard the voice of the living God speaking out of the midst of the fire, as thou hast heard and hast lived; 32 if God have assayed to go and take to himself, a nation out of the midst of another nation, by a miracle, and with signs, and with wonders, and with war, and with a mighty hand, and with a high arm, and with great sights, according to all the things which the

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Deuteronomy IV. 35—V. 6.

Lord our God did in Egypt in thy sight. So that thou shouldst know that the Lord thy God he is God, and there is none beside him. His voice was made audible from heaven to instruct thee, and he shewed thee upon the earth his great fire, and thou hearest his words out of the midst of the fire.

37 Because he loved thy fathers, he also chose thee their seed after them, and he brought thee himself with his great strength out of Egypt, to destroy nations ygreater and stronger than they before, thy face, to bring thee in, to give thee their land to inherit, as thou hast it this day.

38 And thou shalt know this day, and shalt consider in thine heart, that the Lord thy God he is God in heaven above, and on the earth beneath, and there is none else but he. And keep ye his commandments, and his ordinances, all that I command you this day; that it may be well with thee, and with thy sons after thee, and that ye may live long-lived upon the earth, which the Lord thy God giveth thee for ever.

39 Then Moses separated three cities beyond Jordan westward. 40 That he slayer might flee thither, who should have slain his neighbour unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live: 41 The cities which Moses gave toJudah the son of Joseph, which was called Ephraim; 42 And there they dwelt in the wilderness of the plain country of Ruben, and Ramoth in Gilead belonging to Gad, and Gaulon in Bashan belonging to Manasseh.

44 This is the law which Moses set before the children of Israel. These are the testimonies, and the ordinances, and the judgments, which Moses spoke to the sons of Israel, when they came out of the land of Egypt; on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel smote when they came out of the land of Egypt. And they inherited the land, and the land of Og king of Bashan, two kings of the Amorites, who were beyond Jordan eastward. From Aror, which is on the border of the brook Armon, even to the mount of Seon, which is Aemon. All Araba beyond Jordan eastward under Asedoth hewn in the rock.

And Moses called all Israel, and said to them, Hear, Israel, the ordinances and judgments, all that I speak in your ears this day, and ye shall learn them, and observe to do them. The Lord your God made a covenant with you in Choreb. The Lord did not make this covenant with your fathers, but with you: ye are all here alive this day.

The Lord spake to you face to face in the mountain out of the midst of the fire. And I stood between the Lord and you at that time to republish the words of the Lord, (because ye were afraid before the fire, and ye went not up to the mountain,) saying: I am the Lord thy God, who brought...
Kýrios ὁ Θεός σου ὁ ἐξαγαγόν ἐκ γῆς Αἰγύπτου, ἦς οὐκοί 6

8 Thou shalt not have any other gods before my face. 9 Thou shalt not make unto thyself an image, nor likeness of any thing, whatsoever things are in the heaven above, and whatsoever are in the earth beneath, and whatsoever are in the waters under the earth.

10 Thou shalt not bow down to them, nor shalt thou serve them; for I am the Lord thy God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate me, and doing mercifully to thousands of them that love me, and that keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain, for the Lord thy God will certainly not acquit him that takes his name in vain.

12 Keep the sabbath day to sanctify it, as the Lord thy God commanded thee. 13 Six days thou shalt work, and thou shalt do all thy works; 14 but on the seventh day is the sabbath of the Lord thy God: thou shalt rest in it. 15 Honour thy father and thy mother, as the Lord thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Lord thy God gives thee.

16 Thou shalt not commit murder. 17 Thou shalt not steal. 18 Thou shalt not bear false witness against thy neighbour. 19 Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

15 And thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand, and a high arm; therefore the Lord appointed thee to keep the sabbath day and to sanctify it. 16 Honour thy father and thy mother, as the Lord thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Lord thy God gives thee.

17 Thou shalt not commit murder. 18 Thou shalt not steal. 19 Thou shalt not bear false witness against thy neighbour. 20 Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

21 These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire—there was darkness, blackness, storm, a loud voice—and he added no more, and he wrote them on two tables of stone, and he gave them to me. 22 And it came to pass when ye heard the voice out of the midst of the fire, for the mountain burned with fire, that ye came to me, even all the heads of your tribes, and your elders: 23 and ye said, Behold, the Lord our God has shewn us his glory, and we have heard his voice out of the midst of the fire: 24 this day we have seen that God shall speak to man, and he shall live. 25 And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God any more, and we shall die. 26 For what flesh is there which has heard the voice of the living God, speaking out of the midst of the fire, as we have heard, and

6 Or, to them that love, etc. to the number of thousands. 7 Matt. 15. 4. Eph. 6. 1.
Deuteronomy V. 27—VI. 11.

27 And the Lord heard the voice of your words as ye spoke to me; and the Lord said to me, I have heard the voice of the words of this people, even all things that they have said. They have well said all that they have spoken. 28 And the Lord said to me, Go, say to them, Return ye to your houses; but stand thou here with me, and I will tell thee all the commands, and the ordinances, and the judgments, which thou shalt teach them, and let them do so in the land which I give them for an inheritance. And ye shall take heed to do as the Lord thy God commanded thee; ye shall not turn aside to the right hand or to the left, 29 according to all the way which the Lord thy God commanded thee to walk in, that he may give thee rest; and that it may be well with thee, and ye may prolong your days on the land which ye shall inherit. And these are the commands, and the ordinances, and the judgments, which as many as the Lord our God gave commandment to teach you to do so in the land on which ye enter to inherit it. 30 That ye may fear the Lord your God, keep ye all his ordinances, and his commandments, which I command thee to-day, thou, and thy sons, and thy sons' sons, all the days of thy life, that ye may live many days.

31 Hear, therefore, O Israel, and observe to do them, that it may be well with thee, and that ye may be greatly multiplied, as the Lord God of thy fathers said that he would give thee a land flowing with milk and honey, and great cities which thou knewest not, 32 and all the judgments, which the Lord commanded the children of Israel in the wilderness, when they had gone forth from the land of Egypt. 33 Hear, O Israel, The Lord our God is one Lord. 34 And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength. 35 And these words, all that I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou wast abroad, and when thou liest down, and when thou risest up. 36 And thou shalt fasten them for a sign upon thy hand, and it shall be immovable before thine eyes. 37 And ye shall write them in the lintels of your houses and of your gates.

8 Gr. Who will give that there should be so an heart, etc. 9 Matt. 22. 37. 10 Luke 10. 27. 11 Or. pits or pools.
and oliveyards which thou didst not plant, then having eaten and been filled, 
be sure lest thou forget the Lord thy God that brought thee forth out of the land of Egypt, out of the house of bondage. 
• Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear. 
Go ye not after other gods of the gods of the nations round about you, but thou shalt worship the Lord thy God; and thou shalt be only free from among all nations, if thou wilt only keep his commandments. 
• Thou shalt not tempt the Lord thy God, as ye tempted him in the temptation.

Thou shalt by all means keep the commandments of the Lord thy God, the ordinances, and the judgments, which he commanded thee. 
And thou shalt do that which is pleasing and good before the Lord thy God, that it may be well with thee, and that thou mayest go in and inherit the good land, which the Lord swears to thy fathers, 
• to chase all thine enemies from before thee, as the Lord said.

And it shall come to pass when thy son shall ask thee at a future time, saying, What are the testimonies, and the ordinances, and the judgments, which the Lord our God has commanded us? 
Then shalt thou say to thy son, We were brought out of Egypt, from the house of bondage, 
• the Lord brought us forth thence with a mighty hand, and with a high arm. 
And the Lord wrought signs and great and grievous wonders in Egypt, on Pharaoh and on his house before us. 

And he brought us out thence to give us this land, which he swears to our fathers, 
• the Lord charged us to observe all these ordinances; to fear the Lord our God, that it may be well with us for ever, that we may live, as even to-day. 
And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us.

And when the Lord thy God shall bring thee into the land, into which thou goest to possess it, and shall remove great nations from before thee, the Chettite, and Gergesite, and Amorite, and Canaanite, and Pherezite, and Jebusite, seven nations more numerous and stronger than you, 
• and the Lord thy God shall deliver them into thy hands, then thou shalt smite them: 
• thou shalt not take a covenant with them, neither shall ye pity them: 
• neither shall ye contract marriages with them: thou shalt not give thy daughter to his son, and thou shalt not take his daughter to thy son. 
For he will draw away thy son from me, and he will serve other gods; and the Lord will be very angry with you, and will soon utterly destroy thee. 
• But thus shall ye do to them: ye shall destroy their altars, and shall break down their pillars, and shall cut down their groves, and shall burn with fire the graven images of their gods. 
• For thou art a holy people to the Lord thy God; and the Lord thy God chose thee to be to him 
kaì elaiowas oûs ou kathefutëseuas, kai fagow kai èmpleroseis, proçosee staitu myocard Kúriou toû Theou sou toû 'exagw- 
5 gontos se ek genhs Agíou, ex óikou douleias. Kúrious toû 20 Theou sou fôbeurhsh, kai aútou mòno latreíseis, kai pròs aútou kollhsh, kai épi toû ónômato aútou môrì. 
Oû poteirëste ópísw theow éterov 'apò toû theon tôn ènunw 14 tón perikuklions, òti ò ò theos éxalhìs Kúrious ò Theos sou 25 en sou, mi òrgeomis thumì Kúrious ò Theos sou sou, exeñthetais eis apo prosowthn tis gynis.

Oûk ekpeirázës Kúrious ton Theou sou 's tôn trópoton exeperá- 
sate ev tì peiraamw. Phulázowen filaçh tòs entolás Kúriou 5 tòs Theou sou, tì marturía, kai tì dikaiomata, ósa èneteralato sou. Kai poùseis toû áreostou kai tò kalow ënanti Kúriou 18 tòs Theou sou, òna eis sou géntetai, kai éiosthoj kai klíirono- 
mìjsh tì gén tì agáthn, òh amose Kúrious tòs patrásou ùmous, ekdoçhê tàntas tuçs efêtreis sou pro prosowthn sou, 19 kath ëlallh Kúrious. 

Kai ëstai òtan ëwsothsh Í sou Íovs sou aúrín, lèvov, tì 20 èstì tì marturía, kai tì dikaiomata kai tì krímatà, òsa èneteralato Kúrious ò ò Theos ùmous ùmin; Kai èreis tì wò 21 sou, oiketai ìmin tò Faraò ev gen Agió, kai èxegyagou ùmin Kúrious ekèithen ev xheiri krapaï, kai ev braxioun wòlo. 

Kai èitwke Kúrious sýmeeia kai tèrata megálà kai pònìra 22 ev Agió, ev Faraò kai ev tì oikì aútrou ènwoth ùmin, kai ùmin èxegyagou ekèithen dòunà ùmin tì gén tì taipth, òh 23 amose dòunà tòs patrásou ùmin. Kai èneteralato ùmin 24 Kúrious poièin pànta tì dikaiomata taútà: filoëxisth Kúrious 25 tòs Theou ùmous, òna ìmin pòsas ùmin ìmin tìs ùmères, òna òsas òsother kai sýmeron. Kai ëleìmoposth ëstai ùmin, òna filas- 

sýmèba poièin pòsas tòs entolás taútà ënanti Kúriou tòs 25 Theou ùmous, kathà èneteralato ùmin.

'Ean de eisqìge se Kúrious ò ò Theos sou eis tì gén, eis òn 5 èsiteropêthi èkì klíironomìsati aútìn, kai èxamì ìthn megàlà 'apò prosowthn sou, tòn Xeptaïn kai òrgegasiaîn kai ò ron ò sthí kai ò Karvanw kai ò Pekezaîn kai ò òn ò kai 'lebou- 
Deuteronomy VII. 7—22.

a peculiar people beyond all nations that are upon the face of the earth.

7 It was not because ye are more numerous than all other nations that the Lord preferred you, and the Lord made choice of you: for ye are fewer in number than all other nations. But because the Lord loved you, and as keeping the oath which he sware to your fathers, the Lord brought you out with a strong hand, and the Lord redeemed thee from the house of bondage, out of the hand of Pharaoh king of Egypt.

8 Thou shalt know therefore, that the Lord thy God, he is God, a faithful God, who keepeth covenant and mercy for a thousand generations, and who recompenses them that hate him to their face, to destroy them utterly; and will not be slack with them that hate him: he will recompense them to their face.

9 Thou shalt keep therefore the commands, and the ordinances, and these judgments, which I command thee this day, and it shall come to pass when ye shall have heard these ordinances, and shall have kept and done them, that the Lord thy God shall keep for thee the covenant and the mercy, which he sware to thy fathers.

10 And he will love thee, and bless thee, and multiply thee: and he will bless the offspring of thy body, and the fruit of thy land, the corn, and the wine, and thine oil, the herd of thine oxen, and the flocks of thy sheep, on the land which the Lord sware to thy fathers to give thee.

11 Thou shalt be blessed beyond all nations; there shall not be among you an impotent or barren one, nor among thy cattle.

12 And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known, will he lay upon thee; but he will lay them upon all that hate thee.

13 And thou shalt eat all the spoils of the nations which the Lord thy God gives thee; thine eye shall not spare them, and thou shalt not serve their gods; for this is an ensnarement to thee.

14 But if thou shouldst say in thine heart, This nation is greater than I, how shall I be able to destroy them utterly? thou shalt not fear them; thou shalt surely remember all that the Lord thy God did to Pharaoh and to all the Egyptians: the great temptations which thine eyes have seen, those signs and great wonders, the strong hand, and the high arm, through which the Lord thy God brought thee forth: so the Lord your God will do to all the nations, whom thou, in least of their presence. And the Lord thy God shall send against them the hornets, until they that are left and they that are hidden from thee be utterly destroyed.

15 Thou shalt not be wounded before them, because the Lord thy God is in the midst of thee, a great and a powerful God. And the Lord thy God shall consume these nations before thee by little and little: thou shalt not be able to consume them speedily, lest the land become desert,
Deuteronomy VII. 23—VIII. 14. 242

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and the wild beasts of the field be multiplied against thee. 22 And the Lord thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them. 23 And he shall deliver their kings into thy hands, and ye shall destroy their name from that place; none shall stand up in opposition before thee, until thou shalt have utterly destroyed them.

Ye shall burn with fire the graven images of their gods: thou shalt not covet their silver, neither shalt thou take thyself gold from them, lest thou shouldst offend thereby, because it is an abomination to the Lord thy God. 26 And thou shalt not bring an abomination into thine house, so shalt thou utterly hate it, and altogether abominate it, because it is an accursed thing.

Ye shall observe to do all the commands which I charge you this day, that ye may live and be multiplied, and enter in and inherit the land, which the Lord your God doth give thee. 2 And thou shalt remember all the way which the Lord thy God led thee in the wilderness, that he might afflict thee, and try thee, and that the things in thine heart might be made manifest, whether thou wouldst keep his commandments or no. 3 And he afflicted thee and straitened thee with hunger, and fed thee with manna, which thy fathers knew not; that he might make thee know that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live.

Thy garments grew not old from off thee, thy shoes were not worn from off thee, thy feet were not painfully hardened, lo! these forty years.

And thou shalt know in thine heart, that as if any man should chasten his son, so the Lord thy God will chasten thee. 4 And thou shalt keep the commands of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God will bring thee into a good and extensive land, where are waters, and fountains 6 of deep places issuing through the plains and through the mountains: a land of wheat and barley, wherein are vines, figs, pomegranates; a land of oil and olive; a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a land whose stones are iron, and out of its mountains thou shalt dig brass. 8 And thou shalt est and be filled, and shalt bless the Lord thy God on the good land, which he has given thee. 10 Take heed to thyself that thou forget not the Lord thy God, so as not to keep his commands, and his judgments, and ordinances, which I command thee this day: lest when thou hast eaten and art full, and hast builded goodly houses, and dwelt in them, 12 and thy oxen and thy sheep are multiplied to thee, and thy silver and thy gold are multiplied to thee, and all thy possessions are multiplied to thee, 14 thou shouldst exalt in heart,
Deuteronomy VIII. 15—IX. 10.

Kerion tou Theo sou, to evagiontos se ek yis Aegyptou, ex 15 aiou douliais: tov anagnontos se dia tis eroph tis megallis kai tis foferas ekines, ou ofos diamakav, kai skortipios, kai dafis, ou ouk yis thron tov evagiontos sou ek petras akro-
tomou ptrhion wostos tov phosistatos to me to maiva en tis eroph o ouk yresi se, kai ouk yresi oui o paterei sou, iana kakkisi se, kai ekpeirasi se, kai ey se touthis eti exagwontai tis ymeron sou. Meti etis en tis karis sou, yis ychous mou, kai to kratos tis xeiros mou exofis mei tis dunamim tis megallon 17 taitpni. Kai mpevomthi Kerion tou Theo sou, sti autou sou doudouy ouchi tou pouisiou dunamim, kai yia stigmi tis diazhkhrn autou yis omou Kerion tis patarai sou, yis simevou.


10 Kerion
9 "Akois yisraile sou dikavines simevou ton yiroanwv evx-
elvei klyavnomenai evthi megala kai isxurhetera mallo a 2 ymies, polies megalas kai teixhimes ywos ton oufranou, lambda megen kai polen kai evhph, ywov yin, ouis ouk othata, kai ouk akhiwos, tis autosteieta kata proswtopon ywov yin; 3 Kai gnavstw simevou, sti Kerion o Theo sou oufis proprive-
wetai pra proswtopon sou twn katanaliskoewn evthwv oufrnwhwseis autous, kai oufrnwhwseis autous, kai oufrnwhwseis autous ap proswtopon sou, kai apolei autous en tawhi, kathapeter enpse sou 4 Kerion. Mh eytw en tis karis sou en tis evxalwswa Kerion ton Theo sou sti evthi tauta pra proswtopon sou, lewn, dia tis dikavisthnu mou eistagwge me Kerion klyavw-
5 mhn tis yvern twn yisrailewv tautwn. Ouphi dia tis dikavisthnu sou, othe dia tis omowitpia tis karis sou ou evparev a 6 klyavnomena tis yvern autwn, allha dia tis aghwewn twv yinav twn yinav twn Kerion evxalwswa autous ap proswtopon sou, kai yia stigmi tis diazhkhrn, yin omou Kerion tis patarwn yinov ton 'Abraam kai ton 'Izak kai ton 'Iakob.

Kai gnavstw simevou, sti ouhi dia tis dikavisthnu sou Kerion o Theo sou doudwsi sti yvern twn yisrailewv tautwn 7 klyavnomena, sti laos skeliptrachilos el. Menwthi, mh evpladhi sth paraupwswa Kerion ton Theo sou en tis yvern aphi yis ymeras evpladhi evpladhi, kai ylmethe evs twn twn twn, apthevonta diteitwta tis tis tis Kerion.

Kai en Xwph parwvntai Kerion, kai ympwthi Kerion evr 8 ymiv evxalwswa ymiv, anavaziwntovs mou eis to oros laben twn plakas tis ylivnas, plakas diathhngas, as dievthi Kerion pros ymiv, kai kategewmewn en twn oris tesvrapakonta ymeras kai tesvrapakonta vuktas, arton ouk evagwv kai wouv ouk

10 etwv. Kai eywkei mou Kerion tis duo plakas tis ylivnas ygerwmenas en tis baktwv ton Theo, kai ep autais efegrappto tantes ois lymov yis elalhse Kerion pros ymiv en twn oris and forget the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage: \( ^{14} \) who brought thee through that great and terrible wilderness, where is the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock: \( ^{15} \) who fed thee with manna in the wilderness, which thou knowest not, and thy fathers knew not; that he might afflict thee, and thoroughly try thee, and do thee good in thy latter days. \( ^{16} \) Lest thou shouldst say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth. \( ^{17} \) But thou shalt remember the Lord thy God, that he gives thee strength to get wealth; even that he may establish his covenant, which the Lord swore to thy fathers, as at this day.

18 And it shall come to pass if thou do at all forget the Lord thy God, and shouldest go after other gods, and serve them, and worship them, I call heaven and earth to witness against you this day, that ye shall surely perish. \( ^{19} \) As also the other nations which the Lord God destroys before your face, so shall ye perish, because ye have hearkened not to the voice of the Lord your God.

Hear, O Israel: Thou goest this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven; \( ^{20} \) a people great and many and tall, the sons of Emaas, whom thou knowest, and concerning whom thou hast heard, that thou art provokedst against the children of Emaas? \( ^{21} \) And thou shalt know to-day, that the Lord thy God he shall go before thy face: he is a consuming fire; he shall destroy them, and he shall turn them back before thee, and shall destroy them quickly, as the Lord said to thee. \( ^{22} \) Speak not in thine heart, when the Lord thy God has destroyed these nations before thy face; it is the Lord thy God who brings thee into this good land.

Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before thee, and that he may establish the covenant, which the Lord swore to our fathers, to Abraam, and to Isaac, and to Jacob.

And thou shalt know to-day, that it is not for thy righteousnesses the Lord thy God gives thee this good land to inherit, for thou art a stiff-necked people. \( ^{24} \) Remember, forget not, how much thou provokedst the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward the Lord.

Also in Choreb ye provoked the Lord, and the Lord was angry with you to destroy you; \( ^{25} \) when I went up into the mountain to receive the tables of stone, the tables of the covenant, which the Lord made with you, and I was in the mountain forty days and forty nights, I ate no bread and drank no water. And the Lord gave me the two tables of stone written with the finger of God, and on them there had been written all the words which the Lord spoke to you in the mountain in the day of the assembly.
And it came to pass after forty days and forty nights, the Lord gave me the two tables of stone, the tables of the covenant.

And the Lord said to me, Arise, go down quickly from hence, for the people whom thou broughtest out of the land of Egypt have transgressed; they have made themselves a molten image, and have made themselves themselves a molten image.

And the Lord spake to me, saying, I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people. And now suffer me utterly to destroy them, and I will blot out their name from under heaven, and will make of thee a nation great and strong, and more numerous than they.

And I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies were in my two hands. And when I saw that ye had sinned against the Lord your God, and had made to yourselves a molten image, and had gone astray before the Lord God to provoke him. And I was greatly terrified because of the wrath and anger, because the Lord was provoked with you utterly to destroy you; yet the Lord hearkened to me at this time also. And he was angry with Aaron to destroy him utterly, as I prayed for Aaron also at that time. And your sin which ye had made, even the calf, I took, and burnt it with fire, and pounded it and ground it down till it became fine; and it became like dust, and I cast the dust into the brook that descended from the mountain.

Also in the burning, and in the temptation, and at the graves of lust, ye provoked the Lord.

And when the Lord sent you for a leader, Moses, and Aaron, and sent you before the Lord, and gave the commandment to you, Go up and inherit the land which I give to you, then ye disobeyed the word of the Lord your God, and believed him not, and hearkened not to his voice. Ye were disobedient in the things relating to the Lord from the day in which he became known to you. And I prayed to God, and said, O Lord, King of gods, destroy not thy people and thine inheritance, whom thou didst redeem, whom thou broughtest out of the land of Egypt with thy great power and with thy strong hand and with thy high arm. Remember Abraham, and Isaac, and Jacob thy servants, to whom thou swarest by thyself; look not upon the hardiness of heart of this people, and their impurities, and their sins.

Lest the inhabitants of the land whome thou broughtest...
Deuteronomy XIX. 29—X. 18.

... us out speak, saying, Because the Lord could not bring them into the land which he spake to them, and because he hated them, lo, he brought them forth to slay them in the wilderness. 29And these are thy people and thy portion, whom thou broughtest out of the land of Egypt, with thy strong hand, and with thy mighty arm.

At that time the Lord said to me, Hew for thyself two stone tables, as the first, and come up to me into the mountain, and thou shalt make for thyself an ark of wood. 2And thou shalt write upon the tables the words which were on the first tables which thou didst break, and thou shalt put them into the ark. 3So I made an ark of boards of incorruptible wood, and I hewed tables of stone like the first, and I went up to the mountain, and the two tables were in my hand. 4And he wrote upon the tables according to the first writing the ten commandments, which the Lord spake to you in the mountain out of the midst of the fire, and the Lord gave them to me. 5And I turned and came down from the mountain, and there was the table of the covenant, and the two tables which I had made; and there they were, as the Lord commanded me. 6And the children of Israel departed from Beeroh, the sons of Jakim to Misadai; there Aaron died, and there he was buried, and Eleazar his son was priest in his stead. 7Thence they departed to Gadgad; and from Gadgad to Ethbeba, a land wherein are torrents of water.

8At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand near before the Lord, to minister and bless in his name to this day. 9Therefore the Levites have no part nor inheritance among their brethren; the Lord himself is their inheritance, as he said to them. 10And I # remained in the mount with the Lord forty days and forty nights, and the Lord heard me at that time also, and the Lord would not destroy you. 11And the Lord said to me, Go, set out before this people, and let them go in and inherit the land, which I swore to their fathers to give to them.

12And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul; 

13to keep the commandments of the Lord thy God, and his ordinances, and his statutes, which I command thee this day.

14Only the Lord choose thy fathers to love them, and he chose out their seed after them, even you, beyond all nations, as at this day. 15Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. 16For the Lord thy God, he is God of gods, and Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he be at any means accept a bribe: 17executing judgment...
Deuteronomy X. 19—XI, 16.

for the stranger and orphan and widow, and he loves the stranger to give him food and raiment. And ye shall love the stranger; for ye were strangers in the land of Egypt.

30 Thou shalt fear the Lord thy God, and serve him, and shalt cleave unto him, and shalt swear by his name. He is thy boast, and he is thy God, who has wrought in the midst of thee these great and glorious things, which thine eyes have seen. With seventy souls your fathers went down into Egypt; but the Lord thy God has made thee as the stars of heaven in multitude.

Therefore thou shalt love the Lord thy God, and shalt observe his appointments, and his ordinances, and his commandments, and his judgments, always. And ye shall know this day; for I speak not to your children, who know not and have not seen the discipline of the Lord thy God, and his wonderful works, and his strong hand, and his high arm, and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharaoh king of Egypt, and all his land; and what he did to the host of the Egyptians, and to their chariots, and their cattle, and their camp; how he made the water of the Red Sea to overwhelm the face of them as they pursued after you, and the Lord destroyed them until this day; and all the things which he did to you in the wilderness until ye came into this place; and all things that he did to Dathan and Abiram the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel: For your eyes have seen all the mighty works of the Lord, which he wrought among you to-day.

And ye shall keep all his commandments, as many as I command thee to-day, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it: that ye may live long upon the land, which the Lord your God giveth you for an inheritance, and to your seed after them, a land flowing with milk and honey. For the land into which thou goest to inherit it, is not as the land of Egypt, whence ye came out, whenever they sow the seed, and water it with their feet, as a garden of herbs: but the land into which thou goest to inherit it, is a land of mountains and plains; it shall drink water of the rain of heaven. A land which the Lord thy God surveys continually, the eyes of the Lord thy God are upon it from the beginning of the year to the end of the year.

Now if ye will indeed hearken to all the commands which I charge thee this day, to love the Lord thy God, and to serve him with all thy heart, and with all thy soul, then he shall give to thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thy oil. And he shall give to thy fields the cattle; and when thou hast eaten and art full, take heed to thyself that thy

krisin prosplepti kai orfanov kai xhipa, kai agape to prosplhtin doinai asto artem kai imatost. Kai agapieste tov prosplhton prosplepti gar hte ev xyn Agiuptou.

Kurion tov Theon sou bofethi, kai asto latresias, kai pros aston kolhghia, kai esti to onymati aston oym. Outos 21 kaiychma sou, kai oystos Theos sou, oystes epiasthien en so ta megalata kai ta evdoxa tauta, a idosas oi orfhalmoi sou. "En ebdomokonta yuvaini katbhsan oi patres sou eis Agiupto tov nyni de epiasthie se Kuriou o Theos sou stwtei ta astera tov ofrano to plhthei.

Kai agapiaste Kuriou tov Theon sou, kai philaste tov filagmata astou, kai ta dikawmata astou, kai ta entolasi astou, kai tas krisis astou pases tis hemeras. Kai gnow seoste sthmeros, oti olyk to padiad ymow, osoi oik oidasen oide idosas tis padiagia Kurion tov Theon sou, kai ta megaleia astou, kai tis xeria tis krateian, kai tis braxiai ton yuglou, kai tis stemeia astou, kai tis terrata astou, osoi epiasthien en measso Agiuptou Pharoaw basilei Agiuptou, kai pasei tis y y astou, kai osoi epiasthien tis dynama tis Agiuptiastou, kai ta astera astou, kai tis itpwn astou, kai tis dynama astou, os enkelesto tis yugis tis kaleitise tis erhbasia esti prosplhtos astou ka atomakwntous astou ek tov opisou ymow, kai apostasen astous Kurion esti sthmeros hemeras, kai osoi epiasthiesin ymow en tis erhbasia esti kestei eis 5 ton topston tis tov, kai osoi epiasthiesin tis Dabain kai Averbain 6 ovis Elab yioi Poubyin, os anoixas en y y esti stoma astous katetimai astous, kai tovs oikous astous, kai tis skirmata astous, kai tis dynama astous, an enkelesto tis yugis tis kalostas tis meti astous en meti pantos Israell. "Oti o orfhalmoi ymow oforakak panta to 6 erga Kurion tov megala, osoi epiasthiesin en ymow sthmeros.

Kai philaste pases tos entolasi astou osoi estin ev-telemoai sou sthmeros, ev y esti, kai poluplasiasathe, kai eisebhsate kleronomiasate tis yug, eis y ymous dieiavnete tov Irodan eini kleronomiasai asthou. "Iva makrhopereusi esti tis yug, y ymous Kurion tois pataroum ymow douvai astous kai to sperefasi astous meti astous, yug rheusatan gala kai meli. "Esti y esti eis y estin eisporti ekeni kleronomiasai asthou, oux oufper y y Agiuptou estin, oden ekpetoreusein ekeni, oux esti eisporti o stoiron, kai potiws ouk ejinou estin, oux esti kipou laganai. "H de esti eis y esti eisporti ekeni kleronomiasai asti, y y omein kai petheni ek tov yugon tis oforou petai yug. Y y, y Kurion o Theos sou episkopetei asti diapantos, oi orfhalmoi Kurion tov Theou sou esti asti esti arhixis esti enaivou kai estw synstelias tis enaivou.

Efan de akopoi akoustei pases tos entolasi, as egw ev tellemoai sou sthmeros, agapan Kurion tov Theou sou, kai latruein asthou esti dhys tis karbias sou, kai esti dhys tis psikis sou, kai dothei to yugon tis y y sou kat opan prwmon kai ypmou, kai elois isasthein tis oston sou, kai tis oyon sou, kai to elaios sou, kai dothei xorhtamata en tois agrosou sou tis ktneni sou kai fagh, kai epilurzhies, prsagee sevanou y esti.
Deuteronomy XI. 17—XII. 2.

And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign upon your hand, and they shall be fixed before your eyes. And ye shall teach them to your children, so as to speak about them when thou sittest in the house, and when thou walkest by the way, and when thou sleepest, and when thou risest up. And ye shall write them in your heart and in your soul, and the fear of the Lord shall be upon your children, and upon your children's children, upon the land which the Lord swore to your fathers to give to them, as the days of heaven upon the earth.

And it shall come to pass, that if ye will indeed hearken to all these commands, which I charge thee to observe this day, to love the Lord your God, and to walk in all his ways, and to cleave close to him; then the Lord shall cast out all these nations from before you, and ye shall inherit great nations, and shall dwell in the face of all the land, on which ye shall tread, as he told you.

Behold, I set before you this day the blessing and the curse; the blessing, if ye hearken to the commands of the Lord your God, all that I command you this day; and the curse, if ye do not hearken to the commands of the Lord our God, as many as I command you this day, and ye wander from the way which I have commanded you, having gone to serve other gods, which ye knew not; and when they do come to pass, when the Lord thy God shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on mount Gerizim, and the curse upon mount Ebal.

Lo! are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgo, by the high oak. For ye are passing over Jordan, to go in and inherit the land, which the Lord our God gives you to inherit always, and ye shall dwell in it.

And ye shall take heed to do all his ordinances, and these judgments, as many as I set before you to-day. And these are the ordinances and the judgments, which ye shall observe to do in the land, which the Lord God of your fathers gives you for an inheritance, all the days which ye live upon the land. Ye shall utterly destroy all the places in which they served their gods, whose land ye inherit, on
the high mountains and on the hills, and under the thick tree. 3 And ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and ye shall burn with fire the graven images of their gods, and ye shall abolish their name out of that place. 4 Ye shall not do so to the Lord your God. But in the place which the Lord thy God shall choose in one of thy cities to name his name there, and to be called upon, ye shall even seek him out and go thither. 6 And ye shall carry thither your whole burnt-offerings, and your sacrifices, and your first-fruits, and your "vowed-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks. 7 And ye shall eat there before the Lord your God, ye and your sons, your daughters, and your men-servants, and your maid-servants, and the Levite that is at your gates; because he has no portion or inheritance with you. 8 Take heed to thyself that thou offer not thy whole burnt-offerings in any other place which the Lord thy God shall choose, in one of thy tribes, there shall ye offer thy whole burnt-offerings, and there shalt thou do all things whatsoever I charge thee this day. 9 But thou shalt kill according to all thy desire, and shalt eat flesh according to the blessing of the Lord thy God, which he has given thee in every city; the unclean that is within thee and the clean shall eat it on equal terms, as the doe or the stag. 10 Only ye shall not eat the blood; ye shall pour it out on the ground as water. 11 Thou shalt not be able to eat in thy cities the tithes of thy corn, and of thy wine, and of thine oil, the first-born of thine herd and of thy flock, and all your vows as many as ye shall have vowed, and your thank-offerings, and the first-fruits of thine hands. 12 But before the Lord thy God thou shalt eat it, in the place which the Lord thy God shall choose for himself, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and the
19 Take heed to thyself that thou do not desert the Levite all the time that thou livest upon the earth. 20 And if the Lord thy God shall enlarge thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul should desire to eat flesh, thou shalt eat flesh according to all the desire of thy soul. 21 And if the place be far from thee, which the Lord thy God shall choose to give thee for an inheritance, then thou mayest kill of thy herd and of thy flock which God shall have given thee, even as I commanded thee, and thou shalt eat in thy cities according to the desire of thy soul. 22 As the doe and the stag are eaten, so shall thou eat it; the unclean in thee and the clean shall eat it in like manner. 23 Take diligent heed that thou eat not upon the altar the blood of the peace-offerings. 24 For the life of every living thing is the blood thereof: therefore I said unto the priests, the sons of Levi, ye shall eat it in the place of the most holy, because it is offered for the life of their souls. 25 Ye shall not eat it out on the ground as water. 26 Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou shalt do that which is good and pleasing before the Lord thy God. 27 But thou shalt take thy holy things, if thou hast none, and thy vowed-offerings, and come to the priests, the sons of Levi, and give them into their hands. 28 Of the peace-offerings of thy blood which thou shalt offer to the Lord, thou shalt the priests, the sons of Levi, give a portion; for it is their due. 29 And the Levite, thy brother, in the gate which is in thy place, shall come, and thou shalt give unto him of thy bread and thy meat, and of thy blood and thy drink, after the portion of the priests, which the Lord hath given to them, and after the portion of the Levite, which I give them among thee. 30 And thou shalt consider in thine heart, that thou didst not abide in the wilderness, as all the congregation did, 31 till the Lord thy God had given thee rest, and thou didst dwell in cities which thy fathers did not know. 32 And thou shalt be unto me as a stranger, and a stranger thou shalt dwell in the land. 33 Thou shalt not make for thee a god which is like unto me, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. 34 Thou shalt not go up in unto a vineyard of thy neighbor two or three times, nor pluck of his grapes; thou shalt not go into his garden. 35 Thou shalt not curse the deaf, nor put out the eye of the blind; but shalt fear thy God: for I am the Lord your God. 36 Thou shalt do no unrighteousness in judgment: thou shalt not respect person, nor hear a cause with partiality, but thou shalt hear the cause of thy fellow citizen. 37 Thou shalt not pervert the justice due to the stranger, nor to the widow, nor to the fatherless; for I the Lord thy God am a judge. 38 Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this thing today. 39 And thou shalt say in thine heart, because he hath done this unto me, that I might come hither; it was not because I sought thee out, that therefore thou shouldest say, He hath done it unto me wickedly. 40 But because the Lord thy God loved thee, and because he would keep the oath which he sware unto thee to thy fathers, therefore hath he brought thee forth out of the land of Egypt, to give thee the land of the Canaanites, and of the Hittites, and of the Amorites, and of the Perizzites, and of the Hivites, and of the Jebusites. 41 Know therefore this day, that he is thy Lord; thou shalt love him, and keep his commandments, and hearken unto his voice, and serve him, and cleave unto him: for he is thy life, and the length of thy days; that thou mayest live long upon the land which the Lord sware unto thy fathers, to give it them and to them. 42 Moreover the Lord was jealousy for the just, and will not forsake his saints; they shall be preserved for ever: but the seed of the wicked shall be cut off for ever.
attach yourselves to him. And that prophet or that dreamer of a dream, shall die; for he has spoken to make thee err from the Lord thy God, who brought thee out of the land of Egypt, who redeemed thee from bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou abolish the evil from among you.

And if thy brother by thy father or mother, or thy son, or daughter, or thy wife in thy bosom, or friend who is equal to thine own soul, entreat thee secretly, saying, Let us now go and worship other gods, whom ye know not, then thou shalt enquire and ask, and search diligently, and behold, if the thing be clearly true, and this abomination has taken place among you, thou shalt utter destroy all the land that thou hast protected; and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

And if in one of the cities which the Lord God gives thee to dwell therein, thou shalt hear men saying, Evil thing has been done in thy midst, which thou hast not known, then thou shalt enquire and ask, and search diligently, and behold, if the thing be clearly true, and this abomination has taken place among you, thou shalt utter destroy all the land that thou hast protected; and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

And if ye have not known, and men shall say, Behold, ye have done evil in thy midst, which thou hast not known, then thou shalt enquire and ask, and search diligently, and behold, if the thing be clearly true, and this abomination has taken place among you, thou shalt utter destroy all the land that thou hast protected; and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

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And if ye have not known, and men shall say, Behold, ye have done evil in thy midst, which thou hast not known, then thou shalt enquire and ask, and search diligently, and behold, if the thing be clearly true, and this abomination has taken place among you, thou shalt utter destroy all the land that thou hast protected; and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

And if ye have not known, and men shall say, Behold, ye have done evil in thy midst, which thou hast not known, then thou shalt enquire and ask, and search diligently, and behold, if the thing be clearly true, and this abomination has taken place among you, thou shalt utter destroy all the land that thou hast protected; and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.
divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat. And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you; ye shall not eat the swine, because he divides the hoof, and makes claws of the hoof, yet he chews not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales. And all that have not fins and scales ye shall not eat; they are unclean to you. Ye shall eat every clean bird. And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle, and the vulture, and the kite and the like to it, and the sparrow, and the owl, and the sea-mew, and the heron, and the swan, and the stork, and the Cormorant, and the hawk, and its like, and the hoopoe, and the raven, and the pelican, and the ruddy and the like to it, and the red-bill and the bat.

All winged animals that creep are unclean to you; ye shall not eat of them. Ye shall eat every clean bird. And these of them ye shall eat nothing that dies of itself; it shall be given to the sojourner in the cities, and ye shall eat it, or thou shalt sell it to a stranger, because thou art a holy people to the Lord thy God. Thou shalt not boil a lamb in his mother's milk.

Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year. And thou shalt eat it in the place which the Lord thy God shall choose to have his name called there; ye shall bring the tithe of thy corn and of thy wine, and of thy oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always. And if the journey be too far for thee, and thou art not able to bring them, because the place is far from thee which the Lord thy God shall choose to have his name called there, for the Lord thy God will bless thee; then thou shalt sell them for money, and thou shalt take the money in thy hands, and thou shalt go to the place which the Lord thy God shall choose. And thou shalt give the money for whatsoever thy soul shall desire, for oxen or for sheep, or for wine, or thou shalt lay it out on strong drink, or on whatsoever thy soul may desire, and thou shalt eat there before the Lord thy God, and thou shalt rejoice and thy house, and the Levite that is in thy cities, because he has not a portion or inheritance with thee.

After three years thou shalt bring out all the tithes of thy fruits, in that year thou shalt lay it up in thy cities. And the Levite shall come, because he has no part or lot with thee, and the stranger, and the orphan, and the widow which is in thy cities; and they shall eat, and be filled, that the Lord thy God may bless thee in all the works which thou shalt do.
Every seven years thou shalt make a release. 2 And this is the ordinance of the release: thou shalt remit every private debt which thy neighbour owes thee, and thou shalt not ask counsel of it from thy brother, for it hath been called a release to the Lord thy God. 3 Of a stranger thou shalt ask again whatsoever he has of thine, but to thy brother thou shalt remit his debt to thee. 4 For thus there shall not be a poor person in the midst of thee, for the Lord thy God has blessed thee in the land which the Lord thy God gives thee by inheritance, that thou shouldst inherit it. 5 And if ye shall indeed hearken to the voice of the Lord your God, to keep and do all these commandments, as many as I charge thee this day, (for the Lord thy God has blessed thee in the way of which he spoke to thee to the land, the Lord thy God gives thee by inheritance, that thou shouldst inherit it), then shall thy brother not borrow of thee, neither shalt thou lend on usury. 6 Thou shalt not lend to thy brother; and thou shalt lend to him as much as he wants according to his need. 7 And if thou shall be in the midst of thee a poor man of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou say, ‘what shall I do with thine hand?’ but shalt lend him thine hand freely. 8 Thou shalt lend to him thine hand freely, and shalt lend to him as much as he wants according to his need. 9 And if there shall be in the midst of thee a poor man of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou say, ‘what shall I do with thine hand?’ but shalt lend him thine hand freely. 10 Thou shalt lend to him thine hand freely, and shalt lend to him as much as he wants according to his need. 11 And if there shall be in the midst of thee a poor man of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou say, ‘what shall I do with thine hand?’ but shalt lend him thine hand freely. 12 Thou shalt lend to him thine hand freely, and shalt lend to him as much as he wants according to his need. 13 And when thou shalt send him out from thee, thou shalt not send him out empty. 14 Thou shalt give him provision for the way from thy flock, and from thy corn, and from thy wine; as the Lord thy God has blessed thee, thou shalt give to him. 15 And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, therefore I charge thee to do this thing. 16 And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee; 17 then thou shalt take an awl, and bore his ear through to the door, and the Lord thy God has blessed thee, thou shalt give to him. 18 It shall not seem hard to thee when they are sent out free from thee, because thy servant has served thee six years according to

Δι' ἐπτὰ ἐτῶν ποιήσεις ἄφεσιν. Καὶ οὕτω τὸ πρόταγμα ἀφήσεις πάν χρόνις ἵδιον, ὃ ἀφεῖλε σοι ὁ πληγοῦς πάντος τύχης, καὶ τὸν ἀδελφὸν σου οὐκ ἀπαιτήσεις· ἐπικεκληθή γὰρ ἄφεσις Κυρίου τῷ Θεῷ σου. Τὸν ἀλλότριόν τις ἀπαιτήσεις διὰ τοῦ ἐὰν ἦν σοι παρ’ αὐτὸ, τὸ δὲ ἀδελφόν σου ἀφεῖσεν ποιήσεις τοῦ χρόνου σου. Ὑπ’ οὗτοι εἶσαι ἐν σοι ἐνίας, ὅτι εἰλογῶν εὐλόγησι γέγενε σε Κύριος ὁ Θεός σου ἐν τῇ γῇ, ἥλιος ὁ Θεός σου δίδωσι σου ἐν κλήρῳ κατακληρονομεῖν σε αὐτίν. 5 Ἐὰν δὲ ἀκοῆς εἰσακουστῇ τῆς φωνῆς Κυρίου τοῦ Θεοῦ 6 ἤμαν φυλάσσεις καὶ ποιεῖς τάσσες τῶν ἑτόλλας τιτάσσες, ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον, ὅτι Κύριος ὁ Θεός σου εἰλογήσει σε, ὃν τρόπον ἐνδιέχει σοι, καὶ δανείας ἐνθέσθαι τού παπάς, ὃν δὲ οὐκ δανείησαι καὶ ἀφεῖσεν ἐνθάνατον σαλλόν, σοι δὲ οὐκ ἀφεῖσους.

Ἰδεία καὶ πράξεις σοι τὸ ἀδελφόν σου οὗ τοῦ Ἐβραίων ἦν Ἔφραία, 12 δουλεύεις σου ἐς ἐντός, καὶ τῶν ἐνθέσμων ἐξαποτελεστεῖ τινών ἐλευθερῶν ἀπὸ σου. Ὅταν ἐξαποτελέστηκαν αὐτῶν ἐλευθερῶν ἀπὸ σου, οὐκ ἐξαποτελεῖτε αὐτῶν κανέναν. Ἐφόδων ἐκδιδάσκεις 14 αὐτῶν ἀπὸ τῶν προβατῶν σου, καὶ ἀπὸ τοῦ αὐτοῦ σου, καὶ ἀπὸ τοῦ οἴνου σου καθα ἐλλεγγήσε σε Κύριος ὁ Θεός σου, δώσεις αὐτῶ.

Καὶ μιμηθήσῃ ὃτι οἰκήτης ἤσσος ἐν γῇ Ἀγίστου, καὶ ἔληφθη σε Κύριος ὁ Θεός σου ἐκείθεν διὰ τοῦτο ἐγὼ σου ἐντέλλομαι ποιέων τὸ ῥήμα τοῦτο. Ἐὰν δὲ λέγῃ πρὸς σὲ, ὅτι ἐξελεύσομαι ἀπὸ σου, ἢ ἐγώ πρὸς σὲ, ἢ ἐγὼ πρὸς σὲ, ἢ ἐγώ πρὸς σέ, 16 οὐκ ἐξελεύσομαι ἀπὸ σου, ἢ ἐγώ πρὸς σέ, ἢ ἐγώ πρὸς σέ, καὶ τῆς τινίνας σου, ὅτι ἐστίν αὐτῷ παρὰ σοι. Καὶ λῃστή τῷ ὀπίσθιμον, 17 καὶ τρυπήσεις τὸ ὦτον αὐτοῦ πρὸς τὴν θύραν, καὶ ἔσται σοι οἰκήτης εἰς τοῦ ἀνώνα καὶ τῆς παῖσιν ὑπὸ σου ἐναποτελοῦσας. Οὐκ εἰς τὴν σωτηρίαν σου ἐξαπατωμένους 18 αὐτῶν ἐλευθερῶν ἀπὸ σου, ὅτι ἐπέτειλον μισθὸν τοῦ μισθοῦν.
Deuteronomy XV. 19—XVI. 13.

19 Then is the anniversary hire of a hired servant; for the Lord thy God shall bless thee in all things whatsoever thou mayest do.

20 Every first-born that is born of thy cattle, of thy flock, and of thy herd, shall be a present unto the Lord thy God.

21 And if there be a blemish therein, aslam or blind, or lame, whatsoever have any blemish, whatsoever shall not sacrifice it to the Lord thy God.

22 Thou shalt eat it in thy cities, in the unclean in thee, and in the clean eateth it in like manner, as the doe or the stag.

23 Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

Observe the month of new corn, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou comest out of Egypt by night. And thou shalt sacrifice the passover to the Lord thy God, sheaf and order in the place where the Lord thy God shall choose to have his name called upon it.

3 Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life. Leaven shall not be seen with thee in all thine borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning. Thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee.

But in the place which the Lord thy God shall choose to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt.

And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house.

Six days shalt thou eat unleavened bread, and on the seventh day is a holy convocation, a feast to the Lord thy God; thou shalt not do in it any work, save what must be done by any one.

Seven weeks shalt thou number to thyself; when thou hast begun to put the sickle to the corn, thou shalt begin to number seven weeks. And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.

And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord thy God shall choose, that his name should be called there.

And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands. Thou shalt keep for thyself the feast of tabernacles seven days, when thou

16 For all that is in the land is mine, and thou shalt remember that I am the Lord thy God.

9 But if there be a blemish therein, aslam or blind, or lame, whatsoever have any blemish, whatsoever shall not sacrifice it to the Lord thy God.

10 Every first-born that is born of thy cattle, of thy flock, and of thy herd, shall be a present unto the Lord thy God.

11 And if there be a blemish therein, aslam or blind, or lame, whatsoever have any blemish, whatsoever shall not sacrifice it to the Lord thy God.

12 Thou shalt eat it in thy cities, in the unclean in thee, and in the clean eateth it in like manner, as the doe or the stag.

13 Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

Observe the month of new corn, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou comest out of Egypt by night. And thou shalt sacrifice the passover to the Lord thy God, sheaf and order in the place where the Lord thy God shall choose to have his name called upon it.

3 Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life. Leaven shall not be seen with thee in all thine borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning. Thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee.

But in the place which the Lord thy God shall choose to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt.

And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house.

Six days shalt thou eat unleavened bread, and on the seventh day is a holy convocation, a feast to the Lord thy God; thou shalt not do in it any work, save what must be done by any one.

Seven weeks shalt thou number to thyself; when thou hast begun to put the sickle to the corn, thou shalt begin to number seven weeks. And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.

And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord thy God shall choose, that his name should be called there.

And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands. Thou shalt keep for thyself the feast of tabernacles seven days, when thou

The annual hire of a hired servant; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.

Every first-born that shall be born among thy cattle and thy sheep, thou shalt sanctify the male to the Lord thy God; thou shalt not work with thy first-born calf, and thou shalt not shear the first-born of thy sheep.

Thou shalt eat it before the Lord year by year in the place which the Lord thy God shall choose, thou and thy house.

And if there be in it a blemish, if it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Lord thy God.

Thou shalt eat it in thy cities; the unclean in thee and the clean shall eat it in like manner, as the doe or the stag.

Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

Observe the month of new corn, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou comest out of Egypt by night. And thou shalt sacrifice the passover to the Lord thy God, sheaf and order in the place where the Lord thy God shall choose to have his name called upon it.

3 Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life. Leaven shall not be seen with thee in all thine borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning. Thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee.

But in the place which the Lord thy God shall choose, to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt.

And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house.

Six days shalt thou eat unleavened bread, and on the seventh day is a holy convocation, a feast to the Lord thy God; thou shalt not do in it any work, save what must be done by any one.

Seven weeks shalt thou number to thyself; when thou hast begun to put the sickle to the corn, thou shalt begin to number seven weeks. And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.

And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord thy God shall choose, that his name should be called there.

And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands. Thou shalt keep for thyself the feast of tabernacles seven days, when thou
gatherest in thy produce from thy corn-floor and thy wine-press. 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy man-servant, and thy maidservant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities. 15 Seven days shalt thou keep a feast to the Lord thy God in the place which the Lord thy God shall choose; and if the Lord thy God shall bless thee in all thy fruits, and in every work of thy hand, then thou shalt rejoice.

16 Three times in the year shall all thy males appear before the Lord thy God in the place which the Lord thy God shall choose in all the tribes of Israel; 17 and if there should be found in any one of thy cities, which the Lord thy God giveth thee, a man or a woman which shall do that which is evil before the Lord thy God, 18 and shall not do it, 19 and plant for thyself a grove; thou shalt not plant for thyself any tree near the altar of thy God. 20 Thou shalt not set up for thyself a pillar, which the Lord thy God hates. 21 Thou shalt not sacrifice to the Lord thy God a calf or a sheep, in which there is a blemish, or any evil thing; for it is an abomination to the Lord thy God.

Korinias και γραμματους γαγεις ποιυ σε σε αυτους εν τας πολεις σου, ας Δις ο Θεος σου διωσει σου κατα φυλας, και κρινους του λαον κρινι δικαιαν. Ους εκλεγουν κρινι, 19 οι δε επιγινουσαν προσωπον, οιδε λυσται δωρον τα γαι δωρα αποτυφλοι οβαλμον σοις, και εξαιρει λογοι δικαιων. 20 Δικαιους το δικαιον διωγην, ιης ετε, και εισελθοντες κηρυνομην συγε την γην του Θεος ο Θεος σου.

Oυ φυτευεσσε σε αυτου αλοις; τας ξυλον παρα το θυσιαστι- 21 μον του Θεου σου ου ποιυσεις σεαντι. Ους στηρισεις σεαντω 22 στηλιν, ο εμπεσε Κυριος ο Θεος σου. Ους θυσεις Κυριω του Θεου σου μοχον η προβατον, εν ω 17 ετε εν αυτω μοιους, ταν ρημα ποινην οι δε βδελυγμα Κυριω του Θεου ου ετεν.

Εινα δε ευρεθη εν μια των πολεων σου, ους Θεος 2 σου διωσει σου, ανήρ η γυνη νος ποιυσε το ποινην εκατων Κυριου του Θεου σου, παρελθειν την διαβηκην αυτου, και 3 ελθενες λατρευσαν θεος ετερος, και προσκυνησαν αυτους, το ηλιον, τη σεληνην, η παντι των ηκ του κοισμου του ομοραν, ή ο προσεταε που, και αναγγελην σου και εκτητη σοι, 4 και δουν άληθως γεγονε το ρημα, γεγενη το βδελυγμα τοτε εν Ισραηλ. Και εξαιτες του ανθρωπον ηκειν, η τη γυναικα 5 ηκειν, και λυσται εκεινος εν λιθοις, και τελευτησαν. Επι δυσε μαρτυρον η επι τρια μαρτυροι οποιανεται 6 αποσήφισαν ουκ οποιανεται εφι ειναι μαρτυριν. Και η χειρ των μαρτυρων εταε επι αυτω ετε πρωτως βασανισε αυτου, και η χειρ του λαον επι εσχατων και εξαιτει το ποινην εξ αυτων ετεν.

Εινα δε αυτων του ρημα εν κρινει αναμενεται αυτω 8 αιματος, και αναμενεις κρινεις κριτες, και αναμενεις αυτω αγιον αφης, και αναμενεις αντληνιας αντληλας, ρηματα κριτες εν τα εν πολεων ουμων, και ανααναβηση εις του τοπουν ουν εν 9 εκβλεται Κυριος ο Θεος σου εκει, και λευνυν προς τους ιερεις τους Λευιτας, και προς τον κριτην οι αν γενηται εν
10 And thou shalt write all these words upon stones, and shalt set them in the temple of the Lord your God, in the place which he shall choose; 11 And thou shalt rise up in the sight of all Israel, to set them in judgment; according to all that they shall sin against me, according to all their transgressions, and all their sins.

12 And it shall be, when all these things are come upon thee, in the latter days, when thy days are fulfilled, that thou shalt.return into this place. 13 And thou shalt return and say in thine heart, Wherefore have these evil things befallen unto me, and to this people, and to this land?

14 Then shalt thou say in thine heart, It is because my sins were more than of all their sins, because I have forsaken the Lord, the God of Israel, and gone and served other gods; therefore hath the Lord brought upon me all this evil.

15 Now therefore, give you ear unto my voice, O Israel; the Lord God of thy fathers is of a truth God of gods, and Lord of lords, a God that will not respect persons, nor take reward: he doth execute judgment for the fatherless and the widow, and loveth the stranger, in giving him food and raiment.

16 So the stranger, whosoever he be that dwelleth among you, shall not be exempted from obser-vation of the Lord thy God, for ye are come out of the land of Egypt, to be a people unto the Lord thy God; as all the nations are; 17 That thou mayest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son after thee.

18 And it shall come to pass, when thou com-est into the land which the Lord God of thy fathers hath given thee, and hast possessed it, and dwellest therein, that thou shalt set in all the gates of Jerusalem, which thou shalt set up, in the gates of Joshu-a the Son of Nun, of this song, and shalt write it in a book, according to all these words.

19 For I will cause to be heard in that day, great solemnity upon the heaven and upon the earth, a sound of weeping and mourning, 20 Such as never was, neither shall be any more, even to the ears of he who shall hear it. And upon the land of Assyria shall the Lord execute judgment and might as he did in the land of Egypt.

21 And it shall come to pass, when all these words are come upon thee, in the latter days, that thou return into this place.

22 And thou shalt say in thine heart, Wherefore have these evil things befallen unto me, and to this people, and to this land?

23 Then shalt thou say in thine heart, It is because my sins were more than of all their sins, because I have forsaken the Lord, the God of Israel, and have gone and served other gods; therefore hath the Lord brought upon me all this evil.

24 So the stranger, whosoever he be that dwelleth among you, shall not be exempted from observance of the Lord thy God, for ye are come out of the land of Egypt, to be a people unto the Lord thy God; as all the nations are; 25 That thou mayest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son after thee.

26 And it shall come to pass, when thou comest into the land which the Lord God of thy fathers hath given thee, and hast possessed it, and dwellest therein, that thou shalt set in all the gates of Jerusalem, which thou shalt set up, in the gates of Joshua the Son of Nun, of this song, and shalt write it in a book, according to all these words.

27 For I will cause to be heard in that day, great solemnity upon the heaven and upon the earth, a sound of weeping and mourning, such as never was, neither shall be any more, even to the ears of him who shall hear it. And upon the land of Assyria shall the Lord execute judgment and might as he did in the land of Egypt.

28 And it shall come to pass, when all these words are come upon thee, in the latter days, that thou return into this place. 29 And thou shalt say in thine heart, Wherefore have these evil things befallen unto me, and to this people, and to this land?

30 Then shalt thou say in thine heart, It is because my sins were more than of all their sins, because I have forsaken the Lord, the God of Israel, and have gone and served other gods; therefore hath the Lord brought upon me all this evil.

31 So the stranger, whosoever he be that dwelleth among you, shall not be exempted from observance of the Lord thy God, for ye are come out of the land of Egypt, to be a people unto the Lord thy God; as all the nations are; 32 That thou mayest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son after thee.

33 And it shall come to pass, when thou comest into the land which the Lord God of thy fathers hath given thee, and hast possessed it, and dwellest therein, that thou shalt set in all the gates of Jerusalem, which thou shalt set up, in the gates of Joshua the Son of Nun, of this song, and shalt write it in a book, according to all these words.

34 For I will cause to be heard in that day, great solemnity upon the heaven and upon the earth, a sound of weeping and mourning, such as never was, neither shall be any more, even to the ears of him who shall hear it. And upon the land of Assyria shall the Lord execute judgment and might as he did in the land of Egypt.

35 And it shall come to pass, when all these words are come upon thee, in the latter days, that thou return into this place. 36 And thou shalt say in thine heart, Wherefore have these evil things befallen unto me, and to this people, and to this land?

37 Then shalt thou say in thine heart, It is because my sins were more than of all their sins, because I have forsaken the Lord, the God of Israel, and have gone and served other gods; therefore hath the Lord brought upon me all this evil.

38 So the stranger, whosoever he be that dwelleth among you, shall not be exempted from observance of the Lord thy God, for ye are come out of the land of Egypt, to be a people unto the Lord thy God; as all the nations are; 39 That thou mayest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son after thee.

40 And it shall come to pass, when thou comest into the land which the Lord God of thy fathers hath given thee, and hast possessed it, and dwellest therein, that thou shalt set in all the gates of Jerusalem, which thou shalt set up, in the gates of Joshua the Son of Nun, of this song, and shalt write it in a book, according to all these words.

41 For I will cause to be heard in that day, great solemnity upon the heaven and upon the earth, a sound of weeping and mourning, such as never was, neither shall be any more, even to the ears of him who shall hear it. And upon the land of Assyria shall the Lord execute judgment and might as he did in the land of Egypt.

42 And it shall come to pass, when all these words are come upon thee, in the latter days, that thou return into this place.
And if a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen, he shall minister to the name of the Lord his God, as all his brethren the Levites, who stand there present before the Lord thy God. He shall destroy them from before thy face. And when thou shalt have entered into the land which the Lord thy God gives thee, thou shalt not learn to do according to the abominations of those nations.

There shall not be found in thee one who purses his son or his daughter with fire, one who deals with omens, and augury, a sorcerer employing incantation, one who has in him a divining spirit, an observer of signs, questioning the dead. For every one that does these things is an abomination to the Lord thy God; for because of these abominations the Lord thy God will destroy them from before thy face. Thou shalt be perfect before the Lord thy God. For all these nations whose land thou shalt inherit, they will listen to omens and divinations; but the Lord thy God has not permitted thee so to do.

The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear: according to all things which thou didst desire of the Lord thy God in Choreb in the day of the assembly, saying, We will not again hear the voice of the Lord thy God, and we will not any more see this great fire, and so we shall not die. And the Lord said unto me, They have spoken right all that they have said to thee. I will raise up to them a prophet of their brethren, like thee; and I will put my words in his mouth, and he shall speak to them as I shall command him. And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, whosoever is the prophet that shall prophesy in my name, which I have not commanded him to speak, or whosoever speaks in the name of other gods, that prophet shall die. But if thou shalt say in thine heart, How shall we know the word which the Lord has not spoken? whatsoever words that prophet shall speak in my name, which I have not commanded him to speak, and whosoever shall speak in the name of other gods, that prophet shall die. But if thou shalt say, How shall we know the word which the Lord has not spoken? and whosoever speaks in my name, of which I have not commanded him to speak, and which thou shalt say in thine heart, How shall we know the word which the Lord has not spoken? he shall not speak in my name, thou shalt pronounce that he speak in my name, and thou shalt strike him dead. And when the Lord thy God shall have destroyed the nations, which God gives thee, even the land, and ye shall inherit them, and dwell in their cities, and in their houses; thou shalt separate for thyself three cities in the midst of thy land, which the Lord thy God gives thee. Take a survey of thy way, and thou shalt divide the coasts of thy land, which the Lord thy God apportions to thee, into three parts, and there shall be there a refuge for every manslayer. And this shall be the ordinance of the manslayer, who shall flee thither, and shall
5 And thou shalt not observe it to the  
6 If the Lord shall enlarge thy  
7 Thou shalt not move the landmarks  
8 And if an unjust witness rise up against  
9 And the judges shall make diligent inquiry, and, behold, if an unjust witness has borne unjust testimony, and has stood up against his brother; then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves.  

20 And thou shalt do more to war against thine enemies, and shouldst see horse, and rider, and a people more nume-
... than thyself; thou shalt not be afraid of them, for the Lord thy God is with thee, who brought thee up out of the land of Egypt. And it shall come to pass whenever thou shalt draw nigh to battle, that the priest shall draw nigh and speak to the people, and shall say to them, 'Hear, O Israel; ye are going this day to battle against your enemies; let not thy heart faint, fear not, neither be confounded, neither turn aside from your face. For it is the Lord your God who advanceth with you, to fight with you against your enemies, and to save you. And the scribes shall speak to the people, saying, What man is he that has built this new house, and has not dedicated it? Let him go and return to his house, lest he die in the war, and another man dedicate it. And what man is he that has planted a vineyard, and has not made merry with it? Let him go and return to his house, lest he die in the battle, and another man take her. And the scribes shall speak further to the people, and say, What man is he that has betrothed a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her. And the scribes shall speak further to the people, that they shall appoint generals of the army to be leaders of the people.

And if thou shalt draw nigh to a city to overcome them by war, then call them out peaceably. If then they should answer peaceably to thee, and open to thee, it shall be that all the people found in it shall be tributary and subject to thee. But if they will not hearken to thee, but wage war against thee, thou shalt invest it; until the Lord thy God deliver it into thy hand, and thou shalt smite every male of it with the edge of the sword; except the women and the children, and all the cattle, and whatsoever shall be in the city, and all the plunder thou shalt take as spoil for thyself, and shalt eat all the plunder of thine enemies whom the Lord thy God giveth thee. Thus shalt thou do to all the cities that are very far off from thee, not being of the cities of these nations which the Lord thy God giveth thee to inherit their land.

Of these ye shall not take any thing alive; but ye shall surely curse them, the Chettites, and the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Jebusites, and the Amaleites, and all the nations which the Lord thy God commanded thee: that they may not teach you to do all their abominations, which they did to their gods, and ye should sin before the Lord thy God. And if thou shouldest besiege a city many days to prevail against it by war to take it, thou shalt not eat of the city's bread, nor apply an iron tool to them, but thou shalt eat of it, and shalt not cut it down: Is the tree that is in the field a man, to enter before thee into the work of the
20 'Alla eulon d' epistasi ou o karpo batheron esti, to touto lothe simes kai ekkoves kai oikodoimases charakkonti eti tis toilh, esti poi eis se toin toloin, edo an paradoxe.

21 'Evan de eirethe traiamantias in tis gei, Kuros o Theos sou didosi sou klironomheta, peptwko en to pedo, kai ouk oida toin patexe, exeleuntei he gerovnia sou kai ouk kaioto, kai ekmetropoun esti tas toles tas kiklor tou traiamantou. Kai estaio ou tolois euglyouna to traiamantia, kai lpheti he gerovnia tis toles ekinesi damaoli ek bovon.

4 'Evan de eulon d' epistasi ouk eiragnetai, kai ouk ouk elikus sygoun. Kai kata-

26 bithous, he gerovnia tis toles ekinesi damaoli eis faragon tracheias, eti ouk eiragnetai oude apostietai, kai

5 neproukoperisou esti damaoli en tis faragon. Kai proptelouson ou teorei oui Deutai, eti autous epteleixe Kuros o Theos paraestikena autov, kai eilugen esti toi onomati auton kai esti stotamati autov esti pása antilogia, kai pása afi.

6 Kai paia he gerovnia tis toles ekinesi eis euglyontes to traiamantia nivatos tis cheiras esti tis kefalh tis damalos.

7 tis neproukoperis epithe en tis faragon kai apokolontes, eurodes, ai cheires iwm ouk exei ten alma touto, kai oi

8 odovaloi iwmou ouk evarakasen. 'Ileus geno tois laour sou 'Israel, ouls elutros Kuros, oui me genetai alma anaipton en

9 tois laour sou 'Israel' kai eileasithetai autovs tis alma. Sun de efreis tis alma ton anaipton ex humon auton, evn poinh tis kalon kai to aloson enanti Kuruin ton Theou sou.

10 'Evan de ekelwos eis toles eis epistaci tis cheirosou, kai paarado sou Kuros o Theos sou eis tis cheiras sou, kai pro-

11 menesi tis auton, kai idos en tis prosmn synakias kalim tis eidei, kai entumhihe authe, kai labhe authein seautov.

12 sunakias, kai eisaxhe authein enon eis tis oukian sou, kai

13 eurhnyas tis kefalh authein, kai perieilepsin authein, kai

14 otheleis tis ematia tis aximalliasin ap authein, kai kathetai en tis oikia sou, kai klav Weston ton patera kai tis matheera

15 klasorias kai me ta taite eipeteleni pro auton kai

16 sunuikidhnea authein, kai estai sou gei.

14 Kai estaio ean mu theias authein, ekapostoleis authein eloubh-

15 ron, kai praxei ou prathsetai argrion ouk adeugises authein, diosti etapainos authein.

16 'Evan de geononta tynrovo duo synakes, mia autwn thepi-

17 men, kai mia autwn misoumen, kai tekoos autov he thepi-

18 men kai he misoumen, kai genetai vio prototokos tis misoumenis.

16 Kai estaio y an hemera kataklironomh tis nivou auton tis

17 patron toin auton, ou doxhsetai protostokena to vio tis

18 thepiomenhs, uperidwv toin nivou tis misoumenhs tis protostokou.

17 Alla toin protostokon nivou tis misoumenhs eipywosestai douvai

18 autov dipla apo pairotan an an eirethe autov, eti ouvus estin

18 Gr. drawn. 17 Gr. out the sinews, i.e. of the neck. 6 Gr. his name. 7 Gr. may not be in thy people. 8 Gr. think about her. 9 Gr. at their mouth.
Deuteronomy XXI. 18—XXII. 12

And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them; then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place where they dwell, and shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveller and a drunkard. 21 And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

And if there be sin in any one, and the judgment of death be upon him, and he be put to death, and ye hang him on a tree: 24 his body shall not remain all right upon the tree, but ye shall by all means bury it in that day; for ye shall not hang upon a tree the house of God; and ye shall no means defile the land which the Lord thy God gives thee for an inheritance.

When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him. And if thy brother be not nigh, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him. Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook. 3 Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

The apparel of a man shall not be on a woman: nor shall a man put on woman's dress: for every one that does these things is an abomination to the Lord thy God. 4 And if thou shouldest come upon a brood of birds before thy face in the way or upon any tree, or upon the earth, young or eggs, and the mother be brooding on the young or the eggs, thou shalt not take the dam with the young ones. 5 Thou shalt by all means let the mother go, but thou shalt take the young to thyself; that it may be well with thee, and that thou mayest live long.

If thou shouldest build a new house, then shalt thou make a parapet to thy house; so thou shalt not bring blood-guiltiness upon thy house, if one should in any wise fall from it. 6 Thou shalt not sow thy vineyard with diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest sow, with the fruit of thy vineyard. 7 Thou shalt not plough with an ox and an ass together. 8 Thou shalt not wear a mingled garment, woollen and linen together. 9 Thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.

And the first of his children, and to him belongs the birthright. 10 And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them; then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place where they dwell, and shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveller and a drunkard. 21 And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

And if there be sin in any one, and the judgment of death be upon him, and he be put to death, and ye hang him on a tree: 24 his body shall not remain all right upon the tree, but ye shall by all means bury it in that day; for ye shall not hang upon a tree the house of God; and ye shall no means defile the land which the Lord thy God gives thee for an inheritance.

When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him. And if thy brother be not nigh, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him. Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook. 3 Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

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Gr. the beginning or chief.


Gr. false or adulterated or drowsy.
13 'And he that feareth his wife, and that maketh her a name, shall be exalted in the gate, and shall not be ashamed in the congregation of his father's people.

14 And if a wife separate herself from her husband, and her husband take another wife, and run after her, and she be found to be unchaste, and there be no cursed one against her; then shall it be, that her husband that took her another wife shall bring her to his gates, and make her fast to the post of gate, and shall make her fast, and she shall be instruments of reproach among her father's people. And she shall be bare of apparel, and shall eat ashes, and shall be cast out of the city, and shall be made a reproach among her father's people. And if the man be willing to take her back again, and take her, and she be not with child, then she shall be let to go, and he shall not be able to ransom her any more.

15 And if the man be not willing to take her again to be his wife, then shall she be free, and shall be able to marry any man whom she pleaseth: only shall she be free from all bondages.

16 And these are the statutes of the land, which the Lord commanded in Mount Sinai, by the hand of Moses for Israel.
Ouk eiselenwetai 'Ammanitias ku kai Moabites eis ekkliseian 3
Kurion, kai eis dekptas gennas ouk eiselenwetai eis ekkliseian
Kurion, kai eis eis ton aiwnon: para tó mi sunantisthai autous 4
wain meta ariston kai idatos en tó dòu, ekper proveniwmón wunów
ex Aiguptou, kai oti eimathasanto epi se ton Balalma
ion Beor ek tis Mesopotamias kataprasisai se. Kai ouk 5
thlelise Kurios o Theos sou eviakousai to Balalma: kai
meteptere Kurios o Theos sou tis kataraas eis eisologian, oti
ynapisthe se Kurios o Theos sou. Oi prosgaparoueis eisynnikai 6
autous kai sumfevontai autous pásas tis ãmeras sou eis ton
aiwnon. Oi bdelwvth Ydoumaioun, oti adelphos sou estin 7
bdelwth Aiguptou, oti parakou evgeno eis tis autou. Yión 8
eán geneniasin autous, geneta trípti eiselenwontai eis ekkliseian
Kurion.

'Ean de eixe the paramebalei epi tois exeibous sou, kai
phulázi apó pantos rímatos poñhrou. 'Ean y èn sou ènthros 10
ptos ouk estai katábores ek rúmases autou nuktis, kai eixeilei-
setai exeis tis paramebolis, kai ouk eiselenwetai eis tis
paramebolis. Kai estai to prós estérnai loúntetai to sóma 11
autou ýdasi, kai dedýkkostos ãllov eiselenwetai eis tis
paramebolis. Kai topos estai sou exeis tis paramebolis, kai
exeleioun ekèi exeis. Kai pásasalos estai estai estai eis
exeis tis èwow 12
sou, kai estai eis kai dákasthèis exeis, kai oruièis en autó, kai
éagwagwn kalúveis tis ãschiomousiin sou. Oti Kurios o 14
Theos sou emperistatizei en tis paramebolis sou exeleuloutsai se kai
paradoioun tòn exeibon sou pro prossotous sou kai estai ò
paramebolis sou agia, kai ouk dëfisogetai eis sou ãschiomousi
prágmatos, kai apostrëpei apò sou.

Ou paradoisies paa òtò Kurios autou, de prosteeltei sou 15
para tò Kurios autou. Met sou kataoketai en ãnav kautou 16
kôsai ou en áraie autow ou thlýveis autow. Ouk estai toprin 17
apó thugatereos õrashi, kai ouk estai porneín ouv thugatereos
'õrashi: ouk estai teleroforos apó thugatereos õrashi, kai
estai telerokómeins apó õvwn õrashi. Oi prooseiwses 18
místhovma pòrhn, oude ãllagma kwnis eis õn ouk Kurion
Theou sou pro pássan exein, ouk bdelugma Kurios ò Theò
estai kai ãmforeta.

Ouk ekptokies to tò adelpho sou tòon arhrioun, kai tokou 19
bromatou, kai tòon pantos prágmato, ou ènai ekdorhnes. 20
To ãllagmati ekptokies, to de adelpho sou ouk ekptokies, ou 21
ekphorohi ò Kurios o õreos sou en pási tois õrgous sou òti
tis yòs, eis õn eisportei ekèi kllouthymiou autön.

'Ean de eixe exein Kurios ò Theò sou, ou chroneis apódoo 21
kai autón, oui ekptokin eikrgetai Kurios o õreos sou para
sou, kai estai en sou ãmatria. 'Ean de mi thèl theis eunasthai, 22
ouk estin en sou ãmatria. To ekptokoinemia dia tòan xelés 23

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and as thou hast vowed a gift to the Lord God, so shalt thou do that which thou hast spoken with thy mouth.

And if thou shouldest go into the corn field of thy neighbour, then thou mayest gather the ears with thy hands; but thou shalt not put the sickle to thy neighbour's corn. And if thou shouldst go into the vineyard of thy neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou mayest not put them into a vessel.

And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he has found some unconcerning thing in her, that he shall write for her a bill of divorce, and give it into her hands, and he shall send her away out of his house. And if she should go away and be married to another man, and the last husband should hate her, and write for her a bill of divorce; and should give it into her hands, and send her away out of his house, and the last husband should die, who took her to himself for a wife; the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord thy God, and ye shall not defile the land, which the Lord thy God gives thee to inherit.

And if any one should have recently taken a wife, she shall not go out to war, neither shall any thing be laid upon him; he shall be yoke in his house; for one year he shall cheer his wife whom he has taken.

8 Thou shalt not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge. And if a man should be caught stealing one of his brethren of the children of Israel, and having overcome him he should sell him, that thief shall die; so shall thou remove that evil one from yourselves. Take heed to thyself in regard of the plague of leprosy: thou shalt take great heed to do according thereto, as I commanded thee. And he that is Levite, shall report to you, take heed to do, as I have charged you. Remember all that the Lord thy God did to Marium in the way, when ye were going out of Egypt.

11 If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not go into his house to take his pledge; thou shalt stand without, and the man who is in thy debt shall bring the pledge out to thee. And if the man be poor, thou shalt not sleep with his pledge. Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Lord thy God.

15 Thou shalt not unjustly withhold the wages of the poor and needy of thy brethren, or of the strangers who are in thy land, who dwell among you. And the Lord shall repay thee in the same day, the sun shall not go down upon it, because he is poor and he trusts in it; and he shall cry against thee to the Lord, and it shall be sin in thee. The fathers shall not be put to death for the children, and the sons shall not be put to death for the fathers; every one shall be put to death.
for his own sin. 19 Thou shalt not wrest the judgment of the stranger and the fatherless, and widow; thou shalt not take the widow's garment for a pledge. 20 And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee this thing.

And when thou shalt have reapèd corn in thine field, and shalt have forgotten a sheaf in thine field, thou shalt not return to take it; it shall be for the stranger, and the orphan, and the widow, that the Lord thy God may bless thee in all the works of thy hands. 22 And when thou shouldest gather thine olives, thou shalt not return to collect the remainder; it shall be for the stranger, and the fatherless, and the widow, and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

And if there be a dispute between men, and they come to judge before the judges, that they may judge them; and they have not a judge to decide between them, then shall they come unto the gate of the city, and shall say, This is our case, why hast thou done such a thing unto thy brother? And they shall judge them, and decide it justly.

And if a stranger be with thee, or one that sojourneth among you, and he be in difficulty, and hath an lawsuit, then shall you help him, and judge him justly. 25 And thou shalt not delight in the blood of thy brother, to commit murder. And thou shalt not meddle with blood, to commit murder. Thou shalt not meddle with blood.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the sabbath day, and hallowed it. 28 And it came to pass in the seventh day, that God rested from all his works which he had made; wherefore he blessed the seventh day, and hallowed it. 29 For in six days the Lord made heaven and earth, sea, and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it. 30 For in six days the Lord made heaven and earth, sea, and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.
Deuteronomy XXV. 12—XXVI. 11.

And the Lord spake unto Moses, saying,

12 Thou shalt not bring the fruit of thy harvest nor gleaning of thy field for the poor man; but shalt let them come unto themselves, that the poor of my people may eat them; and so shalt thou do for thy vineyard, and for thy oliveyard.

13 Be not covetous when thou goest to thy neighbour's house to borrow, nor be thou hasty to enter in to take of his goods to bring him nigh to thee.

14 Be not partial in thine judgment; hear the small and the great equally; do not be afraid of the face of man, that he will judge against thee.

15 In all judgment give impartiality; hear the cause of thy neighbour that is small, and the cause of the stranger that is stranger; do not for any man, or for any cause, be partial in thine judgment.

16 And the Lord shall be judge over thee, and over thy children, and over thy servants, and over all that thou shalt possess; and over thine heart and over thine soul.

17 So shalt thou remember the Lord, thy God, and shalt walk in his ways, and shalt keep his commandments and his statutes and his ordinances, and his judgments, and shalt worship him, and shalt serve him.

18 And the Lord shall be very merciful unto thee, and will turn away thine heart from covetousness.

19 And the Lord shall make thee fat, and thy soul shall flourish; and the Lord shall make thee exceeding fruitful in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

20 And the Lord shall bring thee into the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, and shall give it thee.

21 And thou shalt eat the good of the land, and shalt set thine heart and thy soul to serveth the Lord thy God; and thou shalt love the Lord thy God with all thine heart, and with all thy soul.

22 And the Lord shall make thee exceeding happy, and thou shalt eat up the good of the land, and shalt enjoy abundance of cattle, and have endure peace in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

23 And the Lord shall make thee the head, and not the tail, in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

24 And the Lord shall make thee to be產業 of the people, and thou shalt be fruitful as the fruitful earth, and shalt eat the good of the land; and thou shalt multiply and be multiplied; and thou shalt bring forth seed unto the land which thou sowest.

25 And the Lord shall make thee the head, and not the tail, in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

26 And the Lord shall make thee to be exceeding prosperous in all the good things that the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

27 And the Lord shall make thee the head, and not the tail, in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob.
12 And when thou shalt have completed all the titheings of thy fruits in the third year, thou shalt give the second tenth to the Levite, and stranger, and fatherless, and widow; and they shall eat it in thy cities, and be merry.

13 And thou shalt say before the Lord thy God, I have fully collected the holy things out of my house, and I have given them to the Levite, and the stranger, and the orphan, according to all the commandments which thou didst command me.

14 And I have not eaten of it, I have not gathered of them, I have not eaten of them for an unclean purpose, and I have not given of them to the dead: I have hearkened to the voice of the Lord our God. I have done as thou hast commanded me.

15 And thou shalt speak in the ears of thy children, saying, 'And this law shall be to thee for a charge forever, that thou mayest do according to all that is written in this book of the law.'
people to the Lord thy God. 10 And thou shalt hearken to the voice of the Lord thy God, and shalt do all his commands, and his ordinances, as many as I command thee this day.

11 And Moses charged the people on that day, saying, 12 These shall stand to bless the people on mount Garizim having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph, and Benjamin. 13 And these shall stand for cursing on mount Gebal; Ruben, Gad, and Aser, Zabulon, Dan, and Nephthali.

14 And the Levites shall answer and say to all Israel with a loud voice, 15 Cursed is the man whoseover shall make a graven image or molten image, an abomination to the Lord, the work of the hands of craftsmen, and shall put it in a secret place: and all the people shall answer and say, So be it. 16 Cursed is the man that dishonours his father or his mother: and all the people shall say, So be it. 17 Cursed is he that removes his neighbour's landmarks: and all the people shall say, So be it.

18 Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it. 19 Cursed is he that perverteth the judgment of the stranger, and orphan, and widow: and all the people shall say, So be it. 20 Cursed is he that lieth with his father's wife, because he has uncovered his father's skirt: and all the people shall say, So be it. 21 Cursed is he that lieth with any beast: and all the people shall say, So be it. 22 Cursed is he that lieth with his sister by his father or his mother: and all the people shall say, So be it. 23 Cursed is he that lieth with his daughter-in-law: and all the people shall say, So be it. 24 Cursed is he that embleth his neighbour secretly: and all the people shall say, So be it.

25 Cursed is he that takes a bribe to slay an innocent man: and all the people shall say, So be it. 26 Cursed is every man that continueth not in all the words of this law to do them: and all the people shall say, So be it.

And it shall come to pass, if thou wilt indeed hear the voice of the Lord thy God, to observe and do all these commands, which I charge thee this day, that the Lord thy God shall set thee on high above all the nations of the earth; 2 and all these blessings shall come upon thee, and shall find thee. If thou wilt indeed hear the voice of the Lord thy God, 3 blessed shall thou be in the city, and blessed shalt thou be in the field. 4 Blessed shall be the offspring of thy body, and the fruits of thy land, and the herds of thy oxen, and the flocks of thy sheep. 5 Blessed shall be thy barns, and thy stores. 6 Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.

7 The Lord deliver thine enemies that withstand thee utterly broken before thy face: they shall come out against thee one way, and they shall flee seven ways from before thee. 8 The Lord send upon thee his
blessing in thy barns, and on all which thou shalt put thine hand, in the land which the Lord thy God giveth thee. 9 The Lord raise thee up for himself a holy people, as he hath sworn to thy fathers; and thou shalt be his treasured possession. 10 All the nations of the earth shall see that thou art called by the name of the Lord thy God, and shall stand in awe of thee. 11 And the Lord thy God shall multiply thee good in the off-spring of thy body, and in the fruits of thy land, on thy land which the Lord sware to thy fathers to give to thee.

12 May the Lord open to thee his good treasure, the heaven, to give rain to thy land in season: may he bless all the works of thy hands: so shalt thou lend to many nations, but they shall not lend to thee. 13 Thou shalt not turn aside from any of the commandments, which I charge thee this day, to the right hand or to the left, but shalt do them. 14 But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe all his commandments, as I have commanded thee, then all these curses shall come upon thee, and overtake thee. 15 Cursed shalt thou be in the city, and cursed shalt thou be in the field. 16 Cursed shalt be thy barns and thy storehouses. 17 Cursed shall be the off-spring of thy body, and the fruits of thy land, the herds of thine oxen, and the flocks of thy sheep. 18 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

The Lord send upon thee want, and famine, and consumption on all things on which thou shalt put thy hand, until he shall have utterly destroyed thee, and until he shall have consumed thee from off the land into which thou goest to inherit it. 21 The Lord smite thee with distress, and fever, and cold, and inflammation, and blighting, and paleness, and they shall pursue thee until they have destroyed thee. 22 And thou shalt have over thine head a sky of brass, and the earth under thee shall be iron. 23 The Lord thy God make the rain of thy land dust; and dust shall come down from heaven, until it shall have destroyed thee, and until it shall have quickly consumed thee. 24 And thou shalt have before thine eyes thine enemies: thou shalt go out against them one way, and flee from their face seven ways: and thou shalt be a dispersion in all the kingdoms of the earth. 25 And thy dead men shall be food to the birds of the sky, and to the beasts of the earth; and there shall be none to scare them away.
Deuteronomy XXVIII. 28—47.

Lord smite thee with the brush of Egypt in the seat, and with a malignant scab, and itch, so that thou canst not be healed. 28 The Lord smite thee with insanity, and blindness, and astonishment of mind. 29 And thou shalt grope at mid-day, as a blind man would grope in the darkness, and thou shalt not prosper in thy ways; and then thou shalt be unjustly treated, and plundered continually, and there shall be no helper. 30 Thou shalt take a wife, and another man shall have her; thou shalt build a house, and thou shalt not dwell in it; thou shalt plant a vineyard, and shalt not gather the grapes of it. 31 Thy calf shall be slain before thee, and thou shalt not eat of it; thine ass shall be violently taken away from thee, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have no helper. 32 Thy sons and thy daughters shall be given to another nation, and thine eyes wasting away shall look for them: thine hand shall have no strength. 33 A nation which thou knowest not shall eat the produce of thy land, and all thy labours; and thou shalt be injured and crushed always. 34 And thou shalt be distracted, because of the sights of thine eyes which thou shalt see.

35 The Lord smite thee with an evil sore, on the knees and the legs, so that thou shalt not be able to be healed from the sole of thy foot to the crown of thy head. 36 The Lord carry away thee and thy princes, whom thou shalt set over thee, to a nation which neither thou nor thy fathers know; and thou shalt there serve other gods, wood and stone. 37 And thou shalt be there for a wonder, and a parable, and a tale, among all the nations, to which the Lord thy God shall carry thee away.

38 Thou shalt carry forth much seed into the field, and thou shalt bring in little, because the locust shall devour it. 39 Thou shalt plant a vineyard, and dress it, and shall not drink the wine, neither shall thou delight thyself with it, because the vines shall yield no fruit. 40 Thou shalt have olive trees in all thy borders, and thou shalt not anoint thee with oil, because thine olive shall utterly cast its fruit. 41 Thou shalt beget sons and daughters, and they shall not be thine, for they shall depart into captivity. 42 All thy trees and the fruits of thy land shall the bountiful consume. 43 The stranger that is within thee shall get up very high, and thou shalt come down very low. 44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue thee, and shall overtake thee, until he shall have consumed thee, and until he shall have destroyed thee; because thou didst not hearken to the voice of the Lord thy God, to keep his commands, and his ordinances which he has commanded thee. 46 And these things shall be signs in thee, and wonders among thy seed for ever; because thou didst not serve the Lord thy God with gladness and a good heart, because of the abundance of all things.
6 And thou shalt serve thine enemies, which the Lord will send forth against thee, in hunger, and in thirst, and in nakedness, and in the want of all things; and thou shalt wear upon thy neck a yoke of iron until he shall have destroyed thee. 7 The Lord shall bring upon thee a nation from the extremity of the earth, even as the swift eagle; a nation whose voice thou shalt not understand; 8 a nation bold in countenance, which shall not respect the person of the aged, and shall not pity the young. 9 And it shall eat up the young of thy cattle, and the fruits of thy land, so as not to leave to thee corn, wine, or oil, the herd of thy oxen, and the flock of thy sheep, until it shall have destroyed thee; 10 and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustedest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee. 11 And thou shalt eat the fruit of thy enemies, the flesh of thy children, and of thy daughters, all that has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee. 12 He that is tender and very delicate among thee, thine eye has not seen to go upon the earth for delicacy and tenderness, shall look with an evil eye upon her husband in her bosom, and her son and her daughter, 13 and every one who comes out between her feet, and the child which she shall bear; for she shall eat them because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in all thy cities. 14 And she that is tender and delicate among thee, the foot that has not sinned to go upon the earth for delicacy and tenderness, shall look with an evil eye upon her husband in her bosom, and her son and her daughter, 15 and every one who comes out between her feet, and the child which she shall bear; for she shall eat them because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in all thy cities. 16 If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord thy God; 17 (for he shall magnify thy plagues, and the plagues of thy seed, and thee secretly, thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities. 18 If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord thy God; 19 (for he shall magnify thy plagues, and the plagues of thy seed, and thee secretly, thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities. 20 And he shall bring upon thee all the evil of Egypt, of which thou wast afraid, and they shall cleave to thee. 21 And the Lord shall bring upon thee every sickness, and every plague that is not written in the book of this law, until he shall have destroyed thee. 22 And ye shall be few in number, whereas ye were as the stars of the sky in multitude; because thou didst not hearken to the voice of the Lord thy God. 23 And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you; and ye shall be quickly removed from the land, into which ye go to inherit it. 24 And the Lord thy God shall scatter thee among all nations, from
one end of the earth to the other; and thou shalt there serve other gods, wood and stone, which thou hast not known, nor thy fathers. Moreover, thou shalt not make for thee gods of wood, or of stone.

29 Ye are the children of thy fathers, Adam and Eve, and your descendants shall inherit the land of Canaan, which is cursed with famine and thirst. And the land shall yield its fruits abundantly to you, and you shall be exalted above all nations that have been upon the earth.

30 But if you do not obey the Lord your God, nor walk in his ways, he will smite you with plagues, and you shall die in the land of Egypt.

31 Therefore serve the Lord your God, and he will give you all these blessings:

32 Life in the land of Canaan, prosperity, and health, and length of days, and contentment, and peace, and safety, and joy.

33 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

34 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

35 Therefore serve the Lord your God, and he will give you all these blessings.

36 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

37 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

38 Therefore serve the Lord your God, and he will give you all these blessings.

39 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

40 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

41 Therefore serve the Lord your God, and he will give you all these blessings.

42 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

43 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

44 Therefore serve the Lord your God, and he will give you all these blessings.

45 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

46 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

47 Therefore serve the Lord your God, and he will give you all these blessings.

48 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

49 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

50 Therefore serve the Lord your God, and he will give you all these blessings.

51 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

52 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

53 Therefore serve the Lord your God, and he will give you all these blessings.

54 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

55 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

56 Therefore serve the Lord your God, and he will give you all these blessings.

57 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

58 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

59 Therefore serve the Lord your God, and he will give you all these blessings.

60 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

61 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

62 Therefore serve the Lord your God, and he will give you all these blessings.

63 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

64 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

65 Therefore serve the Lord your God, and he will give you all these blessings.

66 And with these blessings he will bestow upon you: blessing upon your bread and upon your water, and upon the fruit of your body, and upon the fruit of your land, and upon the fruit of your vineyards.

67 And if you do not obey the Lord your God, and walk in his ways, he will afflict you with great plagues, and you shall die in the land of Egypt.

68 Therefore serve the Lord your God, and he will give you all these blessings.
which are among them. 13 Least there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Lord your God, having gone to serve the gods of these nations; lest there be in you a root springing up up with gall and bitterness. 14 And if one of you shall hear the words of this curse, and shall slumber himself in his heart, saying, Let good happen to me, for I will walk in the error of my heart, lest the sinner destroy the guiltless with him. 15 God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall come out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book, and the Lord shall blot out his name from under heaven. 16 And the Lord shall separate that man for evil of all the children of Israel, according to all the curses which are written in the book of this law.

And another generation shall say—even your sons who shall rise up after you, and the stranger who shall come from a land afar off, and shall see the plagues of that land and their diseases, which the Lord has sent upon the nations, and upon the burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrah were overthrown, Adama and Seboim, which the Lord overthrew in his wrath and anger:)—and all the nations shall say, Why has the Lord done thus, and what did he see to do this great fierce anger? 17 And men shall say, Because they forsook the covenant of the Lord God of their fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt: 18 and they went and served other gods, which they knew not, neither did he call them to mind among all the nations. Wherein the Lord shall have scattered thee, 19 and shall return to the Lord thy God, and shall hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul; 20 then the Lord shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which the Lord has scattered thee. 21 If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee. 22 And the Lord thy God shall bring thee in from thence unto the land without thy fathers have dwelt, and shall give thee great and good inheritance, which he sware to give thee.
Deuteronomy XXX. 6—XXXI. 2.

6 And the Lord thy God will put these curses upon thine enemies, and upon those that hate thee, who have persecuted thee.

7 And thou shalt return and hearken to the voice of the Lord thy God, and shall keep his commands, all that I charge thee this day.

8 And the Lord thy God shall bless thee in every work of thine hands, in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, because the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers:

9 if thou wilt hearken to the voice of the Lord thy God, to keep his commandments, and his ordinances, and his judgments, written in this book of law, if thou turn to the Lord thy God with all thine heart, and with all thy soul. 10 For this commandment which I charge thee this day is not grievous, neither is it far from thee.

11 It is not in heaven above, as if there were one saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it? Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it?

12 The word is very near thee, in thy mouth, and in thine heart, that thou mayest live, and that thou mayest go in and possess the land, which the Lord sware unto thy fathers.

13 Behold, I have set before thee this day life and death, good and evil:

14 If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; then ye shall live, and shall be multiplied; and the Lord thy God shall bless thee in all the land into which thou goest to inherit it.

15 But if thou wilt not hearken unto the voice of the Lord thy God, to keep his commandments and his ordinances and his judgments which I command thee this day; then shall all these curses come upon thee, and shall pursue thee, until thou exceed them:

16 Curses, and cursing, and blindness, and a flesh-corruption, and an everlasting curse and perpetual blindness, and an everlasting curse shall come upon thee, until thou exceed them. 17 And the Lord shall smite thee with Consumption, and with Fever of Cholera, and with the Swelling of the Throat, and with the Dropsy, and with the Fester, and with the Aurous, and with the Lice, and with the Scab, and with theги, and with the Fester and with the Dropsy, and with the Fester and with the Dropsy, and with the Fester and with the Dropsy, and with the Fester and with the Dropsy.
And Moses wrote the words of this law in a book, and gave it to the priests the sons of Levi who bear the ark of the covenant of the Lord, and to the elders of the sons of Israel.

And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles, when all Israel come together to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel in their ears, Phrasing assembled the people, the men, and the women, and that child, and the stranger that is in your cities, that they may hear, and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law. And their sons who have not known shall hear, and shall learn to fear the Lord thy God all the days that they live upon the land, into which ye go over Jordan to inherit it.

And the Lord said to Moses, Behold, the days of thy death are at hand; call Joshua, and stand ye by the doors of the tabernacle of testimony, and I will give him a charge. And Moses and Joshua went to the tabernacle of testimony, and stood by the doors of the tabernacle of testimony.

And the Lord descended in a cloud, and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by the doors of the tabernacle of testimony. And the Lord said to Moses, Behold, thou shalt sleep with thy fathers; this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me, and break my covenant, which I made with them. And I will be very angry with them in that day, and I will leave them and turn my face from them, and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that

Iordánów touton. Κύριως ὁ Θεός σου ὁ προπορέωμενος πρὸς τοὺς προσώπους σου, οὕτως ἐξολοθρεύει τὰ ἐθνη ταύτω ἀπὸ προσώπου σου, καὶ κατακληρονομεῖτε αὐτοὺς, καὶ Ἰσραήλ ὁ προπορέωμενος πρὸς προσώπου σου, καθὼς ἔλαβες Κύριος. Καὶ ποιήσας Κύριος ὁ Θεός σου αὐτούς καθὼς ἔτοιχες Σινών καὶ ᾽Ω μαυτοῦ βασιλεῖας τῶν ᾽Αμώαρων, οί ἤσαν πέραν τοῦ Ἰορδάνου, καὶ τῇ γῇ αὐτῶν, καθὼς ἐξολοθρεύειν αὐτοὺς. Καὶ παρεδώκες αὐτοὺς Κύριος ὑμῖν καὶ ποιήσας αὐτούς, καθὼς ἐξολοθρεύειν αὐτούς. Καὶ Κύριος ὁ προπορέωμενος μεθ’ ὑμῶν ἐν ὑμῖν, οὕτω μὴ σε ἀνήκει, οὔτε μὴ σε ἐγκαταλέγῃ. Καὶ εἰκάζεις Μωυσῆς Ἰσραήλ, καὶ εἴπετε αὐτῷ ἐναντίον παντὸς Ἰσραήλ, ἀνέδρατο καὶ ἢσαν, καὶ γὰρ εἰσέπεσε σὺ πρὸς προσώπου τοῦ λαοῦ τουτοῦ εἰς τὴν γῆν ἡ ἦν ὁμορό τοὺς πατράδοις ὑμῶν δούναι αὐτοῖς, καὶ σὺ κατακληρονομεῖτε αὐτοῖς. Καὶ Κύριος ὁ προπορέωμενος μετὰ σοῦ, οὗτος ἀνήκει σε, οὔτε μὴ σε ἐγκαταλέγῃ, μὴ φοβέρου, μὴ δειλαίος.

Καὶ ἔγραψε Μωυσῆς τὰ μήματα τοῦ νόμου τούτου εἰς βιβλίαν, καὶ ἔδωκε τοῖς ιερεῖς τοῖς νεότατοι τοὺς νεότατοι τοῖς νεότατοι τίς διὰ τῆς διαθήκης Κύριος, καὶ τοῖς προφέτηροι τῶν νόμων Ἰσραήλ.

Καὶ ἔτελε Μωυσῆς αὐτοῖς εἰς τὴν ἡμέραν ἐκείνην, λέγων, μετὰ ἐπέτα ἐπὶ τὸ προηγούμενον ἀδέσποτον ἐν έρημῳ συνεργασίας, εἰς τὸ συμπεριφερέσθαι πάντα Ἰσραήλ ὅρθριον ἔναντι τὸν Κύριον τοῦ ὅθον τοῦ τόπου ὧν ἐκλέξας Κύριος, ἀναγνώσθη Χριστός τὸ νόμον τούτον ἐναντίον παντοῦ Ἰσραήλ ἐφ’ αὐτούς, ἐκκλησίας τοῦ λαοῦ, τὰς ἀνάρχας τὰς γυναῖκας, καὶ τὰ ἐκκολούθησαν τοῦ προπροέλθον τοῦ τοῦτον ἐν τοῖς πόλεσιν ὑμῶν, ἵνα ἀκούσωτε, καὶ Ἰνα μᾶθετε φοβερισθήναι Κύριον τὸν Θεόν ὑμῶν καὶ ἀκούσατε τοιαύταις πάντας τούς λόγους τοῦ νόμου τούτου. Καὶ οἱ νόδοι αὐτῶν οἱ οἱ νοῦς ἀκούσατε, ακούσατε, καὶ μαθήσετε φοβερισθήναι Κύριον τὸν Θεόν σας εἰς τοὺς ἡμέρας τῆς γῆς, εἰς ἵνα διαβάσατε τὸν Ἰορδανίκα ἐκεί κληρονομηθήναι αὐτήν. Καὶ εἴπετε Κύριος πρὸς Μωυσῆν, ἵδον εἴπετε αὐτῷ εἰς τὴν θανάτον σου κάλεσον Ἰσραήλ, καὶ στήτε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐπέστημεν αὐτῷ ἐπερείψει Μωυσῆς καὶ Ἰσραήλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἐστήσατε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. Καὶ κατέβη 15 Κύριος ἐν νεφέλῃ, καὶ ἐστή παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐστή στὸς τοῖς νεφέλαις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. Καὶ εἴπε Κύριος πρὸς Μωυσῆν, ἱδον σὺ κοιμὰς μετα τῶν πατέρων σου, καὶ ἀνασταίς ὁ λάος ἐκπονείται ὡς ἶπτις ἔρειν ἀλλήλοις τῆς γῆς, ἐς ἵνα ἄστις ἀπείπεται, καὶ καταλαύσησεν, καὶ διασκεδάστηκεν τὴν διαιθήσει μοῦ, ἵνα διεξήμην αὐτοῖς. Καὶ ὁρισθήσεως θημῷ εἰς αὐτούς ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ καταλείψω αὐτοῖς, καὶ ἀποστρέψει τὸ πρόσωπόν μου ἀπ’ αὐτῶν, καὶ ἔσται καταβαίνω καὶ εἰρήσομαι αὐτῶν κακά πολλά καὶ ὀλύσεις καὶ ἔρει εἰς τῇ
And now write the words of this song, and teach it to the children of Israel, and ye shall put it into their mouth, that this song may witness for me among the children of Israel, and be a witness for me among the heathen. And I will bring them into the good land, which I sware to their fathers, to give to them a land flowing with milk and honey: and they shall eat and be filled and satisfy themselves; then will they turn aside after other gods, and serve them, and they will provoke me, and break my covenant. And this song shall stand up to witness against them for they shall not forget it out of their mouth, or out of the mouth of their seed; for I know their wickedness, what they are doing here this day, before I have brought them into the good land, which I sware to their fathers.

And Moses wrote this song in that day, and taught it to the children of Israel. And he charged Joshua, and said, Be courageous and strong, for thou shalt bring the sons of Israel into the land, which the Lord sware to them, and he shall be with thee.

And when Moses finished writing all the words of this law in a book, even to the end; then he charged the Levites who bear the ark of the covenant of the Lord, saying, Take the book of this law, and ye shall put it in the side of the ark of the covenant of the Lord your God; and it shall be there among you for a testimony. For I know thy provocation, and thy stiff neck; for yet during my life with you at this day, ye have been provoking in your conduct toward God: how shall ye not also be so after my death? Gather together to me the heads of your tribes, and your elders, and your judges, and your officers, that I may speak in their ears all these words; and I call both heaven and earth to witness against them.

For I know that after my death ye will utterly transgress, and turn aside out of the way which I have commanded you; and evils shall come upon you yea in the latter days, because ye will do evil before the Lord, to provoke him to anger by the works of your hands.

And Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

Attend, O heaven, and I will speak; and let the earth hear the words out of my mouth. Let my speech be looked for as the rain, and my words come down as dew, as the shower upon the herbage, and as snow upon the grass. For I have called on the name of the Lord; assaie ye greatness to our God. As for God, his way is true, and all his ways are judgment; God is faithful, and there is no unrighteousness in him; just and holy is the Lord.
have sinned, not pleasing him; spotted children, a froward and perverted generation. 2 Do you not perceive that the Lord is the God of the living? of the things which are, and the things which are not. 3 Remember the days of old, consider the years of past ages, ask thy father and he will tell thee, thine elders, and they will declare unto thee. 4 When the Most High divided nations, he set the bounds of the nations according to the speech of God, and according to the counsel of the Holy One; he is the highest by his strength. 5 They shall not be moved when this generation is gone out: but as long as the sun shall be in its place, and the moon cause the new moons to appear, 6 When he shall cause the voice of his power to be heard, when the voice of the battle, to awe the earth: then shall the nations be afflicted at the presence of the Lord, and at the glory of his power. 7 Yet he filleth the hungry with good things, and the thirsty shall be filled with the water of life. 8 Therefore shall God destroy them with a destruction irrevocable.

9 "O death, where is thy victory? O grave, where is thy spoil? 10 The victory of Christ has destroyed your power. 11 The Lord's grace is over all. 12 As a lion looketh about, and a young lion is stirred up, when he hath a prey, so is the king against them: 13 They are stirred up, as the smoke, and as the fire, and as the sword; they shall be consumed utterly. 14 And they shall strive against the Lord, and against his servant Jesus, of whom ye have said, He shall sit upon the throne of David. 15 Princes shall drop in their stools, and every king shall ask counsel of the dust. 16 Then said I, O Lord God, thou hast made heaven and earth by thy word, and hast extended them to everlasting generations, 17 And hast appointed them for judgment, and not for our destruction, to bring us to thy holy place. 18 O Lord God, thy name forever and ever, and rein to thyself glory. 19 Therefore he said, I will cause them to know that I am the Lord, though I have taken them out of the land of Egypt. 20 And I will declare my glory among them; I will not be silent: I will be glorious among the heathen. 21 For I will return, and I will not be satisfied until vengeance is done upon the heathen, and upon all the heathen, that have not believed in the name of the Lord. 22 When the Most High divided nations, he set the bounds of the nations according to the speech of God, and according to the counsel of the Holy One; he is the highest by his strength. 23 1 have seen the captivity of my people, the children of Israel, and hear the voice of the cry of the children of Jacob, and of Israel, is laid low because of the Assyrians. 24 The Lord has set the captivity of his people, and delivered them from the hand of all their oppressors. 25 And we know that you have delivered us from our enemies. 26 Therefore I will sing praises unto the Lord, the God of Israel; for it is good to sing praises unto thy name, O Most High."
Deuteronomy XXXII. 27—47.

among men. 27 Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not the Lord, has done all these things. 28 It is a nation that has lost counsel, neither is there understanding in them. 29 They had not sense to understand: let them reserve these things against the time to come. 30 How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and the Lord delivered them into their hand? for their gods are not as our God, but our enemies are void of understanding. 31 For their vine is of the vine of Sodom, and their vine-branch of Gomorrha: their grape is a grape of gall, their cluster is one of bitterness. 32 Their wine is the rage of serpents, and the incurable rage of asps. 33 Lo! are not these things stored up by me, and sealed among my treasures? 34 In the day of vengeance I will recompense, whosoever their foot shall be trampled on; for the day of their destruction is near to them, and the judgments at hand are close upon you. 35 For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble: and the Lord said, Wherefore are your gods, whom you trusted? 36 the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors. 37 Behold, behold that I am he, and there is no god beside me: I kill, and I will make to live: I will smile, and I will heal; and there is none who shall deliver out of my hands. 38 For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever. 39 For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me. 40 I will make my weapons drunk with blood, and my sword shall devour flesh: it shall glut itself with the blood of the wounded, and from the captivity of the heads of their enemies that rule over them.

Rejoice, ye heavens, with him, and let all the angels of God worship him; 6 rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Josua the son of Nau, 9 And Moses finished speaking to all Israel. 10 And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law. 11 For this is no vain word to you, for it is your life, and because of this word ye shall
live long upon the land, into which ye go over Jordan to inherit it. 48 And the Lord spoke unto Moses saying, 49 Go up to the mount Abaram, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Chanaan, which I give to the sons of Israel: 50 and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in Mount Hor, and was added to his people. 51 For ye rebelled against the word of the Lord in the wilderness, and saw my anger. 52 Wherefore ye shall not enter into the land which I sware I would give unto the sons of Israel, except each of you should be cut off. 53 Only Caleb the son of Jepun shall enter into the land, because he was wholly with me in encouraging the people to enter in, and to go up to the land, though ye rebelled against my word.

And the Lord's blessing was upon Moses, the man of God blessed the children of Israel before his death. 2 And he said, The Lord is come from Sinai, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of 3 Cades; on his right hand were his angels with him. 4 And he spared his people and did not destroy them; and in his presence was the fire of God's glory. 5 And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel. 6 Let Ruben live, and not die; and let him be many in number.

And this is the blessing of Judah; Hear, Lord, the voice of Judah, and do thou visit his people; his hands shall contend for him, and thou shalt be a help from his enemies. 8 And to Levi he said, Give to Levi his manifestation, his goings forth shall be from his generation, when they tempt in the temptation; they reviled him at the water of strife. 9 Who says to his father and mother, I have not seen thee; and he knew not his brethren, and he refused to know his sons: he kept thine oracles, and observed thy covenant. 10 They shall declare thy name to Jacob, and thy word to Israel: they shall place incense in the time of thy wrath continually upon thine altar. 11 Bless, Lord, his strength, and accept the works of his hands; break the loins of his enemies that have risen up against him, and let not them that hate him rise up. 12 And to Benjamin he said, The Lord's beloved of the Lord shall dwell in confidence, and God overshadow him always, and he rested between his shoulders. 13 And to Joseph he said, His land is of the blessing of the Lord, of the seasons of the year and dew, of the deeps of wells below, and of the fruits of the changes of the sun in season, and of the produce of the months, from the first of the month of the ancient mountains, and from the top of the everlasting hills, and of the fulness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown of him who was glorified above his brethren. 14 His beauty is as the firstling of his bull, his horns are the horns of a unicorn; with them shall he thrust the nations at once, even from the end of the earth: these are the ten thousands of
Deut. XXXIII. 18—XXXIV. 9.

Ephraim, and these are the thousands of Manasseh. 2 And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents. 3 They shall utterly destroy the nations, and ye shall call men there, and there offer the sacrifice of righteousness; for the wealth of the sea shall sicken thee, and so shall the mart of them that dwell by the sea-coast.

2 And to Gad he said, Blessed be he that enlarges Gad; as a lion he rested, having broken the arm and the ruler. 3 And he saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; the Lord wrought righteousness, and his judgment with Israel. 4 And to Dan he said, Dan is a lion's whelp, and shall leap out of Basan. 5 And to Nephthali he said, Nephthali has the fulness of good things; and let him be filled with blessing from the Lord; he shall inherit the west and the south. 6 And to Asar he said, Asar is blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil. 7 His sandal shall be iron and brass; as thy days, so shall be thy strength.

8 There is not any such as the God of the beloved; who rides upon the heaven is thy helper, and the magnificent One of the firmament. 9 And the rule of God shall protect thee, and that under the strength of the everlasting arms; and he shall cast forth the enemy from before thy face, saying, Perish. 10 And Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky shall be misty with dew upon thee. 11 Blessed art thou, O Israel; who is like to thee, O people saved by the Lord? thy helper shall hold his shield over thee, and his sword is thy boast; and thine enemies shall speak falsely to thee, and thou shalt tread upon their neck.

And Moses went up from Arabor Moab to the top of Pisgah, that is over against Jericho, which is before Jericho; and the Lord shewed him all the mountain of Galaad to Dan, and all the land of Nephthali, 2 and all the land of Ephraim and Manasseh, and all the land of Juda to the farthest sea; 3 and the wilderness, and the country round about Jericho, the city of palm-trees, to Sego.

And the Lord said to Moses, This is the land of which I spake to Abar, and Isaac, and Jacob, saying, To your seed will I give it: and I have shewed it to thine eyes, but thou shalt not go in thither.

5 So Moses the servant of the Lord died in the land of Moab by the word of the Lord. 6 And they buried him in Gai near the house of Phogor; and no one has seen his sepulchre to this day. 7 And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural forces abated. 8 And the children of Israel wept for Moses in Abar both of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed.

9 And Joshua the son of Naué was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.
Kai ouk anasthe eti propheteis en 'Ieroula\'m Mnou\'his. Dein 10
\'gywos Kurious auton prosowton kata proswpwn en tais tois 11
simeioi kai tereusin, dein aposteleis auton Kurious tono\'rhai
auta en 'gy A\'gyup\'tw Papho, kai tois theerapanw autou, kai
pasei th\' y\'n autou. Ta thumasia ta megal\', kai tin xei\'ra 12
tis kratei\'an. A\'poi\'res Mnou\'his enantis pantos 'Ieroula\'m.

I\'H\'SO\'S N\'AYH.

And it came to pass after the death of
Moses, that the Lord spoke to Joshua the
son of Nauue, the minister of Moses, saying,
Moses my servant is dead; now thou arise,
go over Jordan, thou and all these people,
into the land, which I give them. Every
spot on which ye shall tread I will give it
you, as I said to Moses. The wilderness
and Antililianus, as far as the great river,
the river Euphrates, and as far as the
extremity of the sea; your coasts shall be from
the setting of the sun. Not a man shall
stand against you all the days of thy life;
and as I was with Moses, so will I also be
with thee, and I will not fail thee, or neglect thee.
Be strong and quit thyself like a man, for thou shalt
divide the land to this people, which I swear to give to
your fathers. Be strong, therefore, and quit
thyself like a man, to observe and do as
Moses my servant commanded thee; and
thou shalt not turn to the right hand or to the left,
that thou mayest be wise in whatsoever thou mayest do.
And the book of this law shall not depart out of
thy mouth; but thou shalt meditate therein all
day and night, that thou mayest know how
to do all things that are written in it;
then shalt thou prosper, and make thy ways prosperous,
and then shalt thou be wise.
Lo! I have commanded thee; be strong
and courageous, be not cowardly nor fearful,
for the Lord thy God is with thee in all
places whither thou goest. And Joshua
commanded the scribes of the people, saying,
Go into the midst of the camp of the people,
and command the people, saying, Prepare provisions;
for yet three days and
shall go over this Jordan, entering in to
take possession of the land, which the Lord
God of your fathers gives to you.
...And to Ruben, and to Gad, and to the half tribe of Manasseh, Joshua, 13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God has caused you to rest, and has given you this land, 14 Let your wives and your children and your cattle dwell in the land, which he has given you; and ye shall go over 15 well armed before your brethren, every one of you who is strong: and ye shall fight on their side; 16 until the Lord our God shall have given your brethren rest, as also to you, and they also shall have inherited the land, which the Lord your God gives them; then ye shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward. 17 And they answered Joshua and said, We will do all things which thou commandest us, and we will go to every place whither thou shalt send us. Whereinsoever we hearkened to Moses we will hearken to thee; only let thou, thou and the Lord our God be with us, that we be not destroyed, 18 And whosoever shall disobey thee, and whosoever shall not hearken to thy words as thou shalt command him, let him die; but be thou strong and courageous.  

And Joshua the son of Naun sent out of Sattin two young men to spy the land, saying, Go up and view the land and Jericho; and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name was Raab, and lodged there.  

And it was reported to the king of Jericho, saying, Men of the sons of Israel have come in hither to spy the land.  And the king of Jericho sent and spoke to Raab, saying, Bring out the men that entered into thine house this night; for they are come to spy out the land.  And the woman took the two men and hid them; and she spoke to the men that entered into the house, who had come in to me, but when the gate was shut in the evening, the men went out; I know not whither they are gone: follow after them, if ye may overtake them.  But she had brought them up upon the house, and hid them in the flax-stalks that were spread by her on the house.  And the men followed after them in the way to Jordan to the fords; and the gate was shut.  

And it came to pass when the men who pursued after them were gone forth, and before the spies had lain down to sleep, that she came up to them on the top of the house;  and she said to them, I know that the Lord has given you the land; for the fear of you has fallen upon us.  For we have heard that the Lord God dried up the Red Sea before you, when ye came out of the land of Egypt, and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly destroyed.  And when we heard it we were amazed in our heart, and there was no longer any spirit in any of us because of you, for the Lord your God is God in heaven above, and on the earth beneath.  And now swear to me by the Lord God; since I...
deal mercifully with you, so do ye also deal mercifully with the house of my father; and father, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

And the men said to her, Our life for yours even to death; and she said, When the Lord shall have delivered the city to you, ye shall deal mercifully with her and truly with me. 14 And she let them down by the window; 15 and she said to them, Depart into the hill-country, lest the pursuers meet you, and ye shall be hidden there three days until your pursuers return from after you, and afterwards ye shall depart on your way.

And the men said to her, We are dear of this thine oath. 17 Behold, we shall enter into a part of the city, and thou shalt set thy sign; thou shalt bind this scarlet cord in the window, by which thou hast let us down, and thou shalt bring in to thyself, into thy house, thy father, and thy mother, and thy brethren, and all the family of thy father. 18 And it shall be, when they shall go out and pass out of the door of thy house, his guilt shall be upon him, and we shall be quit of this thine oath; and we will be responsible for all that shall be found with thee in thy house. 20 But if any one should injure us, or betray these our matters, we shall be quit of this thine oath.

And she said to him, Let it be according to thy word; and she sent them out, and they departed. 22 And they came to the hill-country, and remained there three days; and the pursuers searched all the roads, and found them not.

And the two young men returned, and came down out of the mountain; and they went over to Joshua the son of Nau, and told him all things that had happened to them. 24 And they said to Joshua, The Lord has delivered all the land into our power, and all the inhabitants of that land tremble because of us.

And Joshua rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over. 2 And it came to pass after three days, that the officers went through the camp; 3 and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it. 4 But let there be a distance between you and it; ye shall stand as much as two thousand cubits behind it. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.

And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow the Lord will do wonders among you. 8 And Joshua said to the priests, Take up the ark of the covenant of the Lord, and go before the people: and the priests took up the ark of the covenant of the Lord, and went before the people. 9 And the Lord
Joshua III. 8—IV. 7.

The Lord said to Joshua, This day I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a place of rest of Jordan, then ye shall stand in Jordan.

And Joshua said to the children of Israel, Be hither, and hearken to the word of the Lord our God. Hereby ye shall know that the living God is among you, and will utterly destroy from before your face the Chanaanite, and the Chettite, and the Pherezite, and the Jebusite, and the Amorite, and the Geresite, and the Gezerite, and the Debirite.

Behold, the ark of the covenant of the Lord of all the earth passes over Jordan. Choose for yourselves twelve men of the sons of Israel, one of each tribe. And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan below shall fail, and the water coming down from above shall stop.

And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of the Lord before the people. And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:) then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Karatharim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho. And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

And when the people had completely passed over Jordan, the Lord spoke to Joshua, saying, Take men from the people, one of each tribe, and charge them; and ye shall take out of the midst of Jordan twelve stones, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night.

And Joshua having called twelve men of distinction among the children of Israel, one of each tribe, said to them, Advance before me in the presence of the Lord into the midst of Jordan, and each having taken up a stone from thence, let him carry it on his shoulders, according to the number of the twelve tribes of Israel: that these may be to you continually for an appointed sign, that when thy son asks thee in future, saying, What are these stones to us? then thou mayest explain to thy son, saying, The river Jordan was dried

Gr. bring hither, etc., yourselves.  
Gr. its whole channel.  
Gr. as on the days.  
Gr. ready.  
Heb. yath.  
A. V. firm, applied to the feet of the priests.  
Gr. to-morrow.  
Gr. failed.
up from before the ark of the covenant of the Lord of the whole earth, when it passed over; and these stones shall be for a memorial for you for the children of Israel for ever.

And the children of Israel did so, as the Lord commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as the Lord commanded Joshua, when the children of Israel had completely passed over,) and carried these stones with them into the camp, and laid them there for a memorial. 6 And Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of the Lord; and there they are to this day.

And the priests that bore the ark of the covenant stood in Jordan, until Joshua had finished all that the Lord commanded him to report to the people; and the people hastened and passed over. 11 And it came to pass when all the people had passed over, that the ark of the covenant of the Lord passed over before the people, and the priests, that bore it.

And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them. 12 Forty thousand were armed for battle went over before the Lord to war, to the city of Jericho. 13 In that day the Lord magnified Joshua before all the people of Israel; and they feared him, as they did Moses, as long as he lived.

And the Lord spoke to Joshua, saying, 16 Charge the priests that bear the ark of the covenant of the testimony of the Lord, to go up out of Jordan. 17 And it came to pass when the priests who bore the ark of the covenant of the Lord were gone up out of Jordan, and set their feet upon the land, that the water of Jordan returned impetuously to its place, and went as before over all its banks.

And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgal in the region eastward from Jericho. 20 And Joshua set these twelve stones which he took out of Jordan, in Galgal, 21 saying, When your sons ask you, saying, What are these stones? 22 Tell your sons, that Israel went over this Jordan on dry land, 23 when the Lord our God had dried up the water of Jordan from before them, until they had passed over; as the Lord our God did to the Red Sea, which the Lord our God dried up from before us, until we passed over.

That all the nations of the earth might know, that the power of the Lord is mighty, and that ye might worship the Lord our God in every work.

And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and

...
the children of Israel.

And about this time the Lord said to Joshua, Make thee sharp knives of sharp stone, and sit down, and circumcise the children of Israel the second time. 3 And Joshua made sharp knives of stone, and circumcised the children of Israel at the place called the “Hill of Foreskins.” 4 And this is the way in which Joshua purified the children of Israel; as many as were born in the land, and as many as were uncircumcised of them that came out, all these Joshua circumsiced; for forty and two years Israel wandered in the wilderness of Mabdaris—Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which shall be given to their fathers, even a land flowing with milk and honey. 7 And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way. 8 And when they had been circumcised, they rested and continuing there in the camp till they were healed.

And the Lord said to Joshua the son of Nun, On this day shall the Lord do wonders in your sight; for I am about to cause you to destroy Chanaan, all the people, and all that is in the land, and their kings; and I will make your name famous in this day, among the nations round about, and in all the people; 12 and the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. 13 And they ate of the grain of the earth unleavened and new corn. 14 In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna; and they took the fruits of the land of the Phoenicians in that year.

And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies? 14 And he said to him, I am now come, the chief captain of the host of the Lord. 15 And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? 16 And the captain of the Lord’s host said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy.

Now Jericho was closely shut up and besieged, and none went out of it, and none came in. And the Lord said to Joshua, Behold, I deliver Jericho into thy power, and its king in it, 5 and its mighty men. And of thou set the men of war round about it. 6 And it shall be that when ye shall sound with the trumpet, all the people shall shout together. 7 And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing directly into the city.

And Joshua the son of Nun went in to the priests, and spoke to them, saying, Charge
the people to go round, and encompass the city; and let your men of war pass armed before the Lord. And let seven priests having seven sacred trumpets proceed thus before the Lord, and let them sound loudly; and let the ark of the covenant of the Lord follow. And let the men of war proceed before, and the priests bring up the ark of the Lord behind the ark of the covenant, sounding the trumpets. And Joshua commanded the people, saying, Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out, and then ye shall cry out. And the ark of the covenant of God having gone round immediately returned into the camp, and lodged there.

And on the second day, Joshua rose up in the morning, and the priests took up the ark of the covenant of the Lord. And the seven priests bearing the seven trumpets went on before the Lord; and after that the men of war went on, and the remainder of the multitude went after the ark of the covenant of the Lord, and the priests sounded with the trumpets. And all the rest of the multitude compassed the city six times from within a short distance, and went back again into the camp; this they did six days.

And on the seventh day they rose up early, and compassed the city on that day seven times. And it came to pass at the seventh circuit the priests blew the trumpets; and Joshua said to the children of Israel, Shout, for the Lord has given you the city. And the city shall be devoted, it and all things that are in it, to the Lord of hosts: only do ye save Rahab the harlot, and all things in her house. But keep yourselves strictly from the accursed thing, lest ye set your mind upon and take of the accursed thing, and ye make the camp of the children of Israel an accursed thing, and destroy the children of Israel. And the gold and silver, or old or brass, or iron, shall be holy to the Lord; it shall be carried into the treasury of the Lord.

And the priests sounded with the trumpets: and when the people heard the trumpets, all the people shouted at once with a loud and strong shout; and all the wall fell round about, and all the people went up into the city: and Joshua devoted it to destruction, and all things that were in the city, the man and woman, young man and old, and calf and ass, with the edge of the sword. And Joshua said to the two young men who had acted as spies, Go into the house of the woman, and bring her out thence, and all that she has. And the two young men who had spied out the city entered into the house of the woman, and brought out Raab the harlot, and her father, and her mother, and her brethren, and all that she had; and they set her without the camp of Israel. And the city was burned with fire with all things that were in it; only of the silver, and gold, and brass, and

epen autios, legon, paraggeilete to laos peri elethos, kai

kuklwsa twn polin' kai oi maxhmoi parapreveneswthai enwpsismenon evantion Kuriou. KAI ep'ta lares ekounte 7

salplqynas ieras paralebevwnon osaatos evantion tKuriou, kai

symevwntwv evtovn: kai h kistwos tis diathkhs Kuriou epakoloutheita. Oi de maxhmoi paraprevenesthsan 9

emprosth, kai oi ieress oi odragwntes oti tis kistwos tis diathkhs Kuriou salphtivoun. To de laos evetelato Irsouos, 10

dey, mel boate, mehe akounwto merhei tis founi wv, wos an hmera diaggelely autos anabhsa, kai tote anabophete.

Kai peri elethos h kistwos tis diathkhs tou Theo evdhov 11

aphteven eis tis parembolh, kai ekoymhthe ekei.

Kai to tomera to dethera anasth Irsouos tosprow, kai thran 12

oi ieress tis kistwos tis diathkhs Kuriou. KAI ep'ta 13

ieress oi pherontes tis salplqynas tis ep'ta prosporevnon

evantion Kuriou kai meta tauta eispetrourion oti maxhmoi, kai o loipos oiklos oti ton kistwos tis diathkhs Kuriou kai o ieress esalvswv tais salphtiv, kai o 14

loipos oiklos atpas peri euklwske toin polin exakis egugher, kai apiglhe palin eis tis parembolh autous eptie epi e

smeras.

Kai to tomera to ebdomei anessthson othebrou, kai periplhsan

to polin en tis tomera ekhein epakhw. Kai egevno en

lithpi eis tis ebdomei esalphtiwv oti ieress eis Irsouos tis nios 15

Israel, keprohate, paraedwke gar Kuriou omen tis polin. KAI eiath h polis anabhma, auti kai patia osa 16

estin en auti. Kuriwos sabaou plin' Rahab thn porth peri

ptouhaste autin, kai patia osa estin eis to oikw autis.

Allda hmeis philaexhsethe sphiadia apo tov anabheumatos, mhtote 17

etypethentes hmeis autoi lathste apo tov anabheumatos, kai

toigwste tis parembolh twn vilw Israel anabhma, kai

ektrhaste hmais. Kai tin arqumon h xristos, h xallos

h stphros, agnon eiath tis Kuriwos eis thsauron Kuriou

eis eukharchetheto.

Kai esalphtws tais salphtexen o ieress os de 18

h laos twn salphtengwn, hlabace pas o laos aima alalagmou

megaly kai igkuroi kai epeesen apantan to teichos kuklwr

kai anevh pas o laos eis tis polin. KAI anabhamaste autin 19

Irsouos, kai osa en tis polis apo anbros kai eos gynakos,

apost neaniskou kai eos prenebitou, kai eos moushou kai

upohgion, en stymate rofiaias.

Kai tois odoi neaniskous tois katakopeusthoun eipen 20

Irsouos, ecoledhaste eis tis oikian tis gynakos, kai egughaste

autin ekhein, kai osa estin auti. KAI esigthshon oti apo 21

neaniskous oti katakopeusthoun tis polis, eis tis oikian tis

gynakos, kai egughaste 'Rahab thn porn, kai thn patera

autis, kai thn mtrh autis, kai toun adefrou autis, kai

thn synganeian autis, kai patia osa 10 eis auti kai katephn

autin eis polis eis parembolh Israel. Kai h polis enetpirsth eis tis parembolh Israel. Kai h polis 24

etetwsmen eis purismen svin paiti tois en auti plin' arhynou
And Joshua saved alive Raab the harlot, and all the house of her father, and caused her to dwell in Israel until this day, because she hid the spies which Joshua sent to spy out Jericho. And Joshua adjured them on that day before the Lord, saying, Cursed be the man that shall build that city; he shall lay the foundation of it in his first-born, and he shall set up the gates of it in his youngest son. And so did Hozan of Bethel; he laid the foundation in Abdon his first-born, and set up the gates of it in his youngest surviving son.

And the Lord was with Joshua, and his name was in all the land.

But the children of Israel committed a great trespass, and purloined part of the accursed thing; and Achar the son of Charmi, the son of Zambri, of the tribe of Judah, took of the accursed thing; and the Lord was very angry with the children of Israel.

And Joshua sent men to Gai, which is by Bethel, saying, Spy out Gai; and the men went up and spied Gai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and take the city by siege: carry not up thither the whole people, for the enemy are few. And there went up about three thousand men, and they fled from before the men of Gai. And the men of Gai slew of them to the number of thirty-six men, and they pursued them from the gate, and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

And Joshua tore his garments; and Joshua fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads. And Joshua said, I pray, Lord, wherefore has thy servant brought this people over Jordan to deliver them to the Amorite to destroy us? y would we have remained and settled here? And when the Chananite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do for thy great name?

And the Lord said to Joshua, Rise up; why hast thou fallen upon thy face? The people has sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store. And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves. Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Lord God of Israel. The accursed thing is among you; ye shall not be able to stand before your enemies,
until ye shall have removed the cursed thing from among you. 11 And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which the Lord shall show, ye shall bring by families; and the household which the Lord shall shew, ye shall bring by man. 15 And the man who shall be pointed out, shall be burnt with fire, and all that he has; because he has transgressed the covenant of the Lord, and has wrought wickedness in Israel.

And Joshua rose up early, and brought the people by their tribes; and the tribe of Judah was pointed out. 17 And it was brought by their families, and the family of the Zaraites was pointed out. 18 And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.

And Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession. 20 And Achar answered Joshua, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done; 21 I saw in the spoil an embroidered mantle, and two hundred drachmas of silver, and one golden wedge of fifty drachmas, and I desired them, and I took them; and, behold, they are hid in my tent, and the silver is hid under them. 22 And Joshua sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them. 23 And they brought them out of the tent, and brought them to Joshua and the elders of Israel, and they laid them before the Lord.

And Joshua took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his sons-in-law, and his wives, and all that belonged to him; 24 And Joshua said to Achar, Why hast thou destroyed us? the Lord destroy thee this day. And all Israel stoned him with stones. 25 And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Eямec Achor. 26 And the Lord said to Joshua, Fear not, nor be timorous; take with thee all the men of war, and arise, go up to Gái; behold, I have given into thy hands the king of Gái, and his land. 27 And thou shalt do to Gái, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind.

And Joshua and all the men of war rose to go up to Gái; and Joshua chose out thirty thousand mighty men, and he sent them away by night. 4 And he charged them, saying, Do ye lie in ambush behind the city; do not go far from the city, and ye shall all be ready. 5 And I and all with me will draw near to the city: and it shall come to pass

14 And ye shall gather together, and shew me the heifer, and a turtledove. 15 And ye shall bring me every heifer of seven years old, and ye shall not remove her ears: and ye shall pluck out her tail, and gird her with a girdle. 16 And ye shall bring me the turtledove, the young sparrow: and ye shall offer them on my altar, and I will accept them, saith the Lord. 17 And ye shall bring me the heifer of seven years old, and ye shall not plow with her. 18 And ye shall let her eat grass, and she shall not be plowed with an iron plow. 19 And ye shall bring me the turtledove, and the young sparrow: and ye shall bring me for a burnt offering to the Lord. 20 And ye shall say, Thus saith the Lord: I have taken away the reproach of Israel, that they have said, the Lord's house was broken, and therefore he is broken. 21 And I will provide for them a man, who shall gather up all the reproach of them that have reproached them. 22 And ye shall say, Thus saith the Lord: Behold, I have given my servant for a prey, and all who are chosen among them have I given him for a spoil: and I have given him all the kingdoms, that they may come and serve him. 23 And he shall say, The Lord is my strength and my song, and he is become my salvation. 24 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 25 And he shall say, The Lord is my strength and my song, and he is become my salvation. 26 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 27 And he shall say, The Lord is my strength and my song, and he is become my salvation. 28 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 29 And he shall say, The Lord is my strength and my song, and he is become my salvation. 30 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 31 And he shall say, The Lord is my strength and my song, and he is become my salvation. 32 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 33 And he shall say, The Lord is my strength and my song, and he is become my salvation. 34 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 35 And he shall say, The Lord is my strength and my song, and he is become my salvation. 36 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 37 And he shall say, The Lord is my strength and my song, and he is become my salvation. 38 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 39 And he shall say, The Lord is my strength and my song, and he is become my salvation. 40 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 41 And he shall say, The Lord is my strength and my song, and he is become my salvation. 42 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 43 And he shall say, The Lord is my strength and my song, and he is become my salvation. 44 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 45 And he shall say, The Lord is my strength and my song, and he is become my salvation. 46 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 47 And he shall say, The Lord is my strength and my song, and he is become my salvation. 48 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see. 49 And he shall say, The Lord is my strength and my song, and he is become my salvation. 50 And he shall say, Deliver me, O Lord, and I will be delivered: give me ears, and I will hear: deliver me, and I will be delivered: give me eyes, and I will see.
And they pursued them, and smote them even beyond Gái, and they took great spoil: 15 and they returned unto Gái, and did to Gái what Joshua had commanded them: 16 and they smote Gái, and burnt it with fire, and the inhabitants thereof: 17 and they smote all the cities thereof, and all the kings thereof: and they devoted every city, and all the inhabitants thereof, both man and woman, to the sword: and Gái was not excepted. 18 And all the spoil thereof, and all its most precious things, did Joshua take, and brought them unto Béthel."
children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.  

28 And Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day.  

29 And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day.  

And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilbanus, and the Chettites, and the Canaanites, and the Evalites, and the Amorites, and the Gerizites, and the Jebusites, heard of it, they came all together at the same time to make war against Joshua and Israel.  

Then Joshua built an altar to the Lord God of Israel in mount Gerizab, as Moses the servant of the Lord commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; and he offered there whole-burnt-offerings to the Lord, and a peace-offering. And Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel.  

32 And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of the Lord; and the stranger and the native were there, who were half of them near mount Garizin, and half near mount Gerizab, as Moses the servant of the Lord commanded at first, to bless the people.  

33 And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses.  

34 There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all the assembly of the children of Israel, the men, and the women, and the children, and the strangers that joined themselves to Israel.  

35 And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.  

36 And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched coats of goatskins, and the upper part of their shoes and their sandals old and clouted on their feet, and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.  

37 And they came to Joshua into the camp of Israel at Gilgal, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us.  

38 And the children of Israel said to the Chorhean, Peradventure thou dwellest amongst;
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and how should I make a covenant with thee? 8 And they said to Joshua, We are thy servants: and Joshua said to them, Whence are ye, and whence have ye come? 9 And they said, Thy servants are come from a very far country in the name of the Lord thy God: for we have heard his name, and all that he did in Egypt, 10 and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Bashan, who dwelt in Astaroth and in Edrom. 11 And our elders and all that inhabit our land said when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and ye shall say to them, We are thy servants, and now make a covenant with us. 12 These are the loaves—we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy. 13 And these are the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

14 And the chiefs took of their provision, and asked not counsel of the Lord. 15 And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

16 And it came to pass three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them. 17 And the children of Israel departed and came to their cities; and their cities were Gabaon, and Kephirah, and Berot, and the cities of Jair. 18 And the children of Israel fought not with them, because all the princes sware to them by the Lord God of Israel; and all the congregation murmured at the princes.

19 And the princes said to all the congregation: We have sworn to them by the Lord God of Israel, and now we shall not be able to touch them. 20 This we will do; take them alive, and we will preserve them alive to make a work of reparation for us, for the Lord our God, was among us; 21 and thou shalt live, and shall be heirs of wood and drawers of water to all the congregation, as the princes said to them.

22 And Joshua called them together and said to them, Why have ye deceived me, saying, We live very far from you; whereas ye are fellow-countrymen of those who dwell among us? 23 And now ye are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God. 24 And they answered Joshua, saying, It was reported to us what the Lord thy God charged his servant Moses, to give you this land, and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you, and therefore we did this thing. 25 And now, behold, we are in your power; do to us as it is pleasing to you, and as it seems good to you.

26 And they did so to them; and Joshua
Joshua IX. 27—X. 13.

rescued them in that day out of the hands of the children of Israel, and they did not slay them. 3 And Joshua made them in that day hewers of wood and drawers of water to the whole congregation, and for the altar of God; therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which the Lord should choose.

And when Adoni-bezek king of Jerusalem heard that Joshua had taken Gai, and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel, then they were greatly terrified by them, for the king knew that Gabaon was a great city, as one of the chief cities, and all its men were mighty. 5 So Adoni-bezek king of Jerusalem sent to Elam king of Hebron, and to Phideon king of Jerimoth, and to Jephtha king of Lachis, and to Dabin king of Odollam, saying, 6 Come up hither to me, and help me, and let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel. 4 And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Chebron, and the king of Jerimoth, and the king of Lachis, and the king of Odollam, they and all their people; and encamped around Gabaon, and besieged it.

And the inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying, Slack not thy hands from thy servants: come up quickly to us, and help us, and rescue us: for all the kings of the Amorites which dwell in the hill country are gathered together against us. 7 And Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

And the Lord said to Joshua, Fear them not, for I have delivered them into thy hands; there shall not one of them be left before you. 9 And when Joshua came suddenly upon them, he had advanced all the night out of Galgala. 10 And the Lord struck them with terror before the children of Israel; and the Lord destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronim, and they smote them to Azzae and to Makeda. 11 And when they fled from the face of the children of Israel at the descent of Oronim, then the Lord cast upon them halestones from heaven to Azzea; and they were more that did die by the halestones, than those whom the children of Israel slew with the sword in the battle.

Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel, when he destroyed them in Gabaon, and they were destroyed from before the children of Israel; and Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Aelon. 14 And the sun and the
In Joshua, and $€\text{my}, and and $€. €€^/.

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29 And these five kings fled, and hid themselves in a cave that is in Makeda. And it was told Joshua, saying, The five kings have been found hid in the cave that is in Makeda. And Joshua said unto the Lord God, stones to the mouth of the cave, and set men to watch over them. But do not ye stand, but pursue after your enemies, and attack the rear of them, and do not suffer them to enter into their cities; for the Lord our God has delivered them into our hands. And it came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that they that escaped took refuge in the strong cities.

30 And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.

31 And Joshua said, Open the cave, and bring out these five kings out of the cave. And they brought out the five kings out of the cave, the king of Jerusalem, and the king of Chebron, and the king of Jerimoth, and the king of Lachis, and the king of Odollam. And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, to saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks. And Joshua said to them, Do not fear them, neither be cowardly; be courageous and strong, for thus the Lord will do all your enemies, against whom ye fight. And Joshua slew them, and hanged them on five trees; and they hung upon the trees until the third day. And it came to pass when the soles of their feet were dried, that Joshua commanded, and they took them down from the trees, and cast them into the cave into which they had fled for refuge, and rolled stones to the cave, which remain till this day.

32 And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed everything that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.

33 And Joshua and all Israel with him departed out of Makeda to Lebna, and besieged Lebna. And the Lord delivered it into the hands of Israel: and they took it, and its king, and slew the inhabitants with the edge of the sword, and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.
And Joshua and all Israel with him departed from Lebna to Lachis, and he encamped about it, and besieged it. 22 And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and they put the inhabitants to death with the edge of the sword, and utterly destroyed it, as they had done to Lebna. 23 Then Elam the king of Gazer went up to help Lachis; and Joshua smote him and his people with the edge of the sword, until he was preserved and escaped.

And Joshua and all Israel with him departed from Lachis to Ophellam, and he besieged it and took it. 25 And the Lord delivered it into the hands of Israel; and he took it on that day, and slew the inhabitants with the edge of the sword, and every thing breathing in it, as they did to Lachis.

And Joshua and all Israel returned to Dabir; and they encamped about it; 26 and they took it, and its king, and its villages; and he smote it with the edge of the sword, and they destroyed it, and every thing breathing in it; and they did not leave in it any one that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

And Joshua smote all the land of the hill country, and 27 Naegb and the plain country, and Asedoth, and her kings; they did not leave of them one that was saved: and they utterly destroyed every thing that had the breath of life, as the Lord God of Israel commanded, 28 from Cades Barne to Gaaz, all Gosom, as far as Gabsoon. And Joshua smote, once for all, all their kings, and their land, because the Lord God of Israel fought on the side of Israel.

And when Jabis the king of Asor heard, he sent to Jobab king of Maron, and to the king of Symon, and to the king of Asiph, 29 and to the kings who were by the great Sidon, to the hill country and to Araba opposite Kenerotho, and to the plain, and to Pheneaaddor, 30 and to the Chaniotes on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountains, and the Erites, and those dwelling under mount Aenon in the land Massuya. 31 And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots. 32 And all the kings assembled in person, and came to the same place, and encamped at the waters of Maron to war with Israel.

And the Lord said to Joshua, Be not afraid of them, for to-morrow at this time

Kai apelleven I'sous kai pados Israel met autov ek Lembv 31 eis Lachis kai periekaasen autin kai epolwrike autin. Kai paradecho Kurios tiv Lachis eis tis xheos Israel kai elabhe autin eis tiv hemera tiv deuteria kai efanevassan autin eis stomaati xefous kai exolobrenosan autin, ton tropyon epoisan tiv Lembva. Toti enves Elam basileis Gazer bosphrous 33 tiv Lachis kai epataxev auton I'sous en stomaati xefous kai ton lan autov eu tou mou kataleikhmenon autwn seseismonen kai diapefeugota.

Kai apelleven I'sous kai pados Israel met autov eis Xefwv, 34 kai periekaasen autin, kai efenevassan autin eis stomaati xefous kai epataxev autin eis stomaati xefous kai pan evmpnev en auti efanevassan, ton tropyon epoisan tiv Lachis.

Kai apelleven I'sous kai pados Israel met autov eis Dabir. 36 kai periekaasen autin, elabhe autin, kai ton basilea autis, kai kai kymas autis kai epataxev autin en stomaati xefous kai exolobrenosan autin, kai pan evmpnev en auti kai ou katellivn auti outheia diaseismonen, on tropyon epoisan tiv Xefwv kai to basilei autis, ouv epoisan tiv Dabir kai to basilei autis.

Kai epataxev I'sous pavan tivn hun tivn aromein kai tivn 40 Naegb kai tivn pedwun kai tivn 'Asipw v, kai ton basileis autis ou katellivn autwn seseismonen kai pan evmpnev zoi exolobrenosan, on tropyon evnetevito Kurios o Theos Israel, apw Kadw Baryh ews Gads pavan tivn Gosew ews tivn Gavwv. 41 Kai pan ton basileis autwn, kai tivn hun autwn epataxev 42 I'sous evantapax, oti Kurios o Theos Israel synepolema tiv 'I'soul.

Ois de ekousen Iabw basileis Autw, apktelei pros 11 Iaswv basilea Marow, kai pros basilea S'wv, kai pros basilea 'Azish, kai pros basileis touz kata Sidwva tivn 2 megalun, eis tivn oreitivn kai eis 'Arabw apantvnev Kenerotho, kai eis ton pediv, kai eis Fenechoh, kai eis ton paralw 3 Xanavwv apo anatolwv, kai eis ton paralwv 'Amerwv, kai ton kethwv, kai Ferewmv, kai loxwv toun en to orw, kai ton Eiaow, kai toun upo tivn 'Amerwv eis 'ynwousma. Kai ezelvnon autwn kai oi basileis autwn met autwn, oster peri ormos tis thalassths to plhthei, kai ipoioi kai armati pollla sydora. Kai synultovn pantes oi 5 basileis autwn kai paramevno to tiv autw, kai paraedevlon to tiv ydastos Marow polumevna ton 'I'soul.

Kai eite Kurios pros I'sous, mou fofbhiv apo proswpt 6 autwn, oti aivrin tautvin tivn orwv eivw paradiwmo tetra-
I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire. And Joshua and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country. And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to the plains of Massoch eastward; and they destroyed them till there was not one of them left that survived. And Joshua did to them, as the Lord commanded him: he houghed their horses, and burned their chariots with fire.

And Joshua returned at that time, and took Asor and her king; now Asor in former time was the chief of these kingdoms. And they slew with the sword all that breathed in it, and utterly destroyed them all, and there was no living thing left in it; and they burnt Asor with fire. And Joshua took all the cities of the kingdom, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of the Lord commanded. But all the walled cities Israel burnt not; but Israel burnt Asor only. And the children of Israel took all its spoils to themselves; and they slew all the men with the edge of the sword, until he destroyed them; they left not one of them breathing. As the Lord commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosem, and the plain country, and that toward the west, and the mountain of Israel and the low country by the mountain; from the mountain of Chelecha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aenon; and he took all their kings, and destroyed, and slew them. And for many days Joshua waged war with these kings.

And there was no city which Israel took not; they took all in war. For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir, and from Anabol, and from all the east of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them. There was not any one left of the Enakim by the children of Israel, only there was left of them in Gaza, and in Gath, and in Asedlo.

And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division
according to their tribes; and the land ceased from war.

And these are the kings of the land, whom the children of Israel slew, and inherited the land beyond Jordan from the east, from the valley of Arnon to the mount of Aeron, and all the land of Araba on the east. 2 Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, 3 on the side of the valley, and half Geon as far as Jordan, the border of the children of Ammon. 4 And Araba as far as the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea eastward by the way to Asimoth, from the man under Seadoc Phasa. 5 And Og king of Bashan, who dwelt in Ashtaroth and in Edram, was left of the giants; 6 ruling from from Mount Hor and from Sechem, and over all the land of Busan to the borders of Gerzego, and Machi, and the half of Gaal of the borders of Seon king of Esebon. 7 Moses the servant of the Lord and the children of Israel smote them; and Moses gave them by way of inheritance to Ruben, and to the half tribe of Manasse.

And these are the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balasagh in the plain of Libanus, and as far as the mountain of Chelchsa, as men go up to Seir; and Joshua gave it to the tribes of Israel to inherit according to their portion; 2 in the mountain, and in the plain, and in Araba, and in Anadoth, and in the wilderness, and Nageb; the Chettite, the Amorite, and the Enanite, and the Chananite, and the Pherezite, and the Kebuse.

The king of Jericho, and the king of Gai, which is near Bethel: 3 the king of Jerimu, the king of Lachish; 4 the king of Elam, the king of Gazer; 5 the king of Dibr, the king of Hermath, the king of Ader; 6 the king of Libna, the king of Odollam, the king of Elath, the king of Taphut, the king of Ophar, the king of Acon, the king of the Ammonites; 7 the king of the Emim, the king of the Lifer, the king of the Ezron, the king of Aza, the king of Cades, the king of Maredoth, the king of Jecom of Cherem, 8 the king of Odollam belonging to Phemaelad, the king of Get Gileal; 9 the king of Thersa: all these were twenty-nine kings.

And Joshua was old and very advanced in years; 2 and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit. 3 And this is the land that is left: the borders of the Phylistines, the Gersrite, and the Chananite, 4 from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites the land is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Accaron, and of Gath, and of the borders of the Amorites. 5 And all the land of Gath, and the borders of the Philistines, and all Libanus

Kai έν φιλοσ των κατά υπέρφος αυτών και " γη κατέπανον πολεμονεμένη.

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And these are the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balasagh in the plain of Libanus, and as far as the mountain of Chelchsa, as men go up to Seir; and Joshua gave it to the tribes of Israel to inherit according to their portion; 2 in the mountain, and in the plain, and in Araba, and in Anadoth, and in the wilderness, and Nageb; the Chettite, the Amorite, and the Enanite, and the Chananite, and the Pherezite, and the Kebuse.

The king of Jericho, and the king of Gai, which is near Bethel: 3 the king of Jerimu, the king of Lachish; 4 the king of Elam, the king of Gazer; 5 the king of Dibr, the king of Hermath, the king of Ader; 6 the king of Libna, the king of Odollam, the king of Elath, the king of Taphut, the king of Ophar, the king of Acon, the king of the Ammonites; 7 the king of the Emim, the king of the Lifer, the king of the Ezron, the king of Aza, the king of Cades, the king of Maredoth, the king of Jecom of Cherem, 8 the king of Odollam belonging to Phemaelad, the king of Get Gileal; 9 the king of Thersa: all these were twenty-nine kings.

And Joshua was old and very advanced in years; 2 and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit. 3 And this is the land that is left: the borders of the Phylistines, the Gersrite, and the Chananite, 4 from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites the land is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Accaron, and of Gath, and of the borders of the Amorites. 5 And all the land of Gath, and the borders of the Phylistines, and all Libanus

\* Another reading is έν τω ηλισκων, on the slope or edge.
\* Ηεβ. Dor, in the coast of Dor.
\* Gr. days.
\* Gr. uninhabited country
1 And now divide this land by lot to the nine tribes and a half, to the half tribe of Manasseh.

2 From Jordan to the great sea westward thou shalt give the half tribe of Manasseh; and their border shall be the sea of Chinnereth southward; and from thence toward the south border of Asher, and toward the border of Issachar; and from thence toward the north border of Zebulun; and the border from Reuben on the east, and the border from Reuben southward, over Jordan; and the border of Gad on the west. And the border of the south side shall be from Reuben on the east, over Jordan to the uttermost part of the Promised Land eastward.

3 And the border of the south side shall be from Reuben, over Jordan to the uttermost part of the Promised Land eastward.

4 And the border from the uttermost part of the Promised Land eastward shall be the river Jabbok, even to the city of Abelshihor, where it divided the Jordan; and from there toward Jokneam, and from Jokneam toward Bethgaraim, and from Bethgaraim toward Zaanaim, and from Zaanaim toward Hammon, which is at the border of the Amorites.

5 And the border from Hammon shall be extended to Hithロン (Hirah), and to Zorah, and to Jattir, and to Aroer, and to the valley of theson of Hinnom, southward; and the border shall be extended westward to the entrance of the sea of Egypt, and northward to the uttermost part of Reuben.

6 The border shall be extended from Reuben to the south to the border of Judah, extending westward, and the border from Reuben to the south to the border of Judah, extending westward, reaching to the border of the sea oriental (eastern) of Jordan, and to the uttermost part of the Promised Land eastward.

7 And the border from the uttermost part of the Promised Land eastward shall be the river Jabbok, even to the city of Abelshihor, where it divided the Jordan; and from there toward Jokneam, and from Jokneam toward Bethgaraim, and from Bethgaraim toward Zaanaim, and from Zaanaim toward Hammon, which is at the border of the Amorites.

8 And the border from Hammon shall be extended to Hithロン (Hirah), and to Zorah, and to Jattir, and to Aroer, and to the valley of theson of Hinnom, southward; and the border shall be extended westward to the entrance of the sea of Egypt, and northward to the uttermost part of Reuben.

9 And the border shall be extended from Reuben to the south to the border of Judah, extending westward, and the border from Reuben to the south to the border of Judah, extending westward, reaching to the border of the sea oriental (eastern) of Jordan, and to the uttermost part of the Promised Land eastward.

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18 And the border shall be extended from Reuben to the south to the border of Judah, extending westward, and the border from Reuben to the south to the border of Judah, extending westward, reaching to the border of the sea oriental (eastern) of Jordan, and to the uttermost part of the Promised Land eastward.

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25 And the border from the uttermost part of the Promised Land eastward shall be the river Jabbok, even to the city of Abelshihor, where it divided the Jordan; and from there toward Jokneam, and from Jokneam toward Bethgaraim, and from Bethgaraim toward Zaanaim, and from Zaanaim toward Hammon, which is at the border of the Amorites.
Ammon to Araba, which is before Arab. And from Esebon to Araborah by Massephle, and Botanim, and Maan to the borders of Debon, and Enadom, and Othargai, and Benthanaabra, and Soccoetha, and Sa phan, and the rest of the kingdom of Seon king of Moab. And Jordan shall be the boundary as far as part of the sea of Chene reth beyond Jordan eastward. This is the inheritance of the children of God according to their families and according to their cities: according to their families they will turn their backs before their enemies, because the Lord hath helped them in Jordan eastward.

And Moses gave to half the tribe of Manasse according to their families. And their borders were from Maan, and all the kingdom of Basan, and all the kingdom of Og king of Basan, and all the villages of Jair, which are in the region of Heri sixty cities: 33 that gave to the half of Galaad, and in Astaroth, and in Edrain, royal and in Og in the land of Basan, Moses gave to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir, the sons of Manasse, according to their families.

These are they whom Moses caused to inherit in Araborah Moab, beyond Jordan by Jericho eastward. And these are they of the children of Israel that received their inheritance in Chanaan, to whom Eleazar the priest, and Joshua the son of Naue, and the heads of the families of the tribes of the children of Israel, divided the land. They inherited according to their lots, as the Lord commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan. But to the Levites he gave no inheritance among them. For the sons of Joseph were two tribes, Manasse and Ephraim; and there was no inheritance given to the Levites, only cities to dwell in, and their suburbs separated for the cattle, and their cattle. As the Lord commanded Moses, so did the children of Israel; and they divided the land.

And the children of Juda came to Joshua in Galgal, and Chaleb the son of Jeppone the Kenite, whom Moses had sent him, and he knewest the word that the Lord spoke to Moses the man of God concerning me and thee in Cades Barne. For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind and heart; which was quickened in me by the Lord. And Moses sware on that day, saying, The land on which thou art gone up, shall be thy inheritance and thy children's for ever, because thou hast applied thyself to follow the Lord our God. And now the Lord has kept me alive, as he said: this is the forty-fifth year since the Lord spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I am this day eighty-five years old. I am still strong this day, as when the Lord sent me: just so strong am I now to go out and to the wilderness to this day. Now therefore give me this land which the Lord sware: and I will receive it according to all that the Lord has sware.

Moses said to Joshua the son of Nun, a merciful young man! the Lord will be with thee as he was with Moses. Take strong men out of all Israel, and set them over the people, and they shall judge them. And the Lord said to Joshua, Fear not, neither be thou dismayed, because thou art with great power in the land. And Moses said to Joshua, If this people obey thee of old, as they have obeyed me, then thou shalt be strong to lead this people into the land which the Lord sware to their fathers, to give them. Only Fear the Lord, and serve him, and keep his commandments and his statutes and his judgments, that ye may live long upon the earth. And Joshua served the Lord all the days of Moses. And Moses commanded him, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware to give them. But as for me, I am an old man, and full of years. The Lord help thee; and give thee strength, and have mercy on thee, and keep thee as he sware to thy fathers. And Joshua rose up early in the morning, and went out, and passed over Jordan, he and all the children of Israel. Then the people took twelve men out of all the tribes of Israel, according to the number of the tribes of Israel, every man out of his tribe. And Joshua sent them to spy out the land, and said, Go, and view the land, which the Lord sware unto us. So they went, and went into the land, and came to the house of a certain man at Ai, and entered in, and troubled the man and his family, and struck them with the edge of the sword, and struck also the other inhabitants in the land. And they went in, and came to the house of a certain Levite, in the city of Ai, and came to the house of the man whose daughter-in-law was wife of Joshua the son of Nun, which was born in Egypt. And the Levite went in, and sat with his wife in a house, as he did to this day. Then the Levite and his wife were Israelites, and had gone out of Egypt in the time of Moses. And the Levite had taken for wife an Israelitish woman, a daughter of Levi, which was born in Egypt. And they came to the house of the Levite, and sat with him. And he ate bread with him, and he drank wine, and gave of the flesh that he had brought, without knowing it, to the man who was come in.

And Joshua sent men from Jordan to the house of the priest of Bethel, which were on the other side, which were in Bethel, and said, Take a stone, and set it up for a witness between me and the Lord. And he did so, setting it up for a witness in Mount Ebal. And Joshuacommanded Joshua the son of Nabal, to go, and to take ten men of his company, and to give to the Levite, which was come up out of Egypt, of the flesh which he had brought, while he was yet speaking, and while the Levite was yet speaking. And Joshua took him a stone, and set it on a high mountain, as the Lord commanded. Then Joshua said, If all the people were present before the Lord in the first place, then should the Lord be one Lord. However, since it cannot be, come, I pray thee, with me, and I will shew thee what the Lord hath done for me, and shall shew it to thee, and tell thee of all the travail which the Lord hath done for me. And Joshua said to the Levite, Bring thee an offering from what is good, from what is of the firstfruits, and from what is specially consecrated, and give me thine offering. And the Levite gave to Joshua the offering, and he gave him bread, which he had brought out of Egypt; two loaves of barley bread baked, and of the finest flour, and wine, and oil. And the meat which the Levite brought, he gave to Joshua, and to his sons, according to the commandment of the Lord, which he gave to the children of Israel.
12 And Joshua blessed him, and gave Chiebron to the son of Jephone the son of Kenez for an inheritance. Therefore Chiebron became the inheritance of Chiebron the son of Jephone the Kenezite until this day, because he followed the commandment of the Lord to go in the land of Canaan at the time of the division of the inheritance of the cities of refuge. And the borders of the land of Chiebron before was the city Arbah, it is the metropolis of the Enakim: and the land rested from war.

And the borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of Sin, as far as Cades southward.

And their boundaries eastward are all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan— the borders go up to Bethaglaam, and they go along from the north to Betbaraba, and the borders go on up to the stone of Beon the son of Ruben. And the borders continue on to the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of Adammin, which is southward in the valley, and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of the old woman.

And the border goes forth from the top of the mountain terminates at the fountain of the water of Naphtho, and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jerim.

And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jerim northwards; this is Chaslon: and it will come down to the city of the Sun, and will go on to the south. And the border terminates behind Accaron northward, and the border continues at Socchoth, and the borders will go on to the south, and will terminate at Lebra, and the issue of the borders will be at the sea; and their borders shall be toward the sea, the great sea shall be the boundary. These are the borders of the children of Juda round about according to their families.

These seems to have been a reading of the word 'Yah' as if part of 'Yah.'
and to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Ennas; this is Chebron. 14 And Chaleb the son of Jephone destroyed thence the three sons of Enac, Susaged, and Tholami, and Chaleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters. 16 And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife. 17 And Gothoniel the son of Chenez the brother of Chaleb took it; and he gave him Ascha his daughter to wife. 18 And it came to pass as she went out that she counselled him, saying, I will ask of my father a field; and she cried from off her ass; and Chaleb said to her, What is it? 19 And she said to him, Give me a blessing, for thou hast set me in the land of promise; give me Botanitis; and he gave her Gomethna the upper, and Gomethna the lower. 20 This is the inheritance of the tribe of the children of Juda. 21 And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Beeseloth, and Ara, and Arson, and Avaril, and Cades, and Assorain, and Manem, and Balmenan, and their villages, and the cities of Aseron, this is Assor, and Sen, and Salma, and Molada, and Seri, and Bapahlah, and Cholesa, and Beer-saboe; and their villages, and their hamlets, and Bagellon, and Asor, and Elbott, and dad, and Bethel, and Herma, and Sekelac, and Mackaram, and Sibhena, and Labos, and Sale, and Erromoth; twenty-nine cities, and their villages.

In the plain country Aciel, and Raa, and Assa, and Ramin, and Tano, and Hithoth, and Marmari, and Jageuth, and Odom, and Membra, and Sedabo, and Jazecca. 26 And Sقار and Gader were their villages; fourteen cities, and their villages; 27 Senna, and Adesan, and Magadalga, and Dalad, and Maspha, and Jarchaeel, and Basesoth, and Ideasale; 28 and Chabba, and Maaches, and Maachos, and Gedidor, and Bagadill, and Noman, and Macchedan; sixteen cities, and their villages; 29 Lebsa, and Ithaa, and Aono, and Jana, and Nasib, and Keilam, and Akiezi, and Kezip, and Bathues, and Ariel; ten cities, and their villages; 30 Accaron and her villages, and their hamlets that are from Accaron, Gemma, and all the cities that are near Amedoth and their villages. 31 Asiedoth, and her village, and her hamlets; Gaza, and her villages and its hamlets as far as the river of Egypt, and the great sea is the boundary. 32 And in the hill country Samir, and Jethier, and Socha, and Renna and the city of Letters, this is Dabir; 33 and Anon, and Es, and Gom, and Chalu, and Channa, and Gelom; eleven cities, and their villages; 34 Zerem, and Ren- na, and Soma, and Jemmain, and Bethache, and Phraea, and Euma, and the city of Arboc, this is Chebron, and Soraith; nine


300 ἸΗΣΟΥΣ ΝΑΧ."
55 these are their villages: 56 Maor, and Carmel, and Ozib, and Itan, and Jareel, and Arima, and Zamar, and Gabaa, and Thanannah: nine cities, and their villages:
57 Elha, and Bethsuer, and Geddon, and Magaroth, and Bethanam, and Thecum: six cities, and their villages:
58 Theco, and Ephratha, this is Bethleem, and Phagor, and Etan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Theftier, and Calcans: eleven cities, and their villages, Cariathbaal, this is the city of Jairim, and Sotheba: two cities, and their villages:
59 and Baddarigea, and Tharabam, and Enon; 60 and Mechoza, and Naphlashon, and the cities of Sadon, and Ancades: seven cities, and their villages.

And the Jebusites dwelt in Jerusalem, and the children of Juda could not destroy them; and the Jebusites dwelt in Jerusalem to this day.

And the borders of the children of Joseph were from Jordan by Jericho eastward; and they will go up from Jericho to the hill country, to the wilderness, to Bethel.

And they will go out to Bethel, and will proceed to the borders of Achataroth. And they will go from Tharabam to the borders of Apalith, as far as the borders of Bethoron the lower, and the going forth of them shall be to the sea.

And the sons of Joseph, Ephraim and Manasse, took their inheritance.

And the borders of the children of Ephraim were according to their families, and the borders of the inheritance were eastward to Ararat, and Ezero as far as Bethoron the upper, and Gazara.

And the borders will proceed to the sea to Icasnon north of Tharba; they will go round eastward to Thenasa, and Selles, and will pass on eastward to Janoca, and to Macho, and Tatam, and Etan, and these are their villages; and they will come to Jericho, and will issue from Jordan, and will proceed from Bethhoron to the sea, and their termination will be at the sea: this is the inheritance of the tribe of Ephraim according to their families.

And the cities separated to the sons of Ephraim were in the midst of the inheritance of the sons of Manasse, all the cities and their villages.

And Ephraim did not destroy the Chananite who dwelt in Gazzer, and the Chananite dwelt in Ephraim until this day, until Pharaoh the king of Egypt went up and took it, and burnt it with fire; and the Chananites, and Pherizes, and the dwellers in Gaza they destroyed, and Pharaoh gave them for a dowry to his daughter.

And the borders of the tribe of the children of Manasse, (for the son of the first-born of Joseph,) assigned to Machir the first-born of Manasse the father of Galaad, for he was a warrior, were in the land of Galaad and of Basan.

And there was land assigned to the other sons of Manasse according to their families; to the sons of Jezi, and to the sons of Kelez, and to the sons of Jezioth, and to the sons of Sychem, and to the sons of Sermim, and to the sons of Opher; these are the males according to their families.
And Salpaad the sons of Opher had no sons but daughters: and these are the names of the daughters of Salpaad; Maala, and Nuna, and Eglah, and Melchea, and Thersa. 4 And they stood before Eleazar the priest, and before the heads of the house of their fathers, and they wept for their lot being taken by lot. 5 And Eleazar the priest said unto them, Fear not; stand ye up and take the possession of the land which the Lord sware unto your fathers, to possess it. 6 And the lot fell to them from Zaanath unto thie Lood, whereof they were to possess, to the borders of Ephraim. 7 And the borders thereof were Zaanath, and Elathh, and the valley of Lebanon toward the south, unto the sea. 8 And the lot of the daughters of Salpaad, the issue of their father, came up, and spake before Eleazar the priest, and before the heads of the house of their fathers: 9 And they said, The lot which fell unto our fathers to possess is too little for us. Give us other inheritances: for we are many, and our fathers are few. 10 And the heads of the house of their fathers answered, and said unto them, We will not drink the wine of the gentiles of the land, nor eat their bread: 11 For our land sufficient is for us, and we have also daughters, and sons: why should we spoil them, that we may take wives of the gentiles, to seed us, and that our brothers might be numbered like the gentiles? 12 And the congregation of the congregation of the children of Israel answered, and said, We will do according to all that they have spoken. 13 And the daughters of Salpaad rose up and spake before the congregation of the children of Israel at the entrance of the tabernacle, and said, The Lord hath heard the voice of the daughters of Salpaad: why then should the name of Salpaad the son of Opher be taken to be more excellent than the names of his brethren? 14 And Moses took the two sisters, and brought them before Eleazar the priest, and the heads of the house of their fathers the sons of Israel, and set them forward by lot before the congregation of the Lord. 15 And the lot fell unto them for lot of Reuben, and they were to inherit it: and the congregation of the children of Israel gave them their inheritance by lot. 16 And the lot of the sons of Reuben, which was Heshbon, and all his villages, and all his cities, and all his daughters, and all his cities of his daughters. 17 And the sons of Reuben dwelt in Heshbon, and all his cities, and in all his villages, even unto Salmon, as far as Nebo, in the heights of seir. 18 And Cnew the Moabite city which is on the plain, and Bethpeor, and the border of Moab round about, was their possession. 19 And Moab was an inheritance unto the children of Reuben according to their families: and the border of Moab was the border of the children of Reuben round about. 20 And Moses spake unto the children of Reuben and unto the children of Israel, saying, If you take the Moabites for an inheritance, then must you not inherit any thing of the land of Israel: for I give you all the Jordan eastward, even the whole land of Gilead. 21 And the children of Reuben and the children of Israel spake unto Moses, saying, Behold, thou speakest unto us, saying, The children of Reuben and the children of Gad must inherit Moab, for it is a land whereof no gentile dwelleth. 22 Now therefore give us inheri-

And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God has blessed me. 14 And Joshua said unto them, If thou be a great people, go up to the forest, and clear the land for thyself, if mount Ephraim be too little for thee. 15 And they said, The mount of Ephraim does not please us, and the Chananite dwelling in it. In Bethaniss and in its villages, and in the valley of Jezreel, has choice cavalry and iron. 16 And Joshua said to the sons of Joseph, If thou art a great people, and hast great strength, thou shalt not have only one inheritance. 17 For thou shalt have the wood, for thou shalt have the water, and thou shalt clear it, and the land shall be thine: even when thou shalt have utterly destroyed the Chananite, for he has chosen cavalry, yet thou art stronger than he. 18 And all the congregation of the children of Israel were assembled at Sela, and there they pitched the tabernacle of witness; and the land was subdued by them.

Kai καὶ έκείνης ἡ πάση συναγωγή νῦν Ισραήλ εἰς Σηλώ, 18 καὶ έπήρξαν ἐκεί τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἴ γη ἐκρατήθη ὑπ᾽ αὐτῶν.
And the sons of Israel remained, even those who had not received their inheritance, seven tribes. 3 And Joshua said to the sons of Israel, How long will ye be slack to inherit the land, which the Lord our God has given you? 4 But ye said, There shall not be among us a man to go over and divide it, 5 even anathem, that ye should not give inheritance to the congregation of the Lord in the land of Canaan. 6 And the congregation answered and said, He shall go over before the congregation of the Lord, and divide it according to the number of the families of the children of Israel. 7 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, chose men to be站起来 before the congregation of the Lord, to go up and divide it according to the inheritance of the Lord. 8 And when they came near before the congregation of the Lord, they set up before the congregation of the Lord six men, of each tribe, 9 Judah, and the inhabitants of the land of Jerusalem, half the tribe of Manasseh, and Issachar, 10 and Zebulun, the children of Reuben, and the children of Gad, and half the tribe of Manasseh. 11 Then the children of Issachar, and Zebulun, and the children of Naphtali, set up before the congregation of the Lord, sixmen. 12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, placed themselves on the other side of Jordan, in the land of Gilead. 13 And they said before the children of Israel, 14 even before the congregation of the Lord, 15 and all the men of Israel heard whatsoever Israel heard: 16 who went forth, and brought the description hither to me, and I will 2 give you a lot before the Lord. 17 And Joshua said, Stand up, and step forward, city by city, through the inheritance of the Lord, to the border westward. 18 And the lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Judah and the children of Joseph. 19 And their borders were northward: the borders shall go up from Jordan behind Jericho northward, and shall go up to the mountain westward, and the issue of it shall be Bethon of Maspeth, a city which is in front of Bethon, southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Judah; this is the part toward the west.

And the south side on the part of Cariath-Baal; and the borders shall go across to Gazon, to the fountain of the water of Naphtho. 20 And the borders shall extend down on the south side to the forest of Sonnam, which is on the side of Memph Raphan northward, and it shall come down to Gazon behind Jebusai southward: it shall come down to the fountain of Rogel, and the borders shall go across to the fountain of Bethamsyes: and shall proceed to Gaillon, which is in front of the going up of Bethems, and shall they come down to the stone of the sons of Ruben; and shall pass over behind Betharabah northward, and shall go down to the borders behind the sea northward.

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And the termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

And Jordan shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders round about according to their families.

And the cities of the children of Benjamin according to their families were Jericho, and Bethgego, and Amecas, 2 and Betha, and Gibeon, and Beerbona, 3 and with them, Sera, and Betholoth, 4 and Eeain, and Phara, and Ephrah, 5 and Carapha, and Cephira, and Moni, and Gabaa, twelve cities and their villages: 6 Gabaon, and Rama, and Beerotha; 7 and Massema, and Miron, and Amoke; 8 and Phira, and Caphan, and Nakan, and Selecan, and Tharela, 9 and Jebna (this is Jerusalem); and Gathoth, darim, thirteen cities, and their villages: this is the inheritance of the sons of Benjamin according to their families.

And the second lot came out for the children of Simeon; and their inheritance was in the midst of the lots of the children of Judah. And their lot was Simeon, and Saphon, and Gharoth, 10 and Arsola, and Bola, and Jeter, and Asan; four cities and their villages, round about their cities as far as Bethlehem southward: this is the inheritance of the tribe of the children of Simeon according to their families. The inheritance of the tribe of the children of Simeon was a part of the lot of Judah, for the portion of the children of Judah was greater than theirs; and the children of Simeon were few: for the land of Judah was a land narrower than the land of Benjamin.

And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be—Esedekgola shall be their border, 11 the sea and Magelda, and it shall reach to Bethaphus in the valley, which is opposite Dejman. 12 And the border returned and passed northward to Bethaphepa, and was turned northward to Bethaphthath, and passed on to Dabiroth, and shall proceed upward to Phangai. 13 And thence it shall come round in the opposite direction eastward to Gerebe to the city of Catasem, and shall go on to Remmonas Matharam as Balaclay direct, and pass on to Chaslothath, and shall pass on to Dabiroth, and shall proceed upward to Phangai. 14 And the fourth lot came out to Issachar. 15 And their borders were Jazel, and Chassloth, and Sunam, 16 and Agin, and Siona, and Reeroroth, 17 and Anachereth, and Dabiron, and Kison, and Rebes, 18 and Remmas, and Jon, and Tomman, and Emar, and Bersaph as. 19 And the boundaries shall border upon Gether, and upon Salim westward, and upon Bethanath; and the extremity of Benjamin is at the sea.

Bozra. And they shall be ye disciples of these orisons eti, lophaq in the 19 thalasizes of the awet, eti Bozrah, eti aures of the Iordah avo the Lios, tayta the oria avo the Lios.

And the lord of the inheritance, eti, Lios vion Benamim, eti, oria d'klyl kathav, dy'monw vion Benamim, eti, oria d'klyl kathav, dy'monw vion Benamim kathav.

Kai eugenthean ait poleis vion Benamim kata dy'monw 21 autov Ierok, kai, Bebeyvai, kai, 'Amekas, kai, Baibarya, 22 kai, Sapa, kai, Bebaya, kai, Aiv, kai, Far, kai, Ephara, 23 kai, Karafa, kai, Kepira, kai, Mono, kai, Gabaa, poleis ovdake 24 kai a kowaa aitov, Gabaa, kai, Pama, kai, Beboera, kai, 25, 26 Masaqia, kai, Mepw, kai, 'Amoq, kai, Fara, kai, Kafia, kai, 27 Nakas, kai, Zelqan, kai, Theralia, kai, Iesbo, euti eutov 28 'Ierousalhm: kai, Gabaa, Iarhi, poleis dekata, kai, ait kowaa aitov, euti, 'h klyronymia vion Benamim kathav.

Kai ezhlin ait d'klyl polis vion Symeww, eti 19 eugentheh, euti, klyronymia aitov, anamem to klyron vion Iovda. Kai eugentheh ait klyros aitov BhsaBhe, kai, Symew, kai, 2 Kalaada, kai, 'Arsoala, kai, Boba, kai, IaBhe, kai, EJr, 3, 4 Bwila, kai, Bwila, kai, Eyp, kai, Symew, kai, Bebaia, kai, 5 kai, Sarisouw, kai, Baibarob, kai, ait, ogy aitov, poleis 6 dekata, kai, ait kowaa aitov. 7 Ermwma, kai, 'Aly, kai, 8 kai, 'Aly, kai, ait aitov, poleis te'pa ait aitov, kowaa aitov, poleis aitov, wov, Balak pereromewv Men in 8 kata Diba: ait, euti, klyronymia phelis vion Symeww, kathav, dy'monw aitov. 9 Ato to klyros to Iovda, euti, klyronymia 9 phelis vion Symeww, oti, eugentheh, ait Meris vion Iovda, meiwv te aitov, kai, eptrismona oit, vion Symewewn vion Symeww, eut, meiwv to klyros aitov.


Kai to Iovdv, ezhlon ait klyros d' tetraro, eti 17, 18 ait, oria aitov, Iacwv, kai, Xasalwv, kai, Swnv, kai, 19, Avgv, kai, Swnv, kai, Renwv, kai, Anerhev, kai, Dsbrwv, 20 kai, Kavv, kai, Pevev, kai, Remwv, kai, Iwv, kai, Tovwv, 21 kai, Aperwv, kai, Xasalwv. Kai swnvphai eito, epo, 22 Bwv, epo, Sxalwv, kai, BhsaBhe. 23

8 Or, at or towards.
23 aitou h dieidous ton orion h Iordanshis. Aynth h klironomia
phulh vion 'Istachar kata dhmous aitwn, ai puleis kai ai
komaia aitwn.
24 Kai exelthen o klhros o peptptos 'Astrh kata dhmous aitwn.
25 Kai egenvi tia oria aitwn 'Ezekele, kai Aleph, kai Baithok,
26 kai Keph, kai Elemelech kai 'Amilh, kai Massa s kai synaphe

24 and the fifth lot came out to Aser according to their families. 25 And their
boundaries were Elelech, and Aleph, and Bathok, and Keaf, and Elemelech, and
Amiel, and Massa; and the lot will border on Carmel westward, and on Sion, and
Labanan. 26 And it will return westward from Bethgeneth, and will join Zabulon
and Ekgai, and Phidhseal northwards, and the borders will come to Saphthebethime,
and Inael, and will go on to Chobamesem, 27 and Ibion, and Raab, and Emmouno,
and Canthan to great Sidon. 28 And the borders shall turn back to Rama, and to the
fountain of Maspheaseth, and the Tyrians; and the borders shall return to Jasaph, and
their going forth shall be the sea, and Apoleb, and Echogeb, 29 and Archob, and Aphec,
and Ran. 30 This is the inheritance of the tribe of the sons of Aser according to their
families, the cities and their villages.
31 And the sixth lot came out to Neph-
thali. 32 And their borders were Mooolam, and Molam, and Besemim, and
args, and Naapok, and Isebimai, and Dwdam' and egentagen
32 and the seventh lot came out to Dan.
33 And their borders were Sarath, and Asa,
and the cities of Sammaus, and Salamin,
and Asa, and puleis Sammaus, and
34 and the cities of Thymatis, and Turp, and Oma-
35 and their centres, and 'Arme, and Naack, and Isebimai, and Dwdam' and egentagen
36 and their centres, and 'Arme, and Naack, and Isebimai, and Dwdam' and egentagen
37 and Kades, and 'Asrop, and pynh 'Asrop, and Kerso, and
38 and Megalarem, and Baubam, and Theosamos. Aynth h
klironomia phulh vion Ne'efbalai.
39, 41 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
40 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
41 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
42 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
43 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
44 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
45 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
46 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
47 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
48 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
49 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
50 Kai to Dnn exelthen o klhros o ebdomos. Kai egenvi tia
orion aitwn Sarap, kai 'Asa, kai puleis Sammaus,
the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.

And he divided the land by lot to Eleazar the priest, and to Joshua the son of Nau, and the heads of families among the tribes of Israel, according to the lots, in Sela before the Lord by the doors of the tabernacle of the testimony, and they went to take possession of the land.

And the Lord spake to Joshua, saying,

Speak to the children of Israel, saying, 'Assign the cities of refuge, of which I spake to you by Moses. 

And Joshua separated Cades in Galilee in the mount Nephthali, and Sychem in the mount Ephraim, and the city of Arboc, this is Chebron, in the mountains of Juda.

And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben, and Aremoth in Galad out of the tribe of Gad, and Gaulon in the country of Basan out of the tribe of Manasse.

These were the cities selected for the sons of Israel, and for the stranger abiding among them, that every one who smites a soul unintentionally should flee thither, that he should not die by the hand of the avenger of blood, until he have stood before the congregation for judgment.

And the heads of the families of the sons of Levi drew near to Eleazar the priest, and to Joshua the son of Nau, and to the heads of the families of the tribes of Israel. And they spoke to them in Sela in the land of Chanaan, saying, The Lord gave commandment by Moses to give us cities to dwell in, and cities of refuge about for our cattle. So the children of Israel gave to the Levites in their inheritance by the command of the Lord the cities and the country round.

And the lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Simeon, and out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasse.

And the sons of Gedson had thirteen cities, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Nephthali, and out of the half tribe of Manasse in Basan.

And the sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon.

And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded Moses, by lot.

And the tribe of the children of Juda,
and the tribe of the children of Symeon, and part of the tribe of the children of Benjamin gave these cities, and they were assigned 10 to the sons of Aaron from the family of Caath of the sons of Levi, for the lot fell to these. 11 And the suburbs belonging to them; and these were given to them, and they gave them the city of refuge for the slayer, first in the mountain country of Judah, and the suburbs round it. 12 But the cities of the city, and its villages Joshua gave to the sons of Chaleb the son of Jephunneh for a possession.

13 And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and its suburbs; and he gave them the cities of Simeon, and its suburbs; and he gave them the cities of Judah, and its suburbs; and he gave them the cities of Caleb, and its suburbs; and he gave them the cities of Hebron, and its suburbs; and he gave them the cities of the sons of Levi, and its suburbs: nine cities from these two tribes. 14 And from the tribe of Benjamin, Gabaaon and its suburbs; and Gatheth and its suburbs; and Anaathoth and its suburbs; and Ghamala and its suburbs; four cities. 15 All the cities of the sons of Aaron the priests, thirteen.

16 And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given 1 their city, 17 out of the tribe of Ephraim and its suburbs; and they gave them the city of refuge for the slayer, Sychem, and its suburbs, and Gazaera and its appendages, and its suburbs; 18 and Gatheth and its suburbs; four cities: 19 and of the tribe of Dan, Helothaim and its suburbs; and Getheremmon and its suburbs: four cities. 20 And out of the half tribe of Manasseh, Tanaach and its suburbs; and Debba and its suburbs; and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities. 21 And out of the tribe of Aser, Basalla and its suburbs; and Dabbon and its suburbs; and Chelet and its suburbs; and Kedid and its suburbs; and Jetbe and its suburbs: four cities. 22 And of the tribe of Naphtali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs: three cities. 23 All the cities of Gedor according to their families were thirteen cities.

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Joshua XXI. 10—33.
And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabuon, Maa, and its suburbs; and Cades and its suburbs, and Sella and its suburbs; three cities. And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness Miso and its suburbs; and Jazer and its suburbs; and Decon and its suburbs; and Mapha and its suburbs; four cities. And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galad, and its suburbs; Canim and its suburbs; and Esbon and its suburbs; and Jazer and its suburbs; the cities were four in all. All these cities were given to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.

All the cities of the Levites in the midst of the possession of the children of Israel, were forty-eight cities, and their suburbs round about these cities: a city and the suburbs round about the city to all the cities, and Joshua ceased dividing the land by their borders: and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thammasachar in mount Ephrain; and Joshua built the city, and dwelt in it: and Joshua took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thammasachar.

So the Lord gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it.

And the Lord gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hand. There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass.

Then Joshua called together the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to voice in all that he commanded you. Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God. And now the Lord our God has given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind,
And the half tribe of Manasseh, which is the half of the children of Manasseh, by their tribes, \(\text{v}^{13}\) the tribe of Manasseh built the altar and the place of assembly and the tabernacle of the congregation, and the place of assembly of God, to which the congregation of Israel went to commit obeisance the day after the passing of the congregation of Israel through the Jordan. 

And to one half the tribe of Manasseh Moses gave a portion in the land of Bashan, and to the other half Joshua gave a portion with his brethren on the other side of Jordan westward; and when Joshua sent them away to their homes, then he blessed them. 

And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

The sons of Ruben, the sons of Gad, and the half tribe of Manasseh, departed from the children of Israel in Seba, in the land of Chanaan, to go away into Galad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

And they came to Galad of Jordan, which is in the land of Chanaan; and the children of Ruben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to look at. 

And the children of Israel heard say, Behold, the sons of Ruben, and the sons of Gad, and the half tribe of Manasseh have built an altar at the borders of the land of Chanaan at Galad of Jordan, on the opposite side to the children of Israel. 

And all the children of Israel gathered together to Seba, so as to go up and fight against them.

And the children of Israel sent to the sons of Ruben, and the sons of Gad, and to the sons of the half tribe of Manasseh into the land of Galad, both Phinees the son of Eleazar the son of Aaron the priest, and ten of the chiefs with him; there was one chief of every household out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel). 

And they came to the sons of Ruben, and to the sons of Gad, and to the half tribe of Manasseh into the land of Galad; and they spoke to them, saying, Thus says the whole congregation of the Lord, What is this transgression which ye have committed against your brothers, the Lord God of Israel, in that ye have built you an altar of yourselves, an altar to the Lord? Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord? 

And ye have this day revicted the Lord; and it shall come to pass if ye revolt this day from the Lord, that to-morrow there shall be wrath upon all Israel. 

And now if the land of your possession be too little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwells, and receive ye an inheritance among your brethren, and do not become apostates from God, neither do ye apostatize from the Lord, because they that have built an altar apart from the altar of the Lord our God. 

Lo! did not Achar the son of Zara commit a trespass taking of the accursed thing, and
there was wrath on the whole congregation of Israel; and he died alone in his own sin.

And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse answered, and spoke to the captains of the thousands of Israel, saying, 22 God even God is the Lord, and God even God himself knows, and Israel he shall know; if we have transgressed before the Lord by our ostas, let him our Lord; 23 And we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt-offerings, so as to offer upon it a sacrifice of peace-offering,—the Lord shall require it.

But we have done this for the sake of precaution concerning this thing, saying, Lest the Lord your God should say to our sons, What have ye to do with the Lord God of Israel? 24 Whereas the Lord has set boundaries between us and you, even Jordan, and ye have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord. 25 And we will do this altar, not for burnt-offerings, nor for meat-offerings; 26 but that this may be a witness between you and us, and between our posterity after us, that we may do service to the Lord before him, with our burnt-offerings and our meat-offerings and our peace-offerings, so your sons shall not say to our sons, Ye have no portion in the Lord. 27 And we said, If ever it should come to pass that they should speak so to us, or to our posterity hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt-offerings, nor for the sake of meat-offerings, but it is a witness between you and us, and between our sons. 28 And be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so as that we should build an altar for burnt-offerings, and for peace-offerings, besides the altar of the Lord our God, which he shall have in the tabernacle.

And Phinees the priest and all the chiefs of the congregation of Israel who were with him 29 heard the words which the children of Ruben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them. 30 And Phinees the priest said to the sons of Ruben, and to the sons of Gad, and to the half of the tribe of Manasse, To-day we know that the Lord is with us, because ye have not trespassed grievously against the Lord, and because ye have delivered the children of Israel out of the hand of the Lord. 31 So Phinees the priest and the princes departed from the children of Ruben, and from the children of Gad, and from the half tribe of Manasse out of Galaad into the land of Chanaan to the children of Israel; and reported the words to them. 32 And it pleased the children of Israel; and they spoke to the children of Israel, and blessed the God of the children of Israel, and told them to go up no more to war against the others to destroy the land of the children of Ruben, Gad, and half the tribe of Manasse.
And Joshua gave a name to the altar of the children of Ruben, and the children of Gad, and of the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Lord is their God.

And it came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Joshua was old and advanced in years. 2And Joshua called together all the children of Israel, and their elders, and their judges, and their officers; and said to them, I am old and advanced in years. 3And ye have seen all that the Lord our God has done to all these nations before us; for it is the Lord your God who has fought for you. 4See, that I have given you to these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and some I have destroyed; and the boundaries shall be at the great sea westward.

And the Lord our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Lord our God said to you. 6Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses that ye turn not to the right hand or to the left; 7that ye go not in among these nations that are left; and the names of their gods shall not be named among you. neither shall ye serve them, neither shall ye bow down to them. 8But ye shall cleave to the Lord our God, as ye have done until this day. 9And the Lord shall destroy them before you, even great and strong nations; and no one shall stand before you until this day. 10One of you has chased a thousand, for the Lord our God, he fought for you, as he said to us.

And take ye great heed to love the Lord our God. 12For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with you, 13know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks, and nails in your heels, and darts in your eyes, until ye be destroyed from off this good land, which the Lord your God has given you.

But I hasten to go the way of death, as all that are upon the earth also die: and know ye that your heart and your soul, that not one word has fallen to the ground of all the words which the Lord our God has spoken respecting all that concerns us: there has not one of them failed. 15And it shall come to pass, that as all the good
things are come upon us which the Lord spoke concerning you, so the Lord God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which the Lord has given you, when ye transgress the covenant of the Lord our God, which he has charged you, and go and serve other gods, and bow down to them.

And Joshua gathered all the tribes of Israel to Selo, and convinced their elders, and their officers, and their judges, and set them before God.

And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, even Thara, the father of Abraam and the father of Nachor; and they served other gods. And I took your father Abraam from the other side of the river, and I guided him through all the land, and I multiplied his seed; and I gave to him Isaac, and to Isaac Jacob and Esau; and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there a great and populous and mighty nation: and the Egyptians afflicted them. And I smote Egypt with the wonders that I wrought among them. And afterwards Gog brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea. And we cried aloud to the Lord; and he put a cloud and darkness between us and the Egyptians, and he brought the sea upon them, and covered them: and your eyes have seen all that the Lord did in the land of Egypt; and ye were in the wilderness many days.

And he brought us into the land of the Amorites that dwelt beyond Jordan, and the Lord delivered them into our hands; and ye inherited their land, and utterly destroyed them from before you.

And Balac, king of Moab, son of Seuphor, rose up, and made war against Israel, and sent and called Balaam to curse us. But the Lord thy God would not destroy thee, and he greatly blessed us, and rescued us out of their hands, and delivered them to us. And ye crossed over Jordan, and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite, and the Canaanite, and the Pherezite, and the Zbruite, and the Jebusite, and the Chettite, and the Gergesite, and the Lord delivered them into our hands. And he sent forth the hornet before you; and he drove them out from before you, even twelve kings of the Amorites, not with thy sword, nor with thy bow.

And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat of vineyards and oliveyards which ye did not plant.
And now fear the Lord, and serve him, in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve the Lord. 15 But if it seem not good to you to serve the Lord, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites among whom ye dwell upon your land: but I and my house will serve the Lord, for he is holy.

And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods. 17 The Lord our God, he is God; he brought us up and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations through whom we passed. 18 And the Lord cast out the Amorite, and all the nations that inhabited the land from before us; ye saw we will serve the Lord, for he is our God.

And Joshua said to the people, Indeed ye will not be able to serve the Lord, for he is holy; and he being jealous will not forgive your sins and your transgressions. 21 And whereas ye shall forsake the Lord and serve other gods, then shall he come upon you, and砝主 ye shall serve, and ye shall perish.

And Joshua said to the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him. 23 And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel. 24 And the people said to Joshua, We will serve the Lord, and we will hearken to his voice.

So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selah before the tabernacle of the Lord God of Israel. 26 And he wrote these words in the book of the laws of God: and Joshua took a great stone, and set it up under the oak before the Lord. 27 And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this stone shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God.

And Joshua dismissed the people, and they went every man to his place. 29 And Israel served the Lord all the days of Joshua, and all the days of the elders that heard all the words that Joshua spake to the children of Israel. 30 And Israel served the Lord all the days of Joshua, and all the days of the elders, and all that knew all the works of the Lord which he wrought for Israel.

And it came to pass after these things that Joshua the son of Nun, the servant of the Lord died, at the age of a hundred and ten years. 33 And they buried him by the borders of his inheritance in Thamnath-reach in the mount of Ebalim, northward of the mount of Galaad: there they put him into the tomb in which they buried him, the knives of stone with which
And it came to pass after the death of Joshua, that the children of Israel enquired of the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? 32 And the Lord said, Judas shall go up: behold, I have delivered the land into his hand. 33 And Judas said to his brother Symeon, Come up with me into my lot, and let us array ourselves against the Canaanites, and I also will go with thee into thy lot: and Symeon went with him. 34 And Judas went up; and the Lord delivered the Canaanite and the Pherezite into their hands, and they smote them in Bezek to the number of ten thousand men. 35 And they overtook Adonibezek in Bezek, and fought against him; and they smote the Canaanite and the Pherezite. 36 And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes. 37 And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered their food into Egypt, and came to the brook of Jericho. 38 But Judas overtook him, and slew him with the sword, and cut off his thumbs and his great toes. 39 And Judas took all the goods of Bezek, and his brother Symeon, and all that were found in Bezek, great and small, and withered up the kings, and brought their heads down to Jerusalem. 40 And Judas and his brother Symeon went up, and smote Gabaar, and smote them with the sword. 41 And they overtook Adonibezek in Gabaar, and smote him with the sword, and cut off his thumbs and his great toes. 42 And Adonibezek said, The three hundred thousand chosen men of Ephraim. 43 And the Lord said, Let them go over, and smite Adonibezek in Gabaar. 44 And Judas and his brother Symeon went up, and smote Adonibezek in Gabaar, and smote him with the sword, and cut off his thumbs and his great toes. 45 And Judas and his brother Symeon and the children of Levi smote Adonibezek, and cut off his thumbs and his great toes. 46 And they took all the goods of Bezek, and his brother Symeon, and all that were found in Bezek, great and small, and withersmote the kings, and brought their heads down to Jerusalem. 47 And they took all the goods of Gabaar, and his brother Symeon, and all that were found in Gabaar, great and small, and withered up the kings, and brought their heads down to Jerusalem. 48 And they went over to the children of Judah, and to the children of Joseph, and to all the children of the south, and fought against them. 49 And they smote the children of the south, and took possession of the land of them, to the brook of Jericho. 50 And they smote Adonibezek in Gabaar, and smote him with the sword, and cut off his thumbs and his great toes. 51 And they took all the goods of Bezek, and his brother Symeon, and all that were found in Bezek, great and small, and withered up the kings, and brought their heads down to Jerusalem.
under my table: as I therefore have done
so God has requited me: and the
brought him to Jerusalem, and he died there.

And the children of Judas fought against Jerusalem, and took it, and smote it with the edge of the sword, and they burnt the city with fire. And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country: And Judas went to the Chananites who dwelt in Chebron; and Chebron came out against him; (and the name of Chebron before was Carinathbaroseph; and they smote Sessi, and Achiman, and Tholmi, children of Enac. And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Carinathseph, the city of Letters.

And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give to his daughter Ascha to wife. And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife. And it came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request? And Ascha said to him, Give me, I pray thee, a blessing, for thou hast sent me forth into a south land, and thou shalt give me the ransom of my life: and Chaleb gave her according to her heart the ransom of the upper springs and the ransom of the low springs.

And the children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

And Judas went with Symeon his brother, and smote the Chananite that inhabited Sebeph, and they utterly destroyed them; and they called the name of the city Ana-thema. But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, nor Azotos nor the lands about it. And the Lord was with Judas, and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them. And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

But the children of Benjamin did not take the inheritance of the Jebusite, who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

And the sons of Joseph, they also went up to Bethel; and the Lord was with them. And they encamped and surveyed Bethel: and the name of the city before was Luz.

And the spies looked, and beheld, a man
went out of the city, and they took him; and they said to him, Shew us the way into the city, and we will deal mercifully with thee. 21 And he shewed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family. 22 And the man went into the land of Chettim, and built him a city, and called the name of it Luzia; this is its name until this day.

27 And Manasse did not drive out the inhabitants of Bethsan, which is a city of Sycanias, nor her b towns, nor her suburbs; nor Thana, nor her towns; nor the inhabitants of Dor, nor her towns; nor the inhabitant of Balsac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblam, nor her suburbs, nor her towns; and the Chananite became to dwell in this land. 28 And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out: and Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary.

29 And Zabulon did not drive out the inhabitants of Dedron, nor the inhabitants of Domman: and the Chananite dwelt in the midst of them, and became tributary to them. 30 And Asar dwelt in the midst of the Chananite who inhabited the land, for he did not drive him out. 31 And Nepthali did not drive out the inhabitants of Bethsanam, nor the inhabitants of Bethnanach: and Nepthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsanam and of Bethnenach became tributary to them.

32 And the Amorite drove out the children of Dan into the mountain, for they did not suffer them to come down into the valley. 33 And the Amorite began to dwell in the mountain of shells, in which are bears, and foxes, in Myrsion, and in Thalabin; and the land of the house of Joseph was heavy upon the Amorite, and he became tributary to them. 34 And the border of the Amorite was from the going up of Acrabin, from the rock and upwards.

And an angel of the Lord went up from Galgal to the place of weeping, and to Bethel, and to the house of Israel, and said to them, Thus saith the Lord, I brought you up out of Egypt, and I brought you into the land that I sware to your fathers; and I said, I will never break my covenant that I have made with you. 2 And I will not make any covenant with them that dwell in this land, neither shall ye worship their gods: but ye shall destroy their graven images, ye shall pull down their altars: but ye heartened not to my voice, for ye did these things. 3 And I said, I will not drive them
out from before you, but they shall be for a
#distress to you, and their gods shall be to
you for a snare. 4And it came to pass
that when the angel of the Lord spake these
words to all the children of Israel, that the
people lifted up their voice, and wept.
5And they named the name of that place
Weepings; and they sacrificed there to the
Lord.
6And Joshua dismissed the people, and
they went every man to his inheritance, to
inherit the land. 7And the people served the
Lord all the days of Joshua, and all the
days of the elders that lived many days
with Joshua, as many as knew all the great
work of the Lord, what things he had
wrought in Israel.
8And Joshua the son of Naue, the servant
of the Lord, died, at hundred and ten years
old. 9And they buried him in the border
of his inheritance, in Thamaathares, in
mount Ephraim, on the north of the moun-
tain of Gass. 10And all the officers that
were laid to their fathers: and another
generation rose up after them, who knew
not the Lord, nor yet the work which he
wrought in Israel.
11And the children of Israel wrought evil before the Lord, and
served Baalim. 12And they forsook the
Lord God of their fathers, who brought
them out of the land of Egypt, and walked
after other gods, of the gods of the nations
round about them; and they worshipped
them. 13And they provoked the Lord,
and forsook him, and served Baal and the
Astartes.
14And the Lord was very angry with
Israel; and he gave them into the hands
of the spoilers, and they spoiled them; and
he sold them into the hands of their enemies,
and they resisted their enemies.
15And the Lord raised up judges, and the
Lord saved them out of the hands of those
that spoiled them; and yet they hearkened
not to the judges; 6for they went a whoring
after other gods, and worshipped them; and
they turned quickly out of the way which
their fathers walked to hearken to the
words of the Lord; they did not so. 18And
because the Lord raised them up judges,
so the Lord was with the judge, and saved
them out of the hand of their enemies all
the days of the judge; for the Lord was
moved at their groaning by reason of them
that besieged them and afflicted them.
19And it came to pass when the judge died,
that they went back, and again corrupted
themselves worse than their fathers to go
after other gods to serve them and to wor-
ship them: they abandoned not their de-
vices nor their stubborn ways.
20And the Lord was very angry with Is-
rael, and said, Forasmuch as this nation has
forsaken my covenant which I commanded
their fathers, and has not hearkened to my
voice, therefore I will not any more cast
out a man of the nations from before their face, which Joshua the son of Nau left in the land. And the Lord left them, 2) so prove Israel, and whether they would keep the way of the Lord, to walk in it, as their fathers kept it, or no. 3) So the Lord 3) will leave these nations, so as not to cast them out suddenly; and he delivered them not into the hand of Joshua.

And these are the nations which the Lord left to prove Israel with them, all that had not known the wars of Chanaan. 2) Only for the sake of the generations of Israel, to teach them war, only the men before they knew them not. 3) The five lords of the Philistines, and every Canaanite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Aeronon to Leboemath. And this was done in order to prove Israel by them, to know whether they would obey the commands of the Lord, which he charged their fathers by the hand of Moses.

5) And the children of Israel dwelt in the midst of the Canaanite, and the Chettite, and the Amorite, and the Pherezite, and the Jebusite. 6) And they took their daughters for wives to themselves, and they gave their daughters to their sons, and served other gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. 8) And the Lord was very angry with Israel, and sold them into the hand of Chusarsatham king of Syria of the rivers; and the children of Israel served Chusarsatham eight years.

9) And the children of Israel cried to the Lord; and the Lord raised up a saviour to Israel, and he saved them, Gomieniel the son of Kenez, the brother of Chaleb younger than himself. 10) And the Spirit of the Lord came upon him, and he judged Israel; and he went out to war against Chusarsatham: and the Lord delivered into his hand Chusarsatham king of Syria of the rivers, and his hand prevailed against Chusarsatham. 11) And the land was quiet forty years. And Gomieniel the son of Kenez died.

12) And the children of Israel continued to do evil before the Lord; and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord. 13) And he gathered to himself all the children of Ammon and Amalec, and went and smote Israel, and took possession of the city of Palm-trees. 14) And the children of Israel served Eglom the king of Moab eighteen years.

15) And the children of Israel cried to the Lord; and he raised up to them a saviour, Aod the son of Gera a 5) son of Jemeni, a man 5) who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab. 16) And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh. 17) And he went, and brought the presents to Eglom king of Moab, and Eglom was a very handsom man.
18 And it came to pass when God had made an end of offering his gifts, that he dismissed those that brought the gifts. 19 And he himself returned from the quarries that are by Galgal; and God said, I have a secret errand to thee, O king! and Eglom said to him, Be silent; and he sent away from his presence all who would go with him. 20 And God went in to him; and he sat in his own upper summer chamber quite alone; and God said, I have a message from God to thee, O king; and Eglom rose up from his throne near him. 21 And it came to pass as he arose, that God stretched forth his left hand, and took the dagger of his right thigh, and plunged it into his belly, 22 and drove in also the haft after the blade, and the fat closed in upon the blade, for he drew not out the dagger from his belly.

23 And God went out to the porch, and passed out by the appointed guards, and shut the doors of the chamber upon him, and looked them. 24 And he went out; and Eglom's servants came, and saw, and beheld, the doors of the upper chamber were locked; and they said, Does he not uncover his feet in the summer-chamber? 25 And they waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their lord was fallen down dead upon the earth.

26 And God escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Sietrothah. 27 And it came to pass when God came into the land of Israel, that he blew the horn in mount Ephraim, and the children of Israel came down with him from the mountain, and he was before them. 28 And he said to them, Come down after me, for the Lord God has delivered our enemies, even Moab, into our hands; and they went down after him, and seized on the fords of Jordan before Moab, and he did not suffer a man to pass over. 29 And they smote Moab on that day about ten thousand men, every lusty person and every mighty man; and not a man escaped. 30 So Moab was humbled in that day under the hand of Israel, and the land had rest eighty years; and God judged them till he died. 31 And after him rose up Samegar the son of Dinach, and smote the Philistines to the number of six hundred men with a ploughshare such as is drawn by oxen; and he too delivered Israel.

And the children of Israel continued to do evil against the Lord; and God was dead.
And she sat under the palm-tree of Debora between Ramah and Bethel in mount Ephraim; and the children of Israel went up to her for judgment.

And Debora sent and called Barac the son of Abimelech out of Cades Nephthali, and said unto him, Has not the Lord God of Israel commanded thee? and thou shalt depart to mount Thabor, and shalt take with thyself ten thousand men of the sons of Nephthali, and of the sons of Zabulon.

And I will bring to thee the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thine hands.

And Barac said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which the Lord prospereth his messenger with me.

And she said, I will surely go with thee: but know that thy honour shall not be so much in mine eyes, when the Lord shall deliver Jabin king of Hazor unto thee, and I have smitten his chariot, and his horse, and his array.

And Barac called Zabulon and Nephthali out of Caed, and there went up at his feet ten thousand men, and Debora went up with him.

And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedes.

And it was told Sisara that Barac the son of Abineem was gone up to mount Thabor.

And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

And Debora said to Barac, Rise up, for this is the day on which the Lord hath delivered Sisara into thy hand, for the Lord shall go forth before thee: and Barac went down from mount Thabor, and ten thousand men after him. And the Lord discomfited Sisara before Barac; and Sisara descended from off his chariot, and fled on his feet. And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left.

And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend; for there was peace between Jabin king of Asor and the house of Chaber the Kenite. And Jael went out to meet Sisara, and said to him, Turn aside, my lord, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened him a bottle of milk, and gave him to drink, and covered him. And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there any man here? then thou shalt...
and the hand of the children of Israel prevailed more and more against Jabin king of Canaan, until they utterly destroyed Jabin king of Canaan.

And Debbora and Barac son of Abineem sang in that day, saying,

A revelation was made in Israel when the people were made willing: Praise ye the Lord.

Hear, ye kings, and hearken, rulers: I will sing, it is I who will sing to the Lord, it is I, I will sing a psalm to the Lord the God of Israel; in the banquet of the strong, in the going forth on Seir, when thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dews, and the clouds dropped water. The mountains were shaken before the face of the Lord Eloi, this Sina before the face of the Lord God of Israel.

In the days of Samegar son of Anath, in the days of Jael, they deserted the ways, and, by ways in crooked paths. The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel.

There new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.

My heart inclines to the orders given in Israel; ye that are willing among the people, bless the Lord.

Ye that are about a she-ass at noon-day, ye that sit on the judgment-seat, and walk by the roads of them that sit in judgment by the way; declare ye that are delivered from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O Lord, increase righteous acts in Israel; then the people of the Lord went down to the cities.

Awake, awake, Debbora, awake, awake, utter a song: arise, Barac, and lead thy captivity captive, son of Abineem.

Then went down the remnant to the strong, the people of the Lord went down for him among the mighty ones from me.

Ephraim rooted them out in Amaele, behind thee was Benjamin among thy people: the inhabitants of Machir came down with me searching out the enemy, and from Zabulon came they that drew with the scribe's pen of record.

And princes in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great pangs reached to the heart.

Why did they sit between the sheep-folds to hear the bleating of the sheep, and the bleating of the lambs?

There were great workings of hearts.

Gaal is on the other side of Jordan where
he pitched his tents; and why does Dan remain in ships? As we set down on the sea-coasts, and he will tabernacle at his ports. 18 The people Zabulon exposed their soul to death, and Nephthali came to the high places of their land. 19 Kings set themselves in array, then the kings of Channah fought in Thanach at the water of Mageddo; they took no gift of money. 20 The sires from heaven set themselves in array, they set themselves to fight with Sisara out of their paths. 21 The book of Kison swept them away, the ancient brook, the book Kison: my mighty soul will trample him down. 22 When the hoofs of the horse were entangled, his mighty ones earnestly hustled. 23 The Lord said the angel of the Lord; cursed is every one that dwells in it, because they came not to the help of the Lord, to his help among the mighty. 24 Blessed among women be Jael wife of Chabber the Kenite; let her be blessed above women in tents. 25 She asked water for Sisara, she gave him milk in a dish; she brought butter of princes. 26 She stretched forth her left hand to the nail, and her right hand to the workman's hammer, and she smote Sisara with it, she nailed through his head and smote him; she nailed through his temples. 27 He rolled down between her feet; he bowed and fell; where he bowed, there he fell dead. 28 The mother of Sisara looked down through the window out of the loophole, saying, Why was his chariot ashamed? why did the wheels of his chariots tarry? 29 Her wise ladies answered her, and she returned answers to herself, say, Will they not now divide the spoil? they will surely be gracious to every man: there are spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they are the spoils for his neck. 30 Thus let all thine enemies perish, O Lord; and that love him shall be as the noon day of the sun in strength. 31 And the land had rest forty years. 32 And the children of Israel did evil in the sight of the Lord, and the Lord gave them into the hand of Madiam seven years. 33 And the hand of Madiam prevailed against Israel; and the children of Israel made for themselves because of Madiam the caves in the mountains, and the dens, and the holes in the rocks. 34 And it came to pass when the children of Israel sowed, that Madiam and Amalec went up, and the children of the east went up together with them. 35 And they encamped against them, and destroyed their fruits until they came to Seir. 36 And they left not the support of life in the land of Israel, not even ox or ass among the herds. 37 For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste. 38 And Israel was greatly impoverished because of Madiam. 39 And the children of Israel cried to the Lord, because of Madiam.
8 And the Lord sent a prophet to the children of Israel; and he said to them, Thus says the Lord God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage. 9 And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land. 10 And I said to you, I am the Lord your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye heartened not to my voice.

8 And Gedeon went in, and prepared a kid of the goats, and an ephah of fine flour unleavened; and he put the flesh in the basket, and poured the broth into the pot, and brought it to his mother, and said, Let me, I pray thee, set it before Ephraim, thou father's eldest son; and he said, Bring it quick to me, and I will eat of my son's flesh to set my eyes on him. 9 And Gedeon said to his father's house, Bring a kid, and let us eat of the flesh of the kid of the goats of Ephraim; for he was the eldest son; and his mother kept nothing back of the flesh or of the broth. 10 And Gedeon said, I have a secret thing; if no one tell it me, I will not eat of it. Then said Shurah his father, What is this secret thing which thou hast kept back? Tell me now. And he told him; and he said, Peace be to thee. 11 And Gedeon went in and said to his wife Zilpah, the daughter of Brucham, of the family of the Manassites, Behold, I have seen the Angel of the Lord, who said to me, Go, set a kid in a basket, and put it in the basket against Ephraim, the son of Jeredim. 12 And Zilpah said to him, Shall I indeed set the kid before my lord? 13 And he said, Bring it quick, and I will eat of the flesh of my son. 14 And she brought it, and he ate of it, and said to her, Get thee away. And she went away from him, and put the kid in the basket. 15 And he said to her, Stand in a covert. And she stood at a covert of the house, and said, Let me, I pray thee, look over the field. 16 And the Angel of the Lord came again to get him, and stood in the same place where he had stood before. 17 And Gedeon said, See, Lord, if thou beest truly God, come not near to thy servant: 18 But let a man, I pray thee, bear witness between me and thee, and between my son and thee, when thou wilt come to speak again to thy servant; 19 And when thou hast thrown down Ephraim, as I have heard they have said of thee, Ephraim is my first-born, Manasse is my mightier than I, 20 Then said the Angel of the Lord, I will not come near thee, but I will put my presence upon this ladder, and I will push it up and down while I am speaking. 21 Then said Gedeon, If I have seen thee, Lord, I would not have spoken this word. 22 And he said, Whence camest thou, and whom hast thou seen, Gedeon? 23 And he said, I have seen the Angel of the Lord, and he came up over against me, and said, Go, set a kid in a basket, and put it in the basket against Ephraim, the son of Jeredim. 24 And he said, If I have seen thee, Lord, I would not have spoken this word. 25 And he said, Whence camest thou, and in what manner hast thou seen me? And he said, I am an angel of God, and I have come to thee in the night. 26 Then said Gedeon, But if now I have seen thee, Lord, how can I speak to my lord? 27 And the Angel of the Lord said to him,Peace be to thee; fear not; thou shalt not die. 28 And Gedeon built there an altar to the Lord, and called it The peace of the Lord: until this day, as it is still in Ephratha of the father of Josi. 29 And it came to pass
in that night, that the Lord said to him, Take the young bullock which thy father has, even the second bullock of seven years old, and thou shalt destroy the altar of Baal which thy father has, and the grove which is by it thou shalt destroy. 26 And thou shalt build an altar to the Lord thy God on the top of this Maazon in the ordering it, and thou shalt take the second bullock, and shalt offer up whole-burnt-offerings with the wood of the grove, which thou shalt destroy. 27 And Gideon took ten men of his servants, and did as the Lord spoke to him, and he came and tore the house of his father and the men of the city if he should do it by day, that he did it by night. 28 And the men of the city arose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they saw the second bullock, which Gideon offered on the altar that had been built. 29 And a man said to his neighbour, Who has done this thing? and they enquired and searched, and learnt that Gideon the son of Joas had done this thing. 30 And the men of the city said to Joas, Bring out thy son, and let him die, because he has destroyed the altar of Baal, and because he has destroyed the grove that is by it. 31 And Gideon the son of Joas said to all the men who rose up against him, Do ye now plead for Baal, or will ye save him? whoever will plead for him, let him be slain this morning: if he be a god, let him save himself, because he has thrown down his altar. 32 And he called in that day Jerobal, saying, Let Baal plead thereby, because his altar has been thrown down.

33 And all Madam, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jerizôl. 34 And the Spirit of the Lord came upon Gideon, and he blew with the horn, and Abiezer came to help after him. 35 And Gideon sent messengers into all Manasseh, and into Aser, and into Zabulon, and into Nephathali; and he went up to meet them.

36 And Gideon said to God, If thou wilt save Israel by my hand, as thou hast said, 37 behold, I put the fleece of wool in the threshing-floor; if there be dew on the fleece only, and drought on all the ground, I shall know that thou wilt save Israel by my hand, as thou hast said. 38 And it was so; and he rose up early in the morning, and wrung the fleece, and dwelt upon from the fleece, a bowl full of water. 39 And Gideon said to God, Let not, I pray thee, thine anger be kindled against me, and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, and upon all the ground there be dew. 40 And God did so in that night; and there was drought on the fleece only, and upon all the ground there was dew.

And Jerobal rose early, the same is Gideon, and all the people with him, and encamped at the fountain of Arad; and the
camp of Madiam was to the north of him, reaching from Gabathaamori, in the valley.

_2_ And the Lord said to Gideon. The people with thee are many, so that I may not deliver Madiam into their hand, lest at any time Israel boast against me, saying, My hand has saved me. _3_ And now speak in the ears of the people, saying, Who is afraid and fearful? let him turn and depart from this mountain Gedeon: _4_ and then the Lord turned the people twenty-two thousand, and ten thousand were left. _5_ And the Lord said to Gideon, The people is yet numerous; bring them down to the water, and I will purge them there for thee: and it shall come to pass that of whomsoever I shall say to thee, This one shall go with thee, even he shall go with thee; and of whomsoever I shall say to thee, These shall not go with thee, even he shall not go with thee. _6_ And he brought the people down to the water; and the Lord said to Gideon, Whosoever shall lap the water of his tongue as if a dog should lap, thou shalt set him apart, and also whosoever shall bow down upon his knees to drink water: _7_ and the number of those that lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water. _8_ And the Lord said to Gideon, I will save you by the three hundred men that lapped, and I will give Madiam into thy hand; and all the rest of the people shall go every one to his place. _9_ And they took the provision of the people in their hand, and their horns; and he sent away every man of Israel each to his tent, and he strengthened the three hundred; and the army of Madiam were beneath him in the valley.

_9_ And it came to pass in that night that the Lord said to him, Arise, go down into the camp, for I have delivered it into thy hand. _10_ And if thou art afraid to go down go down thou and thy servant Phara into the camp. _11_ And thou shalt hear what they say, and shalt do as they say. _12_ And they took of the multitude of the people, even of the tents of the Israelites, two thousand men, and Phara went down with them. _13_ And the Lord said to Gideon,_14_ Behold, I have dreamed a dream, and he said, Behold, I have dreamed a dream and behold, a cake of barley bread rolling into the camp of Midian, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell. _15_ And his neighbour answered and said, This is none other than the sword of Gideon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

_16_ And it came to pass when Gideon heard the account of the dream and the interpretation of it, that he worshipped the Lord,
and returned to the camp of Israel, and said, Rise, for the Lord has delivered the camp of Midian into our hand. 2 And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers: 3 and he said to them, Ye shall stand in ambush against the host; behold, I will go into the host, and it shall come to pass that as I do, so shall ye do. 4 And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For the Lord and Gideon.

And Gideon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands, and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gideon. 6 And every man stood in his place round about the host; and all the hosts ran, and sounded an alarm, and fled. 7 And they sounded with the three hundred horns; and the Lord set every man's sword in all the host against his neighbour, and all the hosts fled, and pursued Midian. 8 And the hosts fled as Bethshean Tagarmatha Abel-meula to Tabath; and the men of Ephraim who were Madiam, and Amalek, and Ammon, and all the Amorites, and the Zemarim, they followed after Midian.

Gideon sent messengers into all mount Ephraim, saying, Come down to meet Midian, and take to yourselves the water as far as Bethera and Jordan; and every man of Ephraim cried out, and they took the water before hand unto Bethera and Jordan. 10 And they took the princes of Midian, even Oreb and Zeb; and they slew Oreb on the rock of Chebar, and they slew Zeb in Japheth-zephel; and they pursued Midian, and brought the heads of Oreb and Zeb to Gideon from beyond Jordan.

And the men of Ephraim said to Gideon, What is this that thou hast done to us, in that thou didst not call us when thou wentest to fight with Midian? and they chode with him sharply. 11 And he said to them, What have I now done in comparison of you? is not the gleaning of Ephraim better than the vintage of Abiezer? The Lord has delivered into your hand the princes of Midian, Oreb and Zeb; and what could I do in comparison of you? Then was their spirit calmed toward him, when he spoke this word.

And Gideon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing. 13 And he said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me, because they are faint, and behold, I am following after Zeebe and Salmana, kings of Midian. 14 And the princes of Socchoth said, Are the hands of Zeebe and Salmana, among the Lemurians, as the hands of Ephraim and Simeon among the Israelites? 15 And he said to the men of Socchoth, Be not afraid; I have not come against you this day, but against the inhabitants of Midian.

Kai ἐγὼ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ πενθώντες καὶ συνόντες. 16 Kai εἶπε τοῖς ἀνδραῖς Σοκχώ, δότε δὴ ἄρτος εἰς τροφὴν τοῦ λαὸς τούτῳ τῶν ἐν τούτῳ μοι, ὅτι ἐκλέπτουσιν, καὶ ἰδοὺ ἐγὼ ἐμὴ δύναμις ὀπίου τοῦ Ζεβέε καὶ Σαλμάνα βασιλέως Μαδαίμ. 17 Kai εἶπον οἱ ἀρχικῆς Σοκχώ, καὶ ἔδειξα Ζεβέε καὶ Σαλμάνα."
KRTAI.

JUDGES VIII. 7—25.

7 And Gideon said, Therefore when the Lord gives Zebee and Salmana into my hand, then will I blast your flesh with the thorns of the wilderness, and the Barenim. 8 And he went up thence to Phanuel, and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth had answered him. 9 And Gideon said to the men of Phanuel, Where I return in peace, I will break down this tower.

10 And Zebee and Salmana were in Carcan, and their host was with them, about fifteen thousand, all that were left of all the host of the aliens; and they that fell were a hundred and twenty thousand men that drew the sword. 11 And Gideon went up by the way of them that dwelt in tents, eastward of Nam and Jegebal; and he smote the host, and the host was secure. 12 And Gideon and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfitted all the army.

13 And Gideon the son of Joas returned from the battle, down from the battle of Ares. 14 And he took prisoner a young lad of the men of Socchoth, and questioned him; and he wrote to him the names of the princes of Socchoth and of their elders, seventy-seven men. 15 And Gideon came to the princes of Socchoth, and said, Behold Zebee and Salmana, about whom ye reproached me, saying, Are the hands of Zebee and Salmana now in thy hand, that we should give bread to thy men that are faint? 16 And he took the elders of the city with the thorns of the wilderness and the Barenim, and with them he tore the men of the city. 17 And he overthrew the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana, Where are the men whom ye slew in Thabor? and they said, As thou, so were they, according to the likeness of the son of a king. 19 And Gideon said, They were my brethren and the sons of my mother: as the Lord lives, if ye had preserved them alive, I would not have slain you. 20 And he said to Jether his first-born, Rize and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young. 21 And Zebee and Salmana said, Rize thou and fall upon him; for he is the son of a man; and Gideon arose, and slew Zebee and Salmana; and he took the round ornaments that were on the necks of their camels.

22 And the men of Israel said to Gideon, Rule, my lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam. 23 And Gideon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you. 24 And Gideon said to them, I will make a request of you, and do ye give me every man an earring out of his spoil; for they had golden earrings, for they were Ismaelites. 25 And they said, We now in thy hand, that we should give bread to thy host? 7 And Gideon said, Where are the men whom ye slew in Thabor? and they said, As thou, so were they, according to the likeness of the son of a king. 19 And Gideon said, They were my brethren and the sons of my mother: as the Lord lives, if ye had preserved them alive, I would not have slain you. 20 And he said to Jether his first-born, Rize and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young. 21 And Zebee and Salmana said, Rize thou and fall upon him; for he is the son of a man; and Gideon arose, and slew Zebee and Salmana; and he took the round ornaments that were on the necks of their camels.

22 And the men of Israel said to Gideon, Rule, my lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam. 23 And Gideon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you. 24 And Gideon said to them, I will make a request of you, and do ye give me every man an earring out of his spoil; for they had golden earrings, for they were Ismaelites. 25 And they said, We

β Gr. thresh. γ Gr. dig down. δ Gr. array. ζ i. e. round like the moon; perhaps circular, or in the form of a crescent. θ Gr. giving we will give.
And Madiam was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gideon. And Jerobaal the son of Joas went and sat in his house. And Gideon had seventy sons begotten of his body, for he had many wives. And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech. And Gideon son of Joas was an Ephod in the shepheard of Joas his father in Ephratha of Abi-Esdri. And it came to pass when Gideon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal, that he should be their god. And the children of Israel reneged not the Lord their God, who had delivered them out of the hand of all that afflicted them round about. And they did not deal mercifully with the house of Jerobaal, (the same is Gideon) according to all the good which he did to Israel.

And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spake to them and to all the kindred of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Sychem, saying, Which is better for you, that seventy men, even all the sons of Jero- baal, should reign over you, or that one man should reign over you? Remember that I am your bone and your flesh. And his mother's brethren spake concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother. And they gave him seventy pieces of silver out of the house of Baalberith; and Abimelech hired himself vain and cowardly men, and they went after him. And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

And the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sediton, which was at Sicima.

And it was reported to Joatham, and he went and stood on the top of mount Garis, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

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8 The trees went forth on a time to anoint a king over them; and thereunto went to the olive, Reínum over us. 9 But the olive said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees? 10 And the trees said to the fig-tree, Come, reign over us. 11 But the fig-tree said to them, Shall I leave my sweetness and my good fruits, and go to be promoted over the trees? 12 And the trees said to the vine, Come, reign over us. 13 And the vine said to them, Shall I leave my wine that cheers God and men, and go to be promoted over the trees? 14 Then all the trees said to the bramble, Come thou and reign over us. 15 And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Libanus.

16 And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand, and have my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Midiam; 17 and ye are risen up this day against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother; 18 if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you; 19 but if not, let fire come out from Abimelech, and devour the men of Sicima, and the house of Beth-maalo; and let fire come out from the men of Sicima and from the house of Beth-maalo, and devour Abimelech.

20 And Joatham fled, and ran away, and went as far as Beer, and dwelt there out of the way of his brother Abimelech.

22 And Abimelech reigned over Israel three years. 23 And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech: 24 to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sicima, because they strengthened his hands to slay his brethren. 25 And the men of Sicima set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

26 And Gaal son of Jobel came, and his brethren, and passed by Sicima, and the men of Sicima trusted in him. 27 And they went out into the field, and gathered their grapes, and trod them, and made merry; and they brought the grapes into the house of their god, and ate and drank, and cursed
Abimelech. 28 And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sycem, that we should fear him? 29 He is not the son of Jerubbaal, and is not Zebul his steward, his servant with the son of Emmor the father of Sycem? and why should we serve him? 30 And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy nest, and come out.

And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry. 31 And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sycem; and behold, they have besieged the city against thee. 32 And now rise up by night, thou and the people with thee, and lay wait in the field: and it shall come to pass in the morning at sunrise, thou shalt rise up early and draw toward the city; and behold, heand the people with him ye will come forth against thee, and thou shalt do to him according to thy power.

And Abimelech and all the people that were with him rose up by night, and formed an ambuscade against Sycem in four companies. 33 And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade. 34 And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people come down from the top of the mountains, and Zebul said to him, Thou seest the shadow of the mountains as men. 35 And Gaal continued to speak and said, Behold, a people comes down 5 westward from the part bordering on the middle of the land, and another company comes by the way of Helon: 36 And Zebul said to him, Where is thy mouth as thou spakest, Who is Abimelech that we should serve him? Is not this the people whom thou despisest? go forth now, and set the battle in array against him. 37 And Gaal went forth before the men of Sycem, and set the battle in array against Abimelech and Abimelech pursued him, and he fled from him before him; and many fell down slain as far as the door of the gate.

And Abimelech entered into Aremath, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sycem. 41 And it came to pass on the second day that the people went out into the field, and one brought word to Abimelech. 42 And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them. 43 And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city: and the two other companies rushed forward upon all that were in the field, and smote them. 44 And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

29 Or, and I will. 30 Gr. are coming, etc. 31 Gr. whatsoever thy hand shall find. 32 Or, by the sea. A double rendering, perhaps, to the first κατά βασιλέα—second, κατ‘ ουκ ἐκόμην. 33 Or, renders the words "the way of the oak of the seers."
And all the men of the tower of Sychem heard, and came to the gathering of Bethel-berith. 45 And it was reported to Abimelech, that all the men of the tower of Sychem had anointed Abimelech king over them. 46 And Abimelech went up to the mount of Sehon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I. 47 And they cut down likewise every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sichem, about a thousand men and women.

And Abimelech went out of Bethel-berith, and encamped against Thebes, and took it. 48 And there was a strong tower in the midst of the city; and thither all the men of the city fled, and shut the door without them, and went up on the roof of the tower. 49 And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire. 50 And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull.

Abimelech rose quickly, and said, I will not hurt thee, young man. 51 And he cried out quickly to the young man his lord, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him, and his young man thrust him through and he died. 52 And the men of Israel saw that Abimelech was dead; and they went each to his place.

So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren.

And all the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

And after Abimelech Thola the son of Phua rose up to save Israel, being the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim.

And he judged Israel twenty-three years, and died, and was buried in Samir.

And after him arose Jair of Gaalad, and he judged Israel twenty-two years. 4 And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Gaalad. 5 And Jair died, and was buried in Rhammon.

And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Phylistines; and they forsook the Lord, and did not serve him.

And the Lord was very angry with Israel, and sold them into the hand of the Phylistines, and into the hand of the children of Ammon. 7 And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond
And the children of Israel cried to the Lord, saying, We have sinned against thee, because we turned aside, and served Baalim. And the Lord said to the children of Israel, Did I not save you from Egypt, and from the Amorite, and from the princes of Ammon, and from the Pharaohs, and from the Sidonians, and Amalec, and Midian, which afflicted you? and ye cried to me, and I saved you out of their hand? Yea, yet ye have forsaken me, and served other gods; therefore I will not save you any more. Go, and cry to the gods whom ye have chosen to yourselves, and let them save you in the time of your affliction.

And the children of Israel said to the Lord, We have sinned; do thou to us according to thy great goodness, and turn thou our captivity, only deliver us this day. And they put away the strange gods from the midst of them, and served the Lord only, and his soul was pained for the trouble of Israel.

And the children of Ammon went up, and encamped in Gilead; and the children of Israel were gathered together and encamped on the hill. And the people the princes of Ammon said every man to his neighbour, Who is he that shall begin to fight against the children of Ammon? shall he even be head over all that dwell in Gilead.

And Jephthah the Gileadite was a mighty man; and he was the son of a harlot, who bore Jephthah to Gilead. And the wife of Gilead bore him sons; and the sons of his wife grew up, and they cast out Jephthah, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

And Jephthah fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthah, and went out with him. And it came to pass when the children of Ammon prepared to fight with Israel, that the elders of Gilead went to fetch Jephthah from the land of Tob. And they said to Jephthah, Come, and be our head, and we will fight with the sons of Ammon. And Jephthah said to the elders of Gilead, Did ye not hate me, and cast me out of my father's house, and banish me from you? and wherefore are ye come to me now when ye want me? And the elders of Gilead said to Jephthah, Therefore have we now turned to thee, that thou shouldest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said to the elders of Gilead, If ye turn back to fight with the children of Ammon, and the Lord should deliver them before me, then will I be your head. And the elders of Gilead said to Jephthah, The Lord be witness between us, if we will not do according to thy word.

6 Or, near the watch-tower. Heb. תִּבְנֵי, name of a town. = Or, exalted in strength. = Gr. and thou shalt.
And Jephthah went with the elders of Gàlad, and the people made him head and ruler over them; and Jephthah spoke all his words before the Lord in Massephah.

And Jephthah sent messengers to the king of the children of Ammon, saying, What have I to do with thee, that thou hast come against me to fight in my land?

And the king of the children of Ammon said to the messengers of Jephthah, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc, and to Jordan; now then return them peaceably and I will depart.

And Jephthah again sent messengers to the king of the children of Ammon, and said to him, Thus says Jephthah, Israel took not the land of Moab, nor the land of the children of Ammon; for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades.

And Israel sent messengers to the king of Edom, saying, I will pass, if it please thee, by thy land; and the king of Edom 3 passed not: and Israel also sent to the king of Moab, now he did not consent; and Israel sojourned in Cades.

And Jephthah journeyed in the wilderness, and compassed the land of Edom and the land of Moab: and they came by the east of the land of Moab, and encamped in the country beyond Arnon, and came not within the borders of Moab for Arnon is the border of Moab.

And Israel sent messengers to Seon king of the Amorite, king of Sebbon, and Israel said to him, Let us pass, we pray thee, by thy land to our place.

And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jasa; and he set the battle in array against Israel.

And the Lord God of Israel delivered Seon and all his people into the hand of Israel, and they smote them; and Israel inherited their land all the Amorite who dwelt in that land, from Arnon to and to Jaboc, and from the wilderness to Jordan.

And now the Lord God of Israel has removed the Amorite from before his people Israel, and shall thou inherit this land? Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall we inherit the land of all those whom the Lord our God has removed from before thee? And now art thou any better than Balac son of Sephor, king of Moab? Did he indeed fight with Israel, or indeed make war with him, when Israel dwelt in Sebbon and in its coasts, and in the land of Aror and in its coasts, and in all the cities by Jordan, three hundred years? and wherefore didst thou not recover them in that time? And now I have not sinned against thee, but thou wrongest me in preparing war against me: may the Lord the Judge judge this day between the children of Israel and the children of Ammon.

But the king of the children of Ammon hearkened not to the words of Jephthah which he sent to him.
the Lord came upon Jephthae, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

And Jephthae vowed a vow to the Lord, and said, If thou wilt indeed deliver the children of Ammon into my hand, 1 then it shall come to pass that whatever shall first come out of my mouth I shall offer up for a whole-burnt-offering. 2 And Jephthae advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand. 3 And he came to Arnon, in number twenty cities, and as far as Ebelcharrim, with a very great destruction: and the children of Ammon were straitened before the children of Israel.

And Jephthae came to Masseph in his house, and beheld, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter. 4 And it came to pass when he saw her, that he rent his garments, and said, Ah, ah, my daughter, thou hast indeed troubled me, and thou wast the cause of my trouble; and I have opened my mouth against thee because of the Lord, and I shall not be able to return from it. 5 And she said to him, Father, hast thou opened thy mouth to the Lord? Do to me accordingly as the word went out of thy mouth, in that the Lord hath wrought vengeance for thee on thine enemies of the children of Ammon. 6 And she sent her away for two months; and she went, and her companions, and she bewailed her virginity on the mountains.

And she passed at the end of the two months that she returned to her father; and he performed upon her his vow which he vowed; and she knew no man. 7 And it was an ordinance in Israel, That the daughters of Israel went from year to year to bewail the daughter of Jephthae the Galaadite for four days in a year.

And the men of Ephraim assembled themselves, and passed on to the north, and said to Jephthae, Wherefore didst thou go over to fight with the children of Ammon, and didst not call us to go with thee? we will burn thy house over thee with fire. 2 And Jephthae said to them, I and my people and the children of Ammon were very much engaged in war; and I called for you, and ye did not save me out of their hand. 3 And I saw that thou spelt no helper, and I put my life in my hand, and passed on to the sons of Ammon; and the Lord delivered them into my hand; and wherefore are ye come up against me this day to fight with me?

And Jephthae gathered all the men of Galaad, and fought with Ephraim; and the men of Galaad smote Ephraim, because

Kurion, and parapitize to Galalad, and to the Mannasseh and parapitize the skotian Galaad eis to peperin vion 'Ammon.'

Kai hepasto 'Iebsihe eicke to Kurio, and eite, ean doioi 30 dos mo tois vion 'Ammon en tis cheir mou, and estai 31 o ekperopomeno o in exeliste apo tis thuras to oikon mou eis synaptinoun mou en to epistrefe me en eirin apo vion 'Ammon, and estai to Kurio, anoita auton dlokahtwma.

Kai parapitalize 'Iesbihe proso vion 'Ammon paratazesta 32 proso autous; and paradevkein autous Kurion en cheir autou. Kαι epistaxein autous apo Armoi 33 ἀριθμόν εἶκοσα πόλεις, and eis Ἐβελχαρμί, πληρον μεγάλη σφόδρα, and synastalakasan oi vion 'Ammon apo prosoptovn vion 'Israēl.'

Kai ἠλέθην 'Iesbihe eis Mavsetha eis tov oikon autous 34 ido o θυγατήρ αυτοῦ εξεπερέτο εἰς ὑπαντήσεις ἐν τυμπανοῖς καὶ χοροῖς; kai auti ἡ μονογενὴς αὐτῶν. oikn ην αὐτῷ ἐτέρος vion η θυγατήρ. 35 and os isov eis autin autow, diebrenei tis ἑαυτα αὐτῶν, kai eipen, ἀ, α, θυγατήρ μου, ταραχῇ ἐπάραθας me, καὶ εἰς ἑν τῶν ταράξων μου, καὶ ἔγω εἰμι ἱντοκά κατά σου τὸ στόμα μου πρὸς Κυρίον, καὶ οὐ δυνήσομαι ἀποστῇ. 36 θ ἐδὲ ἐπέρ σις τοῦ ἄνδρος, πατέρ, ἱντοκά τοῦ στοῦ πρὸς 36 Κυρίον; ποίσιον μοι δὲ τρόπον ἔξισαν ἐκ στόματος σου, καὶ τοῦ ποίσιον σις Κυρίον ἐκθέσαν τῶν ἐξηρωσ συν τῶν Ἀμμών. Kαι ἤδη ἐπέρ πρὸς τὸν πατέρα αὐτῆς, ποιησάτω δὲ 37 ὁ πατήρ μου τὸν λόγον τούτων ἔαον μὲ δύο μήνας, καὶ πορεύσατο καὶ κατοβάλλαντον ἐπὶ τὰ δήμα, καὶ κλανόμενον ἐπὶ τὰ παρθένα μου ἐγὼ εἰμι καὶ αἱ συνεκαίρις μου. Kαι ἐδέ, 38 πορεύουσα καὶ ἀπέστειλεν αὐτήν δύο μήνας· καὶ ἐπορεύθη αὐτή καὶ αἱ συνεκαίρις αὐτῆς, καὶ ἐκκλησάν ἐπὶ τὰ παρθένα αὐτῆς ἐπὶ τὰ δήμα.

Kai eγένετο ἐν τέλει τῶν δύο μηνῶν, καὶ ἐπέστρεψε πρὸς τὸν 39 πατέρα αὐτῆς; καὶ ἐπορεύσαν ἐν αὐτῇ τὴν εἴχην αὐτοῦ ἡ γυναῖκα καὶ αὐτὴ ὁυ̂ν ἔγω ἄνδρα καὶ εγένετο εἰς πρόσταγμα ἐν Ἰσραήλ- ἀπὸ ἰμέρων εὶς ἱμέρας ἐπορεύοντο θυγατέρες Ἰσραήλ θρήνων 40 τὴν θυγατέρα 'Iesbihe τοῦ Galaladou εἰς τέσσαρας ἱμέρας τὸ τέλματος ἵππας ἐν τῷ ἐναυτῷ.

Kai ἐβόησαν ἄνθρ.Eφραὶμ, καὶ παρῆλθαν εἰς Βορρᾶ, καὶ εἰταν πρὸς 'Iesbihe, διατὰ παρατάσσατο εἰς νίκοι 'Αμμῶν, καὶ ἱμέας οὐ κέκλησας πορεύθην μετὰ σοῦ; τὸν οἴκον σου ἐμπρήθησαν ἐπὶ σε ἐν πυρί. 41 καὶ ἐπέρ πρὸς αὐτῶν 2 'Iesbihe, ἄνθρ. μαχητής ἱμέας ἔγαν καὶ ὁ λαός μου, καὶ οἱ νίκοι 'Αμμῶν σφόδραν καὶ ἐβόησαν ἵμεα, καὶ οὐκ ἐσώτητε με ἐκ χειρὸς αὐτῶν. 42 καὶ εἴδον ότι οὐκ εἶ σωτήρ, καὶ ἱμέας τὴν 3 ψυχήν μου ἐν χειρὶ μου, καὶ παρῆλθον πρὸς νίκοι 'Αμμῶν, καὶ ἐδώκαν αὐτοὺς Κύριος ἐν χειρὶ μου καὶ εἰς τὸ ἀνέβησεν ἐπὶ ἐμε ἐν τῇ ἱμέας ταῦτα παρατάσσατο ἐν ἐμοὶ.

Kai sunóstretpe 'Iesbihe pantas tov ών ἄνδρας Galalad, kai 4 παρετάστατο τῷ Eφραίμ, καὶ ἐπέταξαν ἄνδρας Galalad τόν

5 Period of days, i. e. year. 6 Gr. I was a man, a warrior. 8 Gr. art. 9 Gr. saviour or deliverer.
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they that were escaped of Ephraim said, Ye are of Galaad in the midst of Ephraim and in the midst of Manasse. 4 And Galaad took the fords of Jordan before Ephraim; and they that escaped of Ephraim said to them, Let us go over and the men of Galaad said, Art thou an Ephraimite? and he said, No. 5 Then they said to him, Say now & Stachys; and he did not rightly pronounce it so; and they took him, and slew him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

And Jephthae judged Israel six years; and Jahdihube the Galadite died, and was buried in his city Galaad.

And after him Abiaasan of Bethlehem judged Israel. 9 And he had thirty sons, and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years. 10 And Abiaasan died, and was buried in Bethlehem.

And after him Elom of Zabulon judged Israel ten years. 11 And Elom of Zabulon died, and was buried in Elom in the land of Zabulon.

And after him Abdon the son of Ellel, the Pharaohonite, judged Israel. 14 And he had forty sons, and thirty grandsons, that rode upon seventy colts; and he judged Israel eight years. 15 And Abdon the son of Ellel, the Pharaohonite, died, and was buried in Pharaohon in the land of Ephraim in the mount of Amalec.

And the children of Israel yet again committed iniquity before the Lord; and the Lord delivered them into the hand of the Philistines forty years.

And there was a man of Sarai, of the family of the kindred of Dan, and his name was Manoë, and his wife was barren, and bore not. 3 And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not borne; yet thou shalt conceive a son. 4 And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing; 5 for behold, thou art with child, and shall bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Philistines.

And the woman went in, and spoke to her husband, saying, A man of God came to me, and his appearance was as of an angel of God, very dreadful; and I did not ask him whence he was, and he did not tell me his name. 7 And he said to me, Behold, thou art with child, and shall bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

And Manoë prayed to the Lord and said, 8 I pray thee, Lord my God, concerning this child of mine that came forth; let him now come to us once more, and teach us what we shall do to the child about to be born.

And the Lord heard the voice of Manoë,
and the angel of God came yet again to the woman: and she sat in the field, and Manoë her husband was not with her. 19 And the woman hasted, and ran, and brought word to her husband, and said to him, Behold the man which came in the other day to me has appeared to me. 20 And Manoë arose and followed his wife, and came to the man, and said to him, Art thou the man that spoke to the woman? and the angel said, I am. 21 And Manoë said, Now shall thy word come to pass: what shall be the ordering of the child, and our dealings with him? 22 And the angel of the Lord said to Manoë, Of all things concerning which I spoke to the woman, she shall beware. 23 She shall eat of nothing that comes of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean: all things that I have charged her she shall observe. 24 And Manoë said to the angel of the Lord, Let us detain thee here, and prepare before thee a kid of the goats. 25 And the angel of the Lord said to Manoë, If thou shouldest detain me, I will not eat of thy bread: and if thou wouldest offer a whole-burnt-offering, to the Lord, 26 then said Manoë, What be thy name, that when thy word shall come to pass, we may glorify thee? 27 And the angel of the Lord said to him, Why dost thou thus ask after my name? whereas it is a wonderful thing. 28 And Manoë and his wife looked on the angel, and he was no more visible to them. 29 And it came to pass when the flame went up above the altar toward heaven, that the angel of the Lord went up in the flame: and Manoë and his wife were looking on, and they fell upon their face to the earth. 30 And the angel appeared no more to Manoë, and to his wife: then Manoë knew that this was an angel of the Lord. 31 And Manoë said to his wife, We shall surely die, because we have seen God. 32 But his wife said to him, If the Lord had pleased, he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time. 33 And the woman brought forth a son, and was called his name Samuel: and the Spirit of the Lord began to go out with him in the camp of Dan, and between Sarna and Esthoul. 34 And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the #Philistines. 35 And he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the #Philistines: and now take her to me for a wife. 36 And his father and his mother said to him, Are there no daughters of brethren, and is the #angel of the Lord unto #Samuel. 37 And Samuel took a bottle of oil, and poured thereof on his head, and kissed him, and said, Is it not because the Lord has anointed thee to be #people's king? 38 And Samuel said, What is the word of the Lord unto thee? And he said, It is a secret thing unto thee, and upon me; but he will make it known unto thee and to thine house, and to all his #people.

15 And Manoë went home, and his wife bare a son, and called his name Samuel: and he became #one of the #Sapmolinans. 16 And the woman brought forth a son, and was called his name Samuel: and the Spirit of the Lord began to go out with him in the camp of Dan, and between Sarna and Esthoul. 17 And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the #Philistines: and he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the #Philistines: and now take her to me for a wife. 18 And his father and his mother said to him, Are there no daughters of brethren, and is the #angel of the Lord unto #Samuel. 19 And Samuel took a bottle of oil, and poured thereof on his head, and kissed him, and said, Is it not because the Lord has anointed thee to be #people's king? 20 And Samuel said, What is the word of the Lord unto thee? And he said, It is a secret thing unto thee, and upon me; but he will make it known unto thee and to thine house, and to all his #people.
there not a woman of all my people, that thou goest to take a wife of the unclean circumsic Philistines?

And Sampson said to his father, Take her for me, for she is right in my eyes. And his father and his mother knew not that it was of the Lord, that he sought to be revenged upon the Philistines. And at that time the Philistines lorded it over Israel.

And Sampson and his father and his mother went down to Thammatha, and he came to the vineyard of Thammatha; and behold, a young lion roared vin meeting him. And the Spirit of the Lord came powerfully upon him, and he crushed him as he would have crushed a kid of the goats, and there was nothing in his hands: and he told not his father and his mother what he had done. And they went down and spoke to the woman, and she was pleasing in the eyes of Sampson.

And after some time he returned to take her, and he turned aside to see the carcasse of the lion; and behold, a swarm of bees, and honey were in the mouth of the lion. And he took it into his hands, and went on eating, and he went to his father and his mother, and gave to them, and they did eat; but he told them not that he took the honey out of the mouth of the lion.

And his father went down to the woman, and Sampson made there a banquet for seven days, for so the young men are used to do. And it came to pass when they saw him, that they took thirty guests, and they were with him.

And Sampson said to them, I propound you a riddle: if ye will indeed tell it me, and discover it within the seven days of the feast, I will give you thirty sheets and thirty changes of raiment. And if ye cannot tell it me, ye shall give me thirty napkins and thirty changes of apparel: and they said to him, Propound thy riddle, and we will hear it. And he said to them, Meat came forth of the eater, and sweetness out of the strong: and they could not tell the riddle for three days.

And it came to pass on the fourth day, that they said to the wife of Sampson, Deceive now thy husband, and let him tell thee the riddle, lest we burn thee and thy father’s house with fire: did ye invite us to do us violence? And Sampson’s wife wept before him, and said, Thou dost but hate me, and loveth me not; for the riddle which thou hast propounded to the children of my people, thou hast not told me: and Sampson said to her, If I have not told it to my father and my mother, shall I tell it to thee? And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people. And the men of the city said to him on the seventh day, before sunrise, What is sweeter than honey? and what is stronger than a lion? and Sampson said to them, If ye had not ploughed with my
And the Spirit of the Lord came upon him powerfully, and he went down to Ascalon, and destroyed of the inhabitants thirty men, and took their garments, and gave the changes of raiment to them that told the riddle: and Sampson was very angry, and went up to the house of his father. And the wife of Sampson was given to one of his friends, with whom he was on terms of friendship.

And it came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid, and said, I will go in to my wife even into the chamber: but her father did not suffer him to go in. And her father spoke, saying, I said that thou didst surely hate her, and I gave her to one of thy friends; is not her younger sister better than she? let her be to thee instead of her.

And Sampson said to them, Even for once am I guiltless with regard to the Philistines, in that I do mischief among them. And Sampson went and caught three hundred foxes, and took torches, and turned tail to them, and put firebrands between their tails, and fastened it. And he set fire to the torches, and sent the foxes into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn, and even to the vineyard and olives. And the Philistines said, Who has done this thing? and they said, Sampson son-in-law of the Thamnites, because he has taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father’s house with fire.

And Sampson said to them, Though ye may have dealt thus with her, yet will I be avenged of you, and afterwards I will cease. And he smote them leg on thigh with a great overthrow; and went down and dwelt in a cave of the rock Etam.

And the Philistines went up, and encamped in Juda, and spread themselves abroad in Lechi. And the men of Judah said, We will hide ourselves and the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us. And the three thousand men of Juda went down to the hole of the rock Etam, and they said to Sampson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done to us? and Sampson said to them, As they did to me, so have I done to them. And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Sampson said to them, Swear to me that ye will not fall upon me yourselves. And they spoke to him, saying, No, but their will only be bind thee fast and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

And they came to Lechi: and the Philistines shouted, and ran to meet him: and the Spirit of the Lord came mightily upon him, and the ropes that were upon his arms
became as tow which is burnt with fire; and his bonds were consumed from off his hands. 15 And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and amote with it a thousand men. 16 And Sampson said, With the jaw-bone of an ass have I utterly destroyed them, for with the jaw-bone of an ass have I smitten a thousand men.

4 And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand, and called that place the Lifting of the jaw-bone.

5 And he was very thirsty, and wept before the Lord, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and now shalt I die for thirst, and fall into the hand of the uncircumcised?

6 And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called 'The well of the invoker,' which is in Lechi, until this day.

7 And he judged Israel in the days of the Philistines twenty years.

8 And Sampson went to Gaza, and saw there a harlot, and went in to her. 9 And it was reported to the Gazites, saying, Sampson is come hither: and they compassed him and laid wait for him all night in the gate of the city, and they were quiet all the night, saying, Let us wait till the dawn appear, and we will slay him. 10 And Sampson avel till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.

11 And it came to pass after this that he loved a woman in 2 Alsorech, and her name was Dalida. 12 And the princes of the Philistines came up to her, and said to her, Béguile him, and see wherein his great strength is, and wherewith we shall prevail against him, and bind him to humble him; and we will give thee 5 each ten thousand pieces of silver.

13 And Dalida said to Sampson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou shalt be bound that they mayest not break thee. 14 And Sampson said to her, If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men.

15 And the princes of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them. 16 And the lords sat in wait remained with her in the chamber; and she said to him, The Philistines are upon thee, Sampson: and he broke the cords as if any one should break a thread of tow when it has touched the fire, and his strength was not known.

17 And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies: now then tell me wherewith thou shalt be bound. 18 And he said to her, If they should bind me fast with new ropes with which

3 This, though unusual, is possibly the meaning of d'espere here. 7 Gr. it. 8 Alex. the brook of Soreth. 9 Gr. a man.

Gr. ambush, singular. A Gr. smell.
work has not been done, then shall I be weak, and shall be as another man. 9 And Dalida took new ropes, and bound him with them, and the liers in wait came out of the chamber, and she said, The Philistines are upon thee, Sampson; and he broke them off his arms like a thread.

10 And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, how much money art thou to be bound with them with? And thou mayest be bound; and he said to her, If thou shouldst weave the seven locks of my head with the web, and shouldst fasten them with the pin into the wall, then shall I be weak as another man. 11 And it came to pass when he was asleep, that Dalida took the seven locks of his head, and wove them with the web, and fastened them with the pin into the wall, and she said, The Philistines are upon thee, Sampson; and he awoke out of his sleep, and carried away the pin of the web out of the wall.

12 And Dalida said to Sampson, How sayest thou, I love thee, when thy heart is not with me? this third time thou hast deceived me, and hast not told me wherein is thy great strength. 13 And she pressed him sore with her words continually, and straitened him, that his spirit failed almost to death. Then he told her all his heart, and said to her, A razor hast not come upon my head, because I have been a holy one of God from my mother's womb; if then I should be shaven, my strength will depart from me, and I shall be weak, and I shall be as all other men.

14 And Dalida saw that he told her all his heart, and she sent and called the princes of the Philistines, saying, Come up yet this once; for he has told me all his heart. And the chiefs of the Philistines went up to her, and brought the money in their hands. 15 And Dalida made Sampson sleep upon her knees; and she called a man, and he shaved the seven locks of his head, and she began to humble him, and his strength departed from him. 16 And Dalida said, The Philistines are upon thee, Sampson; and he awoke out of his sleep, and said, I will go out as at former times, and shake myself; and he knew not that the Lord was departed from him. 17 And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merriment; and they said, God has given into our hand our enemy Sampson. 18 And the people saw him, and sang praises to their god; for our god, said they, has delivered into our hand our enemy, who wasted our land, and who multiplied our slain. 19 And when their heart was merry, then they made merry; and they said, May the spirits of Sampson of the prison-house, and let him play before us: and they called Sampson out of the prison-house, and he played before them; and they smote him with the palms of their hands, and he played therebefore them with might and strength.

19 And Dalida, knowing that he was very strong, said, When my master comes up, and when he is weary, and I have put him to sleep there, and I have fastened him, and I have put the pin into the wall, then shall I say to him, 

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Kai έπε τον Μιχαήλ από την Νοτίαν, την Μπροστιανήν, και την Νοτιοδυτικήν, και έκάλεσε πρός τον Άγιον της Πλούσιας, και εύφρανθηκα, και είσαι, ἔδωκεν ο θεός εν χειρὶ ημῶν τον Σαμυὶ τον ἐχθρὸν ημῶν. Καὶ εἶδον αὐτὸν ὁ λαὸς, καὶ ὄψαντον τὸν θεὸν αὐτῶν, 24 ὅτι παρεδοκοῦν ο θεὸς ημῶν τὸν ἐχθρὸν ημῶν ἐν χειρὶ ημῶν, τὸν ἐφρονίζεται τὴν γῆν ημῶν, καὶ δὲ ἔπληθυσε τοὺς τραυματίας ημῶν. Καὶ ὅτε ἦγανθεν η καρδία αὐτῶν, καὶ εἶπαν, καλέσατε τοῦ τοιουτοῦ τον Σαμυὶν έκ οἴκου φυλακῆς, καὶ παλατίαν ἐνωπίων ημῶν καὶ ἐκάλεσαν τον Σαμυὶν έκ οἴκου διεσμητηρίου, καὶ επάθειν ἐνωπίων αὐτῶν καὶ ἔπραξεν αὐτῶν, καὶ ἐστιν οἱ άνα-
and set him between the pillars. 28 And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house rests, and I will stay myself upon them. 29 And the house was full of men and women, and there were all the chiefs of the Philistines, and on the roof were about three thousand men and women looking at the sports of Sampson.

30 And Sampson went before the Lord, and said, O Lord, my Lord, remember me, I pray thee, and strengthen me, O God, yet this once, and I will require one recompense of the Philistines, for my eyes see them upon me. 31 And the house was full of men and women, and there were all the chiefs of the Philistines, and on the roof were about three thousand men and women looking at the sports of Sampson.

And there was a man of mount Ephraim, and his name was Michaias. 2 And he said to his mother, The eleven hundred pieces of silver which thou didst keep to thyself, and about which thou cursedst me, and spakest of in my ears, behold, the silver is with me; I took it: and his mother said, Blessed be the Lord my son the Lord. 3 And he restored the eleven hundred pieces of silver to his mother; and his mother said, I had wholly consecrated the money to the Lord out of my hand for my son, to make a graven and a molten image, and now I will restore it to thee. 4 But he returned the silver to his mother; and his mother took two hundred pieces of silver, and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias.

5 And the house of Michaias was to him the house of God, and he made an ephod and teraphim, and he consecrated one of his sons, and he became to him a priest.

6 And in those days there was no king in Israel; every man did that which was right in his own eyes. 7 And there was a young man in Bethlehem of the tribe of Judah, and he was a Levite, and he was sojourning there. 8 And the man departed from Bethlehem the city of Judah to sojourn in wherever place he might find; and he came as far as Mount Ephraim, and to the house of Michaias to accomplish his journey. 9 And Michaias said to him, Whence comest thou? and he said to him, I am a son of Bethlehem Judah, and I go to sojourn in any place I may find. 10 And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by the year, and a change of raiment, and thy living. 11 And the Levite went and began to dwell with the man; and the young man was to
him as one of his sons. And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias. And Michaias said, Now I know that the Lord will do me good; because a Levite has become my priest.

In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel. And the sons of Dan sent from their family to survey a land, from Samaria to Esthbaal, to spy out the land and to search it; and they said to him, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there, in the house of Michaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what dost thou in this place? and what hast thou here? And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest. And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going. And the priest said to them, Go in peace; your way in which ye go, is before the Lord.

And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as is the manner of the Sidonians, and there is no one perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with any one. And the five men came to their brethren to Saras and Estbaal, and said to their brethren, Why sit ye here idle? And they said, Arise, and let us go up against them, for we have seen the land, and, behold, it is very good, yet ye are still; delay not to go, and to enter in to possess the land. And they consented, and they came upon a people secure, and the land is extensive, for God has given it into your hand; a place where there is no want of anything that the earth affords.

And there departed thence of the families of Dan, from Saras and from Estbaal, six hundred men, girded with weapons of war. And they went up, and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathiarim.

And they went on thence to the mount of Ephraim, and came to the house of Michaias. And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an opal, and the repentin, and a graven and a molten image; and now consider what ye shall do. And they turned aside there, and went into the house of the young man, the Levite, even into the house of Michaias, and asked him how he was. And the six hundred men of the sons of Dan who were girded with their weapons of

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3 Or, survey or examine it. 7 Here probably διαπετάων and κείομαι both come under the Heb. לְקֹד and κָנָה and בָּשַׁר both under "ם. 8 Or, of the things in the land or earth. 10 Or, as to or concerning peace.
17 And anathema, five men of Michahai, and six of the priests of Ephraim, and I was with them at the gate of the city, and I heard that they were saying, 'We have been anathema to you.'

18 And I said to them, 'If you do not do this, you are anathema to the Lord; but if you do this, you will be forgiven.'

20 And Jephuneh and Iziel were of the priests, and I said to them, 'If you do this, you will be forgiven; but if you do not, you are anathema.'

21 And they said to me, 'We will not do this.' And I said to them, 'Then you are anathema to the Lord.' And they said to me, 'We will not do this.'

22 And I said to them, 'If you do this, you are anathema to the Lord; but if you do not, you will be forgiven.'

23 And they said to me, 'We will not do this.' And I said to them, 'Then you are anathema to the Lord.'

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her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was pleased to meet him. And his father-in-law, the father of the damsel, constrained him, and he stood with him for three days; and they ate and drank, and lodged there. And it came to pass on the fourth day that they rose early, and he stood up to depart; and he said to the damsel's father, Strengthen thy heart with a morsel of bread, and afterwards ye shall go. So they two sat down together and ate and drank; and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry. And the man rose up to depart; but his father-in-law constrained him, and he stood and lodged there.

And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thine heart, and quity thyself as a soldier till the day declines; and the two ate. And the man rose up to depart, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, and let thy heart rejoice; and ye shall rise early to-morrow for your journey, and thou shalt go to thy habitations.

But the man would not lodge there, but he arose and went his way, and came to the part opposite Jebus, (this is Jerusalem,) and there was with him a pair of asses saddled, and his concubine was with him.

And they came as far as Jebus; and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city the Jebusites, and let us lodge in it. And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gaba. And he said to his young man, Come, and let us draw nigh to one of the places of lodging, lodge there, or Rama. And they passed by and went on, and the sun went down upon them near to Gaba, which is in Benjamin. And they turned aside thence to go in to lodge in Gaba; and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, and he sojourned in Gaba, and the men of the place were sons of Benjamin. And he lifted up his eyes, and saw a traveller in the street of the city; and the old man said to him, Whither goest thou, and whither dost thou come? And he said to him, We are passing by from Bethlehem Judah to the sides of mount Ephraim: I am from thence, and I went as far as Bethlehem Judah, and I am going home, and there is no man to take me into his house. Yet is there straw and food for our asses, and bread and wine for me and my handmaid and the young man with thy servants: there is no want of any,
And the old man said, Peace be to thee; only be every want of thine upon me, only do this thing, and means lodge in the street. 21 And he brought him into his house, and made room for his asses; and they washed their feet, and ate and drank.

22 And they were comforting their heart when, behold, the men of the city, sons of transgressors, compassed the house, knocking at the door: and they spoke to the old man the owner of the house, saying, Bring out the man who came into thy house, that we may know him. 23 And the master of the house came out to them, and said, Nay, brethren, let us not do evil. 24 But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out to them. 25 And they knew her, and abused her all night till the morning, and let her go when the morning dawned. 26 And the woman came toward morning, and fell down at the door of the house, where her husband was, until it was light. 27 And her husband rose up in the morning, and opened the doors of the house, and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house, and her hands were on the threshold. 28 And he said to her, Rise, and let us go; and she answered not, for she was dead: and he took her upon his ass, and went to his place.

29 And he took his sword, and laid hold of his concubine, and divided her into twelve parts, and sent them to every coast of Israel. 30 And it was so, that everyone who saw it said, Surely the punishment of Sinners is mighty. 31 And all the children of Israel went out, and all the congregation was gathered as one man, from Dan even to Bersabee, and in the land of Galad, to the Lord at Massepa. 32 And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand footmen that drew sword. 33 And the children of Benjamin heard that the children of Israel were gone up to Massepa: and the children of Israel came and said, Tell us, where did this wickedness take place? 34 And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gabaa of Benjamin to lodge. 35 And the men of Gabaa rose up against me, and compassed the house by night against me; they wished to slay me, and they have humbled my concubine, and she is dead. 36 And I laid hold of my con-
cubine, and divided her in pieces, and sent the parts into every coast of the inheritance of the children of Israel; for they have wrought lewdness and abomination in Israel. 7 Behold, all ye children of Israel; and consider and take counsel here among yourselves. 8 And all the people rose up as one man, saying, No one of us shall return to his tent, and no one of us shall return to his house. 9 And now this is the thing which shall be done in Gabaa; we will go up against it by lot. Moreover we will take ten men for a hundred, and a hundred for a thousand, and a man for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they wrought in Israel. 11 And all the men of Israel were gathered to the city as one man.

And the tribes of Israel sent men through the whole tribe of Benjamin, saying, What is this wickedness that has been wrought among you? 12 Now then give up the men the sons of transgressors that are in Gabaa, and we will put them to death, and purge out wickedness from Israel: but the children of Benjamin counted not to hearken to the voice of their brethren the children of Israel. 14 And the children of Benjamin were gathered from their cities to Gabaa, to go forth to fight with the children of Israel. 15 And the children of Benjamin from their cities were numbered in that day, twenty-three thousand, every man drawing a sword, besides the inhabitants of Gabaa, who were numbered seven hundred chosen men of all the people, able to use both hands alike; all these could sling with stones at a hair, and not miss. 17 And the men of Israel, exclusive of Benjamin, were numbered four hundred thousand men who drew sword; all these were men of war. 18 And they arose and went up to Bethel, and enquired of God; and the children of Israel said, Who shall go up for us first to fight with the children of Benjamin? And the Lord said, Juda shall go up first as leader. 19 And the children of Israel rose up in the morning, and encamped against Gabaa. 20 And they went out, all the men of Israel, to fight with Benjamin, and engaged with them at Gabaa. 21 And the sons of Benjamin went forth from Gabaa, and they destroyed in Israel on that day two and twenty thousand men down to the ground. 22 And the men of Israel strengthened themselves, and again engaged in battle in the place where they had engaged on the first day. 23 And the children of Israel went up, and went before the Lord till evening, and enquired of the Lord, saying, Shall we again draw near to battle with our brethren the children of Benjamin? and the Lord said, Go up against them. 24 And the children of Israel advanced against the children of Benjamin on the second day. And the children of Benjamin went forth to meet them from Gabaa on the second day, and

καὶ ἔμειναν αὐτῖς, καὶ ἔσπευσαν ἐν παντὶ ὀρῷ κληρονομίας Ἰσραήλ· ὅτι ἐποίησαν ζέρα καὶ ἀπόστιμα ἐν Ἰσραήλ. Ἰδοὺ πάντες ὑμεῖς ἴνα Ἰσραήλ, δότε ἀνατολής λόγον καὶ βοῦ. 7 λήν ἐκέι. 8 ἐγένοντες τὰς ὅ λαος ὡς ἄνδρ εἰς, λέγουτεν, οὐκ ἄπλευ. 9 καὶ ἔσπευσαν ὑμεῖς σκόν, ἀνέκτησαν γὰρ ἐν κληρονομίᾳ Ἰσραήλ. 10 καὶ ἐκάτων τῶν μισθίων, καὶ χλιδίων τῶν μυρίων, λαβεῖν ἐπιστευσάμενοι τοῦ παῦσαν ἄνδρας εἰς Γαβαὰ Ἰσραήλ, ποιήσασι αὐτῇ κατά τὸ ἀπόστιμα, ὅ ἐποίησαν ἐν Ἰσραήλ. 11 καὶ ἔσπευσαν ἐν Ἰσραήλ οὐκ ἄνδρας ἐν πάσῃ φυλῇ Βεναμίν, λέγουσας, τὴς ἡ ποιηματική ἀντίθετα γενομένα ἐν ἦλθεν. 12 καὶ δεχότατεν αὐτούς, καὶ ἐκκαθαρίσατε ποιηματική ἀντίθετον Ἰσραήλ· καὶ οὐκ ἐδόκησαν οἱ νεοὶ Βεναμίν ἀκοῦσας τῆς φωνῆς τῶν ἀδέλφων αὐτῶν ἦν Ἰσραήλ. 13 καὶ ἔσπευσαν οἱ νεοὶ Βεναμίν ἀπὸ τῶν πολέων αὐτῶν εἰς Γαβαὰ ἐξελέγοντος αὐτοῖς πρὸς Ἰσραήλ. 14 καὶ ἐπέστησαν οἱ νεοὶ Βεναμίν ἐν τῇ ἡμέρᾳ ἑκείνῃ ἀπὸ τῶν πολέων ἑκτορεῖς χλιδίως ἄνδρας ἐλκών μορφαῖαν, ἐκτός τῶν οἰκονόμων τὴν Γαβαὰ, ὅπειρον ἐπιστέφασαν ἐκπαταστεῖν ἄνδρας ἐκεῖλοι ἐκ παντὸς λαοῦ. 15 ἀναγεννοῦτοι πάντες οὐκ οὐκ σέβασμα εἰναι λόγος πρὸς τρίχα, καὶ οὐκ ἐξαμαρτάνοντες. 16 καὶ ἀνέστησαν ἐν τῷ Βεναμίν τραπεζαίες χλιδίως ἄνδρον ἐκ νομαίων ἐκ παρατάξεως.

καὶ ἀνέστησαν καὶ ἀνέβησαν εἰς Βαβήλι καὶ ἤρπησαν ἐν τῷ Θεῷ καὶ εἰπαν οἱ νεοὶ Ἰσραήλ τῇ ἡμέρᾳ ἑκείνῃ ἀναστήσατε ἤμα ἐν ἀρχῇ εἰς παράταξιν πρὸς νεοὶ Βεναμίν καὶ ἐπὶ Κύριος Ἰουδαῖοι ἐν ἀρχῇ ἀναστήσατε αἰφνυμονένος καὶ ἀνέστησαν οἱ νεοὶ Κύριος τοποθητεί, καὶ παρενεβαλον εἰς Γαβαὰ.

καὶ ἔξοδον πᾶς ἄρτη Ἰσραὴλ εἰς παράταξιν πρὸς Βεναμίν καὶ συνήθησαν αὐτοῖς ἐπὶ Γαβαὰ. καὶ ἔξοδον οἱ νεοὶ Βεναμίν ἐκ τῆς Γαβαὰ καὶ διέβησαν ἐν τῇ Ἱερὰ ἐν τῇ ἡμέρᾳ ἑκείνῃ δυνατον οὖν καὶ ἐκοσμίων ἐν τῇ γῆ. καὶ ἔναγχως οἱ νεοὶ Ἰσραὴλ καὶ προσέθηκαν συνήθησαν ἐν τῷ τόπῳ ὅς συνήθησαν ἐν τῇ ἡμέρᾳ τῇ πρωτήτητι. καὶ ἠνάβησαν οἱ νεοὶ Ἰσραὴλ καὶ ἔλικαν ἐν τῷ Κύριῳ καὶ ἤρπησαν ἐν τῷ Κύριῳ καὶ ἔλικαν οἱ νεοὶ Βεναμίν ἐν τῇ ἡμέρᾳ ἑκείνῃ διεβήσαντο ἐπὶ τὴν γῆ.
And the children of Israel went up against the children of Benjamin on the third day, and arrayed themselves against Geba as before.  

And the children of Benjamin went out to meet the people, and they were all drawn out of the city, and began to smite and slay the people as before in the roads, whereof one went up to Bethel, and one to Gibeah in the field, about thirty men before the Lord.  

And the children of Benjamin said, They fall before us as at the first: but the children of Israel said, Let us flee, and draw them out of the city into the roads; and they did so.

And all the men rose up out of their places, and engaged in Baal Thamar; and the liers in wait of Israel advanced from their place from Michmas.  

And there came water against Gibeah toward ten thousand chosen men out of all Israel; and the fight was severe; and they knew not that evil was coming upon them.  

And the Lord smote Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these died children of Benjamin; and the children of Benjamin saw that they were smitten; and the men of Israel gave place to Benjamin, because they trusted in the ambush which they had prepared against Gibaa.

And when they retreated, then the liers in wait rose up, and they moved toward Gibaa, and the whole ambush came forth, and they smote the city with the edge of the sword.

And the children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city.  

And the children of Israel saw that the liers in wait had seized Gibaa, and they stood in line of battle; and Benjamin began to smite down five wounded ones among the men of Israel about thirty men; for they said, Surely they fall again before us, as in the first battle.

And the signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him, and beheld the destruction of the city went up to heaven.

And the men of Israel turned back, and the men of Benjamin hasted, because they destroyed the children of Israel yet further eighteen thousand men down to the ground; all these drew sword.

And the children of Israel and all the people went up, and came to Bethel; and they wept, and sat there before the Lord; and they fasted on that day until evening, and offered whole-burnt-offerings and perfect sacrifices, before the Lord, for the ark of the Lord God was there in those days; and Phinees the son of Eleazar the son of Aaron took it before in those days; and the children of Israel enquired of the Lord, saying, Shall we yet again go forth to fight with our brethren the sons of Benjamin? and the Lord said, Go up, to-morrow I will give them into your hands.  

And the children of Israel set an ambush against Gibaa round about it.
saw that evil: had come upon them. 43 And they turned to the way of the wilderness from before the children of Israel, and fled: but the battle overtook them, and they from the cities destroyed them in the midst of them.

45 And they cut down Benjamin, and pursued him from Nau closely till they came opposite Gaba on the east. 44 And there fell of Benjamin eighteen thousand men: all these were men of might. 45 And the rest turned, and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan, and they smote of them two thousand men.

And all that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might. 47 And the rest turned, and fled to the wilderness to the rock of Remmon, even six hundred men; and they sojourned four months in the rock of Remmon.

And the children of Israel returned to the children of Benjamin, and smote them with the edge of the sword from Metha, even to the cattle, and every thing that was found in all the cities: and they burnt with fire the cities they found.

Now the children of Israel swore in Massepath, saying, No man of us shall give his daughter to Benjamin for a wife. 2 And the people came to Bethel, and sat there until evening before God: and they lifted up their voice and wept with a great weeping; 3 and said, Wherefore, O Lord God of Israel, has this come to pass, that to-day one tribe should be counted as missing from Israel? 4 And it came to pass on the morrow that the people rose up early, and built there an altar, and offered upon it whole-burnt-offerings and peace-offerings.

And the children of Israel said, Who of all the tribes of Israel, went not up in the congregation to the Lord? for there was a great oath concerning those who went not up to the Lord to Massepath, saying, He shall surely be put to death.

And the children of Israel relented toward Benjamin their brother, and said, To-day one tribe is cut off from Israel. 7 What shall we do for the wives for the rest that remain? whereas we have sworn by the Lord, not to give them of our daughters for wives. 8 And they said, What one man is there of the tribes of Israel, who went not up to the Lord to Massepath? and, behold, no man came to the camp from Jab est. 9 And the people were numbered, and there was not there a man from the inhabitants of Jab es. 10 And the congregation sent thither twelve thousand men of the strongest, and charged them, saying, Go ye and smite the inhabitants of Jab est with the edge of the sword. 11 And this shall ye do: every male and every woman that has known the lying with man ye shall devote to destruction, but the virgins ye shall save alive: and they did so.

* Or, cut off as stragglers.  ** Or, gleansed, or picked straws.  3 See chap. 20. 26.  d Or, comforted themselves, or were comforted.

KRI TIAL.

KAI PARELHGENsan to Bouvymian aedelfon 6 auton, kai eipan, exekkop tois smeron phile mia apo Bouvymian.

Tis paraklethsan Bouvymian pro Bouvymion adelphon 6 auton, kai eipan, exekkop tois smeron phile mia apo Bouvymian.

KAI EPELEUAN TIS AIROJAN, KAI EFEYNOV EIS TIN ERHMON PROS TOB PERIMON KAI OEKALAMOINTAN EIS TIS AIROJAN KAI EPELEUAN EIS TIS AIROJAN EIS TIS AIROJAN.
12 And they found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of Chanaan.

13 And all the congregation sent and spoke to the children of Benjamin in the rock Rammon, and invited them to make peace.

14 And Benjamin returned to the children of Israel, at that time, and the children of Israel gave them the women whom they had saved alive of the daughters of Jabis Galaad: and they were content.

15 And the people repented for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 And the elders of the congregation said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin. 17 And they said, There must be an inheritance of them that are escaped of Benjamin; and so a tribe shall not be destroyed out of Israel. 18 For we shall not be able to give them wives of our daughters, because we are few among the children of Israel, saying, Cursed is he that gives a wife to Benjamin.

19 And they said, Lo! now there is a feast of the Lord from year to year in Selom, which is on the north of Bethel, eastward on the way that goes up from Bethel to Sychem, and from the south of Lebona.

20 And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards; and ye shall see; and lo! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall ye go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom, and go ye into the land of Benjamin.

21 And it shall come to pass, when their fathers or their brethren come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because ye did not give to them according to the occasion, ye transgressed.

22 And the children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance, and built the cities, and dwelt in them.

23 And the children of Israel went thence at that time every man to his tribe and his kindred; and they went thence every man to his inheritance.

24 And in those days there was no king in Israel; every man did that which was right in his own sight.
And it came to pass when the judges ruled, that there was a famine in the land: and a
man went from Bethlehu Judah to sojourn in the land of Moab, he, and his wife, and his two sons. 2 And the man's name was
Elimelech, and his wife's name Noemim, and the names of his two sons Maalon and Chenioth, Ephrathites of Bethlem of Judah:
and they came to the land of Moab, and were there.

3 And Elimelech the husband of Noemim died; and she was left, and her two sons.
4 And they took to themselves wives, women of Moab; the name of the one was Orpha, and the name of the second Ruth; and they
dwelt there about ten years. 5 And both Maalon and Chenioth died also; and the woman was left of her husband and her two
sons.

6 And she rose up and her two daughters-in-law, and they returned out of the country of Moab, for she heard in the country of
Moab that the Lord had visited his people to give them bread. 7 And she went forth out of the place where she was, and her two daughters-in-law with her; and they went by the way to return to the land of Juda.

8 And Noemim said to her daughters-in-law, Go now, return each to the house of her mother; the Lord deal mercifully with you, as ye have dealt with the dead, and with me. 9 The Lord grant you that ye may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice, and wept. 10 And they said to her, We will return with thee to thy people.

11 And Noemim said, Return now, my daughters; why do ye go with me? have I yet sons in my womb to be your husbands? 12 Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons; 13 would ye wait for them till they should be grown? or would ye refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of the Lord has gone forth against me. 14 And they lifted up their voice, and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

RUTH 1:1—14.
And Noemin said to Ruth, Benoid, thy sister-in-law has returned to her people and to her gods; turn now thou also and come to the  

And Ruth said, Intreat me not to leave thee, or to return from following thee; for whithersoever thou goest, I will go, and wheresoever thou lodgest, I will lodge; thy people shall be my people, and thy God my God.  

And Noemin seeing that she was determined to go with her, ceased to speak to her any more.  

And they went both of them until they came to Bethleem: and it came to pass, when they arrived at Bethleem, that all the city ran with them, and they said, Is this Noemin? And she said to them, Nay, do not call me Noemin; call me 'Bitter,' for the Mighty One has dealt very bitterly with me. I went out full, and the Lord has brought me back empty; and why call ye me Noemin, whereas the Lord has humbled me, and the Mighty One has afflicted me?  

So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they arrived at Bethleem in the beginning of barley harvest.  

And Noemin had a friend an acquaintance of her husband, and the man was a mighty man of the kindred of Elimelech, and his name was Booz.  

And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the reapers; and if thou shalt bountifully deal with me, come and glean in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.  

And, behold, Booz came from Bethleem, and said to the reapers, The Lord be with you.  

And Booz said to his servant who was set over the reapers, Whose is this damsel? And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab.  

And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not even a little in the field.  

And Booz said to Ruth, Hast thou not heard, my daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels.  

Let thine eyes be on the field where my men shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee; and when thou shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn.  

And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thine eyes, that thou shouldst take notice of me, whereas I am a stranger?  

And Booz answered and said to her, It \* i.e. wife of a husband's brother: no English word exactly answers to this.  
\* Gr. in whatsoever eyes I shall find favour.  
\* Gr. returned, returning from.  
\* Gr. handfuls.
has fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not, *before.* 2 The Lord recompense the thy work: may a full reward be given thee of the Lord God of Israel, to whom thou hast come to trust under his wings. 3 And she said, Let me find grace in thy sight, my lord, be cause of the Lord, that I may speak a word in thy ear. 4 And Booz answered and said, "How dost thou know that I speak to thee?" And she answered and said, "Inasmuch as I am thine handmaid, why dost thou ask this thing of me?" 5 And he said, "Hearken to me, my daughter. 6 When thou goest again from this day forward, thou shalt not go other way to the right hand or to the left; and the man that meeteth thee shall be the father of thy husband, according to the word of the Lord. 7 And now make a vow to the Lord, 'I will do this thing.' And she said, 'I will do this thing.' 8 And she rose up at the dawning of the day, *and came* to Booz the field of barley, and said, 'I am come to glean in thine harvest.' And he said, 'Hast thou not heard, my maid? 9 And she said, 'Yea, I have heard it, from this time mine heartcried, and I was very sorry for my mother-in-law. 10 Now therefore, when I know that thou wilt do this thing this day, and that thou wouldest shew kindness to me, because thou didst shew kindness to the mother-in-law of my husband, thy friend, make me light of the eye.' 11 And Booz answered, 'She shall go beside thee this day, until thou fins the meal, and shalt afterward go on thine way.' And Booz said to his young men that were with him, 'Now let the young man follow his master, for what the young man shall see, that thou shalt do. 12 For he shall go down beside me, and he shall come in to my bed; and if it be to be a son to me, then well; but if not, then thou shalt let the young man go on his way.' 13 So Ruth the Moabitess went, and she followed close behind Booz; and he lay until the morning, and rose early. 14 And when Booz had washed himself, and had poured out wine, and went into the bed chamber, Ruth the Moabitess hadnot left off his feet. 15 And Booz said to her, 'Maiden, in whose house dost thou lodge? And she said, 'In the house of Loopham.' 16 And he said to her, 'Where is he and all that thou hast seen of his household?' And she said, 'All was seen after thee hast had grace, and found grace in the eyes of the father of this young man.' 17 And Booz answered and said, 'All that thou hast seen of him shall I do for him, and more besides; for he is a kinsman.' 18 And Booz said to Ruth, 'Wilt thou eat, and shalt thou go from hence?' And she said, 'I will eat a morsel of bread, and after that will I go to my place.' 19 And he said to her, 'Eat, and delight thy heart, and eat abundantly.' 20 And she sat beside the reapers, and saw how Booz translated, and rose up early in the morn- ing, and left off the work. 21 Then Rehoboam came from Ephrath, and sat among the reapers; 22 and Ruth said, 'Let me find grace in thy sight, my lord, and let me gather a handful of the standing grain in the field when thouwert after it.' 23 And he answered and said to her, 'Thou mayst gather till thou fin- this thine afternoon; and thou shalt come and eat with my servants.' 24 And she went to the field, and gathered grain. And it came to pass, at evening, that her manager of the field came near, and said, 'What is this thou doest here, and why art thou not with thy young women?' 25 And she said, 'How dost thou know that I am not?' And he said, 'All the women in the land are not as thou art.' 26 Then the manager of the field said, 'Thou art not less than the first woman; and see thou art not more than the last woman.' 27 And Ruth said, 'Let mine head be sprinkled with water, and let mine hands be dipped in wine, when I shall find grace in thine eyes.' And he answered and said to her, 'Go, then.' 28 And she went, and gathered barley together, and fell within the end of the barley harvest, and gathered no more; but Booz commanded the young men who were with him, saying, 'Let the young man follow Ruth, and cause her to glean in the rear of you.' 29 And Ruth gleaned in the field of Booz, and gathered barley together, and it was about an ephah, and she took it up. And she went into the house of Booz, and he said, 'What hast thou done, and wherein hast thou laboured, and is not this enough for thee?' 30 And she answered and said, 'What have I done, that thou shouldst lower thy eyes upon such a wretched one as I am? And she laid hold of Booz's feet, and kissed his feet, and said, 'Upon the head of Booz shall be mercy, from the Lord thy God; and upon the hands of Booz thy servant shall not the dew of heaven fall nor the early rain.' 31 And he said to her, 'Let it be so; I will give thee an heritage among the brethren of Naomi; go to the woman, and she shall show thee what to do.' 32 Then Booz went to the gate of the city, and sat there. And, lo, Ruth the Moabitess came to the gate with a cluster of ears on her head. And he said, 'What see I today, seeing the eunuch of Naomi, and Ruth the Moabitess, come to the gate?' 33 And Naomi said to her daughter-in-law, 'Do not I know that he will comfort and enrich thee? Ruth, the young widow of Booz the Moabitess, came to the gate, and said, 'Booz, my kinsman, I pray thee, hear me. 34 And Naomi said to her daughter-in-law, 'Hast thou not seen, my son, how the Lord hath comforted his widow, and how he giveth thee a home of his kinsman?' 35 And Ruth said, 'He answered me kindly, and he laid his hands upon me.' 36 Then Booz answered and said to Naomi, 'Hast thou not known, my beloved, of all that the young man doeth to his kinsman Booz, and what his hands have done to thee this day from the barley harvest until now?' 37 Then Naomi said to her daughter-in-law, 'Go to my son, to Booz the kinsman of my son-in-law.' And she went to Booz, who was sitting in the gate. And she said, 'Let me, I pray thee, fall on thy neck, my kinsman, and let me be gathered to thy bones.' 38 And he answered, 'Why askest thou this of me today? Am I not thy father-in-law?' 39 And she said, 'So he answered, and said, 'Hast thou not known?' And she said, 'No.' 40 And Booz said, 'Then hear me, my daughter. 41 Behold, thou hast kept all that thou hast promised to do, and hast not forsaken the army of the Lord, nor forsaken the house of my father-in-law. 42 And when Ruth the Moabitess came forth from the field, Booz the kinsman of Naomi took her, and she became his wife. And Booz hiss son was Obed. And he made Naomi fruitful, and she became the nurse of her son. 43 And these are the words of those who were of the genealogy of Obed: they were the sons of Obed: all the days of the age of Obed were seven and thirty years. 44 And he took unto him another wife, and her name was Chilion. And after she had brought forth, she died. 45 And she conceived, and bare Jeduthun. And he made Naomi fruitful again, and she became the nurse of her son. 46 And these are the words of those who were of the genealogy of Jeduthun: they were the sons of Jeduthun: all the days of the age of Jeduthun were fifty and five years. 47 And these are the words of those who were of the genealogy of Jeduthun: they were the sons of Jeduthun: all the days of the age of Jeduthun were fifty and five years. 48 Then David said, 'Blessed be the Lord God of Israel, who did keep his oath to David, saying, He will not fail to do well to his seed so long as the sun endureth. 49 For the Lord has prepared me a portion in thy seed.' And when David had caused Solomon to reign over Israel, he gave him all his chariots and his concubines, and gave his daughter to Pharaoh's son. 50 And the Lord was with Solomon, and he prospered greatly in all his ways, and sat on the throne of his father David. And the Lord made Israel to rest all the days of Solomon. And Solomon ruled over all the kingdoms from the river unto the land of the Philistines, and unto the border of Egypt. And Solomon had four thousand stalls of horses, and chariots, and horsemen he had four hundred. 51 And the king made silver as abundant as clay, and so much gold as is not weighed; 52 that Solomon had ships of Tarshish come to Jerusalem once every three years, bringing gold, and very precious spices, and ivory, and apes, and apes. And the king made ships for Hiram of Tyre: and he sent maritime men of Ezion-geber, which is over Jordan, in the land of Edom. And they went to Ophir, and brought back.prize of gold, and brought it to king Solomon.
5. **Koymathýn, kai aútòs ápaggeléi sou òpou dév. Eite dé Ἐρουθ πρὸς αὐτήν, πάντα ósa ἐν ἑατίν, ποιήσω.

6. Kai kátebh eis tòn állo, kai έποιήσε κατὰ πάντα, ósa ἐνετείλατο αὐτῇ ἡ πενθέρα αὐτῆς. KAI ἔφαγε Βοῦς καί ἐπέ, kai ἤγαθύνη ἡ καρδία αὐτοῦ, kai ἤλθε κοιμήθηκεν εἰς μερίδι τῆς στοιβῆς: ἦ ἤλθεν εἰς κρύπτην, καί ἀπεκάλυψε τὸ πρὸς ποδῶν αὐτοῦ. Ἐγένετο δὲ ἐν τῷ μεσονυκτίω, καὶ ἐεὔστη ὁ ἄνηρ, καὶ ἐπαράστηκε· ἐν τῶν ἡμερῶν, καί ἤλθεν ἐπὶ τὸ κράτος τῆς σου ἐπὶ τὴν οὐλὴν

10. sūn, ὅτι ἀγχώστες εἰς σύ. KAI ἔπει Βοῦς, εὐλογημένη σὺν τῷ Κύριῳ Θεῷ, θύγατερ, ὅτι ἤγαθύνα τὸ ἐλέος σου τὸ ἕσχατον ὑπὲρ τὸ πρῶτον, μὴ προερχήσαι σε ὑπὸ ἄνδρων, εἰτὸν πτοχὸς εἶναι πλούσιος. KAI νῦν θύγατερ μὴ φοβοῦ, πάντα ὅσα εἶναι ἑατίν τοι ὑποψώ σου ὥσα γάρ πάσα φυλή λαοῦ μου

12. ὅτι γνῶν δυνάμεως εἰς σύ. KAI νῦν ὁ ἄλλης ἁγχώστες ἐγὼ εἰμί· καὶ γέ ἐστιν ἁγχώστες ἐγὼν ἀναμέμφη. Αὐλισθήτη τὴν νύκτα, καὶ ἐσται τοπρῳ ἐὰν ἁγχώστες σε, ἁγαθὸν ἁγχώστες εἰς μὴ βουλήσῃ ἁγχώστες σε, ἁγχώστες σε ἐγὼν νά Κύριος· κοιμήθη ἐς τοπρῳ.

14. KAI ἐκομμήθη πρὸς ποδῶν αὐτοῦ ἐς πρῶ. ἦ ἐν ἀνατίν πρὸ ὁ ἐσχάτων ἁνάρα τὸν πλησίον αὐτοῦ· καὶ ἔπει Βοῦς, μὴ γνωσθῆτο, ὅτι ἤλθεν γνῶν εἰς τὸν ἀλοῦ.

15. KAI ἔπει αὐτῇ, φέρε τὸ περίσσῳ τὸ ἐπάνω σου· καὶ ἐκατέργασεν αὐτῷ· καὶ ἔπει αὐτῇ, καὶ ἔπει αὐτῇ πάντα ὅσα ἐποίησεν αὐτῇ ἐπὶ τὸν ἀνατίν.

17. ὁ ἄνηρ. KAI ἔπει αὐτῇ, τὸ ἐς τὸν κρῖνον τοῦ ἐθνοῦ μας, ὅτι ἔπει πρὸς με, μὴ εἰσέλθῃς κενὴ πρὸς τὴν πενθέραν σου.

18. ἡ ἐς εἶπεν, γάνον θύγατερ, ἦ αὐτῷ ἐπηγνάνα ἐς πὼς ἔνα αἱ ἐκλόγη ἡμᾶς ἡ γάρ μη ἱσχύσῃ ὁ ἄνηρ ἐς ἄν ἐλευθήσῃ τὸ ἔτη σήμερον.

22. KAI Βοῦς ἀνεβῇ ἐπὶ τὴν πλήρη, καὶ ἐκατέργασεν ἕκας, καὶ ἢν μὴ ἀγχώστες παραπορεύετο, ὃν ἔλατος Βοῦς· καὶ ἔπει πρὸς αὐτόν Βοῦς, ἐκλίνασεν καθίσαν ὅσες κρύφες καὶ ἐέκλινεν

22. καὶ ἐκάθισε. KAI ἔπει Βοῦς δέκα ἀνδρές ἀπὸ τῶν πρεσβυτέρων τῆς πόλεως, καὶ ἔπει, καθίσατε ὅσες καὶ ἐκάθισαν.

23. KAI ἔπει Βοῦς ἐς τὸν Κύριον, τὴν μερίδα τοῦ ἄγρου ἢ ἐς τὸν ἀδελφόν ἡμῶν τοῦ Ἐλαμέλες, ἢ δέδοτα Νωέμιν τῇ ἐπὶ τῇ στεφεία ἐς ἄγρου Ἡλιασ, καὶ ἔπει, ἐπαλκόλυφο τὸ ὅσον σου λέοντο, κτίσεαι ἑνάντιον τῶν καθημένων, καὶ ἑνάντιον τῶν πρεσβύτερων τοῦ λαοῦ μου· εἰ αὐτῶν, αὐτῶν εἰ δὲ μὴ ἀγχώστες, ἀνάγγειλον μοι, καὶ γνωσθοί, οἴτι οὐκ ἔσται τὰ μεγάλα σου τὸ ἀγχώστες, καὶ ἐπει, εἰ δὲ ἐπει,

25. ἐγὼ εἰμί, ἁγχώστες. KAI ἔπει Βοῦς, ἐς ἡμέρα τοῦ κτήσασθαι σε τὸν ἄγρον ἐκ χειρός Νωέμιν καὶ παρὰ Ποῦθ Τῆς down; and he shall tell thee what thou shalt do. 4 And Ruth said to her, All that thou shalt say, I will do.

6 And Ruth went down to the threshing-floor, and did according to all that her mother-in-law enjoined her. 7 And Booz ate and drank, and his heart was glad, and he came to lie down by the side of the heap of corn; and she came secretly, and lifted up the covering of his feet. 8 And it came to pass at midnight that the man was amazed, and troubled, and a woman lay at his feet. 9 And he said, Who art thou? and she said, I am thine handmaid Ruth; spread therefore thy skirt over thine handmaid, for thou art a near relation.

10 And Booz said, Blessed be thou of the Lord God, my daughter, for thou hast made thy latter kindness greater than the former. In that thou followest not after young men, whether poor or rich. 11 And now fear not, my daughter, whatever thou shalt say I will do to thee; for all the tribe of my people knows that thou art a virtuous woman. 12 And now I am truly akin to thee; nevertheless there is a kinsman nearer than I. 13 Lodge here for the night, and it shall be in the morning, if he will do the part thee well—let him do it; but if he will not do the part of a kinsman to thee, I will do the kinsman's part to thee, as the Lord lives; lie down till the morning.

14 And she lay at his feet until the morning; and she rose up before a man could know his neighbour; and Booz said, Let it not be known that a woman came into the floor.

15 And he said to her, Bring the apron that is upon thee: and she held it, and he measured six measures of barley, and put them upon her, and she went into the city.

16 And Ruth went in to her mother-in-law, and she said to her, My daughter! and Ruth told her all that the man had done to her. And she said to her, He gave me these six measures of barley, for he said to me, Go, sit down here, yea such a one; and he turned aside and sat down. 17 And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

18 And Booz said to the relative, The matter regards the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab; 19 and I said, I will sinnom thee, saying, by a kinsman to thee that sit, and before the elders of my people: if thou wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I shall know; for there is no one beside thee to do the office of a kinsman, and I am after thee: and he said, I am here; I will redeem it. And Booz said, In the day of thy buying the field of the hand of Noeamin and of Ruth...
the Monibites the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance. 6 And the kinsman said, I shall not be able to redeem it for myself; lest I mar my own inheritance: do thou redeem my right for thyself, for I shall not be able to redeem it.

7 And this was in former time the ordinance in Israel for redemption, and for a bargain, to confirm every word: A man loosed his shoe, and gave it to his neighbour that redeemed his right; and this was a testimony in Israel. 8 And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

9 And Booz said to the elders and to all the people, Ye are this day witnesses, that I have bought all that was Elimelech's, and all that that belonging to Chelaion and Naaman, of the hand of Noemin. 10 Moreover I have bought for myself a wife Ruth the Moabitess, the wife of Mahlon, to raise up the name of the dead upon his inheritance; so that the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye are this day witnesses.

11 And all the people who were in the gate said, We are witnesses: and the elders said, The Lord hath made thy wife which goeth into thy house, as Rachel and as Leah, who both together built the house of Israel, and wrought mightily in Ephratha, and there shall be a name to thee in Bethleem. 12 And let thy house be as the house of Phares, whom Tamar bore to Judah, of the seed which the Lord shall give thee of this handmaid.

13 And Booz took Ruth, and she became his wife, and he went in to her; and the Lord gave her conception, and she bore a son. 14 And the women said to Noemin, Blessed is the Lord, who has not suffered a redeemer to fail thee this day, even to make thy name famous in Israel. 15 And he shall be to thee a restorer of thy soul, and one to cherish thy old age; for thy daughter-in-law, who has loved thee, who is better to thee than seven sons, has born him. 16 And Noemin took the child and laid it in her bosom, and became a nurse to it.

17 And the neighbours gave it a name, saying, A son has been born to Noemin; and they called his name Obed; this is the father of Jesse the father of David. 18 And these are the generations of Phares: Phares begot Esrom: 19 Esrom begot Aram; and Aram begot Aminadab. 20 And Aminadab begot Naasson: and Naasson begot salmon. 21 And Salmon begot Booz; and Booz begot Obed. 22 And Obed begot Jesse: and Jesse begot David.

Mwabitisgos yunakos tov tevthikostos, kai autn kthrasbasai se de, innte anasthstai to onoma tov tevthikostos epit tis klyronomias autou. Kai eipen o agiasteus, o oon dinnismos 6 agiastesteis emantow, m poto diaphfeiro tov klyronomias mou, agiasteuson sevnto tov agiasteis mou, ou oin dinnismos agiasteis.

Kai touto to dkaioima emprosthein en to 'Iseral epit tis 7 agiasteian, kai epi to anstallagm to sthsai pantas logon kai ypulwto anag to uppohma autou, kai edidw to plhson autou to agiastestei tov agiasteian autou kai touto ehi mpturion en 'Iseral. Kai eipen o agiasteis to Voox, 8 khtse sevnto tov agiasteian mou kai ypulwto to uppohma autou, kai edwkein autou.

Kai eipen Voox tois presubtersois kai panti tio laof, marptere 9 uimeis simevor, ou khtstai pantas tov 'Elimelech, kai pantas oso uparxhe to 'Xelaiow kai to 'Maalow ek xerof Noweim. Kai ge 'Rouh tov Mwabitis tov yunakiako 'Maalow 10 khtstai emantow eis yunakiako, to anasthstai to onoma tov tevthikostos epit tis klyronomias autou, kai oik exolofheriseis tov tevthikos ek twn adelphon autou, kai ek tis phylis laoon autou, marptere uimeis simevor.


KAI EKALASEN auton ai geitones onoma, leugousw, etexhei 17 uioin tis Noweim, kai ekalasan to onoma autou, 'Ovhoi otoos patri 'Issai patros 'David. KAI autin ai genvesies Farowy. 18 Farowy egenein tov 'Essrom. 'Essrom egenein tov 'Aramo 19 kai 'Aram egenein tov 'Ammadab. KAI 'Ammadab egenein 20 ton 'Nassowon kai 'Nassowon egenein ton 'Salwoun. KAI 21 'Salwoun egenein ton Voox kai Voox egenein tov 'Ovhoi KAI 22 'Ovhoi egenein tov 'Issai kai 'Issai egenein ton 'David.
There was a man of Armathaim Siphah, of mount Ephraim, and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim. 2 And he had two wives; the name of the one was Anna, and the name of the second Phennana. And Phennana had children, but Anna had no child.

3 And the man went up β from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and there were Hel in and his two sons Ophni and Eleææ, the priests of the Lord.

4 And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children. 5 And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord had closed her womb. 6 For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child.

7 So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

8 And Helkana her husband said to her, Anna: and she said to him, Here am I, my lord: and he said to her, What ails thee that thou weepest? and why dost thou not eat? and why doth thy heart smite thee? 9 Am I not better to thee than ten children?

10 And Anna rose up after they had eaten in Selom, and stood before the Lord: and Hel the priest was on a seat by the δ threshold of the temple of the Lord.

11 And she was very much grieved in spirit, and prayed to the Lord, and wept abundantly. 12 And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou wilt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a man-child, then will I indeed dedicate him θ to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.

13 And it came to pass, while she was long praying before the Lord, that Hel the priest marked her mouth. 14 And she was speaking...
in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman. 14 And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go out from the presence of the Lord. 15 And Anna answered and said, Nay, my lord, I beseam a hard day, and I have no strong drink. 16 And she said, Thine handmaid hath found favour in thine eyes: and the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no more sad. 17 And they rise early in the morning, and worship the Lord, and they go their way, and Heli went into the house of Paalmathim, and knew his wife Anna; and the Lord remembered her, and she conceived. 18 And it came to pass, when the time was come, that she brought forth a son, and called his name Samuel, and said, Because I asked him of the Lord God of Sabaoth. 19 And the man Heli and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land. 20 But Anna did not go up with him, for she said to her husband, I will not go up until the child goes up, when I have weaned him, and he shall be presented before the Lord, and he shall abide there continually. 21 And Heli said to her husband, Go, and do as thou hast said, but may the Lord establish his word to thee. 22 And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of flour, and a bottle of wine: and she entered into the house of the Lord in Selom, and the child with them. 23 And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli. 24 And she said, I pray thee, my lord, as thy soul liveth, I am the woman that stood in thy presence with thee while praying to the Lord. 25 For this child I prayed; and the Lord has given me my request that I asked of him. 26 And I lend him to the Lord all his days that he lives, a loan to the Lord: and she said, My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation. 27 For there is none holy as the Lord, and there is none righteous as thy God; there is none saving beside thee. 28 But not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord is a God of knowledge,
4 Θεος ἔσωμαζεν ἐπίτηδεματα αὐτοῦ. Τόδε δυνατοὶ ἠθενήσετε, 
5 καὶ ἀσθενεῖτε περιεξομενοὶ δυνάμει. Πληρεῖς ἀρτοὶ ἠλατ-
6 τοσθαναν, καὶ τοις πεντάκοις παρακάν γῆν ὅταν στείρα ἐτέκεν 
7 ἐπτα, καὶ Ὡ πολυθ ἐν τεκνοις ἠθενήσετε. Κύριος ἰσαμντος καὶ 
8 πλούτεσε τατεινοι καὶ ἀνυψο. Ἄνυστα ἀπὸ γῆς πένητα, 
9 καὶ ἀπὸ κορίσεις ἐγείρει πτωχῶν, καθίσας μετα δυνατῶν λαοῦ. 
10 καὶ θρόνον ἃς τακτικομομοί ἀυτούς, διδῶσ εὐχὰ τὸν ἕρωμεν 
11 καὶ εἰδοῦσεν ἓτι δυκαίον, ὅτι οὐκ ἐν ἱσχῶν δυνατο 
12 κύριος ἐνοτον Ἡλί τοῦ ιερεως. Καὶ οἱ νῦ Ἡλί τοῦ ιερεως 
13 νῦ ἐκνοιμο, οὐκ εὔδοσ ὁ τόν Κύριον. Καὶ τὸ δυκαίων τοῦ 
14 ρεως παρὰ τοῦ λαοῦ παντὸς τῶν θύσιος. καὶ ἁρκετο τὸ 
15 ταυδρον τοῦ ιερεως ὡς ἐν ἱσθρή τοῦ κράσα, καὶ κρέαθα 
16 τρικτόν ἐν ἐρχει αὐτοῦ, καὶ ἀστατον αὐτῖν εἰς τὸν λεβό 
17 τοῦ μέγαν ἐης τὸ καλείνη ἐης τὸν χιρσαν νης καὶ πάν 
18 οἱ μὴ λάβο παρὰ τοῦ κράσα ἐφθον ἐκ τοῦ λεβόν. Καὶ 
19 ἀγον ο ἴνη ὁ θύσι, τυμμαθύνων πρῶτον ως κακῆτι το 
20 καὶ λαβε σαυτῳ ἐκ πάντων δὲ ἐπιθυμει ἡ ψυχη σου καὶ εἰπέν 
21 μή ὡς τινω δωσεις καὶ εἰς μή λήρομαι κρατασαί. Καὶ ἦ 
22 ἀμαρτίαν ἐνοτον Κύριον τῶν παυδαίρως μεγάλη σφοδρα, ὅτα 
23 ζήτησι τὸν θυσια Κύριον. 
24 Καὶ Σαμοῦη ἦν λειτουργὸν ἐνοτον Κύριον, παιδαρίον 
25 αὐτοῦ ἐνοτον ἐφώο βαδ. Καὶ διπλαδα ἔποιησεν ἐπαι 
26 τοῦ μητρὶ αὐτοῦ, καὶ ἀναφερε τοῦ ἡμερον εἱ ἡμε 
27 τοῦ αναβάνον αὐτῆ μετα τοῦ ἁνόα αὐτῆς θυσα με 
28 τῶν ἁμερ. καὶ εὐλογησεν Ἡλί τοῖς ἐλκανοι καὶ τῆς γυνα 
29 αὐτοῦ, λέγων, ἀποτασιοι τού Κύριος στέρμα εκ τῆς γυναι 
30 τῆς ταυτῆς, αντι τοῦ χρεον οι ἐχορας τῷ Κύριῳ καὶ ἀπήλθε 
31 ο ἀνθρωπος εἰς τὸν τόπον αὐτοῦ. 
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34 ονοτον Κύριον. 
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6 Perhaps 'and that the Lord execute,' etc. Comp. Jer. 9. 24.
7 Lit. days to days.
what his sons did to the children of Israel. And he said to them, Why do ye according to this thing, which I hear from the mouth of all the people of the Lord? Nay my sons, for the report which I hear is not good; do not so, for the reports which I hear are not good, so that the people do not serve God through their fathers. And all against another, then shall they pray for him to the Lord; but if a man sin against the Lord, who shall interreat for him? But they hearkened not to the voice of their father, because the Lord would by all means destroy them. And the child Samuel advanced, and was in favour with God and with men.

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he said, I did not come; return, go to sleep; and he returned and went to sleep.

6 And the Lord called again, Samuel, Samuel; and he went to Heli the second time, and said, Behold, here am I, for thou didst call me: and he said, I called thee not; return, go to sleep. 7 And it was before Samuel knew the Lord, and before Samuel had called the Lord. 8 And the Lord called Samuel again for the third time: and he arose and went to Heli, and said, Behold, I am here, for thou didst call me: and Heli perceived that the Lord had called the child. 9 And he said, Return, child, go to sleep; and it shall come to pass if he shall call thee, that thou shalt say, Speak, for thy servant heareth: and Samuel went and lay down in his place. 10 And the Lord came, and stood, and called him as before: and Samuel said, Speak, for thy servant heareth.

11 And the Lord said to Samuel, Behold, I execute my words in Israel; whomsoever I choose will I make my prophet, and will pour upon him the spirit of my grace. 12 And I will raise him up a prophet from among the children of Israel; and he shall go before him, and I will give unto him the words that he shall speak. 13 And Samuel said, How shall I know the word that thou shalt speak unto me be the word of the Lord? 14 And the Lord said, Go down, for thou art a chosen man of the Lord, and he shall be king over Israel. 15 And when Samuel turned round, behold, the Lord stood behind him, and said, I am the Lord, and I will be king over Israel. 16 And Samuel said, What shall I do, when there shall come before me a hundred thousand men,Jerusalem, to ask the Lord their welfare? 17 But the Lord said, What is he that asketh me, seeing I have called him? 18 And Samuel said, What is it, Lord, that I speak to the Lord? He said, Return, come again, for the spirit of the Lord is not withdrawn from thee.
And the people came to the camp, and the elders of Israel said, Why has the Lord caused us to fall this day before the Philistines? Let us take the ark of our God out of Selom, and let it proceed from the midst of us, and it shall save us from the hand of our enemies.

And the people sent to Selom, and they take thence the ark of the Lord who dwells between the cherubs: and both the sons of Heli, Ophni and Phinees, were with the ark.

And it came to pass when the ark of the Lord entered into the camp, that all Israel cried out with a loud voice, and the earth resounded.

And the Philistines heard the cry, and the Philistines said, What is this great cry in the camp of the Hebrews? and they understood that the ark of the Lord was come into the camp.

And the Philistines feared, and said, These are the gods that are come to them into the camp.

Woe to us, O Lord, deliver us to-day, for such a thing has not happened aforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? these are the gods of the Egyptians, that smote the Egyptians with every plague, and in the wilderness.

Strengthen yourselves and behave yourselves like men, O ye Philistines, that ye may not serve the Hebrews as they have served us, but be ye men and fight with them.

And they fought with them; and the men of Israel fell, and they fled every man to his tent; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men. And the ark of God was taken, and both the sons of Heli, Ophni and Phinees, died.

And there ran a man of Benjamin on the battle, and he came to Selom on that day: and his clothes were rent, and earth was upon his head. And he came, and beheld, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out.

And Heli heard the sound of the battle, and said, What is this voice of this cry? and the man hasted and went in, and reported to Heli. Now Heli was ninety years old, and his eyes saw not. And Heli said to them that stood round about him, What is the voice of this sound? And the man hasted and advanced to Heli, and said to him, I am he that is come out of the camp, and I have fled from the battle to-day: and Heli said, What is the event, my son? And the young man answered and said, The men of Israel fled from the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken.

And it came to pass, when he mentioned the ark of God, that he fell from the seat backward near the gate, and his back was broken, and he died; for he was an old man and heavy: and he judged Israel twenty years.

And his daughter-in-law the wife of Phinees was with child, about to bring forth; and she heard the tidings, that the ark of

Kai ό λαός είς τήν παρεμβολήν, και εἶπαν οἱ πρεσ-...

I. Kings IV. 3—19.
God was taken, and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her. 10 And it came to pass after it went about to Geth, that the hand of the Lord came upon the city, a very great confusion; and he smote the men of the city small and great, and smote them in their secret parts: and the Gittites made to themselves images of emerods.

11 And they send away the ark of God to Ascalon and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying, Why have ye brought back the ark of the God of Israel to us, to kill us and our people? 12 And they send and gather the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it lodge in its place; and let it not slay us and our people.
there was a very great confusion in all the city, when the ark of the God of Israel entered the city, and those that were smitten and died not were smitten with emerods; and the cry of the city went up to heaven. And the ark was seven months in the country of the Philistines, and their land brought forth swarms of mice. And the Philistines called their priests, and their prophets, and their enchanter, saying, What shall we do? that the ark of the Lord? teach us wherewith we shall send it away to its place. And they said, If ye send away the ark of the covenant of the Lord God of Israel, do not on any account send it away empty, but by all means render it to us for an offering for the plague: and then shall ye be healed, and an atonement shall be made for you: should not his hand be thus stayed from off you? And they said, What is the offering for the plague which we shall return to it? And they said, According to the number of the lords of the Philistines, five golden emerods, for the plague was on you, and on your rulers, and on the people; and golden mice, because they destroy your land: and ye shall give glory to the Lord, that he may lighten his hand from off you, and from off your gods, and from off your land. And why do ye harden your hearts, as Egypt and Pharaoh hardened their hearts? was it not so when he mocked them, that he let 8 the people go, and they departed? And now take wood and make a new waggon, and take two cows, that have calved for the first time, without their calves: and do ye yoke the cows to the waggon, and lead away the calves from behind them home. And ye shall take the ark and put it on the waggon; and ye shall restore it to the golden articles for the trespass-offering in a offerer by the side of it: and ye shall let it go, and send it away, and ye shall depart. And ye shall see, if it shall go the way of its coasts along by Bethsams, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this 10 is a chance which has happened to us. And the Philistines did so; and they took two cows that had calved for the first time, and yoked them to the waggon, and led away the calves at home. And they set the ark of the Lord, and the coffer, and the golden mice, on the waggon. The men of Bethsams were reaping the wheat harvest in the valley; and they lifted up their eyes, and saw the ark of the Lord, and rejoiced to meet it. And the waggon entered into the field of Osee, which was in Bethsams, and they set there by it a great stone; and they split the wood of the waggon, and offered up the cows for a whole-burnt-offering to the Lord. And the Levites brought up the ark of the Lord, and the coffer with

\[\text{en} \text{δή} \text{τῇ} \text{πόλει} \text{βαρεία} \text{σφόδρα}, \text{ὡς} \text{εἰσῆλθε} \text{κιβωτός} \text{Θεοῦ} \text{Ισραήλ} \text{ἐκεί:} \text{καὶ} \text{οἱ} \text{ζωντες} \text{καὶ} \text{οὐκ} \text{ἀποσάνωντες} \text{ἐπλήγησαν} \text{εἰς} \text{τὰς} \text{Εδράς} \text{καὶ} \text{ἀνέβη} \text{ἡ} \text{κραυγή} \text{τῆς} \text{πόλεως} \text{εἰς} \text{τὸν} \text{οὐρανόν.}
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Kai ἦν ἡ κιβωτός ἐν ἁγρῷ τῶν ἀλλοφυλῶν ἐπὶ μῆνας, καὶ ἔξεζεν ἡ γῆ αὐτῶν μιᾶς. Καὶ καλούντων ἀλλοφυλία τοὺς 2 κατερεις καὶ τοὺς μάντες καὶ τοὺς ἐπισδοὺς αὐτῶν, λέγοντες, τί πούσομεν τῇ κιβωτῷ Κυρίου; γνωρίσατε ἡμῖν ἐν τῷ ἀποστελλούμεν αὐτὴν εἰς τὸν τόπον αὐτῆς. Καὶ εἶπαν, εἰ 3 ἐξαποστέλλετε υμεῖς τὴν κιβωτὸν διαδόχης Κυρίου Θεοῦ Ἰσραήλ, μη δὴ ἐξαποστείλητε αὐτὴν κενὴν, ἅλλα ἀποδώσατε ἀπὸ δώτε αὐτῇ τὴν βασάνον, καὶ τότε ἰαθήσεσθαι, καὶ ἔξασθίσατε ἡμᾶς; μη ὥσις ἀποστῇ ἡ χεῖρ αὐτοῦ ἀφ' ὑμῶν; Καὶ 4 λέγοντες, τί τῇ βασάνῳ ἀποδώσασαν αὐτῇ; καὶ εἶπαν, κατὰ ἄριθμον τῶν σατραπῶν τῶν ἀλλοφυλῶν πέντε ἐδράς 5 χρυσᾶς, ὅτι πταίσαμεν ἐν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῖν καὶ τῷ λαῷ, καὶ μὲς χρυσῶν ὑμοίῳ τῶν μιαν ὑμῶν τῶν διαβρέχων τῶν χρυσῶν καὶ δώσατε τῷ Κυρίῳ δόξαν, ὡς κοινωφορήσῃ τὴν χεῖρα αὐτοῦ ἀφ' ὑμῶν, καὶ ἀπὸ τῶν θεῶν ὑμῶν, καὶ ἀπὸ τῆς γῆς ὑμῶν. Καὶ ἔστρεψεν τάς καρδίας ὑμῶν, ὡς ζήξαντος Αἰγυπτοῦ καὶ Φαραώ τῆς καρδίας αὐτῶν; οὐκ ὁτὲ ἐνέσπασαν αὐτοῖς ἐξαποστέλλας αὐτοῖς καὶ ἀπέθνησον;

Kai ἦν αὐτῶν ἢμῖν καὶ ποιήσατε ἀμαξὰν καὶ λιοῦ ὑδραῖον 7 προστοκοῦναν Ἱωάννης τῶν τεκνῶν καὶ ζεῦες τοῖς βοῖς ἐν τῇ ἁμαξῇ, καὶ ἀπαγάγετε τὰ τέκνα ἀπὸ ὅπως ἔσομεν αὐτῶν εἰς οἴκων. Καὶ λήψατε τὴν κιβωτὸν καὶ βῆστε τῇ ἁμαξῇ τῆς 8 ἁμαξῆς καὶ τὰ τέκνα αὐτῶν ἀπέκλεισαν ἐν οἴκοις. Καὶ θεός τῆς κιβωτοῦ ἔστη στὶς Κυρίων ἐπὶ τὴν ἁμαξήν, καὶ τὸ θέμα ἐργάζατο καὶ τοὺς μᾶς τῶν χρυσῶν. Καὶ κατεύθυναν αἱ βωῖς ἐν τῇ ὁδῷ εἰς 10 ὁδῷ Βαβυλῶνος, ἐν τρίβῳ ἐν ἐπορευόταν καὶ ἐκοπῶν, καὶ οὐ μειοντοῦν δέομεν οὐδὲ ἀμεσοῦρα καὶ οἱ σατράποι τῶν ἀλλοφύλων ἐπορεύοντο ὑπὸ αὐτῆς ἐστὶς ὁριον Ἁβυλῶνος. Καὶ ὁ 13 ἐν Ἁβυλῶνος ἐβδόμον θερμῷ πυρῶν ἐν κολώνῳ καὶ ἤριον ὀφθαλμῶν αὐτῶν καὶ εἶδον κιβωτὸν Κυρίου καὶ νηφάνθησαν εἰς ἀπάντησιν αὐτῆς. Καὶ ἡ ἁμαξῇ εἰσήλθε τό ἀγρόν Ὀσηθ 14 τόν ἐν Ἁβυλῶνος καὶ ἔστιν ἑκάς παρὰ αὐτής λίθων μέγαν καὶ σχίζοντα τὰ ἄλα τῆς ἁμαξῆς καὶ τὰς βωῖς ἀνήγγεικαν εἰς ἀλοκαίτων τῷ Κυρίῳ. Καὶ ὁ Δευτήρ ἀνήγγεικαν τὴν 15 κιβωτοῦ τοῦ Κυρίου καὶ τὸ θέμα ἐργάζατο μετὰ αὐτῆς, καὶ τα
And at the golden emeralds which the lords of the Philistines gave as a trespass-offering to the Lord; and the five lords of the Philistines saw, and returned to Ascalon in that day.

And these are the golden emeralds which the lords of the Philistines gave as a trespass-offering to the Lord; and the five lords of the Philistines saw, and returned to Ascalon in that day.

And the sons of Jechonias were not pleased with the men of Bethsams, because they saw the ark of the Lord; and the Lord smote among them seventy men, and fifty thousand more returned, because the Lord had inflicted on the people a very great plague.

And the men of Bethsams said, Who shall be able to pass before this holy Lord God? and to whom shall the ark of the Lord go up from us?

And they send messengers to the inhabitants of Carithamirm, saying, The Philistines have brought back the ark of the Lord, go down, and take it home to yourselves.

And the men of Carithamirm come, and bring up the ark of the covenant of the Lord: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of the Lord.

And it came to pass from the time that the ark was in Carithamirm, the days were multiplied, and the time was twenty years; and all the house of Israel looked after the Lord.

And Samuel spoke to all the house of Israel, saying, If ye do all with your heart return to the Lord, take away the strange gods from among you, and the groves, and prepare your hearts to serve the Lord, and serve him only; and he shall deliver you from the hand of the Philistines.

And the children of Israel took away Baalim and the groves of Astaroth, and served the Lord only.

And Samuel said, Gather all Israel to Massephath, and I will pray for you to the Lord.

And they were gathered together to Massephath, and they drew water, and poured it out upon the earth before the Lord. And they fasted on that day, and said, We have sinned before the Lord. And Samuel judged the children of Israel in Massephath.

And the Philistines heard that all the children of Israel were gathered together to Massephath: and the lords of the Philistines were afraid against the children of Israel heard, and they feared before the Philistines.

And the children of Israel said to Samuel, Cease not to cry to the Lord thy God for us, and he shall save us out of the hand of the Philistines.

And Samuel took a sucking lamb, and offered it up as a whole-burnt-offering with all the people to the Lord: and Samuel cried to the Lord, and the golden articles upon it, and placed them on the great stone, and the men of Bethsams offered whole-burnt-offerings and meat-offerings on that day to the Lord.
1. Kings VII. 10—VIII. 11.

the Lord for Israel, and the Lord heard him. 10 And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thundered with a mighty sound in that night upon the Philistines, and they were confounded and overthrown before Israel. 11 And the men of Israel went forth out of Massephath, and pursued the Philistines, and smote them to the parts under Beth-chor.

12 And Samuel took a stone, and set it up between Massephath and the old city, and he called the name of it Abenezer, stone of the helper; and he said, Hitherto has the Lord helped us.

13 So the Lord humbled the Philistines, and they did not any more come into the border of Israel; and the hand of the Lord was against the Philistines all the days of Samuel. 14 And Samuel judged Israel all the days of his life. 15 And he went year by year, and went round Bethel, and Gilgal, and Massephath; and he judged Israel in all those cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob; and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.

16 And Samuel judged Israel all the days of his life. 17 And he went year by year, and went round Bethel, and Gilgal, and Massephath; and he judged Israel in all those cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob; and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.

18 And Samuel gathered themselves together, and came to Armathaim, because there was his house; and there he judged Israel, and built there an altar to the Lord.

And it came to pass when Samuel was old, that he made his sons judges over Israel. 2 And these are the names of his sons; Joel the first-born, and the name of the second Abin, judges in Bersebec. 3 And his sons did not walk in his way; and they turned aside after gain and took gifts, and perverted judgments.

4 And the men of Israel gather themselves together, and came to Armathaim to Samuel, and they said to him, Behold, thou art grown old, and thy sons walk not in thy way; and now set over us a king to judge us, as also the nations have.

6 And the thing was evil in the eyes of Samuel, when they said, Give us a king to judge us; and Samuel prayed to the Lord.

And the Lord said to Samuel, Hear the voice of the people, in whatever they shall say to thee; for they have not rejected thee, but they have rejected me from reigning over them. 8 According to all their doings which they have done to me, from the day that I brought them out of Egypt until this day, even as they have deserted me, and served other gods, so they do also to thee. 9 And now hearken to their voice; only thou shalt solemnly testify to them, and thou shalt describe to them the manner of the king who shall reign over them.

10 And Samuel spoke every word of the Lord to the people who asked of him a king. 11 And he said, This shall be the manner of

2 Alex. from Ascharon to Geth. So the Heb. 7 Gr. report. 8 Gr. judgment.
the king that shall rule over you: he shall take your sons, and put them in his chariots, and among his horsemen, and running before his chariots, and his manner shall be to make them to himself captains of hundreds and captains of thousands; and to reap his harvest, and gather his vintage, and prepare his instruments of war, and the implements of his chariots. And he will take your daughters to be perfumers, and cooks, and bakers. And he will take your fields, and your vineyards, and your good herds and your asses, and will take the tenth of them for his works. And he will tithe your flocks; and ye shall be his servants. And ye shall cry out in that day because of your king whom ye have chosen to yourselves, and the Lord shall not hear you in those days, because ye have chosen to yourselves a king. But the people would not hearken to Samuel; and they said to him, Nay, but there shall be a king over us. And we also will be like all the nations; and our king shall judge us, and shall settle our cases, and give us leave to go in peace our way before him. And Samuel said to the men of Israel, Every one return to your own town. And there was a man of the sons of Benjamin, and his name was Boaz, the son of Abiel, the son of Jareb, the son of Barnabas, the son of Michael, the son of Jeshua, the son of Joaah; and the Lord was with him. And this man had a son, and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the people from his shoulders and upward. And the asses of Saul the father of Saul were lost; and Saul said to his son, Take with thee one of the young men, and arise, and go and seek the asses. And they went through mount Ephraim, and they went through the land of Selcha, and found them not: and they passed through the land of Segalim, and they were not there; and they passed through the land of Jamin, and found them not. And when they came to Siph, then Saul said to his young man that was with him, Come and let us return, lest my father leave the asses, and take care for us. And the young man said to him, Behold now, there is a man of God in this city, and the man is of high repute; all that he shall speak will surely come to pass. And when let us go, that he may tell us our way wherein we have set out. And Saul said to his young man that was with him, Lo, then, we will go; but what shall we bring the man of God? for the loaves are spent out of our vessels, and we have nothing more with us that belongs to us to bring to the man of
And the young man answered Saul again, and said, Behold, there is found in
my hand a fourth part of a shekel of silver: and thou shalt give it to the man of God;
and he shall tell us our way. 9 Now before
time in Israel every one in going to enquire of
God said, Come and let us go to the seer;
for the people beforehand called the prophet,
the seer. 10 And Saul said to his servant,
Well said, come and let us go; and they went
to the city where the man of God was.

11 As they went up the ascent to the city,
they found damsels come out to draw water,
and they say to them, Is the seer here?
12 And the virgins answered them, and they
to say to them, He is; behold, he is before you:
now he is coming to the city, because of the
day, for to day there is a sacrifice for
the people in Bama. 13 As soon as ye shall enter
into the city; so shall ye find him in the city,
before he goes up to Bama to eat; for the
people will not eat until he comes in, for he
blesses the sacrifice, and afterwards the
guests eat; now then go up, for ye shall find
him of the scholars. 14 And they go up to the city;
and as they were entering into the midst of the
city, behold, Samuel came out to meet them, to go up to Bama.

15 And the Lord uncovered the ear of
Samuel one day before Saul came to him,
saying, 16 At this time to-morrow I will send
to thee a man out of the land of Benjamin,
and thou shalt anoint him to be ruler over
my people Israel, and he shall save my
people out of the hand of the Philistines;
for I have looked upon the humiliation of
my people, for their cry is come unto me. 17 And Samuel
looked upon Saul, and the Lord answered him, Behold the man of
whom I spoke to thee. This one shall rule
over my people.

18 And Saul drew near to Samuel into
the midst of the city, and said, Tell me now
which is the house of the seer? 19 And
Samuel answered Saul, and said, I am he:
go up before me to Bama, and eat with me
to-day, and I will send thee away in
the morning, and I will tell thee all that is
in thine heart. 20 And concerning thine asse
that have been lost these three days, care
not for them, for they are found. And
to whom does the excellency of Israel be-
long? does it not to thee and to thy father's
house? 21 And Saul answered and said, Am
I not the son of a Benjamite, the least tribe
of the people of Israel? and of the least
family of the whole tribe of Benjamin? and
why hast thou spoken to me according to
this word?

22 And Samuel took Saul and his servant,
and brought them to the inn, and set them
there a place among the chief of those
that were called, about seventy men. 23 And
Samuel said to the cook, Give me the
portion which I gave thee, which I told thee
to set by thee. 24 Now the cook had boiled
the shoulder, and he set it before Saul; and
Samuel said to Saul, Behold that which is
left; set it before thee, and eat; for it is set

1/ God. 2/ And the young man answered Saul
again, and said, Behold, there is found in
my hand a fourth part of a shekel of silver:
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God said, Come and let us go to the seer;
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they found damsels come out to draw water,
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1. Gr. day. 2. Or, the day before. 3. Lit. brought near. 4. Gr. of what kind?
25 And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.
26 And it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, "Rise, up, and I will dismiss thee. And Saul arose, and he and Samuel went out. As they went down to a part of the city, Samuel said to Saul, "Speak to the young man, and let him pass on before us; and do thou stand as to-day, and hearken to the word of God." And Samuel took a viands, and poured it on his head, and kissed him, and said to him, "Has not the Lord anointed thee for a ruler over his people, over Israel? and thou shalt rule among the people of the Lord, and thou shalt save them out of the hand of their enemies; and this shall be the sign to thee that the Lord has anointed thee for a ruler over his inheritance: As soon as thou shalt depart hence, thou shalt find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to thee, The asses are found which ye went to seek; and, behold, thy father has given up the matter of the asses, and he is anxious for you, saying, What shall I do for my son? And thou shalt go and tell him for thy father, and he shall give thee double thereof. And after thou shalt go to Bethlehem, and thou shalt find there three men going up to God to Bethel, one bearing three kids, and another bearing three vessels of bread, and another bearing a bottle of wine. And they shall ask thee how thou dost, and shall give thee two presents of bread, and thou shalt receive them of their hand. And afterward thou shall go to the hill of God, where is the encampment of the Philistines; there is Naish the Philistine: and it shall come to pass when ye shall have entered into the city, that thou shalt meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy. And the Spirit of the Lord shall depart from me, and thou shalt prophesy with them, and shalt be turned into another man. And it shall come to pass when these signs shall come upon thee, then do thou whatsoever thy hand shall find, because God is with thee. And thou shalt go down in front of Galgal, and behold. I come down to thee to offer a whole-burnt-offering and peace-offerings. Seven days shalt thou wait until I shall come to thee, and I will make known to thee what thou shalt do. And it came to pass when he had turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day. And he comes thence to the hill, and behold a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them. And all that had known him before came, and saw, and, behold, he was in the midst of the prophets: and the
people said every one to his neighbour. What has this that has happened to the son of Kis? is Saul also among the prophets? And one of them answered and said, And who is his father? and therefore it became a proverb, Is Saul also among the prophets? And he ceased prophesying, and comes to the hill.

And his kinsman said to him and to his servant, Whither went ye? and they said, To seek Naas, and we saw that they were lost, and we went in to Samuel. And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee? And Saul said to his kinsman, He verily told me that the asses were found. But the matter of the kingdom he told him not.

And Samuel summoned all the people before the Lord to Massaphath. And he said to the children of Israel, Thus has the Lord God of Israel brought up the children of Israel out of Egypt, and I rescued you out of the hand of Pharoa king of Egypt, and out of all the kingdoms that afflicted you. And ye have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and ye said, Nay, but thou shalt set a king over us, and now stand before the Lord according to your tribes, and according to your families.

And Samuel brought nigh all the tribes of Israel, and the tribe of Benjamin is taken by lot. And he brings near the tribe of Benjamin by families, and the family of Mactari is taken by lot: and they bring near the family of Mactari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.

And Samuel asked yet again of the Lord, Will the man come hither? and the Lord said, Behold, he is hid among the stuff. And he brought near the stuff, and searched, and found him.

And Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live! And Samuel told to the people the manner of the king, and wrote it in a book, and set it before the Lord: and Samuel sent away all the people, and each went to his place.

And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched. But evil men said, Who is this man that shall save us? and they despised him, and brought him no gifts.

And it came to pass about a month after this, that Naas the Ammanite went up, and encamped against Jabies Gallaad: and all the men of Jabies said to Naas the Ammanite, Make a covenant with us, and we will serve thee. And Naas the Ammanite said to them, On these terms will I make a covenant with you, that I should yput out all your right eyes, and I will lay a reproach upon your men; and I will set thee about thirty thousand soldiers, and I will fight against thee for three days. And thy hands shall be heavy upon thy bones: And I will give them into thine hand, and they shall be thine servants.

And they said to Naas, What shall we say to these people? and Naas answered, Speak to the men of Jabies, To whom I have given the covenant, that they shall say to their brethren, Let us not be afraid of them: for he who fighteth against thee shall perish from the Lord, and he shall not save him: therefore let us hold the covenant, and serve thee; for thy hand is mighty. And they took Naas with them, and the people followed Naas the Ammanite, and came to him: and Naas the Ammanite said to the men of Jabies, Who said to you that you should serve the Lord? And the men of Jabies answered, The Lord is our God, and we have served our God. And he said to them, Who will say to the Lord, the God of Hosts, What?” And all the people answered, As the Lord liveth, we will not serve the Lord.

And Naas the Ammanite set up a black stone, In place of the covenant, against the Lord, the God of Hosts, and against the hosts of Israel, and对付 thee.

And the word of the Lord came to Samuel. And Samuel said, He that Câmara of the Lord, and doeth not his will, the same sin is to him. Therefore the men of Jabies made the stone to be called Baasab. And they said, Let Naas the Ammanite take it, he is the father of the division.

And he bounded the rock, and took a large knife, and cut down the rock in two pieces, and the one piece was offered to the Lord, and the other piece was given to Naas the Ammanite. And Naas the Ammanite said to Samuel, To whom the Lord has spoken, to him will I give all that is mine.

And Samuel said to Naas the Ammanite, I am he that spoke to thee. Go in peace. And he went in peace, and served the Lord, and Samuel served the Lord, and the Lord was with him. And Samuel took the white stone, and set it up near the place where they sat, the two elders, between the rock and the hill. And Samuel said, This is the stone that is set up between the two elders, between the rock and the hill; and the Lord has taken the division of the messengers of Jabies from the hand of Naas the Ammanite, and given it to Samuel, and has set him over them, and the Lord has set him over all Israel. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place.

And Naas the Ammanite said, Nay, I will not eat in the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place. And Samuel said, The Lord has sent you to deal with me, and he said, To the holy place.
3 And the men of Jabesh said to him, Allow us seven days, and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.
4 And the messengers came to Gabaa to Saul, and they speak the words into the ears of the people; and all the people lifted up their voice, and wept. 5 And, behold, Saul came after the early morning out of the field: and Saul said, Why do the people weep? and they tell him the words of the men of Jabesh. 6 And the Spirit of the Lord came upon Saul when he heard these words, and his anger was greatly kindled against them. 7 And he took two cows, and cut them in pieces, and sent them into all the coasts of Israel by the hand of messengers, saying, Whoso comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from the Lord came upon the people of Israel, and they 8 came out to battle as one man. 9 And he reviews them at Bezez in Bama, every man of Israel six hundred thousand, and the men of Juda seventy thousand.

9 And he said to the messengers that came, Thus shall ye say to the men of Jabesh, Tomorrow ye shall have deliverance when the sun is hot; and the messengers came to the city, and told the men of Jabes, and they rejoiced. 10 And the men of Jabes said to Naas the Ammonite, Tomorrow we will come forth to you, and ye shall do to us what seems good in your sight.

11 And it came to pass on the morrow, that Saul divided the people into three companies, and they go into the midst of the camp in the morning watch, and they smote the children of Ammon until the day was hot; and it came to pass that those who were left were scattered, and there were not left among them two together.

12 And the people said to Samuel, Who has said that Saul shall not reign over us? Give up the men, and we will put them to death. 13 And Saul said, No man shall die this day, for to-day the Lord has wrought deliverance in Israel.

14 And Samuel spoke to the people, saying, Let us go to Galgala, and there renew the kingdom. 15 And all the people went to Galgala, and Samuel anointed Saul there to be king before the Lord in Galgala, and there he offered meat-offerings and peace-offerings before the Lord: and Samuel and all Israel rejoiced exceedingly.

16 And all Israel, Behold, I have hearkened to your voice in all things that ye have said to me, and I have set a king over you. 17 And now, behold, the king goes before you; and I am grown old and shall rest; and, behold, my sons are among you; and, behold, I have gone about before you from my youth to this day. 18 Behold, therefore, and answer me against me before the Lord, who of all my sons have I taken? or whom have I oppressed? or whom have I been violent with? or from whose hand have I taken a bribe, even to a sandal? bear witness against me, and I will
make restitution to you. 'And they said to Samuel, Thou hast not injured us, and thou hast not oppressed us; and thou hast not afflicted us, and thou hast not taken anything from any one's hand.

3 And Samuel said to the people, The Lord is witness among you, and his anointed is witness this day, that ye have not found anything in my hand: and they said, He is witness.

4 And Samuel spoke to the people, saying, The Lord who appointed Moses and Aaron is witness, who brought our fathers up out of Egypt. 7 And now stand still, and I will judge you before the Lord; and I will relate to you all the righteousness of the Lord, the things which he has wrought among you and your fathers. When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried to the Lord, and the Lord sent Moses and Aaron; and they brought our fathers out of Egypt, and he made them to dwell in this place. 9 And they forgot the Lord their God, and sold them into the hands of Siara captain of the host of Jabis king of Asor, and into the hands of the Philistines, and into the hands of the king of Moab; and he fought with them. 10 And they cried to the Lord, and said, We have sinned; for we have forsaken the Lord, and have served Baalim and the groves: and now deliver us out of the hand of our enemies, and we will serve thee. 11 And he sent Jeroab, and Barac, and Jephthae, and Samuel, and said, I will have vengeance of my enemies, and will deliver you out of the hand of your enemies. And they dwelt in security. 12 And ye saw that Naas king of the children of Ammon came against you, and ye said, Nay, none but a king shall reign over us; whereas the Lord our God is our king.

13 And now behold the king whom ye have chosen, and behold, the Lord has set a king over you. If ye should fear the Lord, and serve him, and hearken to his voice, and not resist the mouth of the Lord, and ye and your king that reigns over you should follow the Lord, well. 18 But if ye should not hearken to the voice of the Lord, and ye should resist the mouth of the Lord, then shall the hand of the Lord be upon you and upon your king.

18 And now stand still, and see this great thing, which the Lord will do before your eyes. 'Is it not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain; and know ye and see, that your wickedness is great which ye have wrought before the Lord, having asked for yourselves a king.

18 And Samuel called upon the Lord, and the Lord sent thunders and rain in that day; and all the people feared greatly the Lord and Samuel. 19 And all the people said to Samuel, Pray for thy servants to the Lord thy God, and let us not die; for we have added to all our sins this iniquity, in asking for us a king.

20 And Samuel said to the people, Fear not: 
And Jonathan smote Nasib the Philistine that dwelt in the full; and the Philistines hear of it, and Saul sounds the trumpet throughout all the land.

And they that went over were thirty thousand chariots, and six thousand horsemen, and people as the sand by the seashore: and they came up, and encamp in Machmas, opposite Bethoron southward.

And the men of Israel saw that they were in a strait so that they could not draw nigh, and the people hid themselves in caves, and sheepfolds, and rocks, and ditches, and pits. And they that went over went over Jordan behind Saul with all the Israelites; and Saul was yet in Galgala, and all the people followed after him in amazement.

And he continued seven days for the appointed testimony, as Samuel told him, and Samuel came not to Galgala, and his people were dispersed from him. And Saul said, Bring hither victims, that I may offer whole-burnt-offerings and peace-offerings, and he offered the whole-burnt-offering.

And it came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived, and Saul went out to meet him, and to bless him. And Samuel said, What hast thou done? and Saul said, Because I saw the people hath scattered from me, and thou art not present as thou didst purposest, and I feared the heat of the people; therefore I did it.
manned thee, as now the Lord would have confirmed thy kingdom over Israel for ever.

But now thy kingdom shall not stand to thee, and the Lord shall seek for himself a man after his own heart, and the Lord shall appoint him to be a ruler over his people, because thou hast not kept all that the Lord commanded thee.

And Samuel arose, and departed from Galgala, and the remnant of the people went after Saul to meet him after the men of war, when he arose to go to Galgala to Gaba of Benjamin. And Saul numbered the people that were found with him, about six hundred men. And Saul and Jonathan his son, and the people that were found with them, halted in Gaba of Benjamin; and they went: and the Philistines had encamped in Machmas. And men came forth to destroy out of the land of the Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal, and another company turning the way of Bethoron, and another company turning by the way of Gabae that turns aside to Gai of Sabim. And there was not found a smith in all the land of Israel, for the Philistines said, Let the Hebrews make themselves sword or spear. And all Israel went down to the land of the Philistines to forge every one his reap-hook and his tool, and every one his axe and his sickle.

And it was near the time of harvest in the year—now their tools were valued at three sickels for a plough-share, and there was the same rate for the axe and the sickle. And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was found.

And there went out some from the camp of the Philistines to the place beyond Machmas.

And when a certain day arrived, Jonathan the son of Saul said to the young man that bore his armour, Come, and let us go over to Messab of the Philistines that is on the other side also; wonder; but he told not his father. And Saul sat on the top of the hill under the pomegranate tree that is in Magdon, and there were with him about six hundred men. And Achia son of Achitob, the brother of Jochabed the son of Phinees, the son of Hell, was the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone. And in the midst of the passage whereby Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side, and a sharp rock on the other side: the name of the one was Bases, and the name of the other Senna. The one way was northward to one coming to Machmas, and the other way was southward to one coming to Gabae.

And Jonathan said to the young man that bore his armour, Come, let us go over to Mesab of these uncircumcised, if perchance the Lord may do something for us; for the Lord is not straitened to save

Kurios, ως νυν ἐτοίμασε Κύριος τὴν βασιλείαν σου ἐπὶ Ἰσραήλ ἔως αἰώνος. Και νυν ἡ βασιλεία σου οὐκ ἐστὶν σου, 14 καὶ ἐκτίθη Κύριος ἐν τῷ αὐτῷ κατὰ τὴν καρδίαν αὐτοῦ καὶ ἐνετείλατο Κύριος αὐτῷ ἐξ ἀρχαίας ἐπὶ τὸν λαὸν αὐτοῦ, οὐκ ὁ εὐφίλαφος ὁ δεσποτὲ σου Κύριος.

And as the Lord had appointed, he took the sword of Saul that day, and cut off his head, and the Philistines went about saying, Saul also and his sons are dead. And his servants gathered the heads of Saul and his sons together, and they killed them, and put them in judgment at Jeshimon, and buried them in the tomb of his father Kish. And all Israel and Judah mourned him. And the Philistines laid on Saul and his sons: and they put out his eyes, and cut off his head, and sent the tidings throughout all the land of the Philistines, and they put a large stone upon his head. And they buried him in the tomb of his father Kish in Beth-geber:

Therefore they call his name Nahash. 18 And his servants gathered the heads of Saul and his sons together, and they cut them off, and sent it to the men of Jabesh-gilead, saying, Behold, this is the head of the man whose thorns and thistles the Philosophers condemned. 19 And the Philistines buried their dead in their own places. 20 And they rose up early in the morning, and spoiled the garrison of the Philistines in the valley of salt, and recovered their own dead, and the heads of Saul and his sons, and went and buried them in the tomb of his father Kish in Beth-geber, and the Philistines went up into their tents.
by many or by few. 7 And his armour-bearer said to him, Do all that thine heart inclines toward: behold, I am with thee, my heart is as thy heart. 8 And Jonathan said, Behold, we will go over to the men, and γ will come down suddenly upon them. 9 If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves, and will not go up against them. 10 But if they should say thus to us, Come up to us if thou wilt, and we will go up, for the Lord has delivered them into our hands; this shall be a sign to us.

11 And they both went in to Messab of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of their caves, where they had hidden themselves. 12 And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing: and Jonathan said to his armour-bearer, Come up after me, for the Lord has delivered them into the hands of Israel. 13 And Jonathan and his armour-bearer entered into the vineyard of their neighbour, i.e., philistines, and came to a stone wall, and Jonathan said to his armour-bearer, Come up after me, and slay me; and if I find favour in the eyes of the people, then will it be well with thee; but if they say, The man is not here,

14 Then shall it be well with thee: and if they shall say, He is not here, then shall it be well with thee, 15 And go thou, pass over before me, and refresh thy heart: I will go over after thee, and will persuade the Philistines. 16 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. And Jonathan said, As thy soul lives, I will not willingly leave thee. 17 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 18 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 19 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 20 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 21 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 22 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me. 23 And Jonathan said to his armour-bearer, Charge me, therefore, with thy sword: for thus shall it be done to me.

2 Gr. do go over. 7 Gr. will be rolled down suddenly, etc. 8 Gr. say. 9 Gr. is speaking. 10 Gr. yesterday and the third day. 11 Gr. stroke. 12 Gr. casters of stones. 13 Gr. Israel.
24 And Saul committed a great trespass of ignorance in that day, and he lays a curse on the people, saying, Cursed is the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining. 25 And Saul was a wood 26 And the people went into the place of the bread, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord. 27 And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, and dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight. 28 And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed is the man who shall eat bread to-day. And the people were very faint, and Jonathan knew it, and said, My father has destroyed the bread from my eyes; I have received sight now that I have tasted a little of this honey. 29 Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater. 30 And on that day he smote some of the Philistines in Machaon, and the people were very faint. And the people turned to the spoil; and the people took flocks, and herds, and calves, and slew them on the ground, and the people ate with the blood. 31 And it was reported to Saul, saying, The people have sinned against the Lord, eating with the blood: and Saul said, Out of Getshemem roll as head stone to me hither. 32 And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheaf: and let them slay it on this stone and sin against the Lord in eating with the blood: and the people brought each one that which was in his hand, and they slew them there. 33 And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord. 34 And Saul said, Let us go down after the Philistines this night, and let us plunder among them till the day break, and let us not leave a man among them. And they said, Do all that is good in thy sight: and the priest said, Let us draw nigh hither to God. 35 And Saul enquired of God, If I go down after the Philistines, wilt thou deliver them into the hands of Israel? And he answered him not in that day. 36 And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day. 37 For as the Lord lives who has hastened Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people. 38 And he said to all the men of Israel, Ye shall be under subjection, and I and Jonathan my

The true reading seems to be o ἀφίστα ὑπερτερεῖν. Tertullianus quotes 'et tota terra non prandebat.'

Δ. Heb. "Τιμίον" the honey ran.

6 Gr. corners. See Zeich. 10. 4. Α Gr. if he should answer or give sentence. μ Gr. become slaves, it proved guilty; but the LXX. might easily read "ρατίνα" as if "αὐτού".

8 Gr. of a swarm, etc.
son will be under subjection; and the people said to Saul, Do that which is good in thy sight. 31 And Saul said, O Lord God of Israel, why hast thou not answered thy servant this day? is the iniquity in me, or in Jonathan my son? Lord God of Israel, give a clear manifestation; and if the lot should declare this, give, I pray thee, the people Israel, give, I pray thee, holiness. And Jonathan and Saul are taken, and the people escaped. 32 And Saul said, Cast lots between me and my son Jonathan: whomsoever the Lord shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not to be done: and Saul prevailed against the people, and they cast lots between him and Jonathan his son, and Jonathan was taken by lot. 33 And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did taste a little honey, with the end of my staff that was in my hand, and, lo! I am to die. 34 And Saul said to him, God do so to me, and more also, thou, and Jonathan thy son. 35 And the people said to Saul, Shall he that has wrought this great salvation in Israel be put to death this day? As the Lord lives, there shall not fall to the ground one of the hairs of his head; for the people of God have wrought successfully this day. 36 And the people prayed for Jonathan in that day, and he died not. 37 And Saul went up from following the Philistines: and the Philistines departed to their place.

38 And Saul received the kingdom, by lot he inherits the office of ruling over Israel: and he fought against all his enemies round about, against Mobb, and against the children of Ammon, and against the children of Edom, and against Bethsean, and against the king of Jabin, and against the Philistines: whithersoever he turned, he was victorious. 39 And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

40 And the sons of Saul were Jonathan, and Jessu, and Melchisa: and these were the names of his two daughters, the name of the first-born Merob, and the name of the second Michal. And the name of his wife was Achinoam, daughter of Achima: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul. 41 And Kis was the father of Saul, and Ner, the father of Abenner, was son of Jamin, son of Abiel.

42 And the war was vehement against the Philistines all the days of Saul; and when Saul saw any valiant man, then he took him to himself. And Samuel said to Saul, The Lord sent me to anoint thee king over Israel: and now hear the voice of the Lord. 43 Thus said the Lord of hosts, Now will I take vengeance for what Amalec did to Israel, when he met him in the way as he came up out of Egypt. 44 And now go, and thou shalt smite Amalec and all that belongs to him, and thou shalt not save anything of him alive, but thou shalt utterly destroy him: and thou shalt devote him and all his to destruction, and thou shalt

8 Heb. דְּבָעָה. (The) 'that I or Jonathan are guilty, then let the people be considered guiltless.' See v. 8.
spare nothing belonging to him; and thou shalt slay both man and woman, and infant and suckling, and calf and sheep, and camel and ass.

And Saul summoned the people, and he numbered them in Galgala, four hundred thousand regular troops, and Jada three thousand regular troops. And Saul came to the cities of Amalec, and laid wait in the valley. And Saul said to the Kinite, Go, and depart out of the midst of the Amaleckites, lest I put thee with them; for thou dealdest mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec. And Saul smote Amalec from Evial to Sur fronting Egypt.

And he took Agag the king of Amalec alive, and he slew all the people and 5 Hierim with the edge of the sword. And Saul and all the people saved Agag alive, and the 9 best of the flocks, and of the herds, and of the fruitful fields and wine vats, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

And the word of the Lord came to Samuel, saying, I have repented that I have made Saul to be king: for he has turned his back from following me, and has not kept my word. And Samuel was grieved, and cried to the Lord all night. And Samuel rose early and went to meet Israel in the morning, and it was told Saul, saying, Samuel has come to Carmel, and he has raised up help for himself: and he turned his chariot, and came near to Gally to Saul; and behold, he was offering up a whole-burnt-offering to the Lord, the chief of the spoils which he brought out of Amalec.

And Samuel came to Saul; and Saul said to him, Blessed art thou of the Lord: I have performed all that the Lord said. And Saul said, What is the charge of this flock in my ears? And Samuel said, I have brought them out of Amalec, that which the people preserved, even the best of the sheep, and of the cattle, that it might be sacrificed to the Lord thy God, and the rest have I utterly destroyed. And Saul said to Saul, Stay, and I will tell thee what the Lord has said to me this night: and he said to him, Say on.

And Saul said to Art thou not little in my eyes, though a leader of one of the tribes of Israel? and yet the Lord anointed thee to be king over Israel. And the Lord sent thee on a journey, and said to thee, Go, and utterly destroy: thou shalt slay the sinners against me, even the Amalekites; and thou shalt war against them until thou have consumed them. And why didst thou not hearken to the voice of the Lord, but didst haste to fasten upon the spoils, and didst that which was evil in the sight of the Lord? And Saul said to Samuel, Because I listened to the voice of

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\[\frac{\beta}{\text{Gr. numbers.}} \quad \gamma \text{ Gr. of ranks.} \quad \delta \text{ Gr. brook.} \quad \xi \text{ This is strangely given as the rendering of ὅδε 'he destroyed.'} \]

\[\theta \text{ Gr. good.} \quad \lambda \text{ Gr. work.} \quad \mu \text{ Gr. 'been comforted.' The word has been rendered the same way before.} \quad \nu \text{ Heb. and Alex. Saul.} \quad \pi \text{ Lit. set up a hand.} \quad \sigma \text{ Gr. to the Lord.} \quad \tau \text{ Gr. established.} \quad \upsilon \text{ Gr. voice.} \]

\[\chi \text{ Gr. staff of a tribe. A double rendering of 222, t. e. both staff and tribe.} \]
the people; yet I went the way by which the Lord sent me, and I brought Agag the king of Amalec, and I destroyed Amalec. 21 But the people took of the spoils the best flocks and herds out of that which was destroyed, to sacrifice before the Lord our God in Galgal. 22 And Samuel said, Does the Lord take pleasure in whole-burnt offerings and sacrifices, as in hearing the words of the Lord? behold, obedience is better than a sacrifice, and to hear the word of the Lord and to do it, better than the fat of rams. 23 For sin is as division; idols bring on pain and grief. Because thou hast rejected the word of the Lord, the Lord also shall reject thee from being king over Israel.

24 And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord and thy direction; for I feared the people, and I hearkened to their voice. 25 Now remove, I pray thee, from me, I go the way that I have gone. And Samuel said, Go in peace.

26 And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and it rent from the thigh. 27 And Samuel said to Saul, As the Lord liveth, I cannot speak of God with thee. 28 And Saul said, Let me, I pray thee, have a lamp brought near me. And Samuel brought a lamp near Saul. 29 And Saul said to Samuel, I have sinned: for I have gone before the people, saying, The evil which ye saw I have done. 30 And now, make bold, and speak: for why slayeth thou thine servant? I have done a thing, and thou knowest it, and I have not told thee. 31 And Samuel said, Far be it from me to slay the man of God, which the Lord hath spoken. 32 And Saul said, Am I not a king over Israel? nevertheless now turn thou thou to me, in that I have sinned, and turn again with me, that I may worship the Lord. 33 And Samuel said, I will make known unto thee what the Lord will do to thee to morrow, and what he will do to thy spoil. 34 And Samuel said, There is a burnt offering made to-day, and Multitude of peace offerings upon it: 35 And the Lord said to Samuel, Go, and fall before the people; and it shall be, when I come down before thee, that thou shalt offer up to me the burnt offering and the peace offerings: and afterward shalt thou come to me, and shall present to me the people. And Samuel did so.
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And Samuel did all that the Lord told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, 8Did thou come peaceably, thou and I? 9And he said, 9I come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and he sanctified Jesse and his sons, and he called them to the sacrifice. 10And it came to pass when they came in, that he saw Eliaab, and said, Surely the Lord's anointed is before him. 11But the Lord said to Samuel, Look not on his appearance, nor on his stature, for God sees not as man sees; for man looks at the outward appearance, but God looks at the heart. 12And Jesse called Aminadab, and he passed before Samuel; and he said, Neither has God chosen this one. 13And Jesse caused Sam to pass by: and he said, Neither has God chosen this one. 10And Jesse caused his seven sons to pass before Samuel; and Samuel said, The Lord has not chosen these.

11And Samuel said to Jesse, 9Hast thou no more sons? 11And Jesse said, There is yet a little one, behold, he tends the flock. 12And Samuel said to Jesse, Send and fetch him, for we may not sit down till he comes. 13And he sent and fetched him: and he was ruddy, with beauty of eyes, and very goodly to behold. And the Lord said to Samuel, Arise, and anoint David, for he is good. 14And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.

14And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him. 15And Saul's servants said to him, Behold now, an evil spirit from the Lord torments thee. 16And now thy servants speak before thee, and let them seek for our lord a man skilled to play on the harp: and it shall come to pass when an evil spirit comes upon thee and he shall play on his harp, that thou shalt be well, and he shall refresh thee. 17And Saul said to his servants, Look now out for a skilful player, and bring him to me. 18And one of his servants answered and said, Behold, I have seen a son of Jesse the Bethlehemite, and he understands playing on the harp, and the man is prudent, and a warrior, and wise in speech, and the man is handsome, and the Lord is with him. 19And Saul sent messengers to Jesse, saying, Send me thy son David who is with thy flock. 20And Jesse took a homer of bread, and a bottle of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

21And David went in to Saul, and stood before him; and he loved him daily, and he became his armour-bearer. 22And Saul sent to Jesse, saying, Let David, I pray thee,
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stand before me, for he has found grace in my eyes. And it came to pass, when the evil spirit was upon Saul, that David took his harp, and played with his hand: and Saul was refreshed, and it was well with him, and the evil spirit departed from him.

And the Philistines gather their armies to battle, and gather themselves to Socchoth of Judea, and encamp between Socchoth and Aznoth-Tiberias. And Saul and the men of Israel encamped to meet them in the valley; and the battle was arrayed against the Philistines. And the Philistines stand on the mountain on one side, and Israel stands on the mountain on the other side, and the valley was between them.

And there went forth a mighty man out of the army of the Philistines, Goliath by name, out of Gath, whose height was four cubits and a span. And he had a helmet of brass upon his head, and he wore a breastplate of brass plate was five thousand shekels of brass and iron. And greaves of brass were upon his legs, and a brazen target was between his shoulders. And the staff of his spear was like a weavers' beam, and the spear's head was formed of six hundred shekels of iron; and his armours were wrought before him. And he stood and cried unto the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye Hebrews of Saul? choose for yourselves a man, and let him come down to me. And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us. And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.

And David said to Saul, Let not, I pray thee, the heart of my lord be dejected within him: thy servant will go, and fight with this Philistine. And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock, then I went forth after him, and smote him, and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him. Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel? for who is this uncircumcised one, who has defied the army of the living God?

3 Alex. Apheedommin. 
4 Gr. the spear. 
5 Or, servants, being read as if 6 Or, upon hire. 
6 Or. L.
The Lord who delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.

And Saul clothed David with a military coat, and put his brazen helmet on his head. And he girt David with his sword over his coat: and he made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they removed from him. And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine.

And Goliath saw David, and despised him: for he was a lad, anduddy, 6 with a fair countenance. And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? [and David said, Nay, but worse than a dog.] And the Philistine despised David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Lord God of hosts of the army of Israel, which thou hast defied. This day shall the Lord deliver thee into my hand: and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the house of the Philistines this day to the birds of the air, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel. And all this assembly shall know that the Lord delivers not by sword or spear, for the battle is the Lord's, and the Lord will deliver you into our hands.

And the Philistine arose and went to meet David. And David stretched out his hand to his scrip, and took thence a stone, and slung it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground. And David ran, and stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Gath, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Gath, and to Accaron. And the men of Israel returned from pursuing after the Philistines, and they destroyed their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.
And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoiceing, and with cymbals. 7 And the women sang as they went, and said, Saul has smitten his thousands, and David his ten thousands. 8 And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands. 9 And Saul was alarmed on account of David. 10 And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people. 11 And David was prudent in all his ways, and the Lord was with him. 12 And Saul saw that he was very wise, and he was afraid of him. 13 And all Israel and Jada loved David, because he came in and went out before the people. 14 And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes. 15 And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul. 16 And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delights in thee, and all his servants love thee, and do thou become the king's son-in-law. 17 And the servants of Saul spoke these words in the ears of David; and David said, Is it a light thing in thy eyes to become son-in-law to the king? whereas I am an humble man, and not honourable? 18 And the servants of Saul reported to him according to these words, which David spoke. 19 And Saul said, Thus shall ye speak to David, The king wants no gift but a hundred foreskins of the Philistines, to avenge himself on the king's enemies. Now Saul thought to cast him into the hands of the Philistines. 20 And the servants of Saul reported these words to David, and David was well pleased to become the son-in-law to the king. 21 And David arose, and went, he and his men, and smote among the Philistines a hundred men; and he brought their foreskins, and he becomes the king's son-in-law, and Saul gives him Melchol his daughter to wife. 22 And Saul saw that the Lord was with David, and that all Israel loved him. 23 And he was yet more afraid of David.

And Saul spoke to Jonathan his son, and to all his servants, to slay David. 2 And Jonathan, Saul's son, loved David much; and Jonathan told David, saying, Saul seeks to kill thee: take heed to thyself therefore to-morrow morning, and hide thyself, and dwell in secret. 3 And I will go forth, and stand near my father in the field where thou shalt be, and I will speak concerning thee to my father; and I will see what his answer may be, and I will tell thee. 4 And Jonathan spoke favourably concerning David to Saul his father, and said to
him. Let not the king sin against thy servant David, for he has not sinned against thee, and his deeds are very good. 5 And he put his life in his hand, and smote the Philistines, and the Lord wrought a great deliverance; and all Israel saw, and rejoiced: why then dost thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkened to the voice of Jonathan; and Saul swore, saying, As the Lord lives, he shall not die. 7 And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times. 8 And there was again war against Saul; and David did valiantly, and fought against the Philistines, and smote them with a very great slaughter, and they fled from before him.

And an evil spirit from God was upon Saul, and he was resting in his house, and a spear was in his hand, and David was playing on the harp with his hands. 10 And Saul sought to smite David with the spear; and David withdrew suddenly from the presence of Saul; and he drove the spear into the wall; and David retired to the wall, and Saul departed, and fled, and escaped. And Melchol took images, and laid them on the bed, and she put the eider of a goat by his head, and covered them with clothes.

And Saul sent messengers to take David; and they say that he is sick. 12 And he sends to David, saying, Bring him to me on the bed, that I may slay him. And the messengers come, and, behold, the images were on the bed, and the goat's head at his head. 13 And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to depart, and he has escaped? And Melchol said to Saul, He said, Let me go, and if not, I will slay thee.

So David fled, and escaped, and comes to Samuel to Armathaim, and tells him all that Saul had done to him; and Samuel and David went, and dwelt in Navath in Ramah.

And it was told Saul, saying, Behold, David is in Navath in Ramah. 20 And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy. 21 And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sat again a third time as messengers, and they also prophesied. 22 And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing-floor that is in Seph, and he asked and
23 And David said, Where are Samuel and David? and they said, Behold, in Navath in Rama. And he went thence to Navath in Rama, and there came the Spirit of God upon him. And he returned to Beth-lehem, and told his father, and all his elders, all that the Lord had done, and all with which he had come and the message of them, and how the king had made him ruler over the men of Israel, and the Lord was with him.

And David fled from Navath in Rama, and comes into the presence of Jonathan; and he said, What have I done, and what is my fault, and wherein have I sinned before thy father, that he seeks my life? And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? this thing is not so. And David answered Jonathan, and said, Thy father knows surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but as the Lord liveth and thy soul lives, as I said, the space is filled up between me and death. And Jonathan said to David, What does thy soul desire, and what shall I do for thee?

And David said to Jonathan, Behold, to-morrow is the new moon, and I shall not eat bread, nor drink water, nor take my rest, till evening. And if thy father do in any wise enquire of me, then shalt thou say, David earnestly asked leave of me to run to Bethlehem his city; for there is there a yearly sacrifice for all the family. And if he shall say thus, Well,—all is safe for thy servant: but if he shall answer harsly to thee, then know that evil is determined by him. And thou shalt deal mercifully with thy servant; for thou hast brought thy servant into a covenant of the Lord with thyself: and if there is iniquity in thy servant, slay me thyself: but why dost thou thus bring me to thy father?

And Jonathan said, That be far from thee: for if I surely know that evil is determined by thee, although it should not be against thy cities, I will tell thee. And David said to Jonathan, Who can tell me if thy father should answer roughly? And Jonathan said to David, Go, and abide in the field. And they went out both into the field.

And Jonathan said to David, The Lord God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, if good should be determined concerning David, and I do not send to thee to the field, God do so to Jonathan and more also: as I shall also report the evil to thee, and make it known to thee, and I will let thee go; and thou shalt depart in peace, and the Lord shall be with thee, as he was with my father. And if indeed I continue to live, then shalt thou deal mercifully with me; and if I indeed die, thou shalt not withdraw thy
mercy from my house for ever: and if thou dost not, when the Lord cuts off the enemies of David each from the face of the earth, should it happen that the name of Jonathan be discovered by the house of David, then let the Lord seek out the enemies of David, and Jonathan aware yet again to David, because he loved the soul of him that loved him.

13 And Jonathan said, Tomorrow is the new moon, and thou wilt be enscribed for, because thy seat will be observed as vacant.

14 And thou shalt stay three days, and watch an open country, and shalt come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that ergob. 15 And I will shoot three arrows, aiming them at a mark. 16 And behold, I will send a lad, saying, Go find me the arrow. 17 If I should expressly say to the lad, The arrow is here, and on this side of thee, take it; then come, for it is well with thee, and there is no reason for fear, as the Lord lives: but if I should say thus to the young man, The arrow is on that side of thee, and beyond; go, for the Lord hath sent thee away. 18 And as for the word which thou and I have spoken, behold, the Lord shall be between me and thee for even and for ever.

24 So David hides himself in the field, and the new month arrives, and the king comes to the table to eat. 25 And he sat upon his seat as in former times, even on his seat by the wall, and he went before Jonathan; and Abner sat on one side of Saul, and the place of David was empty. 26 And Saul said nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

27 And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jesse attended both yesterday and to-day at the table? 28 And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethlehem his city; 29 and he said, Let me go, I pray thee, for we have a family sacrifice in the city, and my brethren have sent for me, and now, if I have found grace in thine eyes, I will even go over and see my brethren: therefore he is not present at the table of the king.

30 And Saul was exceedingly angry with Jonathan, and said to him, Thou son of traitorous damsels! for do I not know that thou art an accomplice with the son of Jesse to thy shame, and to the shame of thy mother's nakedness? 31 For so long as the son of Jesse is upon the earth, thy kingdom shall not be established: now therefore send and take the young man, for he shall surely die. 32 And Jonathan answered Saul, Why is he to die, what has he done? 33 And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this evil intent was turned on by his father to slay David. 34 And Jonathan sprang up from the table in great anger, and did not eat.

The meaning of the Heb. is here greatly obscured.  The Heb. is here greatly obscured.  A corruption of the Heb.  An open country.  A proper name.  Lit. deserting in a military sense.  Gr. all the days that.  Gr. is a son of death.
35 And Jonathan went out to the field, as he appointed to do for the signal to David, and a little boy was with him. 36 And he said to the boy, Run, find me the arrows which I shoot: and the boy ran, and Jonathan shot an arrow, and sent it beyond him. 37 And the boy came to the place where the arrow went, and Jonathan cried out after the lad, and said, The arrow is on that side of thee and beyond thee. 38 And Jonathan cried out after his boy, saying, Make all speed, and stay not. And Jonathan's boy gathered up the arrows, and brought the arrows to his master. 39 And the boy knew nothing, only Jonathan gave him the arrows, and said to him, Go, enter into the city.

And when the lad went in, then David arose from the threshing-floor, and fell upon his face, and did obeisance to him three times, and they kissed each other, and went for each other, for a great while. 41 And Jonathan said to David, Go in peace, and as we have both sworn in the name of the Lord, saying, The Lord shall be witness between me and thee, and between my seed and thy seed for ever—even so let it be. And David arose and departed, and Jonathan went into the city.

And David comes to Nob to Abimelech the priest: and Abimelech was amazed at meeting him, and said to him, Why art thou alone, and nobody with thee? 2 And David said to the priest, The king gave me a command today, and said to me, Let no one know the matter on which I send thee, and concerning which I have charged thee: and I have charged my servants to be in the place that is called, the faithfulness of God, 3 and now if there are under thy hand five loaves, give into my hand what is ready. 4 And the priest answered David, and said, There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat them. 5 And David answered the priest, and said to him, Yea, we have been kept from women for three days: when I came forth for the journey all the young men were purified for this cause, but this expiation is unclean, wherefore it shall be sanctified this day because of my weapons.

6 So Abimelech the priest gave him the showbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of the Lord: in order that the bread should be set on, on the day on which he took them.

7 And there was there on that day one of Saul's servants detained before the Lord, and his name was Doeg the Syrian, tending the mules of Saul. 8 And David said to Saul's servants...
Abimelech, See if there is here under thy hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent. And the men of Goliath the Philistine, whom thou smote in the valley of Elah; and it was wrapped in a yelcho: if thou wilt take it, take it for thyself, for there is no other except it here. And David said, Behold, there is none like it; give it me.

10 And he gave it him; and David arose, and fled in that day from the presence of Saul; and David came to Anachus king of Geth. 11 And the servants of Anachus said to him, Is this not David, the king of the land? Did not the dancing women begin the song to him, saying, Saul hath smitten his thousands, and David his ten thousands? 12 And David laid up the words in his heart, and was greatly afraid of Anachus king of Geth. 13 And he changed his appearance before him, and feigned himself a false character in that day; and drummed upon the doors of the city, and used extravagant gestures with his hands, and fell against the doors of the gate, and his spittle ran down upon his beard. 14 And Anachus said to his servants, Lo! ye see the man is mad: why have ye brought him in to me? Am I in want of madmen? that ye have brought him in to me to play the madman? he shall not come into the house.

And David departed thence, and escaped; and he comes to the cave of Odollam, and his brethren hear, and the house of his father, and they go down to him there. 2 And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four thousand men.

3 And David departed thence to Massphath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me. 4 And he persuaded the king of Moab, and they dwelt with him continually, while David was in the hold. 5 And Gad said to David, Go in and dwell in the land of Judah. So David went, and came and dwelt in the city of Saric.

6 And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rana, and his spear was in his hand, and all his servants stood near him. 7 And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jesse indeed give all of ye fields and vineyards, and will he make you all captains of hundreds and captains of thousands? 8 that ye are all conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jesse, and there is no one of you that is sorry for me, and inform me that my son has stirred up my servant against me for an enemy, as if it is this day?

8 Gr. taken. 7 Alex. + behind the ephed (or shoulder-piece)—so the Heb. 6 Gr. put. 5 Gr. or man epileptic. 9 Gr. the face of the king. 9 Gr. labours.
9 And Doce the Syrian who was over the mules of Saul answered and said, I saw the son of Jesse as he came to Nomba to Abimelech son of Achitob the priest. 10 And the priest enjoined God for him, and gave him provisions, and gave him the sword of Goliath the Philistine.

11 And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king. 12 And Saul said, Hear now, the word of Achitob. And he said, Lo! I am here, speak, my lord. 13 And Saul said to him, Why have thou and the son of Jesse conspired against me, that thou shouldst give him bread and a sword, and shouldst enquire of God for him, to raise him up against me as an enemy, as he is this day? 14 And he answered the king, and said, And where is there among all thy servants so faithful a heart as David the son of Jesse? 15 And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord, because their hand was with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priests of the Lord. 16 And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord in that day, and rent his clothes and his people, all wearing an ephod. 17 And he smote Nomba the city of the priests with the edge of the sword, both man and woman, infant and suckling, and calf, and ox, and sheep.

18 And one son of Abimelech son of Achitob escapes, and his name was Abiathar, and he fled after David. 19 And Abiathar told David that Saul had slain all the priests of the Lord. 20 And David said to Abiathar, I knew it in that day, that Doec the Syrian would tell Saul; I am guilty of the death of the house of thy father. 21 Dwell with me; fear not, for wherever I shall seek a place of safety for my life, I will also seek a place for thy life, for thou art safely guarded with me.

And it was told David, saying, Behold, the Philistines war in Keila, and they rob, they trample on the threshing-flours. 2 And David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said, Go, and thou shalt smite these Philistines, and shall save Keila. 3 And the men of David said to him, Behold, we are afraid here in Judaea: and how shall it be if we go to Keila? shall we go after the spoils of the Philistines? 4 And David enquired
yet again of the Lord; and the Lord answered him, and said to him, Arise and go down to Kirjathaim, for I will deliver the Philistines into thy hands. So David and his men with him went to Keilah, and fought with the Philistines; and they fled from before him, and he carried off their cattle, and smote them with a great slaughter; and David rescued the inhabitants of Keilah.

And it came to pass after this that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said to him, Go up. And he said, Where shall I go? And he said, Unto Keilah. And David said to them who went with him, Say to the inhabitants of Keilah, The men of Judah are come to you, for to keep you, because the Philistines are upon you. And they were inclined to open the doors to David; and David's men came in, and smote the inhabitants of Keilah, and took the city.

And David said to Abiathar the priest, son of Ahimelech, and of the house of Abiathar, Say, I pray thee, to the king, Alas, and what shall I do? And Abiathar said to David, For this reason the Lord brought thee up out of the land of Egypt, and smote the Egyptians, and also brought thee out of the hand of Saul. And now the army of Philistines is upon thee, and the Lord hath delivered them into thy hand. Therefore may the Lord give thee success this day, that the army of Philistines be delivered into thy hand.

And David said to Abiathar the priest, Say now to the king,遂 shall the Lord deliver me into the hand of the Philistines, and shall slay me. But Abiathar said to David, How dost thou know that the kingdom is thine, and that the kingdom of Israel is thine? Behold, the Lord has delivered the army of the Philistines into thy hand.

And David say to Abiathar the priest, Go, return to the land of Judah. And if Saul come to the city of Ziph, do not hearken to him in concerning me. For the Lord hath delivered me into his hand. And David went, and Abiathar also went with him, and they came to Naioth, the son of Anan, to the city of Jabesh.

And it came to pass, when David was in Naioth of Jabesh, that the spirit of the Lord was upon him, and David played the harp, and all the men were said to be in a madness. And David played the harp with his hand, and his hand was lightened upon him, and the spirit of the Lord came upon him, and he sang with his lips, and said, Howbeit Saul sought him to slay him. But the Lord delivered him, and said, Saul shall die by the hand of the sword of the Philistines. And when the Lord delivered David against Saul, he said to him, He is to be slain by the hand of the sword of the Lord. And David said to Abiathar the priest, son of Ahimelech, Bring me the ephod. And Abiathar the priest brought him the ephod. And David said, LORD God of Israel, come to me, I beseech thee. And it shall be, when it is a time, that I will hew thee into pieces, and my son with thee, but not now. For thou hast shown this day to Hosanna, that thou art a man of God, and that the people of Israel is God's. And David went up thence, and dwelt in a forest in the mount of Horon. And there was no bread, nor water, nor fire, but the Lord delivered him out of all his troubles. And it came to pass every morning, that the Spirit of the Lord was upon him, and he prophesied in the midst of the congregation, but when the Spirit of the Lord was departed from him, then he went to his place again. And the Spirit of the Lord was upon David, even as he was upon Saul. And he said to him, The Spirit of the Lord is departed from Saul, and he is become an outcast, like a wild ass.

And David said to Abiathar the priest, son of Ahimelech, Bring the ephod. And Abiathar the priest took the ephod, and came, and said to David, And the Spirit of the Lord was departed from Saul, and he is become an outcast, like a wild ass. And David said to Abiathar the priest, Is it well that thou hast gone with me, seeing all Saul's house is circumcised, but my flesh is uncircumcised? And Abiathar answered, I have sinned against the Lord. Behold, I have kept the blood of Saul, and the blood of his sons with me, for he knew not that it was of me that I did it. And David said to Abiathar, Go, return to the land of Judah. And be blessed of the Lord. And Abiathar returned to his own city. And David continued in the forest in the mount of Horon.
24 And the Ziphites arose, and went before Saul: and David and his men were in the wilderness of Maon, westward, to the right of Jezreel.

25 And Saul and his men went to seek him: and they brought word to David, and he went down to the rock that was in the wilderness of Maon; and Saul heard, and followed after to the wilderness of Maon.

26 And Saul said to David and his men, Go up, and smite the Philistines, and take them up; that we may avenge blood.

27 And there came a messenger to Saul, saying, Haste thee, and come hither, for the Philistines have invaded the land.

28 So Saul returned from pursuing after the Philistines; and went to meet the Philistines: therefore that place was called The divided Rock.

And David rose up from thence, and dwelt in the narrow passes of Engaddi.

And it came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying, David is in the wilderness of Engaddi. And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Saadaim. And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the innermost part of the cave. And the men of David said to him, Behold, this is the day of which the Lord spoke to thee, that he would deliver thine enemy into thine hands; and thou shalt do to him as it is good in thy sight. So David arose and cut off the skirt of Saul's garment secretly.

And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment. And David said to his men, The Lord forbid it me, that I should do this thing to my lord the anointed of the Lord, and raise up an astonishment against myself; I will not lift up my hand against my lord, for he is the anointed of the Lord. So David persuaded his men by his words, and did not suffer them to arise and slay Saul: and Saul arose and went his way.

And David rose up and went after him out of the cave; and David cried after Saul, saying, My lord, O king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.

And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeketh thy life? Behold, thine eyes have seen it now how that the Lord has delivered thee this day into my hands in the cave; and I would not slay thee, but spared thee, and said, I will not lift up my hand against my lord, for he is the Lord's anointed. And behold, the skirt of thy mantle is in my hand, I cut off

8 Gr. took away. 7 Gr. stooped.
the skirt, and did not slay thee: know then and see to-day, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against thee, yet thou hast slain my young men, and hast caused me to take my soul in my hand. 10 The Lord judge between me and thee, and the Lord requite thee on thyself: but my hand shall not be upon thee. 11 As the old proverb saith, out of the evil come good; and out of the wicked also come good. 12 And now after whom dost thou come forth, O king of Israel? after whom dost thou pursue? after a dead dog, and after a flea? 13 The Lord be judge and umpire between me and thee, the Lord look upon and judge my cause, and rescue me out of thine hand. 14 And it came to pass when David had finished speaking these words to Saul, that Saul said, Is this thy voice, son David? and Saul lifted up his voice, and wept. 15 And Saul said to David, Thou art more righteous than I, for thou hast recompensed me good, but I have recompensed thee evil. 16 And thou hast told me to-day what good thou hast done me, how the Lord shut me up into thine hands to-day, and thou didst not slay me. 17 And if any one should find thy enemy in distress, and should send him forth in a good way, then the Lord will reward him good, but I have recompensed thee evil. 18 And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand. 19 Now then swear to me by the Lord, that thou wilt not destroy my seed after me, that thou wilt not blot out my name from the house of my father. 20 So David swore to Saul: and Saul departed to his place, and David and his men went up to the stronghold of Messeera. 21 And Samuel died, and all Israel assembled, and bewailed him, and they bury him in his house in Aarnathaim: and David arose, and went down to the wilderness of Maon. 22 And there was a man in Maon, and his flocks were in Carmel, and he was a very great man; and he had three thousand sheep, and a thousand sheep-goats: and he happened to be shearing his flock in Carmel. 23 And the man's name was Nabal, and his wife's name was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh and evil in his doing, and the man was churlish. 24 And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep. 25 And David sent ten young men, and he said to the young men, Go up to Carmel, and go to Nabal, and ask him in my name what he is. 26 And they said to him, May thou and thy house be prosperity, and all thine be prosperity. 27 And now, behold, I have heard that thy shepherds who were with us in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel. 28 Ask thy servants, and they will tell thee. Let them then thy servants find grace in thine eyes, for we are come on a good way to the ten thousand, that we may give grace to all the people, and to thy young men.
So the servants come and speak these words to Nabal, according to all these words in the name of David. And Nabal sprang up, and answered the servants of David, and said, Who is David? and who is the son of Jesse? now-a-days there is abundance of servants who depart every one from his master. And shall I take my bread, and my water, and the flesh that I have slain for my shearsers, and shall I give it to men of whom I know not whence they are? So the servants of David turned back, and returned, and came and reported to David according to these words. And David said to his men, Gird on every man his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.

And one of the servants reported to Abigia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them. And the men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them. And when we were in the field, they were as a wall round about us, both by night and by day, all the days that we were with them feeding the flock. And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he is a vile character, and one cannot speak to him.

And Abigia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses. And she said to her servants, Go on before me, and behold I come after you: but she told not her husband. And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them. And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking any thing of all his goods; yet he has rewarded me evil for good. So God do to David and more also, if I leave one mule of all that belong to Nabal until the morning.

And Abigia saw David, and she hasted, and alighted from her ass; and she fell before David on her face, and did obeisance to him, bowing to the ground, even to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant. Let not my lord, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal is his name, and folly is with him; but I thy handmaid saw not the servants of my lord whom thou didst send.
And now, my lord, as the Lord lives, and thy soul lives, as the Lord has kept thee from coming against innocent blood, and as I have exalted thee this day above thy fellows. 22 And now accept this gift of thine servants, for the Lord has kept thee from doing harm, and I have exalted thee this day above thy fellows. 23 And now accept this gift of thine servants; for the Lord has kept thee from doing harm, and I have exalted thee this day above thy fellows. 24 And now accept this gift of thine servants, for the Lord has kept thee from doing harm, and I have exalted thee this day above thy fellows.

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kóρασια ἥκολοθον αὐτῆ, καὶ ἐπορεύθη ὅπισώ τῶν παιδῶν 33 Δαυὶδ, καὶ γίνεται αὐτὸ εἰς γυναίκα. Καὶ τῆς Ἀχιναμ ἔλαβε 34 Δαυὶδ, ἰδεῖ τῆς Μελχί, καὶ ἀμφότεροι ἦσαν αὐτῶν γυναίκες. Καὶ 35 Σοῦλ ἔδωκε Μελχί, τῆς θυγατέρας αὐτοῦ τῆς γυναίκα Δαυὶδ τῷ Φαλίτι νῦν Ἀμίς τῷ Ἑρωμᾶ. 26 Καὶ ἔρχεται οἱ Ζιβαίοι ἐκ τῆς αὐχώδους πρὸς τὸν Σοῦλ εἰς τῶν βουνῶν, λέγοντες, ὅδιον Δαυὶδ ἐκτάσεται μεθ᾽ ἦμῶν ἐν 2 τῷ βουνῷ τῷ Ἑθελᾷ, κατὰ πρόσωπον τοῦ Ἰεσεμοῦ. Καὶ ἀνέστη Σοῦλ, καὶ κατεβής εἰς τῆς ἐρήμου Ζιφ, καὶ μετὰ αὐτῶν τρεῖς χιλιάδες ἄνδρων ἐκλεκτοὶ ἔστε Ἰσραήλ, ἐτείνεν τὸν Δαυὶδ 3 ἐν τῇ ἐρήμῳ Ζιφ. Καὶ παρέρθη Σοῦλ εἰς τῷ βουνῷ τῷ Ἑθελᾷ ἐπὶ προσώπῳ τοῦ Ἰεσεμοῦ ἐπὶ τῆς ὦτος, καὶ Δαυὶδ ἐκάθισεν ἐν τῇ ἐρήμῳ καὶ εἶδε Δαυὶδ, ὅτι ἦκε Σοῦλ ὡς αὐτός εἰς τῆς ἐρήμου. Καὶ ἀπέστειλε Δαυὶδ κατακό- 4 πους, καὶ ἤγαν ὅτι ἦκε Σοῦλ ἄτομοι οἱ Ἐρωμᾶ.

1. KINGS XXV. 43—XXVI. 16.

Thus David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him. And Abessa said to David, The Lord has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once for all, and I will not smite him again. And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord, and be guiltless? And David said, As the Lord lives, if the Lord smite him not, or his day come and he die, or he go down to battle and be added to his fell comrade, let me smite him. The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home. So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them. So David went over to the other side, and stood upon the top of a hill afar off, and there was a good distance between them. And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered, who art thou that callest? And David said to Abenner, Art not thou a man? and who is like thee in Israel? Why then dost thou not guard thy lord the king? for one out of the people went in to destroy thy lord the king. And this thing is not good...
And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day, I have been foolish and have erred exceedingly.

And David answered and said, Behold, the spear of the king: let one of the servants come over and take it. And the Lord shall recompense each according to his righteousness and his truth, since the Lord delivered thee this day into my hands, and I would not lift my hand against the Lord's anointed. And behold, thy life has been precious this very day in my eyes, so let my life be precious before the Lord, and may he protect me, and deliver me out of all affliction. And Saul said to David, Blessed be thou, my son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

And David dwelt in his heart. Now shall I one day delivered for death into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel. So David arose, and the six hundred men that were with him, and he went to Anochus, son of Ammach, king of Beth. And David dwelt with Anochus, and he and his men, each with his family; and David and both his wives, Achinnaam the Jezreelitess, and Abigail the daughter of Nabal theBethite. And it was told Saul that David had fled to Geth; and he no longer sought after him.

And David said to Anochus, If now thy servant has found grace in thine eyes, let them give me, I pray thee, a place in one of the cities of the country, and I will dwell there; for why does thy servant dwell with thee in a royal city? And he gave him Sekelac in that day; therefore Sekelac came into possession of the king of Judah to this day.

And the number of the days that David dwelt in the country of the Philistines was four months.
And David and his men went up, and made an attack on all the Gessrites and on the Amalekites: and behold, the land was inhabited, (even the land 8from Gelapsur) by those who come from the fortified cities even to the land of Egypt. 9And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus. 10And Anchus said to David, On whom have ye made an attack to-day? And David said to Anchus, On the south of Judea, and on the south of Jerusalem, and on the south of the Kenezite. 11And I have not sought a man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things David does. And this was his manner all the days that David dwelt in the country of the Philistines.

So David had the full confidence of Anchus, who said, He is thoroughly disregarded among his people in Israel, and he shall be my servant for ever.

And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, thou, and thy men. 2And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually.

And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land. 4And the Philistines assembled themselves, and came and encamp in Sonam: and Saul gathers all the men of Israel, and they encamp in Gelbue. 5And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed. 6And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, there is a woman who has in her a divining spirit at Aendor.

And Saul disguised himself, and put on other raiment, and he goes, and he sees, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee. 9And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off’s those who had in them divining spirits, and the wizards from the land, and why do thou send a snare for my life to destroy it? 10And Saul sware to her, and said, As the Lord lives, no injury shall come upon thee on this account. 11And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel. 12And the woman saw Samuel, and cried
I. Kings XXVIII. 13—XXIX. 3.

out with a loud voice: and the woman said to Saul, Why hast thou deceived me? for thou art Saul. And the king said to her, Fear not; tell me whom thou hast seen. And the woman said to him, I saw gods ascending out of the earth. And he said to her, What didst thou perceive? and she said to him, An upright man ascending out of the earth, and he was clothed with a mantle. And Saul knew that this was Samuel, and he stooped with his face to the earth, and did obeisance to him.

And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am greatly distressed, and the Philistines war against me, and God has departed from me, and no longer hearkens to me either by the hand of prophets or by dreams: and now I have called thee to tell me what I shall do. And Samuel said, Why askest thou me, whereas the Lord has departed from thee, and taken part with thy neighbour? And the Lord has done to thee, as the Lord spoke by me, and the Lord will rend thy kingdom out of thy hand, and will give it to thy neighbour David, because thou didst not hearken to the voice of the Lord, and didst not execute his fierce anger upon Amalec, therefore the Lord has hasted this thing this day.

And the Lord shall deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons with thee shall fall, and the Lord shall deliver the army of Israel into the hands of the Philistines.

And Saul instantly fell at his full length upon the earth, and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day, and all that night. And the woman said to Saul, Do thou, and I will set before thee a morsel of bread, and eat, and thou shalt be strengthened, for thou wilt be going on thy way. But he would not eat; so his servants and the woman constrained him, and he hearkened to their voice, and rose up from the earth, and sat upon a bench. And the woman had a fat heifer in the house; and she hasted and slew it; and she took meal and kneaded it, and baked unleavened cakes.

And she brought the meat before Saul, and before his servants; and they ate, and rose up, and departed that night.

And the Philistines gather all their armies to Aphek, and Israel encamped in Aedor, which is in Jezreel. And the lords of the Philistines went up by hundreds and thousands, and David and his men went in the rear with Anchus. And the lords of the Philistines said, Who are these that pass by? And Anchus said to the captains of the Philistines, Is not this David the king of the house of Israel, who has caused Saul to descend from the kingdom of the house of Israel? And the Philistines said, How is it then that Saul has hasted and made obeisance to him, and is come to meet him? And the men of Israel had heard that the Philistines were gone up, and all Israel was constrained to go out to battle against the Philistines. And the Philistines gathered and encamped at Aphek, and the Israelites also gathered and encamped at Aphek.

And the Philistines encamped on the one side of Michmash, and Israel on the other side of Michmash, and the battle was at Michmash.

And Saul chose out three thousand men of Benjamin, and set them in array to meet the Philistines, who were encamped at Michmash.

And the Philistines encamped upon the mountain of Lebo-Mahanaim, and the Israelites upon the mountain of Dan. And the Philistines encamped on Ephes-dammim, and the Israelites encamped at Aphek.

And the Philistines encamped against Israel, and drew up their forces to battle against the Israelites, and the Philistines encamped in the valley of Rephaim, and the Israelites encamped in the valley of Rephaim.

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servant of Saul of king of Israel; he has been with us # some time; even this second year and I have not found at all let in him from the day that he attached himself to me, even until this day. ¶ And the captains of the Philistines were displeased at him, and they say to him, Send the man away, and let him return to his place, where thou didst set him; and let him not come with us to the war, and let him not be a vauntor in the camp: and wherewith will the people be reconciled to his master? will it not be with the heads of those men? ¶ Is not this David whom they # celebrated in dances, saying, Saul has smitten his thousands, and David his ten thousands?

And Anchus called David, and said to him, At the Lord lives thou art right and approved in my eyes, and so is thy going out and thy coming in with me in the army, and I have not found any evil to charge against thee from the day that thou camest to me until this day: but thou art not approved in the eyes of the lords. ¶ Now then return and go in peace, thus thou shalt not do evil in the sight of the lords of the Philistines.

And David said to Anchus, What have I done to thee? and what hast thou found in thy servant from the first day that I was before thee even until this day, that I should not come and war against the enemies of the lord my king?

And Anchus answered David, I know that thou art good in my eyes, but the lords of the Philistines say, He shall not come with us to the war. ¶ Now then rise up early in the morning, thou and the servants of thy lord that are come with thee, and go to the place where I appointed you, and entertain no evil thought in thy heart, for thou art good in my sight: and rise early for your journey when it is light, and depart.

So David arose early, and he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezreel to battle.

And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire. ¶ And as to the women and all things that were in it, great and small, they slew neither man nor woman, but carried them captives, and went on their way.

3 And David and his men came into the city, and, behold, it was burnt with fire; and there were their wives, and their sons, and their daughters, were carried captives. ¶ And David and his men lifted up their voice, and wept till there was no longer any power within them to weep. ¶ And both the wives of David were carried captive, Achinaam the Jezraelites, and Abigai, the wife of Nabal the Carmelite. ¶ And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his son and his daughters: but David strengthened himself in the Lord his God.
I. Kings XXX. 7—23.

And David said to Abiathar the priest the son of Achimelech, Bring near the ephod. And David enquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he said to him, Pursue; for thou shalt surely overtake them, and thou shalt surely rescue the captives. So David went, and he and the six hundred men gat him down, and they made him king, even him and his men. And when they came, and the brook Bosor, and the superfluous ones stopped. And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor. 

And they find an Egyptian in the field, and they smote him, and brought him to David; and they gave him bread and he ate, and his spirit was restored in him; for he had not eaten bread and had not drunk water three days and three nights. And David said to him, Whose art thou? and whence art thou? And he said, I am an Egyptian, servant of an Amalekite; and my master left me, because I was taken ill three days ago. And we made an incursion on the south of the Chelethite, and on the parts of Judah, and on the south of Cheleb, and we burnt Sekelet with fire, and David smote him. Wilt thou bring me down to this troop? and he said, Swear now to me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hands of my master, and I will bring thee down upon this troop. 

So he brought him down thither, and behold, there were scattered abroad upon the surface of the land, and he was drinking, and feasting by reason of all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda. And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them bodeed. And they were more in number than the sand which is upon the seashore, unto which it is not possible for man to count them; and David saved himself, and his men. 

And David recovered all that the Amalekites had taken, and he rescued both his wives. And nothing was wanting to them of great or small, either of the spoils, or of the sons and daughters, or anything that they had taken: whatsoever was found among them, and David recovered all. And he took all the flocks and the herds, and led them away before the spoils: and it was said of these spoils, These are the spoils of David. 

And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did. Then every ill-disposed and bad man of the soldiers who had gone with David, answered at it, because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return.
David said, Ye shall not do so. after this: the Lord hath delivered the enemy into your hands. 21 And Saul said to David, Thou art not mine equal in battle: 22 The Lord deliver thee this day in the hand of thine enemies. 23 And Saul said to his armour-bearer, Draw thy sword, and thrust me through myself; lest these men say, Saul hath died in battle. 24 But the armour-bearer said, And who is thine equal in Israel? whom art thou that thou shouldest be a king over me? 25 And Saul leaped up upon his bed, and died. 26 And the men of Israel turned, and fled, and Saul escaped, and went into a hideous rock of Carmel, and no man followed after him. 27 And Saul said, I will go into the thickets of the wood, perhaps I shall find hidage. 28 But Saul said, Alas, my brethren; I have offended God, and it is known to me, that Saul hath sinned against the Lord. 29 But the armour-bearer said, And who is thine equal in Israel, that thou shouldest be king over me? 30 Then said Saul to his armour-bearer, Draw thy sword, and fell upon me; for my hand shall fall upon the Philistines. 31 And the armour-bearer said, I will not fall upon the dead man. 32 And Saul took a sword, and fell upon it. 33 And when his armour-bearer said to him, What hast thou done? thou hast sinned; and an evil shall befall thee in the latter days. 34 For as thou hast heard how the Lord delivered this people into thy hand, and delivered them out of the hand of Saul, he is this day an dead of the Lord. 35 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through myself; lest these men say, He is fled only. But the armour-bearer said, I will most surely stand thee between the dead and living. 36 And he said, I pray thee, stand thee up, and I will call upon the Lord, that he may deliver me out of thine hand. 37 And Saul fell upon his bed, and died: and when his armour-bearer saw that Saul was dead, he fell also upon his sword, and died: so that both of them died together. 38 And when the men of Judah came to the place which is in the wood, behold, there was a great stone. And Saul said to his armour-bearer, Come, let us go over to the place. And when they were come over, behold, there was a band of Philistines coming down to the rock of Gibeah. 39 And there came a man out of the city, and said to the man that told Saul, What answer hast thou given to this man? And he said, I have given him a bad answer. 40 And the man answered him, And is it a light thing to speak to the king, say, Wherefore hast thou killed me? 41 And Saul said to the man that told him, Am I a dog, that I should bite thee? And the man answered Saul, and said, I have told thee, saying, That thou hast done a bad thing. 42 And when they passed over the valley of Aijalon, there was a band of prophets coming down from the hill of Gedera, and they prophesied: 43 And one of the prophets said to Saul, Saul, Saul, wherefore hast thou smitten me? And he answered, I have smitten thee because thou hast rejected the word of the Lord. 44 And the king said to his armour-bearer, Raise me up, for I would die. 45 And the armour-bearer said, Let me smite thee five times with the sword before I die. So he smote him five times. 46 And said to his armour-bearer, Give me now the sword; for it is known to me that I must die to-day. And the armour-bearer said, As the Lord liveth, I cannot do these things. 47 And Saul said to his armour-bearer, Draw thy sword, and fell upon me; perhaps the Lord will show himself to me by thine hand. And the armour-bearer was afraid; for he did not, and was gentle. Then Saul said, Stand, hold thy sword, for to-morrow I will give thee a reward. 48 So Saul took the sword, and fell upon it. 49 And when Saul saw that he had done nothing, then he said, Stand, hold thy sword, for to-morrow I will give thee another reward. And the armour-bearer said, As the Lord liveth, I cannot do these things. 50 Then said Saul to his armour-bearer, Two swords shall I give thee. And he said, As the Lord liveth, one. 51 And Saul said to his armour-bearer, Do as thou hast been taught. And he made him lie down upon his bed, and he died. 52 And when Saul saw that he was dead, he fell also upon his sword; and died. 53 So both of them died, both Saul and the armour-bearer. And the people said one to another, Shall we go to Gibeah of Benjamin to count again the inheritance among us? 54 And they found him dead, and set him in the tent, and shut the tent doors upon him.
And it came to pass after Saul was dead, that David returned from smiting Amalec, and David abode two days in Sekelad. And it came to pass on the third day, that, behold, a man came from the camp, from the people of Saul, and his garments were rent, and earth was upon his head; and it came to pass when he went in to David, that he fell upon the earth, and did obeisance to him. And David said to him, Whence comest thou? and he said to him, I have escaped out of the camp of Israel. And David said to him, What is the matter? tell me. And he said, The people fled out of the battle, and many of the people have fallen and are dead, and Saul and Jonathan his son are dead. And David said to the young man who brought him the tidings, How knowest thou that Saul and Jonathan his son are dead? And the young man that brought the tidings, said to him, I happened accidentally to be upon mount Gelbe; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him. And he looked behind him, and saw me, and called me; and I said, Behold, here am I. And he said to me, Who art thou? and I said, I am an Amalekite. And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful darkness has come upon me, for all my life is in me. So I stood over him and slew him, because I knew he would not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was upon his arm, and I have brought them hither to my lord. And David laid hold of his garments, KAI ἔγενετο μετὰ τὸ ἀποθανεῖν Σαούλ, καὶ Δαυίδ ἀνέστραψε· τόποι τῶν Αμαλή, καὶ ἐκάθισε Δαυίδ ἐν Σεκελακ ἡμέρας δύο. Καὶ ἐγένετο τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ οὐδον ἄνηρ ἤλθεν έκ τῆς παρεμβολῆς έκ τοῦ λαοῦ Σαούλ, καὶ τὰ ἐμάτα αὐτοῦ διέβρωκατο, καὶ γῆ έτι τῆς κεφαλῆς αὐτοῦ καὶ ἐγένετο εν τῷ εἰσοδεύοντος αὐτῶν πρὸς Δαυίδ, καὶ ἔπεσεν ἐπί τὴν γῆν καὶ προσεκύνησεν αὐτῷ. Καὶ ἔπεσεν αὐτῶ Δαυίδ, πόθεν συν παραγόνη; καὶ ἔπεσεν πρὸς αὐτόν, ἐκ τῆς παρεμβολῆς Ἰσραήλ ἔγω διαστετοῦμαι. Καὶ δειται αὐτῶ Δαυίδ, τίς αὐτῶν ὁ λόγος ὁ σύς; ἀπάγγελλον μου καὶ ἔπεσεν, ὅτι ἐφέγγεν τὸ λαός ἐκ τοῦ πολέμου, καὶ πεπόκατος πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον, καὶ Σαούλ καὶ Ἰωάναν οὐ νῦν αὐτοῦ ἀπέθανε. Καὶ ἔπεσεν Δαυίδ τῷ παιδαρίῳ τῷ ἀπαγγέλλων αὐτῷ, πῶς ὁ λόγος ὁ τέθνηκε Σαούλ καὶ Ἰωάναν οὐ νῦν αὐτοῦ; καὶ ἔπεσεν τῷ παιδαρίῳ τῷ ἀπαγγέλλων αὐτῷ, περιπετοῦμαι περιπετεύον ἐν τῷ ὅρει τῷ Ἰελβούμ, καὶ οὗτοι Σαούλ ἐπέστηκατο ἐπί τῷ δόρῳ αὐτοῦ, καὶ ἔστη ἐπί τῷ ἄρματα καὶ οἱ ἥπαργοι συνῆπαν αὐτῷ. καὶ ἐπέβλεψεν ἐπί τοῦ ὄδου αὐτοῦ, καὶ εἰδο με, καὶ ἐκάλεσεν με καὶ εἶπά, ἰδοὺ ἐγώ. καὶ ἔπεσεν μου, τίς εἰ σύ; καὶ ἔπεσε, ἀμαληκτής ἐγὼ εἰμί. Καὶ ἔπεσεν πρὸς μέ, στήθι δέ ἐπάνω μου καὶ θανάτωσόν με, ὅτι κατέχεχε με σκότος δεινῶν, ὅτι πάσα ἡ ψυχή μου ἐν ἐμοί. καὶ ἐπέστη ἐπὶ αὐτόν καὶ θανάτωσά τοι αὐτόν, ὅτι ἔδω ὅτι ὦ ζησέσαι μετὰ τὸ πεσεῖν αὐτῶν καὶ ἔλαβον τὸ βασιλεία τὸ ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸν χλεόνα τὸν ἐπὶ τοῦ βραχίονος αὐτοῦ, καὶ ἐνύσχα αὐτὰ τὸ κυρίῳ μου ὄψε. Καὶ ἔκρατησε Δαυίδ τοῖς ἰματίων αὐτοῦ, καὶ διέβρωκεν αὐτά: 11
and rent them; and all the men who were with him rent their garments. 12 And they lamented, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Judah, and for the house of Israel, because they were smitten with the sword. 13 And David said to the young man who brought the tidings to him, Whence art thou? and he said, I am the son of an Amalekite sojourner.

14 And David said to him, How was it with Saul, and with the house of Jonathan his son? 15 And he said, Saul died; 16 and David said, Is there not here a king's son? 17 And they told David, and he went to Gath; and all his brethren went with him, and they told it to their father. 18 And Saul smote Amalekite who brought tidings to David, saying, Why didst thou let this man go, and let him escape that day? 19 And David said to his father, Why should I sorrow for him, as one that hateth life? and he is my brother, and his mother, and his brother's mother, and his sister, and his brother's sister. 20 And when David had turned aside to make his bed, and Saul had turned aside to lie down, it was told David, saying, Saul is set at Gath, and is lying down to die there. 21 And the men of Judah said, What will David have? for they said, He seeketh the death of our master Saul, and the death of his son Jonathan. 22 And they said, Is not Saul's enemy Goliath the Gittite, whom thou smote with the stone? now therefore, take his weapon, and his armor, and set it for a token for the people to look upon. 23 And he took his armor, and put it in his place, and he sat down on his place, and went out as he went into battle, and he struck the Philistines, and they fled before him. 24 And when the men of Israel saw him, they praised the Lord. 25 And David said, Whose spear is that? and the men of Israel said, Is not this Saul the king? and they praised the Lord. 26 And the men of Israel said unto David, Go up to the king, and say so. 27 And David went to the king, and said, Doth thy servant have this for a token? and the king said, Is it not a man of war? and is there not in the young men such a man as this? 28 And David said, There is none like that, neither is there any such or his like. 29 And the king said, Whither was he? and David said, Behold, he is beside thee, to-day, in the field. 30 And the king said, Make me a coat after the manner of this, and set it for a token upon the young man. 31 And they made for the young man a coat of violet stuff, and set it for a token upon David. 32 And David said, Whatsoever is lacking will I restore to thee. 33 And David said to the young man, Where wast thou? and the young man said, Standing by the carriage. 34 And he said to David, Truly thy servant went with the young men of my lord Saul, when there was war with the Philistines; and there was no man among all the young men of Israel, that did not go with Saul and his son Jonathan. 35 And the young man answered and said, Why should I do this? seeing my lord Saul is dead today, and the young men of my lord are grown tedious to death. 36 And if thy servant had known in the field where my lord was, and who sat on the saddle of my lord's ass, I would not have come to tell my lord. 37 And he said, What hast thou lacked here, that thou hast gone so early from place to place? 38 And David said unto him, Whither wentst thou? and he said, To view the charge. 39 And David said unto him, Bless God, who hath given up the hand of thine master's enemy. 40 And David said to the young man, Whose spear is that? and he said, As the spear of one that goeth hither and thither in the army. 41 And David said unto him, Take it; for Whence art thou? and he said, Of the desert of J shadow. 42 And David said to him, Go with me, and I will give thee a reward. 43 And he said, What shall I do for thee, great king? and David said to him, Thou shalt feed my flock, and shalt take care of my heritage, the herd, and the flock, and shalt feed my children, and shalt keep my household, and it shall be done for thee. 44 And he said, What wilt thou give me, that I may go from thee? and David said to him, Thou shalt not go hence; for I will give thee that which I have in my house, and in my heritage, a portion of the bread of my table, and of the wine of my table, and of the oil, and of the milk, and of the flesh of my table. 45 And he said, What is one more, great king? and David said to him, Wherefore hast thou undertaken to be my son today? 46 And there was war between the Philistines and Israel; and Abigail the wife of Nabal was the daughter of Talmai the son of Maacah, which was of the Gadites. 47 And it was so, when David was in the wilderness, that he heard that Abagium the wife of Nabal was beautiful. 48 And David said, Shall there no good thing be said of the woman, and shall she not be spoken well of in her husband's lifetime? and Abigail spake good of her husband Nabal. 49 And it came to pass, when David heard that Nabal smote DAVID 41 the seven hundred men and three hundred men, that David said, I will not take of his life, to leave a name for Nabal in his lifetimes. 50 And it came to pass, when Saul heard of it, that he was comforted: and Saul said, Is there not peace between me and David? and David said, There is peace between me and my Lord. 51 And Saul said, Whence art thou? and David said, I am the son of thy ser vant Jonathan. 52 And Saul said, My son Jonathan loved thee, and David attached himself to me, and I am sure that he will do kindness to thee. 53 And Saul said, Blessed be thou of the Lord; I have not seen a man like thee since the day that Jonathan my son died, and that he died for thee. 54 And David said, If I have not found grace in thy sight, then receive my head, 55 and let not my head be put down to the ground before the feet of my Lord, for David said to Saul, Why should the heads of thy servants be put down to the ground before the feet of my Lord? 56 And Saul said, Fear not. And David said, My Lord lives, and the Lord will defend me from all ills. 57 And Saul said to David, Go in peace, and the Lord be with thee. And David went out, and Saul sent him a present.
men of Jabio of the country of Galadon have buried Saul. 5 And David sent messengers to the rulers of Jabio of the country of Galadon, and David said to them, Blessed be ye of the Lord, because ye have wrought this much for your lord, even toward Saul the anointed of the Lord, and ye have buried him and Jonathan his son. 6 And now may the Lord deal in mercy and truth toward you: and I also will require toward you this good deed, because ye have done this. 7 And now let, your hands be made strong, and Jemah, the son of Saul is dead, and moreover the house of Juda have anointed me to be king over them.

But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebothe of Saul, and brought him up from Chebron, and met them at the fountain of Gabaon, and said, 8 And the days which David reigned in Chebron over the house of Juda were seven years and six months. 9 And Abenner the son of Ner went forth, and the servants of Jebothe the son of Saul, from Manaeem to Gabaon. 10 And Joab the son of Sarua, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaon, and at the place where they sat down by the fountain on this side, and those that were on that side. 11 And Abenner said to Joab, Let them do, and let them arise, and play before us. And Joab said, Let them arise. 12 And there arose of the men of Benjamin, belonging to Jebothe the son of Saul, and twelve of the servants of David. 13 And they seized every one the head of his neighbour with his hand, and his sword was thrust into the side of his neighbour, and they fell down together, and the name of that place was called The portion of the treacherous, which is in Gabaon. 14 And the battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David. 15 And there were there the three sons of Sarua, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field. 16 And Asael followed after Abenner, and turned not to go to the right hand or to the left from following Abenner. 17 And Abenner looked behind him, and said, Art thou Asael himself? and he said, I am. 18 And Abenner said to him, Turn thou to the right hand or to the left, and lay hold for thyself of that which is in the hand of thee: but Asael would not turn back from following him. 19 And Abenner said yet again to Asael, Stand aloof from me, lest I smite thee to the ground? and how should I lift up my face to Joab? 20 And what does this mean? return to Joab thy brother. But he would not stand
25 And they gave in charge to the king's son Abner all the people, and to the men of Israel, and to Joab the son of Zeruiah.

26 When David had said to Abner, "Come and let us go together into the camp, and speak face to face."

27 Abner said, "Very well; I will come to thee, but first let me go and say grace to the king." And Joab bade Abner go in peace. Then Abner went into the king's presence, and said to him, "O king! I have counsel for thee, but I fear to speak in thy presence because Joab thy servant is with the king, and in an evil manner against me.

28 "Therefore, if thou wilt deliver me, I will speak unto the king; but if not, I will speak nothing." Then David said, "Good; let Abner go. And he went to the king, and said, "My lord the king! SAUL was my father and I was thy servant; and yet I said, "Why have I not been crowned king in place of thee?"

29 And he answered, "The Lord keep it, and give thee one better than I am, to rule over his people Israel; and I am but a stranger in his house, and a stranger in Israel.

30 But in me there is no iniquity; I have done nothing to deserve death; for I have not deserted the king, neither have I been wicked against thee.

31 "Why then hast thou not been king?"

32 Abner said, "The king delivered me from the hand of Saul, and said to me, 'Be strong, and save both the king and his house, and the men of Judah;' and I have been to this day a father to the king.

33 "And now the king seeks to put me to death today, because I counselled him not to go out to meet Joab the son of Zeruiah; for Joab conspired against the king, and the king knew it not.

34 "Therefore, I counselled this people, that I might deliver thee from the hand of their servant Joab, and I counselled thee to come, till I should come to thee, and make my peace with thee." And the king said to Abner, "Very well; I will do as thou hast said; be strong against Saul."

35 And Abner said, "Very well; I will make peace between thee and Saul. I will send word to thee, and thou shalt know what I will do; but see that thou art safe in the hand of my master."

36 And Abner went to the camp, and told Saul, "Abner came to me, and said, 'The king has counselled me to come to thee, and I said, 'Very well, I will go.'"

37 "And Abner said unto me, 'Very well; I will make peace between thee and the people who are with thee; but see that thou art safe in the hand of my master.'"

38 Then Saul said, "Is there not peace between me and thee, and between my people and thy people, and shall I not be thy servant?"

39 And Abner said, "Very well; I will make peace between thee and Saul. I will go, and will speak for thee to Saul; and God shall be with thee as he has been with thee till now.

40 "And now, I counsel thee, go to hearken to the voice of God, and do that which is good, and thou shalt have a sure reward for that which thou dost; but if thou refuse, then wickedness shall pursue thee, until thou die with violence.'

41 Then the king said to Abner, "Go again to Ashtaroth; and I will send thee a present forthwith." And Abner said, "Very well; I will go; I will see Saul, and I will bring the king's commission with me; but I will see what Saul will do." And Abner returned to Ashtaroth; and Saul sent him a present.
And Jebosesthe could not any longer answer Abenner a word, because he feared him.

And Abenner sent messengers to David to Theamah where he was, immediately, saying, Make thy covenant with me, and behold, I will bring back to thee all the house of Israel. And David said, With a good will will I will make with thee a covenant: only I demand one condition of thee, saying, Thou shalt not see my face, unless thou bring Melochel the daughter of Saul, when thou constest to see my face. And David sent messengers to Jebosesthe the son of Saul, saying, Restore me my wife Melochel, whom I took for a hundred foreskins of the Philistines. And Jebosesthe sent, and took her from her husband, even from Phaltiel the son of Selle. And her husband went with her weeping behind her as far as Barakim. And Abenner said to him, Go, return; and he returned.

And Abenner spoke to the elders of Israel, saying, In former days ye sought David to reign over you; and now perform it: for the Lord has spoken concerning David, saying, By the hand of my servant David I will save Israel out of the hand of all their enemies. And Abenner spoke in the ears of Benjamin; and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin. And Abenner came to David to Chebron, and with him twenty men: and David made for Abenner and his men with him a banquet of wine. And Abenner said to David, I will arise now, and go, and gather all the tribes of Israel with thee: and I will make with him a covenant, and thou shalt reign over all whom thy soul desires. And David sent away Abenner, and he departed in peace.

And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, and he had departed in peace. And Joab and all his army came, and it was reported to Joab, saying, Abenner the son of Ner is come to David, and David has let him go, and he has departed in peace. And Joab went in to the king, and said, What is this that thou hast done? behold, Abenner came to thee; and why hast thou let him go, and he has departed in peace? and the king said, Why didst thou not the mischief of Abenner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all things that thou doest?

And Joab returned from David, and sent messengers to Abenner after him; and they bring him back from the well of Seiram: but David knew it not. And he David, and espseteis ep' eimi ou yper adunikias gynaiokos stheron; Tada poionna de Theos to 'Abevynh, kai tada prosevei aitw, ou 9 katwos omose Kurfios tw David, ou autw poionos aitw ev tw ymera taui, perieilein twn bazeileian apou tw oikou 'Asoi, kai tw anastichai tw thronon David eti 'Israeil kai eti tw 'Iovwv apod tw Dav es Wpaarws. Kai ouk hounasth eti Iesovth 27 alphorionia to 'Abevynh rhim, apou to vofebioun autwn.

And appestelei 'Abevynh anegelous pros Davvnd eis Thalel 12 ou 'h, parohtima, lewv, diadou diathetaevn sun met evmoi, kai idou h xeur mou meata ou espsetepe proev se panv to oikou 'Israeil'. Kai eipse Davvnd, kalwos egei diathetaempros se 13 diathetaevn plhn lagon ena egei aitmovi parax sou, lewv, ouk ofeio to proswpov mou, ena mi agnagis tw Melchow theugitera 'Asoi polrowmeme se oidei to proswpov mou. Kai eaxis 14 epestei Davvnd pros 'Iesovth ouv 'Asoi anegelous, lewv, apodw mou twn gynaioklw mou tw Melchow, ou elavbou en ekatoi anerobtisas alalofilwv. Kai appestelei 'Iesovth, kai ela 15 beu autin parax tou anadori aitv parax 'Pavelih ouv Selius. Kai epreurev o anv aitv, meti aitv trwv, oitwv aitv 16 10. Bapakim, kai eipse pros autov 'Abevynh, tourovn, anaprefe kai anepstrefe.


Kai idou oti paidei Davvnd kai Ivawb paregevontos ek tis 22 e&o, kai skulw pollw eferwv mebas autowv kai 'Abevynh, oti tina Davvnd eis Zexwv, sti appestallke autovn, kai epreuleve en eirfhe. Kai Ivawb kai paa oti stasitai autov 23 elhswen, kai epignwv to Ivawb, legevtes, hekei 'Abevynh ouv 'Npwr pros Davvnd, kai appestallke autovn, kai elhswen en eirfhe. Kai eignwv Ivawb pros ton basilea, kai eipse, tis 24 touto epoijmena; idou elhven 'Abevynh pros se, kai uti eespasteillassan autovn, kai epreulevwn en eirfhe; *H ouv 25 oida tov kavian 'Abevynh ouv 'Npwr, sti appestallke se paregeveto, kai gnowv twi e&owv sou kai twi elvon tw di, kai gnowv atavte ouv ouv pouies; kai anestrefei Ivawb apo ton Davvnd, kai appestelei 26 anegelous pros 'Abevynh opitw, kai epiastrefuvn autovn apo tou phrato tov 'Seiram' kai Davvnd ouk ydes. Kai epiastrefe 27
28 And David heard of it afterwards, and said, I and my kingdom are guiltless before the Lord even for ever of the blood of Abenner the son of Ner. 29 Let it fall upon the head of Joab, and upon all the house of his father; and let there not be wanting of the house of Joab one that has an issue, or a leper, or a blemish, or any thing that falls by the sword, or that fails. 30 For Joab and Abessa his brother laid wait continually for Abenner, because he slew Abenner their brother at Gabaon in the battle.

31 And David said to Joab and to all the people with him, 'Renew your garments, and gird yourselves with sackcloth, and lament before Abenner. And king David followed the bier. 32 And they bury Abenner in Chebron; and the king lifted up his voice and wept at his tomb, and all the people wept for Abenner.

33 And the king mourned over Abenner, and said, Shall Abenner die according to the death of Nabal? 34 Thy hands were not bound, and thy feet were not put in fetters: one brought thee not near as Nabal; thou didst fall before children of iniquity. 35 And all the people assembled to seek for him. And all the people came to cause David to eat bread while it was yet day: and David swore, saying, God do so to me, and more also, if I eat bread or any thing else before the sun goes down. 36 And all the people took notice, and all things that the king did before the people were pleasing in their sight. 37 So all the people and all Israel perceived in that day, that it was not of the king to slay Abenner the son of Ner.

38 And the king said to his servants, Know ye not that a great prince is this day fallen in Israel? 39 And that I am this day a mere kinsman of his, and as it were a subject of his: the loss of Sarim are too hard for me: the Lord reward the evil-doer according to his wickedness. And Jebosthe the son of Saul heard that Abenner the son of Ner had died in Chebron; and his hands were paralysed, and all the men of Israel grew faint. 40 And Jebosthe the son of Saul had two sons that were captains of bands: the name of the one was Banna, and the name of the other Rechab, sons of Remmon the Berotherite of the children of Benjamin; for Beroth was reckoned to the children of Benjamin. 41 And the Berotherites ran away to Gathim, and were sojourners there until this day.

42 And Jonathan Saul's son had a son lame of his feet, five years old, and he was in the way when the news of Saul and Jonathan his son came from Jezreel, and his nurse took him up, and fed; and it came to pass as he hasted and retreated, that he fell, and he brought back Abenner to Chebron, and Joab caused him to turn aside from the gate to speak to him, laying wait for him: and he smote him there in the loins, and he died for the blood of Asael the brother of Joab.
And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day into the house of Jeboseheth; and he was sleeping on a bed at noon. 6 And, behold, the porter of the house winnowed wheat, and he shivered and slept: and the brothers Rechab and Baana of the house of Beroth, came to the house of Jeboseheth; and Jeboseheth was sleeping on his bed in his chamber: and they smeared him, and slay him, and take off his head: and they took his head, and went all the night by the western road.

And they brought the head of Jeboseheth to David to Chebron, and they said to the king, Behold the head of Jeboseheth the son of Saul thy enemy, who sought thy life; and the Lord has executed for my lord the king vengeance on his enemies, as it is this day; even on Saul thy enemy, and on his seed.

And David answered Rechab and Baana his brother, the sons of Remmon the Berothite, and said to them, As the Lord lives, who has delivered us out of the hand of all our enemies, and of all the kings of the land: 10 he that reported to me that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and slew him in Sekelac, to whom I ought, as he thought, to have given a reward for his tidings.

And now evil men have slain a righteous man in his house on his bed: now then I will require his blood of your hand, and I will destroy you from off the earth.

And David commanded his young men, and they slay them, and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jeboseheth in the tomb of Abner the son of Ner.

And all the tribes of Israel come to David to Chebron, and they said to him, Behold, we are thy bone and thy flesh. 7 And David answered the multitude, saying,遂 the Lord now has delivered us out of the hand of all our enemies; and the Lord has said to me, 8 And David, thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned in Judah, and thirty-three years he reigned over all Israel and Judah in Jerusalem.

And David and his men departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, Thou shalt not come in hither; for the blind and the lame withstood him, saying, David shall not come in hither. 7 And David took first the hold of Sion: this is the city of David.

And David said on that day, Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David. There-
fore they say, The lame and the blind shall not enter into the house of the Lord. 9 And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and he built him a house. 10 And David advanced and became great, and the Lord Almighty was with him.

11 And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone-masons: and they built a house for David. 12 And David knew that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him. 14 And these are the names of those that were born to him in Jerusalem: Sammua, and S Oblad, and Nethan, and Sibna, and Seran, and Ezer, and Ira, and Eshrith, and Ehez, and Yabsin, and Selma, and Sor, and Natan, and Boas, and ZVerse 20:000, and Jozabad, and Samoah, and Nethan, and Ira, and Sinah, and Kebat, and interviewing. 17 And knew our of the Philistines, they see. And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it, and went down to the strong hold. 18 And the Philistines came, and assembled in the valley of the giants.

19 And David enquired of the Lord, saying, Shall I go up against the Philistines? and will thou deliver them into my hand? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hand. 20 And David came from 9 Upper Breaches, and smote the Philistines there: and David said, The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called 9 Over Breaches. 21 And they left there their gods, and David and his men with him took them.

22 And the Philistines came up yet again, and assembled in the valley of Giants. 23 And David enquired of the Lord, and the Lord said, Thou shalt not go up against the Philistines: turn from them, and thou shalt meet them near the place of 9 weeping. 24 And it shall come to pass when thou hearest the sound of a clashing together from the grove of weeping, then thou shalt go down to them, for then the Lord shall go forth before thee, and make thee deliver thy enemies before thee. 25 And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazara.

And David again gathered all the young men of Israel, about seventy thousand. 2 And David arose, and went, and he and all the people that were with him, and some of the rulers of Juda, on an expedition to a distant place, to bring back thence the ark of God, on which the name of the Lord of Hosts who dwells between the cherubs upon it is called.
And they put the ark of the Lord on a new waggon, and took it out of the house of Aminadab who lived on the hill; and Oza and his brethren the sons of Aminadab drove the waggon with the ark. And his brethren went before the ark. And David and the children of Israel were playing before the Lord on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

And they come as far as the threshing floor of Nachor; and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place. And the Lord was very angry with Oza; and God smote him there; and he died there by the ark of the Lord before God. And David was dispirited because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day. And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me? And David would not bring in the ark of the covenant of the Lord to himself into the city of David. And David turned it aside into the house of Abbedara the Gethite. And the ark of the Lord lodged in the house of Abbedara the Gethite three months, and the Lord blessed all the house of Abbedara, and all his possessions.

And it was reported to king David, saying, The Lord has blessed the house of Abbedara, and all that he has, because of the ark of the Lord. And David went, and brought up the ark of the Lord from the house of Abbedara to the city of David with gladness. And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs. And David sounded with well-tuned instruments before the Lord, and David was clothed with a fine long robe. And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.

And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before the Lord; and she despised him in her heart.

And they bring the ark of the Lord, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord, and peace-offerings. And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord of Hosts. And he distributed to all the people, even to all the host of Israel from Dan to Berseba, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the shew-bread; and all the people departed every one to his home.

And David returned to bless his house. And Melchol the daughter of Saul came...
out to meet David and saluted him, and said,
How was the king of Israel glorified to-day,
who was to-day uncovered in the eyes of the
handmaids of his servants, as one of the
dancers wantonly uncovers himself? 21 And
David said to Melchol, I will dance before the
Lord. Blessed be the Lord who chose me
for thy father, and before all his house,
and all Israel: therefore I will play, and
dance before the Lord. 22 And I will again
uncover myself thus, and I will be vile in
eyes, and with the maid-servants by whom thou
saidst that I was not had in honour. 23 And
Melchol the daughter of Saul had no child
till the day of her death.
And it came to pass when the king sat
in his house, and the Lord had given him an
inheritance on every side free from all his
enemies round about him; 2 that the king
said to Nathan the prophet, Behold now,
I live in a house of cedar, and the ark of the
Lord dwells in the midst of a tent. 3 And
Nathan said to the king, Go and do all
that is in thine heart, for the Lord is with thee.
And it came to pass in that night, that
the word of the Lord came to Nathan, say-
ing, 4 Go, and say to my servant David, Thus
says the Lord, Thou shalt not build me a
house for me to dwell in. 5 For I have not
dwelt in a house since the day that I brought
up the children of Israel out of Egypt to
this day, but have been walking in a lodge
and in a tent, 6 wheresoever I went with all
Israel. Have I ever spoken to any of the
tribes of Israel, which I commanded to tend
my people Israel, saying, Why have ye not
built me a house of cedar?
And now thus shalt thou say to my ser-
vant David, Thus says the Lord Almighty,
I took thee from the sheep-cote, that thou
shouldst be a prince over my people, over
Israel. 9 And I was with thee wheresoever
thou wentest, and I destroyed all thine
enemies before thee, and I made thee
renowned according to the renown of the
great ones on the earth. 10 And I will
appoint a place for my people Israel, and
will plant them, and they shall dwell by
themselves, and shall be no more distressed;
and the son of iniquity shall no more afflict
them, as he has done from the beginning,
11 from the days when I appointed judges
over my people Israel: and I will give thee
rest from all thine enemies, and the Lord
will tell thee that thou shalt build a house
unto him. 12 And it shall come to pass
when thy days shall have been fulfilled, and
thou shalt rest, and shalt go unto thy fathers,
that I will raise up thy seed after thee, even
thine own issue, and I will establish his
kingdom. 13 He shall build for me a house
to my name, and I will set up his throne
even for ever. 14 I will be to him a father,
and he shall be to me a son. And when he
happens to trans-
gress, then will I chasten him with the rod
of men, and with the stripes of men.
before me, and his throne shall be set up for ever.

17According to all these words, and according to all this vision, so Nathan spoke to David.

18And king David came in, and sat before the Lord, and said, Who am I, O Lord my God, and what is my house, that thou hast brought me thus far? 19Whereas I was very little before thee, O Lord my God, yet thou spakest concerning the house of thy servant for a long time to come. And is this the law of man, O Lord my God? 20And what shall David yet say to thee? and now thou knowest thy servant, O Lord my God.

21And thou hast wrought for thy servant’s sake, and according to thy heart thou hast wrought all this greatness, to make it known to thy servant, 22that he may magnify thee, O my Lord; for there is no one ylike thee, and there is no God but thou among all of whom we have heard with our ears. 23And what other nation in the earth is there, whose God is so near to them as thou art to us, O Lord our God? whereas God was his guide, to redeem for himself a people to make them a name, to do mightily and nobly, and so that thou shouldest cast out nations and their tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt? 24And thou hast prepared for thyself a people, and for ever and thou, Lord, art become their God. 25And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said, 26Let thy name be magnified for ever.

27Almighty Lord God of Israel, thou hast spoken concerning thy servant, saying, I will build thee a house: therefore thy servant has found in his heart to pray this prayer to thee. 28And now, O Lord my Lord, thou art God; and thy words will be true, and thy servant has spoken these good things concerning thy servant. 29And now begin and bless the house of thy servant, that may continue forever before thee: for thou, O Lord my Lord, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.

2And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.

3And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates. 4And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariots, and left them for chariot service to himself. 5And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian. 6And David placed
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a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and David received Adraazar, whithersoever he went. 2 And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon. 3 And King David took from Metebel, and from the cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

9 And Tho'i the king of Hemath heard that David had smitten all the host of Adraazar. 10 And Tho'i sent Jadduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass. 11 And these king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered, 12 out of Idumea, and out of Moab, and from the children of Ammon, and from the Philistines, and from Amalec, and from the spoils of Adraazar son of Raab king of Suba.

13 And David made himself a name: and when he returned he smote Idumea in Gebelem to the number of eighteen thousand. 14 And he set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. And the Lord preserved David wherever he went.

15 And David reigned over all Israel: and David wrought judgment and justice over all his people. 16 And Joab the son of Saruia was over the host; and Josaphat the son of Achilud was keeper of the records. 17 And Sadoc the son of Achitob, and Achimelech son of Abiathar, were priests; and Sasa was the scribe, and Banas son of Jodaas was councillor, and the Chelethite and the Phelethite, and the sons of David, were princes of the court.

And David said, Is there yet any one left in the house of Saul, that I may deal kindly with him for Jonathan's sake? 2 And there was a servant of the house of Saul, and his name was Siba: and they call him to David; and the king said to him, Art thou Siba? and he said, I am thy servant. 3 And the king said, Is there yet a man left of the house of Saul, that I may act towards him with the mercy of God? and Siba said to the king, There is yet a son of Jonathan, lame of his feet. 4 And the king said, Where is he? and Siba said to the king, Behold, he is in the house of Machir the son of Amiel of Lodabar. 5 And king David sent, and took him out of the house of Machir the son of Amiel of Lodabar.

6 And Memphibosthe the son of Jonathan the son of Saul comes to king David, and he fell upon his face and did obeisance to him: and David said to him, Memphibosthe: and he said, Behold thy servant. 7 And David said to him, Fear not, for I will surely deal mercifully with thee for the sake of Jonathan thy father, and I will restore to thee
all the land of Saul the father of thy father; and thou shalt eat bread at my table continually. 3 And Methimboth did obey, and said, Whom shall I find thy servant, that thou hast looked upon a dead dog like me? 4 And the king called Siba the servant of Saul, and said to him, All that belongeth to Saul and to his house have I given to the son of thy lord. 5 And thou, and thy sons, and thy servants, shall till the land for him; and thou shalt bring in bread to the son of thy lord, and he shall eat bread: and Methimboth the son of thy lord shall eat bread continually at my table. 6 Now Siba had fifteen sons and twenty servants. 7 And Siba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Methimboth did eat at the table of David, as one of the sons of the king. 8 And Methimboth had a little son, and his name was Micha: and all the household of Siba dined at the table of Methimboth. 9 And Methimboth dwelt in Jerusalem, for he continually ate at the table of the king; and he was lame in both his feet.

And it came to pass after this that the king of the children of Ammon died, and Annon his son reigned in his stead. 10 And David said, I will shew mercy to Annon the son of Naas, as his father dealt mercifully with me. And David sent to comfort his father concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon. 11 And the princes of the children of Ammon said to Annon their lord, Is it to honour thy father before thee that David has sent comforters to thee? Has not David rather sent his servants to thee that they should search the city, and spy it out and examine it? 12 And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their hannahs, and sent them away.

And they brought David word concerning the men; and he sent to meet them, for the men were greatly dishonoured: and the king said, Remain in Jericho till your beards have grown, and then ye shall return.

And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Baathram, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istop with twelve thousand men.

And David heard, and sent Joab and all his host, even the mighty men. 15 And the children of Ammon went forth, and set the battle in array by the door of the gate: those of Syria, Suba, and Roob, and Istop, and Amalec, being by themselves in the field. 16 And Joab saw that the front of the battle was against him from that which was opposed in front and from behind, and he chose out some of all the young men of Israel, and they set themselves in array

καταστήσω σοι πάντα ἀγρόν Σαουλ πατρός τοῦ πατρός σου, καὶ σὺ φαγῇ ἄρτον ἐπὶ τῆς τραπέζης μου διαπάντως. 10 καὶ ἐπῆρε σὺν, πάντα ὡσε ἐπὶ τοῦ Σαουλ καὶ ὅλω τοῦ ῥίκου αὐτοῦ δέδωκα τῷ νῷ του κυρίου σου. 11 καὶ ἔργα αὐτῷ τὴν γῆν ἐστὶ, καὶ οἱ πάντες σου, καὶ οἱ δοῦλοι σου, καὶ εἴσοδες τῷ νῷ του κυρίου σου ἄρτος, καὶ ἐδέσα αὐτοῖς. 12 καὶ Μεθιμβοσθεῦς δύον του κυρίου σου φάγεται διαπάντως ἀρτον ἐπὶ τῆς τραπέζης μου καὶ τῷ Σίβα ἦσαν παντεκαδέκα νῦι, καὶ έκίσκον δοῦλοι. 13 εἶπε Σίβα πρὸς τὸν βασιλέα, κατά πάντα ὡσε ἐνέταται ο κύριος μου ο βασιλεὺς τοῦ δύοι αὐτοῦ, οὕτως ποιήσῃ αὐτὸς δοῦλοι σου καὶ Μεθιμβοσθεῦς ἔστωσεν ἐπὶ τῆς τραπέζης Σαῦλ καὶ Σίβα τοῦ βασιλεύον. 15 καὶ τῷ Μεθιμβοσθεῦς δύος μικρὸς ἤν, καὶ ὠνόμα αὐτῷ Μιχα: καὶ πάσα ἡ κατοικία τοῦ οἰκον Σίβα δοῦλοι τοῦ Μεθιμβοσθεῦς. 16 καὶ Μεθιμβοσθεῦς κατηρκή ἐν Ιερουσαλήμ, ὅτι ἐπὶ τῆς τραπέζης του βασιλέως αὐτοῦ διαπάντως ὡσε, καὶ αὐτὸς ἦν χωλὸς ἀμφοτέρου τοῖς ποιοῖς αὐτοῦ.
10 Thus Syrías. And the rest of the people he gave into the hands of Abessa his brother, and they set the battle in array opposite to the children of Ammon. And he said, If Syria be too strong for me, then shall ye help me: and if the children of Ammon be too strong for thee, then will we be ready to help thee. Be thou courageous, and let us be strong for our people, and for the sake of the cities of our God, and the Lord shall do that which is good in his eyes.

11 And Joab and his people with him advanced to battle against Syria, and they fled from before him. And the children of Ammon saw that the Syrians were fled, and they fled from before Abessa, and entered into the city; and Joab returned from the children of Ammon, and came to Jerusalem.

12 And the Syrians saw that they were worsted before Israel, and they gathered themselves together. And Adraazar sent and gathered the Syrians from the other side of the river Β' Chalamak, and they came to Α'Elam; and Soab the captain of the host of Adraazar was yat their head.

13 And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Α'Elam; and the Syrians set the battle in array against David, and fought with him. And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and men, and Soab the captain of his host, and he died there. And all the kings the servants of Adraazar saw that they were put to the worse before Israel, and they went over to Israel, and served them: and Syria was afraid to help the children of Ammon any more.

And it came to pass when the time of the year for kings going out to battle had come round, that David sent Joab, and his servants, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon. And David sent and enquired about the woman: and one said, Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite? And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house. And the woman conceived; and she sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on. And David said to Urias, Go to thy house, and wash thy feet: and Urias
departed from the house of the king, and a portion of meat from the king followed him. 14 And Urias slept at the door of the house of the king with the servants of his lord, and went not down to his house. 15 And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house? 16 And Urias said to David, The ark, and Israel, and Judah dwell in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how should I do this thing? as thy soul lives, I will not do this thing. 17 And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

18 And David called him, and he ate before him, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

19 And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias. 20 And he wrote in the letter, saying, Station Urias in front of the severe part of the fight, and retreat from behind him, so shall he be wounded and die.

21 And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were. 22 And the men of the city went out, and fought with Joab; and some of the people of the servants of David fell, and Urias the Chettite died also.

23 And Joab sent, and reported to David all the events of the war, so as to tell them to the king. 24 And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king, then shall it come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above a wall, and he died in Thamassai? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

25 And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal? did not a woman cast upon him a piece of millstone from the wall, and he died in Thamassai? why did ye draw near to the wall? 26 And he said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the
And the Lord sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city; one rich, and the other poor. 2And the rich had very many flocks and herds, but the poor had one little ewe lamb, which he purchased, and preserved, and reared; and it grew up with him, and with all his children; and it did eat of his bread, and drank of his cup, and lay in his bosom. 3And after a time his son fell sick; and the sick man cried, saying, My father, give me the ewe lamb, which I have preserved, to eat thereof. 4And David said to his servant, Tell me, what is this matter? 5And the servant answered and said, It is the son of thy servant who is dead. 6And David said to the servant, What hast thou brought me again? bring it to me, that I may consume it. 7And the servant said, Behold, dead is the son of the woman, which I did bring unto my lord the king. 8And the king said, Is this the one of whom I said unto thee, Bring unto me theUIView of thy servant, whom I have preserved to this day? 9Then David's anger was greatly excited against the man, and he said, As the LORD liveth, the man that hath done this hath surely got to die. 10And Nathan said unto David, Art thou the man? the LORD shall set thee king over Israel. 11And he shall strike thee with a disease in thine body, and with the disease of long-standing, with a grievous sore continually. 12And the LORD sent a disease upon the king, from his bones. And the king consulted his physicians, but they could find nothing: then he said, Is there not one skilled in sorcery? let him come to me. 13And one came of the sons of voy, and stood before the king, and said unto him, Why is thy face thus? 14And the king answered and said unto the servant that told him, Is this the one of whom I said unto thee, Bring unto me the UIView of thy servant, whom I have preserved to this day? 15And David sent one of his servants unto king Saul, saying, What is not this? why is thy anger so hot against thy servant? 16And the servant answered and said, He is a worthy man, and his eyes are set against me, and I know not what he shall do to me. 17And the king said with a heavy heart, Is there no other scarce thing but this also shall befall me? 18And David's servant came again, and told him. And the king said, Is this the one of whom I said unto thee, Bring unto me the UIView of the man, whom I have preserved to this day? 19And Nathan said, There is the UIView of David. 20And the LORD said, In this thing hast thou done well, in thy eyes. Now shall the kingdom be not taken away from thee. 21Only, in the eyes of the LORD it is not good for thee to take unto thee anotherUIView of thy wife, because she is taken away from thee in the day of thine enemies, and in the days of those that hate thee; 22but thou shalt not take unto thee anotherUIView of her, seeing that she is taken away from thee. 23Now therefore set the sick man well, and let him take of his food, and let him strengthen his bowels. 24And the archers shot at thy servants from off the wall, and some of the king's servants died. 25And David said to the messenger, Thus shall thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time, and the other way at another: strengthen thine army against the city, and destroy it, and strengthen thine hand. 26And there was war between David and the Philistines, and they fought with each other. 27And king Saul was informed that it was David, and all the men of Judah were with him. 28And king Saul sent unto David, saying, Go down,服 from the face of the king, and serve with me, and I will give thee great substance: for thou hast dealt very well with thy servant David. 29And David said unto king Saul, In all points where I have sinned against thee, behold, I will do the same. 30Now therefore, how long wilt thou favoure me, mine enemy, and be a slayer of mine friends? 31And Saul said, Thou shalt not die. 32And they two made a covenant before the LORD: and David went home. 33And Saul perceived that David had done very wisely, and that he was moved by the zeal of Israel and by the zeal of Judah against him. 34And Saul said to David, Bless thee, David, my son, most greatly; for thine hand hath preserved me from the sword, and thine eyes have made great a king over Israel.
against the Lord. And Nathan said to David, And the Lord has put away thy sin; thou shalt not die. 13 Only becausethou hast given great occasion of provocation to the enemies of the Lord by this thing, thy son also that is born to thee shall surely die.

And Nathan departed to his house. And the Lord smote the child, which the wife of Uriah the Chittite bore to David, and it was ill. 16 And David enquired of God concerning the child, and David fasted, and went in and lay all night upon the ground. 17 And the elders of his house arose and went to him to raise him up from the ground, but he would not rise, nor did he eat bread with them.

And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he hearkened not to our voice; and how should we tell him that the child is dead?—so would he do himself harm. 19 And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead.

Then David rose up from the earth, and washed, and anointed himself, and changed his raiment, and went into the house of God, and worshipped him; and went into his own house, and called for bread to eat, and then David dined before him and ate.

And his servants said to him, What is this thing that thou hast done concerning the child? while it was yet living thou didst fast, and weep, and watch; and when the child was dead thou didst rise up, and didst eat bread, and drink. 22 And David said, While the child was yet alive I fasted and wept: for I thought, when I came forth out of the house of the Lord, then should he die.

And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bare a son, and he called his name Solomon, and the Lord loved him. 24 And he sent by the hand of Nathan the prophet, and called his name Jededia, for the Lord's sake.

And Joab fought against Rabbath of the children of Ammon, and took the royal city. 26 And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters. And now gather the rest of the people, and encamp against the city, and take it beforehand; lest I take the city first, and my name be called upon it.

And David gathered all the people, and went to Rabbath, and fought against it, and took it. 28 And he took the crown of 9 Mochom their king from off his head, and the weight of it was a talent of gold, with precious stones, and it was upon the head of David; and he carried forth very much spoil.

Nadab prof David, and Kryos parabizaste to amartia sou tov in apobainis. Plen oti parapryxov pararyxia tou 14 ejyroi Kryion en to meutato touto, kai ge o vidos sou o techei toy thnato apothanetai.

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And David was 18 years old when he began to rule over Israel. 20 And Jonadab the son of Rechab, the son of Solomon the king, saw the king doing this, and was much displeased with him. 21 And Jonadab said to the king, Should thy servant go down and take a census of Israel, that nothing evil may befall the land? for the king had done this thing.

And Nathan said to David, Doest thou not perceive that the Lord has spoken against thee, saying, I will smite the child whom thou hast conceived, and the sword shall go out of the house of王 who would do himself harm. 19 And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead.

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II. KINGS XII. 31—XIII. 15.

And it happened after this that Absa-lom the son of David had a very beautiful sister, and her name was Tamar; and Amnon the son of David loved her. 2 And Amnon was distressed even to sickness, because of Themam his sister; for she was a virgin, and it seemed very difficult for Amnon to do anything to her. 3 And Amnon had a friend, and his name was Jonadab, the son of Samaa the brother of David; and Jonadab was a very cunning man. 4 And he said to him, What ails thee that thou art thus weak, O son of the king, morning by morning, 5 wilt thou not tell me? and Amnon said, I love Tamar the sister of my brother. 6 And Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy father shall come in to see thee; and thou shalt say to him, Let, I pray thee, my sister Tamar come to me, and make a couple of cakes in my sight, and I will eat them at her hand. 7 And David sent to Tamar to the house, saying, Go now to thy brother's house, and dress him food. 8 And Themam went to the house of her brother Amnon, and he was lying down; and she took the dough and kneaded it, and made cakes in his sight, and baked the cakes. 9 And she took the frying-pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from me about me. And they removed every man from about him. 10 And Amnon said to Themam, Bring in the food into the closet, and I will eat of thy hand. And Themam took the cakes which she had made, and brought them to her brother Amnon into the chamber. 11 And she brought them to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister. 12 And she said to him, Nay, my brother, do not humble me, for it is not lawful to be so done in Israel; do not this folly. 13 And I, whither shall I remove my reproach? and thou shalt be as one of the fools in Israel. And now, speak, I pray thee, to the king, for surely he will not keep me from thee. 14 But Amnon would not hearken to her voice; and he prevailed against her, and humbled her, and lay with her.

Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the hatred with which he had loved her, for the last wickedness was greater than the first; and Amnon said...
to her, Rise, and be gone. 16 And Themar spoke to him concerning this great mischief, greater than the other that thou didst me, to send me away; but Amnon would not hearken to her voice. 17 And he called his servant who had charge of the house, and said to him, Put now this woman out from me, and shut the door after her. 18 And she had on her a variegated robe, for so was her mother's daughter, the king's sister. And they were virgins attired in their apparel: and his servant led her forth, and shut the door after her.

And Themar took ashes, and put them on her head; and she rent the variegated garment that was upon her; and she laid her hands on her head, and went crying continually. 20 And Absalom her brother said to her, Has thy brother Amnon been with thee? now then, my sister, be silent, for he is thy brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of his brother Absalom.

And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because he loved him as the first-born. 22 And Absalom spoke not to Amnon, good or bad, because Absalom hated Amnon, on account of his humbling his sister Tamar. And it came to pass at the end of two years, that they were shearing sheep for Absalom in Belasor near Ephraim: and Absalom invited all the king's sons. 24 And Absalom came to the king, and said, Behold, thy servant has a sheep-shearing; let now the king and his servants go with thy servant. 25 And the king said to Absalom, Nay, my son, let us not all go, and let us not be burdensome to thee. And he pressed him; but he would not go, but blessed him. 26 And Absalom said to him, And if not, let, I pray thee, my brother Amnon go with us. And the king said to him, Why should he go with thee? 27 And Absalom pressed him, and he went with him Amnon and all the king's sons; and Absalom made a banquet like the banquet of the king.

And Absalom charged his servants, saying, Mark when the heart of Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and slay him: fear not; for is it not he that commanded you? be courageous, and be valiant. 29 And the servants of Absalom did to Amnon as Absalom commanded them: and all the sons of the king rose up, and they mounted every man his mule, and fled.

And it came to pass, when they were in the way, that a report came to David, saying, Absalom has slain all the king's sons, and there is not one of them left. 31 Then
the king arose, and rent his garments, and laid upon the ground: and all his servants that were standing round him rent their garments. 32 And Jonadab the son of Samaa brother of David, answered and said, Let not my lord the king say that he has slain all the young men the sons of the king, for Ammon only of them all is dead; for he was appointed to death by the mouth of Abessalom from the day that he humbled his sister Themar. 33 And now let not my lord the king take the matter to heart, saying, All the king's sons are dead: for Ammon only of them all is dead.

And Abessalom escaped: and the young man the watchman lifted up his eyes, and looked; and, behold, much people went in the way behind him from the side of the mountain in the desert: and the watchman came and told the king, and said, I have seen men by the way of Oronen, by the side of the mountain. 35 And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened. 36 And it came to pass when he had finished speaking, that, behold, the king's sons came, and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

But Abessalom fled, and went to Thouni son of Enniud king of Getsur to the land of Chamaachad: and king David mourned for his son continually. 38 So Abessalom fled, and departed to Gedsur, and was there three years. 39 And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

And Joab the son of Sarua knew that the heart of the king was toward Abessalom. 32 And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, and pray to me, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days. 33 And thou shalt go to the king, and speak to him according to this word. And Joab put the words in her mouth.

So the woman of Thecoe went in to the king and fell upon her face to the earth, and did him obeisance and said, Help, O king, help. 3 And the king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead. 3 And moreover thy handmaid had two sons, and they fought together in the field, and there was no one to part them; and the one smote the other his brother, and slew him. 4 And behold, the whole family rose up against thine handmaid, and they said, Give up the one that smote his brother, and we will put him to death for the life of his brother, whom he slew, and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.
Kai eipen o basileus pros tis gynaika, uignousa baoda 8 eis ton oikon sou, kai'gyo enteloumai peri sou. Kai eipen 9 eis ton oikon sou, kai'gyo enteloumai peri sou. Kai eipen 9 eis ton oikon sou, kai'gyo enteloumai peri sou. Kai eipen o basileus, tis o laudes 10 pro's se, kai'gyos auton pro's eme, kai o prosseide epi anafrastei auton. Kai eipen, mevmonenatpde eis o basileus tou 11 Kyrion Theon autou plithwnta agnosto to auto to diochere, kai ou mi exarosei ton vion sou. Kai eipen, eis Kyrion, ei exeisai ap to trichos ton vion sou ep to gin. 

Kai eipen o gywv, lalrastos de eis douleu sou pros ton 12 kyrion mou basilea rhipa kai eipen, lalrion. Kai eipen 13 o gywv, iati elogum tautoi ep en lados Theou; eis o skotamos to basileus o logos oitou ois plhymelena, to ep epistreinei to basilea ton exesamwnon autou; "Oti bnavato apodanv 14 meba, kai oster to edwv to katxerofmenon epi tos yis o ou synechizei, kai lepiteta o Theos yugh, kai logymenos ton exesai api autou exesamwnon. Kai wv o plkthou lalrastei pros 15 ton basilea ton kyrion mou ton rhipa toito, oti oster eis o lados, kai erei h douleia sou, lalrastoti de pros ton kyrion mou ton basileus, etou poinhkei o basileus o rhipa h douleia autou, oti akouie o basileus; rousasth th douleia 16 autou ek cherei ton anbros h elodion exeiati mia kai ton vion mou ap klyrho'mnia Theou. Kai eipen h gynh, eis h 17 o logos ton kyrion mou ton basileus eis yugh, oti kados angelos Theou, oitou o kyrion mou o basileus, ton akouie to agathov kai to ponhron. Kai Kyrion o Theos sou esti meta sou. 

Kai apkrithi o basileus, kai eipen pros to gynaike, mik d h 18 kryrhp ap emov rhipa, o evw epeswv se kai eipen h gynh, lalrastoti de emov o basileus. Kai eipen o basileus, mik h xeh 'Iwab evn pai'to touto meti sou; kai eipen h gynh to basileus, eis h yugh sou, kryr mou basileus, eii eis to dea eis to aristera ek panton o evndosen o kyrion o basileus, oti o doulos sou 'Iwab autos enetelatou mou, kai autous eido evn to stumati tos doulos sou pantos ton logous toutous. "Ekekei ton perilethien ton prospiston ton 19 logou toutou, o epoiphein o doulos sou 'Iwab ton logon toutou, kai o kyrion mou sodois kados sofia angelos tou Theou, ton evn panta evn to gynh. 

Kai eipen o basileus pros 'Iwab, idou de epopthia sou kata 20 ton logon sou toutou porneos, evntraphein ton paiderion ton 'Abeasalw. Kai eipesen 'Iwab ep to prosma toautou ep to gynh, kai prosekynpse, kai eluggein ton basileu; kai eipen 'Iwab, simeiron egw o doulos sou oti eino charin en efhalmos sou, kryr mou basileus, oti epoiphein o kyrion mou o basileus ton logon tou doulos autou. Kai anesti 21 'Iwab, kai epoiphein eis Geodost, kai gyngein ton 'Abeasalw eis Ieronupalh. Kai eipen o basileus, apostrapfis eis 22 ton oikon autou, kai to prosompon mou eis bletetw kai 23

3 And the king said to the woman, Go in peace to thy house, and I will give commandments concerning thee. 4 And the woman of Thecoe said to the king, On me, my lord, O king, and on my father's house be the iniquity, and the king and his throne be guiltless. 5 And the king said, Who was it that spoke to thee? thou shalt even bring him to me, and one shall not touch him any more. 6 And she said, Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, As the Lord lives, not a hair of thy son shall fall to the ground. 7 And the woman said, Let now thy servant speak a word to my lord the king. And he said, Say on. 8 And the woman said, Why hast thou devised this thing against the people of God? or is this word out of the king's mouth as a transgression, so that the king should not bring back his banished? 9 For we shall surely die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as he devises to thrust forth from him his outcast. 10 And now whereas I came to speak this word to my lord the king, the reason is that the people will see me, and thy handmaid will say, Let one now speak to my lord the king, if peradventure the king will perform the request of his handmaid: 11 for the king will hear. Let him rescue his handmaid out of the hand of the man that seeketh to cast out me and my son from the inheritance of God. 12 And the woman said, if now the word of my lord the king be gracious,--well: for as an angel of God, so is my lord the king, to hear good and evil: and the Lord thy God shall be with thee. 13 And the king answered, and said to the woman, Hide not from me, I pray thee, the matter? and let the king and the woman said, Let my lord the king by all means speak. 14 And the king said, Is not the hand of Joab in all this matter with thee? and the woman said to the king, As thy soul lives, my lord, O king, 5 there is no turning to the right hand or to the left from all that my lord the king has spoken; for thy servant Joab himself charged me, and he put all these words in the mouth of thine handmaid. 15 In order that this form of speech might come about it was that thy servant Joab has framed this matter: and my lord is wise as is the wisdom of an angel of God, to know all things that are in the earth. 16 And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abesalon. 17 And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, To-day thy servant knows that I have found grace in thy sight, my lord, O king, for my lord the king has performed the request of his servant. 18 And Joab arose, and went to Gedera, and brought Abesalon to Jerusalem. 19 And the king said, Let him return to his house, and not

Gr. an health. 7 o. d. thy sou. 8 Gr. If there is, etc.
And there was not a man in Israel so very comely as Abessalom; from the sole of his foot even to the crown of his head there was no blemish in him.

And when he had polled his head, (and it was at the beginning of every year that he polled it, because the hair grew heavy upon him,) even when he polled it, he weighed two hundred shekels according to the royal shekel.

And there were born to Abessalom three sons and one daughter, and her name was Thomar; she was a very beautiful woman, and she becomes the wife of Ro- boom son of Solomon, and she bears to him Abia.

28 And Abessalom remained in Jerusalem two 6 full years, and he saw not the king's face. 29 And Abessalom sent to Joab to bring him in to the king, and he would not come to him: and he sent to him the second time, and Abessalom sent to him the third time.

And Abessalom said to his servants, Behold, Joab's portion in the field is next to mine, and he has it in barley; go and set it on fire. And the servants of Abessalom set the field on fire: and the servants of Joab came to him with their clothes rent, and they said to him, The servants of Abessalom have set the field on fire. And Joab arose, and came to Gedsur, and said to Abessalom, Wherefore went ye thither, to be present at the death of him that died in the field?

And Abessalom said to Joab, Behold, I sent thee, saying, Come hither, and I will send thee to the king, saying, Why didst thou come thither? Why camest thou to the field? And Joab said, I will not return from the field to the king.

And Joab went in to the king, and brought him word: and he called Abessalom, and he went in to the king, and did him obeisance, and fell upon his face to the ground in the presence of the king; and the king kissed Abessalom.

And it came to pass after this that Abessalom prepared for himself chariots and horses, and fifty men to run before him. 3 And Abessalom rose early, and stood by the side of the way of the gate: and it came to pass that every man who had a cause, came to the king for judgment, and Abessalom cried to him, and said to him, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

And Abessalom said to him, See, thy affairs are right and thou art right, in that the king has no one appointed of the king to hear thee. And Abessalom said, O that one would make me a judge in the land; then every man who had a dispute or a cause would come to me, and I would judge him!

And it came to pass when a man came near to do him obeisance, that he stretched out his hand, and took hold of him, and kissed him. And Abessalom did after this manner to all Israel that came to the king for judgment.

The Greek text includes: 
β Gr. praised.
γ Gr. from the beginning of days to days.
δ Gr. years of days.
ε Gr. easy to be understood.
ζ Gr. made.
and Abassalom gained the hearts of the men of Israel. 7 And it came to pass after forty years, that Abassalom said to his father, I will go now, and pay my vows, which I vowed to the Lord: for I said to myself, I will not return to my father's house. 8 For thy servant vowed a vow when I dwelt at Geder in Syria, saying, If the Lord should indeed restore me to Jerusalem, then will I serve the Lord. 9 And the king said to him, Go in peace. And he arose and went to Chebron.

10 And Abassalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, then shall ye say, Abassalom is become king in Chebron. 11 And there went with Abassalom two hundred chosen men from Jerusalem; and they went in their simplicity, and knew not anything. 12 And Abassalom sent to Achitophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conci-
spicacy; and the people with Abassalom were increasingly numerous.

13 And there came a messenger to David, saying, The heart of the men of Israel is gone after Abassalom. 14 And David said to all his servants who were with him in Jerusalem, Rise, and let us flee; for we have no refuge from Abassalom: make haste and go, lest he overtake us swiftly, and bring evil upon us, and smite the city with the edge of the sword. 15 And the king's servants said to the king, In all things which our lord the king chooses, behold, we are thy servants.

16 And the king and all his house went out on foot; and the king left ten women of his concubines to keep the house. 17 And the king and all his servants passed on by his side, and every Chelethite, and every Phelethite, and they stood by the olive tree in the wilderness: and all the people marched near him, and all his court, and all the men of might, and all the men of war, six hundred; and they were present at his side: and every Chelethite, and every Phelethite, and all the six hundred Gittites that came on foot out of Geth, and they went on before the king.

18 And the king said to Ethii the Gittite, Why dost thou also go with us? return, and dwell with the king, for thou art a stranger, and thou hast come forth as a sojourner out of thy place. 19 Whereas thou comest yesterday, shall I to-day cause thee to turn with us, and shalt thou thus change thy place? thou didst come forth yesterday, and to-day shall I set thee in motion to go along with us? I indeed will go whithersoever I may go: return then, and cause thy brethren to return with thee, and may the Lord deal mercifully and truly with thee. 20 And Ethii answered the king and said, As the Lord lives, who has spoken this day such things as my lord the king lives, in the place wheresoever my lord the king chooses, so may my lord the king live: and may he live a thousand years. 21 And the king said, Go, return. And Ethii returned to Jerusalem.

4 Gr. from the end of, etc. 7 So the Aex. which reads συντρήμα. See Acts 23. 12. 5 Gr. hand. 8 Gr. if.
[FULL PAGE WITH TEXT]
And David passed on a little way from 
Ros; and, behold, Siba the servant of Mem- 
phibothe came to meet him; and he had a 
couple of asses laden, and upon them two 
hundred loaves, and a hundred bunches of 
raisins, and a hundred cakes of dates, and 
seven bottles of wine, and came to Siba, 
What meaniest thou by these? and Siba 
said, The asses are for the household of the 
The king to sit upon, and the loaves and the 
dates are for the young men to eat, and the 
wine is for them that are faint in the wild- 
erness to drink. 2 And the king said, And 
where is the son of the thy master? and Siba 
said to the king, Behold, he remains in Je- 
rusalem; for he said, To-day shall the house 
of Israel restore to me the kingdom of my 
father. 3 And the king said to Siba, Behold, 
all Memphibothe's property is thine. And 
Siba did obeisance and said, My lord, O 
killing, let me find grace in thine eyes. 
And king David came to Ichohim; and, 
behald, he came out from between a man 
of the family of the house of Saul, and his 
name was Semei the son of Gera. He came 
forth and cursed as he went, 6 and cast 
stones at David, and at all the servants of 
king David: and all the people and all the 
mighty men were on the right and left hand 
of the king. 2 And thus Semei said when he 
cursed him, Go out, go out, thou bloody 
man, and man of sin. 7 The Lord has re- 
turned upon thee all the blood of the house 
of Saul, because thou hast reigned in his 
stead; and the Lord has given the kingdom 
into the hand of Abessalom thy son: and, 
behold, thou art taken in thy mischief, be- 
cause thou art a bloody man. 
And Abessa the son of Saruia said to the 
king, Why does this dead dog curse my lord 
the king? let me go over now and take off 
his head. 9 And the king said, What have I 
to do with you, ye sons of Saruia? even 
let him alone, and so let him curse, for 
the Lord has told him to curse David: and who 
said, Why hast thou done thus? 10 And 
David said to Abessa and to all his servants, 
Behold, my son who came forth out of my 
bowels seeks my life; still more now may 
the son of Benjamin: let him curse, because 
the Lord has told him. 11 If by any means the 
Lord may look on my affliction, thus shall 
he return me good for his cursing this day. 
And David and all the men with him 
went on the way; and Semei went by the 
side of the hill next to him, cursing as he 
going, and casting stones at him, and 
sprinkling him with dirt. 14 And the king, 
and all the people with him, came away 
and refreshed themselves there. 
And Abessalom and all the men of Is- 
rael went into Jerusalem, and Achitophel 
with him. 15 And it came to pass when 
Chusi the chief friend of David came to 
Abessalom, that Chusi said to Abessalom, 
Let the king live. 16 And Abessalom said to 
Chusi, Is this thy kindness to thy friend? 
why wentest thou not forth with thy friend? 
And Chusi said to Abessalom, Nay, but 
following whom the Lord, and this people, 
and all Israel have chosen,—his will I be,
19 and with him will I dwell. 19 And again, whom shall I serve? should I not in the presence of him die? 19 As a servant in the sight of thy father, so will I be in thy presence.

20 And Abba'salom said to Achitophel, Deliberate among yourselves concerning what we should do. 20 And Achitophel said to Abba'salom, Go in to thy father's concubines, whom he left to keep his house; and let the king rise up in the morning, as he goeth out to the field, and say, I will not return to my father, for she is dis-honoured thy father; and the hands of all that are with thee shall be strengthened.

21 And they pitched a tent for Abba'salom on the roof, and Abba'salom went in to his father's concubines in the sight of all Israel. 21 And the counsel of Achitophel, which he counselled in former days, was as if one should enquire of the word of God: so was all the counsel of Achitophel both to David and also to Abba'salom.

22 And Achitophel said to Abba'salom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night: 22 and I will come upon him when he is weary and weak-handed, and I will strike him with terror, and all the people with him shall flee. 22 And I will bring back all the people to thee, as a bride returns to her husband: only thou seekest the life of one man, and all the people shall have peace. 22 And the saying was right in the eyes of Abba'salom, and in the eyes of all the elders of Israel.

23 And Abba'salom said to Chusi the Arachite, and let us hear what is in his mouth, even in his also. 23 And Chusi went in to Abba'salom, and Abba'salom spoke to him, saying, After this manner spoke Achi'kophel: shall we do according to his word? but if not, do thou speak. 23 And Chusi said to Abba'salom, This counsel which Achitophel has counselled this one time is good. 23 And Chusi said, Thou knowest thy father and his men, that they are very mighty, and bitter in their spirit, as a bereaved bear in the field, 23 and as a wild boar in the plain: and thy father 23 is a man of war, and will not give the people rest. 23 For, behold, he is now hidden in one of the hills, or in some other place: and it shall come to pass when he falls upon them at the beginning, that some one will certainly hear, and say, There has been a slaughter among the people that follow after Abba'salom. 23 Then even he that is strong, whose heart is as the heart of a lion,—it shall utterly melt: for all Israel knows that thy father is mighty, and they that are with him are mighty men.

24 For thus I have counselled, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence 24 go in the midst of them. 24 And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one. 24 And if he shall have taken refuge with his army in a city
then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone. 14 And Absalom, and all the men of Israel said, The counsel of Chusi the Armithe, is better than the counsel of Achitophel. For the Lord ordained to disconcer the good counsel of Achitophel, that the Lord might bring all evil upon Absalom.

15 And Chusi the Armithe said to Sadoch and Abiathar the priests, Thus and thus Achitophel counselled Absalom and the elders of Israel; and thus and thus have I counselled. 16 And now send quickly and report to David, saying, Lodge not this night in Arboth of the wilderness: even go and make haste, lest one swallow up the king, and all the people with him.

17 And Jonathan and Achimmaeus stood by the well of Rogel, and a maid-servant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city. 18 But a young man saw them and told Absalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it. 19 And a woman took a covering, and spread it over the mouth of the well, and \\<o>spread out dry corn upon it to dry, and the thing was not known. 20 And the servants of Absalom came to the woman into the house, and said, Where are Achimmaeas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem. 21 And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus has Achitophel counselled concerning you.

22 And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

23 And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.

24 And David passed over to Manaim: and Absalom crossed over Jordan, he and all the men of Israel with him. 25 And Absalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezreel: he went in to Abigail the daughter of Naas, the sister of Saruah the mother of Joab. 26 And all Israel and Absalom encamped in the land of Gashab.

27 And it came to pass when David came to Manaim, that Ushi the son of Naas, Rabbath of the sons of Ammon, and Machir son of Amiel of Lodabar, and Berzelli the Galadinite of Rogellim, brought ten em.
18 And David numbered the people with him, and set over them captains of thousands and captains of hundreds.

2 And David sent away the people, the third part under the hand of Joab, and the third part under the hand of Abessa the son of Saruia, the brother of Joab, and the third part under the hand of Ethi the Gittite.

3 And David said to the people, I also will surely go out with you. And they said, Thou shalt not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for thou art ten thousand of us: and now it is well that thou shalt be to us an aid to help us in the city.

4 And the king said to them, Whatsoever shall seem good in your eyes I will do. And the king stood by the side of the gate, and all the people went out by hundreds and by thousands.

5 And the king commanded Joab and Abessa and Ethi, saying, Spare for me the young man Abessalom. And all the people heard the king charging all the commanders concerning Abessalom.

6 And all the people went out into the wood against Israel: and the battle was in the wood of Ephraim. 7 And the people of Israel fell down before the servants of David, and there was a great slaughter in that day, even twenty thousand men. 8 And the battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day.

9 And Abessalom's men went to Joab, and said, even in this day, David said, spare for me this man Abessalom. 10 And Abessalom was mounted on his mule, and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, and he was suspended between heaven and earth; and the mule passed on under him.

11 And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak.

12 And Joel said to the man who reported it to him, And, behold, thou didst see him: why didst thou not smite him there to the ground? And I would have given thee ten pieces of silver, and a girdle.

13 And the man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son: for in our ears the king charged thee and Abessalom and Ethri, saying, Take care of the young man Abssalom for me, so as to do no harm to his life: and nothing of the matter will be concealed from the king, and thou wilt set thyself against me. And Joab said, I will begin this: I will not thus remain with thee. And Joab took three darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive

b Gr. in, by.  
γ Gr. as we, ten thousand.  
δ Gr. hand.  
ζ Gr. weigh upon my sand.
in the heart of the oak. 15 And ten young men that bore Joab's armour compassed Abassalom, and smote him and slew him. 16 And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people. 17 And he took Abassalom, and cast him into a great cavern in the wood, into a deep pit, and set up over him a very great heap of stones: and all Israel fled every man to his tent. 18 Abassalom, while yet alive had taken and set up for himself the pillar 8 near which he was taken, and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance; and he called the pillar, Abassalom's hand, until this day.

19 And Achimaas the son of Sadoc said, Let me run now and carry glad tidings to the king, for the Lord has delivered him from the hand of his enemies. 20 And Joab said to him, Thou shalt not be a messenger of glad tidings this day; thou shalt bear them out, but on this day thou shalt bear no tidings, because the king's son is dead. 21 And Joab said to Chusli, Go, report to the king all that thou hast seen. And Chusli did obeisance to Joab, and went out. 22 And Achimaas the son of Sadoc said again to Joab, Nay, let me go, for I have news for thee. And Joab said, Why wouldst thou thus run, my son? attend, thou hast no tidings for profit if thou go. 23 And he said, Why should I not run? and Joab said to him, Run. And Achimaas ran along the way of Kechar, and out of Chusli.

24 And David was sitting between the two gates: and the watchman went up on the top of the gate of the wall, and lifted up his eyes, and looked, and beheld a man running alone before him. 25 And the watchman cried out, and reported to the king. And the king said, If he be alone, there are good tidings in his mouth. And the man came and drew near. 26 And the watchman saw another man running: and the watchman cried at the gate, and said, And look, another man running alone. And the king said, He also brings glad tidings. 27 And the watchman said, I see the running of the first as the running of Achimaas the son of Sadoc. And the king said, He is a good man, and will come to report glad tidings.

28 And Achimaas cried out and said to the king, Peace. And he did obeisance to the king with his face to the ground, and said, Blessed be the Lord thy God, who has delivered up the men that lifted up their hands against my lord the king. 29 And the king said, Is the young man Abassalom safe? and Achimaas said, I saw a great multitude at the time of Joab's sending the king's servant and thy servant, and I knew not what was there. 30 And the king said, Turn aside, stand still here. And he turned aside, and stood.

31 And, behold, Chusli came up, and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged thee this
II. KINGS XVIII. 32—XIX. 13.

And they brought Joab word, saying, Behold, the king weeps and mourns for Abassalom. And the victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son. And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle. And the king hid his face: and the king cried with a loud voice, My son Abassalom! Abassalom my son!

And Joab went in to the king, into the house, and said, Thou hast this day shamed all his countenance, that thou hast delivered thee this day, and have saved the lives of thy sons and of thy daughters, and the lives of thy wives, and of thy concubines, forasmuch as thou lovest them that hate thee, and hast them that love thee; and thou hast this day declared, that thy princes and thy servants are nothing in thy sight: for I know this day, that if Abassalom were alive, and all of us dead to-day, then it would have been right in thy sight. And now arise, and go forth, and speak comfortably to thy servants; for I have sworn by the Lord, that unless thou wilt go forth to-day, there shall not a man remain with thee this night: and know for thyself, this thing will indeed be evil to thee beyond all that evil that has come upon thee from thy youth until now. Then the king arose, and sat in the gate; and all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate; for Israel had fled every man to his tent.

And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and rescued us from the hand of the Philistines: and now his son has fled from the land and from his kingdom, and from Abassalom. And Abassalom, whom we anointed over us, is dead in battle: and now why are ye silent about bringing back the king? And the word of all Israel came to the king.

And king David sent to Sadoc and Abia-thar the priests, saying, Speak to the elders of Israel, saying, Why are ye the last to bring back the king to his house? whereas the word of all Israel is come to the king to his house. Ye are my brethren, ye are my bones and my flesh: why are ye the last to bring back the king to his house? And
H. KINGS XIX. 14—28.

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e shall say to Amessai, Art thou not my bone and my flesh? and now God do so to me, and more also, if thou shalt not be commander of the host before me continually in the room of Joab. 4And he bowed the heart of all the men of Juda as that of one man; and they went to the king, saying, Return thither all thy thrall servants. 13And the king returned, and came as far as Jordan. And the men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

16 And Semei the son of Gera, the Benjaminite of Baurim, hasted and went down with the men of Juda to meet king David. 17And a thousand men of Benjamin were with him, and Siba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him: and they went directly down to Jordan before the king, 18and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king, and to do that which was right in his eyes. And Semei the son of Gera fell on the mouth of the ferry-boat as he went over Jordan; 19and said to the king, Let not my lord now impute iniquity, and remember not all the iniquity of thy servant in the day in which my lord went out from Jerusalem, that the king should mind it. 20For thy servant knows that I have sinned; and, behold, I am come to-day before all Israel and the house of Joseph, to go down and meet my lord the king.

21 And Abessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed the Lord's anointed? 22And David said, What have I to do with you, ye sons of Saruia, that ye as it were in lie wait against me this day? to-day man in Israel shall be put to death, for I know not if this day reign over Israel. 23And the king said to Semei, Thou shalt not die: and the king spake to him.

24 And Memphibosthe the son of Saul's son went down to meet the king, and had not dressed his feet, nor pared his nails, nor shaven himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

25 And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why didst thou not go with me, Memphibosthe? 26And Memphibosthe said to him, My lord, O king, my servant deceived me; for thy servant said to him, Saddle me the ass, and I will ride upon it, and go with the king; for thy servant is lame. 27And he has dealt deceitfully with thy servant to my lord the king: but my lord the king is as an angel of God, and do thou that which is good in thine eyes. 28For all the house of my father were but as dead men before my lord the king; yet thou hast set thy servant among them that eat at thy table: and what right have I any longer even to cry to the king?

8 Gr. the man.
And the king said to him, Why spakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land. And Memphiosthe said to the king, Yes, let him take all, since my lord the king has come in peace to his house.

And Berzelli the Galadite came down from Rogellim, and crossed over Jordan with the king, that he might conduct the king over Jordan. And Berzelli was a very old man, ye eighties years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man. And the king said to Berzelli, Thou shalt go over Jordan with me and shall not go with old age with me in Jerusalem. And Berzelli said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem? I am this day eighty years old: can I then distinguish between good and evil? Can thy servant taste any longer what I eat or drink? can I any longer hear the voice of men or singing women? and wherefore shall thy servant any longer be a burden to my lord the king? Thy servant will go a little way over Jordan with the king: and why does the king return me this recompense?

Let, I pray thee, thy servant remain, and I will die in my city, by the tomb of my father and of my mother. And, behold, thy servant Chamaam shall go over with my lord the king; and do thou to him as it seems good in thine eyes. And the king said, Let Chamaam go over with me, and I will do to him what is good in my sight; and whatsoever thou shalt choose at my hand, I will do for thee.

And all the people went over Jordan, and the king went over: and the king kissed Berzelli, and blessed him; and he returned to his place. And the king went over to Galgala, and Chamaam went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Juda stolen thee away, and caused the king and all his house to pass over Jordan, and all the men of David with him? And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? have we indeed eaten of the king's food? or has he given us any portion? or has he taken us a portion? And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.

And there was a transgressor so called there, and his name was Sabee, a Benjamite, the son of Bechori: and he blew the trumpet, and said, We have no portion in David, neither have we any inheritance in the son of Jesse: to thy tents, O Israel, every one.

\* Gr. as it were a little.  \( Gr. every man. \)
And all the men of Israel went up from following David after Sabee, the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

And David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and he numbered them not, and went not in to them; and they were kept living as widows, till the day of their death.

And the king said to Amessai, Call to me the men of Juda for three days, and do thou be present here. And Amessai went to call Juda, and delayed beyond the time which David appointed him. And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abessalom: now then take thou with thee the servants of thy lord, and follow after him, lest he find for himself strong cities, so will he blind our eyes. And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelathites, and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

And they were by the great stone that is in Gabamon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.

And Joab said to Amessai, Art thou in health, my brother? and the right hand of Joab took hold of the beard of Amessai to kiss him. And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died: and Joab and Abessal his brother pursued after Sabee the son of Bochori. And there stood over him one of the servants of Joab, and said, Who is he that is for Joab, and who is on the side of David following Joab? And Amessai was wakering in blood in the midst of the way. And a man saw all that the people stood still; and he removed Amessai out of the path into a field, and he cast a garment upon him, because he saw every one that came to him standing still. And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

And he went through all the tribes of Israel to Abel, and to Bethmachia; and all in Charrti were assembled, and followed after him. And they came and besieged him in Abel and Pharman: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall.

And a wise woman cried from the wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I will speak to him.

And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I am he. And she said, Hearken, my lord the king, which say, Why was there also a dead body found in thy field? And he said, It is an harlot that was taken by our men in the field. And he said, Thou shalt speak, thou shalt not say, I am an harlot. And he said, Thou shalt say, I was staking the children of the men of Israel. And he said to Joab, Call the city, and hear counsel. And Joab said, They will tell thee. And Joab said to the king, Thou seest, O king, who is for thee, and who is for me: see, and hear the cause, and consider it.

And the king said, Go forth, and see the cause. And Joab went forth, and came into the field, where the women were gathered together. And he said to the women, What is the cause? And they said, A harlot is judged by us, and we know not who is the father of her children. And he said, What do ye? say ye, who is the father of the children? And they said, The harlot is taken by us. And he said, Go and tell the king. And Joab said to the king, She is taken in adultery. And the king said, Do ye think to obscure my face? bring her out, and she shall be burnt with fire, because she was caught in adultery. And all Israel answered with one voice, O king, do that which is right. And the king slept no more that day. And they brought out the women, and she was burnt with fire; and she died, because she had done this thing.

And Joab heard of it, and held in his hand the two sides of the city gate, and said, If the king's son say, Put her alive, then I will open the city gate to the king's son. And the king's son rose up, and said, Put her alive. And Joab said, They shall not go down from the gate. And the king said, Take and cast her in the forest. And they took and cast her in the forest, and she died. And the king said, Go, tell the city, and cause them to raise a mound over her; and bury her: for she is a worthy woman.

And Abessal the son of Hadad and Joab the son of Zeruiah hated king David.

And the king said, Who is on my side? And all the men of Israel answered, Who is on thy side? and all the men of Juda answered, Who is on thy side?

And David said, Who is on my side? And some said, On thy side, David. And others said, On Absalom's side. And others said, On Joab's side.
I. Kings XX. 15.—XXI. 7.  

said, I am. And she said to him, Hear the words of thy handmaid; and Joab said, I do hear. 18 And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel fared well; they will surely ask in Abel, in even in like manner, whether they have failed. 19 I am a peaceable one of the strong ones in Israel; but thou seekest to destroy a city and a mothercity in Israel: why dost thou seek to ruin the inheritance of the Lord? 20 And Joab answered and said, Far be it from me, that I should sin against the Lord this day, that I should destroy the city of the Lord; but do this thing which is good in thine eyes. 21 Is not the case thus, that a man of mount Ephraim, Sibbe the son of Bochur, by name, has even lifted up his hand against king David? Give him only to me, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall. 

22 And the woman went in to all the people, and she spoke to all the city in her wisdom; and they took off the head of Sibbe the son of Bochur; and it took away and threw it to Joab: and he blew the trumpet, and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem the king. 

23 And Joab was over all the forces of Israel: and Banaas the son of Jedde was over the Cherethites and over the Phelethites. 24 And Adoniram was over the tribute: and Joasaph the son of Achiluth was recorder. 25 And Susa was scribe: and Sadoc and Abidath were priests. 26 Moreover Irsas the son of Larin was priest to David. 

And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, There is a guilt upon Saul and his house because of his bloody murder, whereby he slew the Gabaonites. 2 And king David called the Gabaonites, and said to them; (now the Gabaonites are not the children of Israel, but are the remnant of the Amorite, and the children of Israel had sworn to them: but Saul sought to smite them in his zeal for the children of Israel and Judah.) 

3 And David said to the Gabaonites, What shall I do to you? and wherewithal shall I make atonement, that ye may bless the inheritance of the Lord? And the Gabaonites said to him, We have no question about silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. 4 And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel. 5 Let one give us seven men of his sons, and let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. And the king said, I will give them. 

6 But the king spared Memphiboseth the son of Jonathan the son of Saul, because of the oath
of the Lord that was between them, even between David and Jonathan the son of Saul.  

And the king took the two sons of Respha, the daughter of Aia, whom she bore to Saul, Haggai and Memphibosheth, and the five sons of Michol daughter of Saul, whom she bore to Esriel son of Berzelli the Moabite. And he gave them into the hand of the Gabaonites, and they hanged them up in the sun in the mountain before the Lord: and they fell under them where they hung, and the birds of the air nibbled the flesh of them in the days of harvest at the commencement, in the beginning of barley-harvest.  

And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven commanded: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

And it was told David what Respha the daughter of Aia the concubine of Saul had done, and they were faint, and Dan the son of Joa of the offspring of the giants deserted David and went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabia Galad, who stole them from the street of Bethsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue. And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged.  

And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of his father; and they did all things that the king commanded: and after this the Lord hearkened to the prayers of the land.

And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went. And Jesbi, who was of the progeny of Rapha, and the head of whose spear staff was three and thirty weights, was a man of valour, who also was girt with a club, even he thought to smite David. And Abessa the son of Sarua helped him and smote the Philistine, and slew him. Then the men of David swore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite slew Seph of the progeny of Rapha.

And there was a battle in Ram with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear was as a weaver’s beam.  

And there was yet a battle in Geth: and there was ya man of stature, and the fingers of his hands and the toes of his feet were six on each, four and twenty in number: and he also was born to Rapha.  

And he defied Israel, and Jonathan son of Semei brother of David, smote him.

These four were born descendants of the
And David spoke to the Lord the words of this song; in the day in which the Lord rescued his people from the hand of all his enemies, and out of the hand of Saul. And the song was thus:

O Lord, my rock, and my fortress, and my deliverer; 
I will call upon the Lord who is worthy to be praised, and I shall be saved from my enemies. 
For the troubles of death compassed me, the floods of iniquity amazed me: 
the pangs of death surrounded me, the agonies of death prevented me. 
When I was afflicted I will call upon the Lord, and will cry to my God, and he shall hear my voice out of his temple, and my cry shall come into his ears.

And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because the Lord was wrath with them. 
There went up a smoke in his wrath, and fire out of his mouth devours; coals were kindled at it. 
And he bowed the heavens, and came down, and there was darkness under his feet. 
And he rode upon the cherubs and did fly, and was seen upon the wings of the wind. 
And he made darkness his hiding-place; his thunders round about him was the darkness of waters, he condensed it with the clouds of the air. 
At the brightness before him coals of fire were kindled. 
The Lord thundered out of heaven, and the Most High uttered his voice.

And he sent forth arrows, and scattered them, and he flashed lightning, and dismayed them. 
And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of the Lord, at the blast of his anger. 
He sent from above and took me; he drew me out of many waters. 
He delivered me from my strong enemies, from them that hated me, for they were stronger than I.

The days of my affliction prevented me; but the Lord was my stay. 
And he brought me into a wide place, and rescued me, because he delighted in me. 
And the Lord recompensed me according to my righteousness; even according to the purity of my hands did he recompense me. 
Because I kept the ways of the Lord, and did not wickedly depart from my God. 
For all his judgments and his ordinances were before me: I departed not from them. 
And I shall be blameless before him, and will keep myself from my iniquity. 
And the Lord will recompense me according to my righteousness, and according to the purity of my hands in his eye-sight.

With the holy thou wilt be holy, and with the perfect man thou wilt be perfect, 
and with the excellency thou wilt be excellent, and with the froward thou wilt be froward. 
And thou wilt save the poor giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.

22 And they departed from the land of Egypt, and dwelt in the wilderness.

24 And the children of Israel did all these things; and they served the Lord forty years after the departure of the children of Jacob out of Egypt.
people, and wilt bring down the eyes of the haughty. 29 For thou, Lord, art my lamp, and the Lord shall shine forth to me in my darkness. 30 For by thee shall I run as a girded man, and by my God shall I leap over a wall.

31 As for the Mighty One, his way is blameless; the word of the Lord is strong and tried in the fire: he is a protector to all that put their trust in him. 32 Who is strong, but the Lord? and who will be a Creator except our God? 33 The Mighty One who strengthens me with might, and has prepared my way without fault. 34 He makes my feet like harts' feet, and sets me upon the high places. 35 He teaches my hands to war, and has broken a brazen bow by my arm. 36 And thou hast given me the shield of my salvation, and thy propitious dealing hath enlarged my heart, so that they make room under me for my going, and my legs did not totter.

37 I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them. 38 And I will crush them, and they shall not rise again; and they shall fall under my feet. 39 And thou shalt strengthen me with power for the war; thou shalt cause them that rise up against me to bow down under me. 40 And thou hast caused mine enemies to flee before me, even them that hated me, and thou hast slain them. 41 They shall cry, and there shall be no helper, to the Lord, to the Gentiles, but he hearkens not to them. 42 And I ground them as the dust of the earth, I beat them small as the mire of the streets. 43 And thou shalt deliver me from the strivings of the people, thou shalt keep me to be the head of the Gentiles: a people which I knew not served me. 44 The strange children shall be cast away, and shall be taken out of their hiding-places.

The Lord lives, and blessed be my guardian, and my God, my strong keeper, shall be exalted among the Lord who strengthens me strong, chastening the nations under me, and bringing me out from my enemies: and thou shalt set me on high from among those that rise up against me: thou shalt deliver me from the violent man. Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. 48 He magnifies the salvation of his king, and works mercy for his anointed, even for David and for his seed for ever.

And these are the last words of David. Faithful is David the son of Jesse, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob, and beautiful are the psalms of Israel. 2 The Spirit of the Lord spoke by me, and his word was upon my tongue. 3 The God of Israel says, A watchman out of Israel spoke to me a parable: I said among men, How will ye strengthen the fear of the anointed? And in the morning light of God, let the 

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β Gr. upon the haughty.  
γ τ. ι. a strong man or warrior.  
δ Gr. making.  
ε Αlex. and Heb. 'consume.'  
ζ Gr. as for my enemies, thou hast given me the back.  
η Gr. is.  
θ. A. V. 'my people.'  
ι Gr. at the hearing of the ear.  
κ Gr. the keeper of my salvation.  
λ Gr. a man of wrongs.  
μ Gr. salvations.
II. Kings XXIII. 5—21.

sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth. For my house is not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire is, that the wicked should not flourish. All these are as a thorn thrust forth, for they shall not be taken with the hand, and a man shall not labour among them; and one shall burn that which is fully armed with fire, and the staff of a spear, and he shall burn them with fire, and they shall be burnt in their shame.

These are the names of the mighty men of David: Jebost the Chananeite is a captain of the third part: Adinon the Asonite, he drew his sword against eight hundred soldiers at once. And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up. He arose and smote the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord wrought a great salvation in that day, and the people rested behind him only to strip the slain.

And after him Samaia, the son of the Arachite; and the Philistines were gathered to Theria; and there was there a portion of ground full of lentiles; and the people fled before the Philistines. And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and there was an army of the Philistines, and they encamped in the valley of Raphain. And David was then in the strong hold, and the garrison of the Philistines was then in Bethleem. And David longed, and said, Who will give me water to drink out of the well that is in Bethleem by the gate? now the band of the Philistines was then in Bethleem. And the three mighty men broke through the host of the Philistines, and drew water out of the well that was in Bethleem in the gate: and they took it, and brought it to David, and he would not drink it, but poured it out before the Lord. And he said, O Lord, forbid that I should do this, that I should drink the blood of the men who went at the risk of their lives: and he would not drink it. These things did these three mighty men.

And the brother of Joab the son of Sarua, he was chief among the three, and he lifted up his spear against three hundred whom he slew; and he had a name among three. Of those three he was most honourable, and he became a chief over them, but he reached not to the first three.

And Baneas the son of Joda, he was abundant in mighty deeds, from Calebseel, and he smote the two sons of Ariel of Moab: and he went down and smote a lion in the midst of a pit on a snowy day. He smote
an Egyptian, a wonderful man, and in the
hand of the Egyptian was a spear as the side of a ladder; and he went down to him with a staff, and snatcht the spear from the Egyptian's hand, and slew him with his own spear. 2 These things did Banaas the son of Jocae, and he had a name among the three mighty men. 3 He was honourable among the second three, but he reached not to the first three: and David imade him her reporter.

And these are the names of King David's mighty men: 4 Asael Joab's brother; he was among the thirty. Eleazar son of Dedi his uncle in Bethleem. 5 Sema the Rudean. 6 Selles the Kedothite: Itas the son of Issa the Thecite.  7 Abiezer the Anathite, of the sons of the Anothite. 8 Eilion the Ahoites: Notre the Netophatite. 9 Esthar the son of Ribah of Gabach, son of Benjamin the Ephrathite: Asmath the Bardaimite; Emsas the Salabonite: 10 the sons of Asan, Jonathan; 11 Samman the Arodite; Amman the son of Arai the Sareunite. 12 Alaphaleth the son of Asites, the son of the Machachithe; Eliah the son of Alichith, the son of the Camailet the son of Ureescheri. 13 Gaul the son of Nathan. The son of much valour, the son of Galalzie. Elie the Ammanite.

And the Lord caused his anger to burn forth again in Israel, and Sutan stirred up David against them, saying, Go, number Israel and Juda. 2 And the king said to Joab commander of the host, who was with him Go now through all the tribes of Israel and Juda, from Dan even to Bersabee, and number the people, and I will know the number of the people. 3 And Joab said to the king, Nay, may the Lord add the people a hundred-fold as many as they are, and may the eyes of my lord the king see it: but why doth my lord the king desire this thing? 4 Nevertheless the word of the king prevailed against Joab and the captains of the host.

And Joab and the captains of the host went out before the king to number the people of Israel and Juda. 2 And they went over Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer. 3 And they came to Gadal, and into the land of Thabason, which is Adasa, and they came to Damidin and Udian, and compassed Sidon. 4 And they came to Mapsir of Tyre, and to all the cities of the Evite and the Hunamite: and they came by the south of Juda to Bersabee. 5 And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days. 6 And Joab gave in the number of the census of the people to the king: and Israel consisted of one million and a thousand thousand fighting men.
10 And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grossly: O Lord, in what have I now done: remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

11 And David rose early in the morning, and the word of the Lord came to the prophet Gad, the seer, saying, Go, and speak to David, saying, Thus saith the Lord, I bring one of three things to thee. 

12 Choose, therefore, and speak quickly, for I am the one that is to come down upon thee in one of these three ways. 

13 And Gad came to David, and said to him, Three things I have brought to thee to choose one of them: 

14 And Gad said to David, Consider, therefore, and choose one of these things; for I will do it to thee according to thy word. 

15 And the thingissaught by the word of the Lord, and he said, I pray thee, let me not fall into the hand of the Lord. 

16 And David said to Gad, I am in a strait: let me fall into the hand of mine enemies; but let me not fall into the hand of the Lord. 

17 And the Lord sent disease upon the people of Israel: and seventy thousand men of Israel died of the plague. 

18 And the Lord sent a pestilence upon Israel: and David arose, and said to the Lord, This is mine iniquity, and these are my sins: let me, therefore, fall into the hand of the Lord; for I have dealt most foolishly against myself. 

19 And the Lord said to David, Thou hast dealt very foolishly: because thou hast sent the angel to smite the people. 

20 And the Lord said to David, There shall not be an issue of thine seed by the hand of a woman, who shall be given thee to be wife, which shall not be a child of thine. 

21 And David said to the Lord, I have sinned greatly: but please now, O Lord, thy servant, that I may find grace in thy sight, and that the iniquity of thy people may be purged away. 

22 And the Lord answered David, Go and number the people. 

23 And David said to the Lord, I have sinned greatly: but please now, O Lord, thy servant, that I may find grace in thy sight, and that the iniquity of thy people may be purged away. 

24 And the Lord answered David, Go and number the people. 

25 And David rose early in the morning, and sent the people of Israel to number themselves, to number every man who could carry a sword, of twenty years old and up. 

26 And David numbered Israel from Beersheba even to Beer-sheba, by the border of the Philistines, and from the wilderness of A Wild East, even to the river, even to the sea. 

27 And when David had ended numbering Israel, he numbered Judah seven hundred thousand and three thousand, and Dan five hundred thousand and five thousand. 

28 And those of Ephraim six hundred thousand and eight thousand, and of Reuben six hundred thousand and seven thousand. 

29 And there were six hundred thousand valiant men of Simeon, and six hundred thousand and five thousand of Naphtali. 

30 And the men of Zebulun five hundred thousand and ten thousand, and the men of Issachar eight hundred thousand and sixty. 

31 And the men of Joseph, that is, of the house of Manasseh, were of the tribe of Manasseh, and of thehouse of Benjamin, were of the tribe of Benjamin. 

32 And the men of Benjamin were of the tribe of Benjamin seven hundred thousand and thirty thousand, and all the valiant men of the house of Joseph were of the house of Joseph two hundred and twenty thousand. 

33 And the men of Levi were of the tribe of Levi three hundred thousand and eighty thousand, of which were able to know the law, and were the priests and Levites. 

34 And the men of Judah were of the tribe of Judah four hundred and sixty thousand and five thousand, ready to go out of the camp to do the work of the Lord. 

35 And there were of the tribe of Issachar four hundred thousand and one thousand, prepared to go out. 

36 And of the tribe of Zebulun were four hundred thousand and three thousand, prepared to go out. 

37 And of the tribe of Naphtali were four hundred thousand and five thousand, prepared to go out. 

38 And of the tribe of Manasseh were five hundred thousand and four thousand, ready to go out. 

39 And of the tribe of Benjamin were six hundred thousand and seven thousand, prepared to go out. 

40 And of the tribe of Ephraim were six hundred thousand and eight thousand, ready to go out. 

41 And of the tribe of Reuben were six hundred thousand and five thousand, prepared to go out. 

42 And of the tribe of Gad were four hundred and thirty thousand, prepared to go out. 

43 And of the tribe of Dan were five hundred thousand and seven thousand, prepared to go out. 

44 And of the tribe of Asher were five hundred thousand and ten thousand, ready to go out. 

45 And of the tribe of Zebulun were four hundred thousand and five thousand, prepared to go out. 

46 And of the tribe of Joseph were four hundred thousand and six thousand, ready to go out. 

47 And of the tribe of Benjamin were six hundred thousand and seven thousand, prepared to go out.
tov allwv kai tov bōas en árgrwph sıklıw pventikouta. Kai ϕωκοδομην en ekei David thniasatirion Kýrōs, kai atī
vegkei ἀδωκαυσωσει και εἰφρυκάς kai προσεθήκε Σαλωμῶν ἐπί τον thniasatirion en' éghatw, oti mikrōn hë en prōtous: kai ἐπι-
kouste Kýrōs τῇ γῇ, kai suvdexēth hē brāνous επάνων Ισραήλ.

ΑΣΙΛΕΙΟΝ Γ.

And king David was old and advanced in days, and they covered him with clothes, and he was not warmed. 2 And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my lord the king shall be warmed. 3 So they sought for a fair damsel out of all the coasts of Israel; and they found Abisag the Somanite, and they brought her to the king. 4 And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

5 And Adonias the son of Aggith exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him. 6 And his father never at any time checked him, saying, Why hast thou done thus? and he was also very handsome in appearance, and his mother bore him after Abassalom. 7 And he conferred with Joab the son of Sarua, and with Abiathar the priest, and they followed after Adonias. 8 But Sadoc the priest, and Bameas the son of Jodae, and Nathan the prophet, and Semei, and Resi, and the eight mighty men of David, did not follow Adonias. 9 And Adonias sacrificed sheep and calves and lambs by the stone of Zoelæthi, which was near Rogel: and he called all his brethren, and all the adult men of Juda, servants of the king. 10 But Nathan the prophet, and Bameas, and the mighty men, and Solomon his brother, he did not call.

11 And Nathan spoke to Bereabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our lord David knows it not? 12 And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon. 13 Haste, and go in to

4 Gr. silver of fifty shekels. 5 Gr. made. 6 Gr. came to his assistance. 7 Lit. mighty sons. Hebraism.
8 So the Alex. The Vat. renders 7N as if it were 7N or 7N. 9 Heb. and Alex. the fountain of Rogel.
10 Gr. reigned. 11 Gr. knew.
king David, and thou shalt speak to him saying, Hast not thou, my lord, O king, sworn to thine handmaid, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign? And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

So Bersabee went in to the king into the chamber: and the king was very old, and Abisag the Somanite was ministering to the king. And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request? And she said, My lord, thou didst answear by the Lord thy God to thine handmaid, saying, Thy son Solomon shall reign after me, and shall sit upon my throne. And now, behold, Adonias reigns, and thou, my lord, O king, knowest it not. And he has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest, and Joab the commander-in-chief of the host; but Solomon thy servant he has not called. And thou, my lord, O king,—the eyes of all Israel are upon thee, to tell them who shall sit upon the throne of my lord the king after him. And it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king. Behold, Nathan the prophet is here; and he came in to the king's presence, and did obeisance to the king with his face to the ground. And Nathan said, My lord, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne? For he has gone down to-day, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and, behold, they are eating and drinking before him, and they said, Long live king Adonias. But he has not invited me thy servant, and Sadoc the priest, and Banus the son of Joda, and Solomon thy servant. And this matter happened by the authority of my lord the king, and hast thou not made known to thy servant who shall sit upon the throne of my lord the king after him?

And king David answered and said, Call me Bersabee; and she came in before the king, and stood before him. And the king spake, and said, As the Lord lives who redeemed my soul out of all affliction, as I spake to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day. And Bersabee bowed with her face to the ground, and did obeisance to the king, and said, Let my lord king David live for ever.

And king David said, Call me Sadoc the
priest, and Nathan the prophet, and Banaas the son of Joda: and they came in before the king. 33 And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gion. 34 And there let Sadoc the priest, and Banaas the son of Joda, and Nathan the prophet, stand because it is to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live. 35 And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Judah. 36 And Banaas the son of Joda answered, and Nathan the king said, and said, So let it be: may the Lord God of my lord the king confirm it. 37 As the Lord was with my lord the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my lord king David.

38 And Sadoc the priest went down, and Nathan the prophet, and Banaas son of Joda, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion. 39 And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people rejoiced, and said, Long live king Solomon. 40 And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.

41 And Adonias and all his guests heard, and they said, we will not eat: and Joab heard the voice of the people, and said, What mean the voice of the city in tumult? 42 While he was yet speaking, behold, Jonathan the son of Abinath the priest came in: and Adonias said, Come in, for thou art a mighty man, and thou comest to bring glad tidings. 43 And Jonathan answered and said, Verily our lord king David has made Solomon king: 44 and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaas the son of Joda, and the Cherethite, and the Phelethite, and they have mounted him upon the king's mule; 45 and the priest and Nathan the prophet have anointed him in Gion, and have gone up thereinto rejoicing, and the city sounded; this is the sound which ye have heard. 46 And Solomon is seated upon the throne of the kingdom. 47 And the servants of the king have gone in to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king worshipped upon his bed. 48 Moreover thus said the king, Blessed be the Lord God of Israel, who has this day appointed one of my seed sitting upon my throne, and my eyes see it.

49 And all the guests of Adonias were dismayed, and every man went his way. 50 And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar. 51 And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, and I shall tell thee what I have in mine heart.

2 Or. magnify. γ Gr. burst. δ Gr. do good to, or make good. ζ Gr. given.
II. Kings I. 52—II. 18.

that he will not slay his servant with the sword. 82 And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, lie shall die. 83 And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

And the days of David drew near that he should die: and he addressed his son Solomon, saying, I go the way of all the earth: 8 but go in and do not let thyself fail: and keep the charge of the Lord thy God, to walk in his ways, to keep the commandments and the ordinances and the judgments which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee: 9 that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel. 10 Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abner the son of Ner, and to Amasa the son of Jether, 11 that the Lord turned the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot. 12 Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave. 13 But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew night to me when I fled from the face of thy brother Abassalom. 14 And, behold, there is with thee Semei the son of Gera, a Benjamite of Baurim: 15 and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to me, and I swore to him by the Lord, saying, I will not put thee to death. 16 But thou shalt deals with him according to the foolishness of thine heart, which thou hast dealt: for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

18 And David slept with his fathers, and was buried in the city of David. 19 And the days which David reigned over Israel were forty years; he reigned seven years in Ochebron, and thirty-three years in Jerusalem. 20 And Solomon sat on the throne of his father David, and his kingdom was established greatly. 21 And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance to her; and she said, Dost thou enter peaceably? and he said, Peaceably; for I have no business with thee. 22 And Adonias said to the king, and he said to her, Thou knowest that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother’s: for it was appointed to him from the Lord. 23 And now I make one request of thee, do not turn away this face. And Ber-
And Bersabee said to him, Speak on. And he said to her, Speak, I pray thee, to king Solomon, for he will not turn away his face from thee, and let him give me Abisag the Somanite for a wife. And Bersabee said, Well; I will speak for thee to the king.

And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and set her on his right hand. And she said to him, I ask of thee one little request; turn not away my face from thee. And the king said to her, Ask, my mother, and I will not reject thee. And she said, Let, I pray thee, Abisag the Somanite be given to Adonias thy brother to wife.

And king Solomon answered and said to his mother, And why hast thou asked Abisag for Adonias? ask for him the kingdom also; for he is my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Serauia the commander-in-chief.

And king Solomon sent by the hand of Banaas the son of Jadae, and he slew him, and Adonias died in that day.

And the king said to Abiathar the priest, Depart thou quickly to Anathoth to thy farm, for thou art worthy of death this day; but I will not slay thee, because thou hast borne the ark of the covenant of the Lord before my father, and because thou wast afflicted in all things wherein my father was afflicted.

And Solomon removed Abiathar from being a priest of the Lord, because of the word of the Lord, that the word of the Lord might be fulfilled, which he spake concerning the house of Heli in Selom.

And the report came to Joab son of Serauia; for Joab had turned after Adonias, and he went not after Solomon; and Joab fled to the tabernacle of the Lord, and caught hold of the horns of the altar. And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! he has hold of the horns of the altar. And king Solomon sent to Joab, saying, What ails thee, that thou hast fled to the altar? and Joab said, Because I was afraid of thee, and fled for refuge to the Lord. And Solomon sent Banaas son of Jadae, saying, Go and slay him, and bury him.

And Banaas son of Jadae came to Joab to the tabernacle of the Lord, and said to him, Thus says the king, Come forth. And Joab said, I # will not come forth, for I will die here. And Banaas son of Jadae returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me. And the king said to him, Go, and

Byrrosabe, lálei. Kaj eipen autí, eipen ón ò proS Salo- mév tón basteleá, óti óuk àpóstrephi to prósopon autou ápot súo, kai dóxheis mo ñ tñ 'Aínoy tñ Sómacinit eis ynuika. Kaj eipë Byrrosabe, kaloS eúg wale ého perí súo tne


Kai õ àkòv õìrèn èwò 'Iwdë vòì Sómacwnìs, òti 'Iwàb ñ 28 keklíwos õptòsò 'Aínovì, kai õptòsò Sómacwn èkì õlìkí- nì kai èfìgyn 'Iwàb èís tò skhímmà tòv Kýropou, kai katèxìxe tòv õròtòv tòv õttwòstòròu. Kai àpìggèlì tò Sómacwn, 29 lègonètes, òti péfìghen 'Iwàb èís tìn skhímmà tòv Kýropou, kai èfìgyn èí kàtèxìxe tòn õròtòv tòv õttwòstòròu kai àpìétetèlì Sómacwn õ basteleís õíì 'Iwàb, kàvìgon, tì gégonè sòu, òti péfìghen èís tò õttwòstòròu kai èiptën 'Iwàb, òti èfìbìthìn èti pòsòptò sòu, kai èfìgyn Èírov Kýropou kai àpìétetèlì Sómacwn tòn Bánàtov vòì 'Iwàdë, lègon, pòsòvò kai ánìlì autò, kai õbatò autòv.

Kai èpè 'Bànavìs èsì 30 'Iwàdë èís tìn skhímmà tòv Kýropou, kai èiptën autòv, tåde lègéi ð basteleís, èxèleí- kai èiptën 'Iwàb, óuk èkòpeínevìsì, òti õdò èppàvònìsì kai òpò òpò tòv 'Bànavìs èsì 'Iwàdë, kai èiptò tòv basteleís, lègon, èiptò tôn àpòkèkritì sòi. Kaj èiptën 31
do to him as he has spoken, and kill him: and thou shalt bury him, and thou shalt remove this day the blood which he shed without cause, from me and from the house of my father. 32 And the Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, even Abner the son of Ner the commander-in-chief of Israel, and Amasa the son of Jether the commander-in-chief of Juda. 33 And their blood is returned upon his head, and upon the head of his seed for ever: but to David, and his seed, and his house, and his throne, may there be peace for ever from the Lord.

34 So Banaas son of Joda went up, and attacked him, and slew him, and buried him in his house in the wilderness.

35 And the king appointed Banaas son of Joda in his place over the host; and the kingdom was established in Jerusalem; and he ruled for Sadoe the priest, the king appointed him to be his high priest in the house of Abin-thar. And Solomon son of David reigned over Israel and Juda in Jerusalem: and the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore.

γ And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt; and he took the daughter of Pharao and brought her into the city of David, until he had finished building his own house, and the house of the Lord first, and the wall of Jerusalem round about. In seven years he made and finished them.

And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain: and Solomon made them great burdens of stone, and heweders of stone, and drawers of water, and stalles for the horses, and store-houses for the corn, and store-houses for the wine, and store-houses for the oil, and three courts of the house of the Lord, and precious vessels of gold and silver. And he made in Jerusalem a citadel, and he made a great court for the army, and for the horses of chariots, and for his chariots and horsemen, and hewed out store-houses for them. And he made in Jerusalem store-houses for the silver, and the gold, and for the spoils, and for the precious vessels; and store-houses for the spices, and for the incense, and for the ointments, and for all manner of vessels of gold, and of silver; and caches for the sons of the king, and store-houses for the vessels of the temple, and for the vessels of the king’s house, and for the vessels of the sons of the king. And Solomon made in Jerusalem an armory for the king’s hosts, and for all his chariots, and horsemen, and a place for all his chariots, and a place for his horsemen, and一千 chariots, and an hundred and fifty chariots.

And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semeii the son of Gera, of the seed of Ben-jamin out of Chebron: he cursed me with a
grievous curse in the day when I went into the camp; and he came down to meet me at Jordan, and I swore to him by the Lord, saying, \( \delta \) He shall not be slain with the sword. But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his 

38 And the king called Semei, and said to him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go out thence any whither. For I have come to pass in the day that thou shalt go forth and cross over the brook Kedron, \( \theta \) know assuredly that thou shalt certainly die: thy blood shall be upon thine head, and the king caused him to swear in that day. \( \delta \) And Semei said to the king, Good is the word that thou hast spoken, my lord O king: thus will thy servant do. And Semei dwelt in Jerusalem three years.

And it came to pass after the three years, that servants of Semei ran away to Anochus son of Maachah king of Geth: and it was told Semei, saying, Behold, thy servants are in Geth. \( \theta \) And Semei rose up, and saddled his ass, and went to Geth to Anochus to seek out his servants: and Semei went, and brought his servants out of Geth. \( \delta \) And it was told Solomon, saying, Semei is gone out of Jerusalem to Geth, and has brought back his servants. \( \theta \) And the king sent and called Semei, and said to him, Did I not adjure thee by the Lord, and testify to thee, saying, In whatsoever day thou shalt go out of Jerusalem, and go to the right or left, know certainly that thou shalt assuredly die? \( \delta \) And why hast thou not kept the oath of the Lord, and the commandment which I commanded thee?

And the king said to Semei, Thou knowest all thy mischief which thy heart knows, which thou didst to David my father: and the Lord has recompensed thy mischief on thine own head. \( \theta \) And king Solomon is blessed, and the throne of David shall be established before the Lord for ever. \( \delta \) And Solomon commanded Baneas the son of Joda, and he went forth and slew him.

And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing: and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. And Solomon began to open the domains of Libanus, and he built Thamine the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice birds fed. For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river: and he was at peace on all sides round about him, and Juda and Israel dwelt safely, every one under his vine and under

\( \xi \) Gr. of thy going forth. \( \theta \) Gr. knowing thou shalt know.

\( \theta \) Gr. if he shall be slain. \( \gamma \) Gr. hoary head. \( \delta \) Gr. Hades. \( \xi \) Gr. of thy going forth. \( \theta \) Gr. knowing thou shalt know.
aithoi, and upo toin sukhen aithoi, esthosontes kai pinontes kai eortazontes apo Dial kai eis Vrhsaes paosas tas hmeras Salwmov.

Kai oftei o arxontes tou Salwmov. 'Azevrioivos Saswok tou ierewos, kai 'Orrvios vidos Naabon arknwv twn efstettkontwn kai ebrayven epi twn oikwn aithoi kai Sowba grafmaties, kai Basa vidos 'Akhlabam, anamvnhwn, kai 'Athe vidos Iowast arxostntasq, kai 'Athe vidos Edrai epi tas arxes, kai Banavios vidos Iowade epi tis alxhrias kai epi to plwthov, kai Kbohov vidos Naabon o stvmboulos.

Kai thesan tou Salwmov tessaarakonta xilavdes tokaide ipoio ei arma, kai doideka xilavdes 7povn, kai 7rjv d'rrhn en pais touis basilewstou apo to ptoamov kai eis vteis allovfvel kai eis orwv Alxonton kai Salwmov vidos David ebasileuse

2 epi Israe1 kai Ioude Ierousalwm. Plh eis ois laois hten thwmontes epi tis nulhlos, oti ouk akommbhthe oukos tou Kuryov


4 thosa ekei, oti authe nupholatq, kai megalh xilain ololkoq

tosin anhynge Salwmov epi to diastathmeron eis Gabaov.

5 Kai odhfe Kuryov tou Salwmov en upwv tin vniketa, kai eis Kuryov pros Salwmov, aitignetai to aixtra sefanw. Kai eispe

6 Salwmov, ou epitugias meta dohlwv Daviv tou patrws mou eloq mega, kathos deidhven enwpion soun en althxia kai en dokiaswn, kai en evntheta karidias meto sou, kai efivlasei autw, to eloq to mega twto, doinai tonin aitho epi tou thronou

7 aithou, oui h hmera aithtr. Kai vnd. Kuryv o Theos mou, ou edwveis to dohlwv sou auti Daviv tou patrws mou kai eivw eiper padoirion myrion, kai ouk oida tin exodou mou kai tin

8 eisodou mou. 'O de dohlw soun en mevto tou loav sou, ev

9 ekklwsw, laov plwn, ou ouk arithmbhsetai. Kati doxiseis tou dohlw soun karidian akoueis kai dakrinnwv soun en dokiaswn, kai souniun anamevnon agavou kai kokkon tuis dinhthsetai krwnev soun souniun barb thwto

10 Kai hesan enwpion Kuryov, oti hgeswto Daviv soun to pma

tou. Kai eispe Kuryov pros aithou, an ou hgetsw par

emw soun pma twto, kai ouk hgetsw sefanw hmeras polllas, kai ouk hgetsw plwton, oixe hgetsw phikias edhyma soun, al

12 hgetsw sefanw souniun en eisakeion krima, idov petoika kato to pma soun ioudw dedwka soun karidian frounvn kai sofwn osw ou ogevehem erpetosoun sou, kai mete ouk

13 anastetetais omoww soun. Kai ouk hgetsw dedwka soun, kai plwton kai doxaww, ouw ou ogevehem anh roumous sou en basileunw.

4 Kai ean prore比s eis tis doh mou philasousen tis efetolous mou kai ta prostatamata mou, ou epirethw Daviv o patr tw, kai

15 plhtheis tas hmeras sou. Kai eexwntwv Salwmov, kai idou enwpion kai anasth kai paragynetai eis Ierousalwm, kai

III. Kings III. 2—15.

his fig tree, eating and drinking, and feasting, from Dan even to Bersabee, all the days of Solomon.

And these were the princes of Solomon: Azariah son of Salome the priest, and Ornai son of Nathan chief of the officers, and he went to his house, and Suha, and Banas of Achar Northam recorder, and Abi son of Joab commander-in-chief, and Ahire son of Edra was over the Ylevies, and Banaas son of Joda over the household and over the brickwork, and Cachur the son of Nathan was counsellor.

And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses.

And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: so Solomon the son of David reigned over Israel and Judah in Jerusalem. Nevertheless the people burnt incense on the high places, because a house had not yet been built for the Lord, so as to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places. And he arose and went to Gabaon to sacrifice there, for that was the highest place, and great: Solomon offered a whole-burnt-offering of a thousand victims on the altar in Gabaon.

6 And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for thyself. And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as it is this day. And now, O Lord my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out and my coming in. But thy servant is in the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered. Thou shalt give therefore to thy servant a heart to hear and to judge thy people, and to discern between good and evil: for who will be able to judge this thy great people?

And it was pleasing before the Lord, that Solomon asked this thing. And the Lord said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thine enemies, but hast asked for thyself understanding to hear judgment; behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there has not been any one like thee before thee, and after thee there shall not arise one like thee. And I have given thee what thou hast not asked, wealth and glory, so that there has not been any one like thee among the kings.

14 And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days. And Solomon awoke, and beheld, it was a dream: and he arose and came to Jerusalem, and stood
before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.

And the king said to them, Thou sayest, This is my son, even the living one, and this woman's son is the dead one: and thou sayest, No, but the living is my son, and the dead is thy son. And the king said, Fetch a sword. And they brought a sword before the king. And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other. And the woman whose the living child was, answered and said to the king, (for she bowels yearned over her son) and she said, I pray thee, my lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers: divide it.

Then the king answered and said, Give the child to her that said, Give it to her, and by no means slay it: she is his mother.

And all Israel heard this judgment which the king judged, and they feared before the king. And they saw that the wisdom of God was in him, to execute judgment.

And king Solomon reigned over Israel. And these are the princes which he had; Azarias son of Sadoc. Elaph, and Achia son of Seba, scribes; and Josaphat son of Achilul, recorder. And Baneas son of Jobade over the host; and Sadow and Abinath were priests. And Orna the son of Nathan was over the officers; and Zabuth son of Nathan was the king's friend.

And Achisar was steward, and Eline the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. And these were their names, the son of Onan was first of the house of Ephrane, one. The son of Dacar, in Makes, and in Salabin, and Bethamsyn, and Elan as far as Bethaman, one. The son of Esda in Anboth; his was Socho, and all the land of Opher. All Nephadhor, before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.

14 Then there appeared two harlots before the king, and they stood before him. And the king said, Hearken now, ye women, the case that is between the harlot's. And the first harlot said, I pray thee, my lord, give me my son for myself: for he is the only son I have, and there is not a man to represent me in the land. And the other said, No, but the daughter is mine: I am her father. And she added, I pray thee, my lord, give me my son for mine: for he is the only son I have, and she is only to me, for my son is dead.

And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other. And the woman whose the living child was, answered and said to the king, (for she bowels yearned over her son) and she said, I pray thee, my lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers: divide it.

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And Achisar was steward, and Eline the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. And these were their names, the son of Onan was first of the house of Ephrane, one. The son of Dacar, in Makes, and in Salabin, and Bethamsyn, and Elan as far as Bethaman, one. The son of Esda in Anboth; his was Socho, and all the land of Opher. All Nephadhor,
belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one. 12 Baana son of Achishath and Ithanaach, and Mageddo, and his was the whole house of San which was by Seathan below Esræ, and from Bethsan as far as Sabelmaula, as far as Mæber Lucam, one. 13 The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. 14 Achinadab son of Addai, and Mahanaim. 15 Achimaș was in Neophthali, and he took Bethsemath daughter of Solomon to wife, one. 16 Baana son of Chusi, in Aser and in Bialoth, one, 17 18 Semei son of Eli, in Benjamin. 19 Gaber son of Ada in the land of Gad, of the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Jude. 20 Josaphat son of Shallu was in Issachar. 21 And thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing. 22 And these were the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal, 23 and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fattened does. 24 For he had dominion on this side the river, and he was at peace on all sides round about.

And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore. 25 Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt. 26 And he was wiser than all other men: and he was wiser than Gaethan the Zartie, and than Ezran, and than Ichlael and Darala the sons of Mal. 27 Solomon spoke three thousand proverbs, and his songs were five thousand. 28 And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall; he spoke also of cattle, and of birds, and of reptiles, and of fishes. 29 And all the nations came to hear the wisdom of Solomon, and ambassadors from all the kings of the earth, as many as heard of his wisdom.

And Solomon took to himself the daughter of Pharaoh to wife, and brought her into the city of David until he had finished the house of the Lord, and his own house, and the wall of Jerusalem. Then went up Pharaoh the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Megæb; and Pharaoh gave them as a dowry to his daughter the wife of Solomon; and Solomon rebuilt Gazer.

And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David. 2 And Solomon sent to Chiram, saying, 3 Thou knowest my father.
David, that he could not build a house to the name of the Lord my God, 2 because of the wars that compassed him about, until the Lord put them under the yokes of his feet. 3 And now the Lord my God has given me rest round about; there is no one plotting against me, and there is no evil trespass against me. 4 And, behold, I intend to build a house to the name of the Lord my God, as the levy which I spoke to Solomon my father saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name. 5 And now command, and let men cut wood for me out of Libanus: and, behold, my servants shall be with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one skilled in cutting timber like the Sidonians.

And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord thy God, who has given to David a wise son over this numerous people. 2 And Solomon sent to Chiram, saying, I have been listening concerning all that thou hast sent to me for: I will do all thy will: as for timber of cedar and fir, my servants shall bring them down from Libanus to the sea: I will form them into rafts, and bring them to the place which thou shalt send me about: and I will stand thine to the Lord my God to do according to all that thou shalt take them up: and thou shalt do my will, in giving bread to my household.

So Chiram gave to Solomon cedars, and fir trees, and all his desire. 11 And Solomon gave to Chiram twenty thousand measures of wheat, and twenty thousand baths of oil: thus Solomon gave to Chiram yearly. 12 And the Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.

And the king raised a levy out of all Israel: the levy was thirty thousand men. 14 And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram was over the levy. 15 And Solomon had seventy thousand bearers of burdens, and eighty thousand thousand hewers of stone in the mountain; 16 besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works. 17 And they prepared the stones and the timber during three years.

And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth and second month of the reign of king Solomon over Israel, 17 that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones. 18 And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation.
And he made the partitions all the house, each five cubits high, and enclosed every partition with cedars.

And he framed the walls of the house within with cedars boards, from the floor of the house and on to the inner walls and to the beams; he lined the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir. And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place. And the temple was forty cubits in length, and the breadth was twenty cubits, and the height was five and twenty cubits. And the porch in front of the temple—twenty cubits was its length according to the breadth of the house in front of the house; and he built the house, and finished it. And he made to the house secret windows inclining inward.

And against the wall of the house he set chambers round about the temple and the ark. The under side was five cubits broad, and the middle part six, and the third was seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house. And the house was built in three construction of it with rough hewn stones; so was not heard in the house the building of it hammer nor axe, or any iron tool. And the porch of the under side was below the right wing of the house, and there was a winding ascent into the middle chamber, and from the middle to the third story. So he built the house and finished it; and he made the ceiling of the house with cedars. And he made the partitions through all the house, each five cubits high, and enclosed every partition with cedars boards.

And he made in the oracle of the two cherubs of ten cubits measured size. And the wing of one cherub was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing. Thus it was with the other cherub, both were alike finished with one measure. And the height of the one cherub was ten cubits, and so was it with the second cherub. And both the cherubs were in the midst of the innermost part of
the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other. And he covered the cherubs with gold.

23 He graved all the walls of the house round about with the graving of cherubs, and he made palm trees and open flower-leaves, and it was overlaid with gold gilt upon the engravings. And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about, and he made the curtain of the court of the porch of the house that was in front of the temple.

And King Solomon sent, and took Chiram out of Tyre, the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass; and he was brought in to King Solomon, and he wrought all the works.

And he cast two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillars: the flutings were five fingers wide, and thus was the other pillar formed. And he made two molten chapters to put on the heads of the pillars: five cubits was the height of one chapter, and five cubits was the height of the other chapter. And he made two graven ornaments of net-work to cover the chapters of the pillars; even a net for one chapter, and a net for the other chapter. And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row, on the one border, and on the other border, for the second chapter. And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachin: and he set up the second pillar, and called its name Bozl. And on the heads of the pillars he made lily-work, against the porch, of four cubits, and a chamfer round about the pillars, and above the sides an addition equal to the chamber in width.

And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits. And it stood upon twelve oxen: and the work of the rim of a cup, a lily-flower, and the thickness of it was a span. And there were twelve oxen under the sea: three looking to the

diastásas tais pterynous autwn, kai hpeto pteryen mia
tou toixou, kai pteren choreutim tou deuteron hpeto tou
toixou tou deuteron kai ai pterynes autwn en meous tou
oikou hpetonti pterynes pterynes. KAI periesch tis choreutim 23
xroniow.

Panta tois toixous tou oikou kóklw égkoldapta érraphèse 29
graphidó choreutim, kai foínikes to ístwterw kai to éxwterw.
KAI to ðadafos tou oikou periesch chrouti tou éwstotou kai 30
tou éxwstotou.

KAI to ðwroúmati tou daðir époisthē thias éxwlon arkeuvinow, 31
stous tetraplas, en amfoterasia taís thias éxwla peicika: 34
dvo pouth xaira h mia kai strofesiias autwn, kai duo pouth
h xaira h deutera strofémela égkóalamhena choreutim, kai 35
foínikes, kai diaspeterasiaména péatala, kai periechoména xroniou
catauména epit tis éktpusain. KAI xwriótpse tis aulh 36
thi éwstotain' treis stichous áplekeqin, kai stichous katagras-
méma kerdov kulkédow kai xwriótpse to katabatísma tis
aulhs tou allwv tou oikou tou kata prásóston tou naov.

KAI ápsteitein ð basileous Salamovn, kai éllaze tou Xira 7
ék Tírou, vínov gnwiskos xhras, kai oustos étos tis fulhs 13, 14
tis Nefálh, kai o pateri autou émpir Tírou: têktos xalov, kai 15
pelephwmenos tis téchnis kai sýnesews kai égynwseis to
poteièn on érgon en xalov kai diámythis prois tou basi-
léa Salamovn kai époisthés panta tis érgha.

KAI ékwnvste toû duo stlwv toû allou tou oikou: óktw-
kaideka pteres ðyhos tou stlwv kai perímetron tês pteres-
cháke pterèis ekklùk oux toû pakhos tou stlwv tês
bathuklotous tò stolmata: kai oustos o stllos o deutepos.
KAI duo xwres, dòunai epit tis kefalwv twn 16
stlwv xwnêtai: pènte pteres ð yhos tou epíthetou tou én
kai pènte pteres ð yhos tou epíthetou tou deutepos.
KAI époisthés duo diktoù perikalía epit tis epíthemas twn 17
kai diktoù tis epíthetos tis én kai diktoù tis epíthetos tis
deuterw. KAI érgon krematow, duo stichous boudh xalow, 18
dekíkwnomow, ð yogon krematow, stichous épi stichous kai 19
ústos époisthés to epíthetos tis deutepos. KAI éstei tou stlwv 20
toû allou tou naov kai éstei tou stlwv tou ðn, kai 21
pektelása to ðvora autou Tírou: kai éstei tou stlwv tou
deuterw, kai épektelása to ðvora autou Bolow. KAI 22
etoi tou kefalwv twn stlwv ð yogon kóklw kata to allo
teusárrwv pterówn kai mélabров ðp amfoterov twn stlwv
kai ènawenoi tou plévous epitòma to mélabrow tou
ptichw.

KAI époisthés tis ðlásastai déka en pteriw apó tis xelov 23
autiès ðs ðxelov autiès, strophugwv kóklw to autò
pektet en pteriw ð yhos autiès, kai sunghynom trèi kai trid-
konta en pteriw. KAI úpoutpérimata úpokítasben tis xelov 24
autiès kulkédow ekklùk oux autiès déka en pteriw kulkédow
kai to ðxelov autiès ðs ð yogon xelov poutrioû Blastos kýro
kai to pakhos autiès esti palaistías. KAI ðwdekà boès úpokítai 25
tis ðlásasthos, ou trèi épi ðlepténtovs Bolow, kai oui trèi

BASILEIOV. Γ.

III. KINGS VI. 28—VII. 25.

See Appendix.

3 Gr. giro.

8 See Appendix.

4 Or, embossed or hollow work.

2 Or, covered.

9 Or, nets.

5 Gr. round a circle.

7 q.s. d. notated.

6 Gr. chapter.
And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and his height was six cubits. And this work of the bases was formation with a border to them, and there was a border between the ledges. And upon their borders between the projections were lions, and oxen, and cherubim: and on the projections, even so above, and also below were the places of lions and oxen, hanging work. And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side six pieces under the bases. And there were six axles in the wheels under the base. And the height of one wheel was a cubit and a half. And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten. The four side-pieces were at the four corners of each base; its shoulders were formed of the base. And on the top of the base he made lions, one cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and its borders: and it was open at the top of its spaces. And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about. According to the same form he made all the ten bases, even one order all to measures to all. And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits each laver placed on a several base through the ten bases. And he put five bases on the right side of the house, and five and on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord:

two pillars and the wrenath works of the pillars on the heads of the two pillars; and the two nets to cover both the wrenath works of the flutings that were upon the pillars. The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wrenath works of the bases belonging to both pillars. And the ten bases, and the ten lavers upon the bases. And one sea, and the twelve oxen under the sea. And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass. There north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them.
III. KINGS VII. 46—VIII. 1.

was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass. 69 In the country round about Jordan did he cast them, in the day land between Socoth and Sirah.

And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread. 69 And he put the fire candlesticks on the left, and live on the right side of the oracle, being of pure gold, and the lamps, and the snuffers of gold. 69 And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold; and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.

51 So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver and the gold, and the furniture, into the treasures of the house of the Lord.

1 And Solomon built a house for himself in thirteen years. 2 And he built the house with the wood of Libanus; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits; and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar. 3 And he formed the house with chambers above on the sides of the pillars, and the number of the pillars was each row forty and five, and there were three chambers, and space against space in three rows.

4 And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows. 5 And he made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches. 6 And there was the Porch of seats where he would judge, the porch of judgment.

7 And their house where he would dwell, had one court communicating with these according to this work; and he built the house for the daughter of Pharaoh whom Solomon had taken, according to this porch.

8 All these were of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court, founded with large costly stones, stones of ten cubits and eight cubits long. 11 And above with costly stones, according to the measure of hewn stones, and with cedars. 12 There were three rows of hewn stone round about the great hall, and a row of sculptured cedar: and Solomon finished all his house.

And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel

6 Or, thickness of part of the land. 7 Lit. golden, shut up. 8 Gr. cot. 9 Or, rather work about the door. 10 Lit. the floor. 11 Or, shoulders, or shoulder-pieces. 12 Or, celled or wainscoted the house. 13 Or, mill. 14 Or, chapiters, monldings, etc.
in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion, in the month of Athanin.

And the priests took up the ark, and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony. And the king and all Israel stood before the ark, sacrificing sheep and oxen, without number. And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs. For the cherubs spread their wings over the place of the ark, and the cherubs covered the ark and its holy things above. And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without. There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Choreb, which tables the Lord made as a covenant with the children of Israel in their going forth from the land of Egypt.

And it came to pass when the priests departed out of the holy place, that the cloud filled the house. And the priests could not stand minister because of the cloud, because the glory of the Lord filled the house.

And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood;) and he said, Blessed be the Lord God of Israel to-day, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying, From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to build my people Israel. And it was in the heart of my father to build a house to the name of the Lord God of Israel. And the Lord said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart. Nevertheless the Lord said to David, forasmuch as it was in thine heart to build a house for me, thy son shall build the house to my name. And the Lord has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel, as the Lord spoke, and I have built the house to the name of the Lord God of Israel. And I have set there a place for the ark, which is the covenant of the Lord, which the Lord made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven:

And he said, Lord God of Israel, there is no God like thee in heaven above, and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all his heart; which thou hast kept toward thy servant David my father:
for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day. 29 And now, O Lord God of Israel, keep for thy servant David my father, the promises which thou hast spoken to him, saying, There shall not be taken from thee a man sitting before me on the throne of Israel, provided only thy children take heed to their ways to walk before me as thou hast walked before me. 30 And now, O Lord God of Israel, let, I pray thee, thy word to David my father be confirmed.

31 But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not contain thee, how much less this house which I have built? 32 Yet, O Lord God of Israel, thou shalt hear the prayer which thy servant prayeth to thee in thy presence this day, 33 that thine eyes may be open toward this house day and night, even toward the place of which thou saidst, My name shall be there, to hear the prayer which thy servant prayeth at this place day and night. 34 And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place, and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.

35 Whatsoever trespasses any one shall commit against his neighbour,—and if he shall take upon him an oath so that he should swear, and he shall come and make confession before thine altar in this house, 36 then shall thou hear from heaven, and do, and thou shalt judge thy people Israel, that the wicked shall have no hope toward the house which thou hast made to be his, and to compensate his way upon his head; and to justify the righteous, to give to him according to his righteousness.

37 When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house, 38 then thou shalt hear from heaven, and shalt shew to the land which thou gavest to their fathers.

39 When the heaven is restrained, and there is no rain, because they shall sin against thee, and they shall pray toward this place, and shall make confession to thy name, and shall turn from their sins when thou shalt have humbled them, 40 then thou shalt hear from heaven, and be merciful to the sins of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.

41 If there should be famine, if there should be death, because there should be blasting, locust, or if there should be mildew, and if their enemy oppress them in any one of their cities, with regard to every calamity, 42 even to the prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house, 43 then shalt thou hearken from
heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart; for thou art the God of all the children of men: so that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

And for the stranger who is not of thy people, when they shall come and pray toward this place, then thou shalt hear from heaven their supplication and their prayer, and shalt execute judgment for them.

If it be that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of the Lord toward the city which thou hast chosen, in which I have built to thy name, then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

And if it be that they shall sin against thee, (for there is not a man who will not sin,) and thou shalt bring them and deliver them up before their enemies, and they shall take them captive, then shall thou turn in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate thee, saying, We have sinned, we have done unjustly, we have transgressed, and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which I have built to thy name: then shall thou hear from heaven thine established dwelling-place, and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and against their trespassings toward all their enemies, and with all their captivity, and with all their sojourning, and shall cause them to be pitted before them that carried them captives, and they shall have compassion on them; for they are thy people and thine inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron. And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee. Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spakest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, so Lord God—Jehovah—spoke to Solomon concerning the house, when he had finished building it—He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?
Kings VIII. 54—IX. 3.

Kúριον ὅλην τήν προσευχήν καὶ τήν δέσμην τάς τήν, καὶ αέστη ἀπὸ προσώπου τοῦ θυσιαστηρίου Κύριου ήλέκλασι ἐπί τὰ γόνατα αὐτοῦ, καὶ αἱ χεῖρες αὐτοῦ ὀπιστεπταμέναι εἰς τὸν οὐρανόν.

Καὶ ἐστί, καὶ εἰλιγγέρη πάνες ἐκκλησίαν Ἰσραήλ φωνῇ μεγαλῇ, λέγων, εὐλογητός Κύριος σήμερον ὡς ἔδωκε κατάπαυσιν τῷ λαῷ αὐτοῦ Ἰσραήλ, κατὰ πάντα ὀσα ἐλάλησεν οἱ διεφοροῦντος λόγοις εἰς πᾶσι τοῖς λόγοις αὐτοῦ τοῖς ἀγαθοῖς ὃς ἐλάλησαν εἰς χείρι δούλου αὐτοῦ Μωυσῆ. Γένοτος Κύριος ὁ Θεὸς ἡμῶν μὲν ἡμῶν, καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν μὴ ἐγκαταλαμβάνοιτο ἡμῖν μηδὲ ἀποστρέφοιτο ἡμῖν, ἐπικαλίζεται καὶ διαμαρτύρσεις ἡμῶν ἔτος τοῦ πορεύεσθαι ἐν πάσιν ὅδοις αὐτοῦ, καὶ φυλάσσεις πάσας ἐνώπιος αὐτοῦ, καὶ το προστάγματα αὐτοῦ, α ἐνετελάτο τοῖς πατράσιν ἡμῶν. Καὶ ἐστωσαν οἱ λόγοι αὐτοῦ ως δεδείμαι εἰὼντι Κύριον Θεοῦ ἡμῶν, εὐχὶζοντες πρὸς Κύριον Θεοῦ ἡμῶν καὶ νικτός, τοῦ ποιεῖ τὸ δικαίωμα τοῦ δούλου σου, καὶ τὸ δικαίωμα λαοῦ Ἰσραήλ ᾗ θηρᾶ ἡμᾶς ἐν ἡμέρα ἐναινετοῦ ὅπως γινθῇ πάντες οἱ λαοὶ τῆς γῆς, ότι Κύριος ὁ Θεός, αὕτως Θεός, καὶ οὐκ ἐστίν ἐτ. Καὶ ἐστωσαν ἑ αριαί ἡμῶν ἔτελει πρὸς Κύριον Θεοῦ ἡμῶν, καὶ οὕτως πορεύεσθαι ἐν τοῖς προστάγματα αὐτοῦ, καὶ φυλάσσεις ἐνώπιος αὐτοῦ, ὡς ἡ ἡμέρα αὕτη.

Καὶ ὁ βασιλεὺς καὶ πάντες οἱ νῦν Ἰσραήλ ἔστωσαν θυσίαν ἐν ἡμέρᾳ τοῦ Κυρίου. Καὶ ἔστωσαν ὁ βασιλεὺς Σαλωμὼν ἡμέρας τοῦ Κυρίου, ἐν οἴκοις ἐν τῷ Ἱούδα και ἐν οἴκοις Χαὶλλάδας, προβάτων ἑκάτερον καὶ ἐκκος ἱελαὶδας, καὶ ἐκεῖναις τοῖς οἴκοις Κυρίου ὁ βασιλεὺς καὶ πάντες οἱ νῦν Ἰσραήλ. Τῇ ἡμέρᾳ ἐκείνῃ ἤγαγεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τοῦ κατὰ προσώπον τοῦ οἴκου Κυρίου· ὅτι ἐστωσαν· καὶ τῆς θυσίας καὶ τῶν στατάρ τῶν εἱρημικών, ὅτι τὸ τὰ ἱερεῖα τῷ χαλκῷ τὸ ἐντόπιον Κυρίου ἡμῶν ἐν τοῖς δυο οἴκοις Κυρίου καὶ δύο δοῦλοι αὐτοῦ, καὶ τῷ Ἰσραήλ λαῷ αὐτοῦ.

Καὶ ἀνέγερσαν Σαλωμὼν τὴν ἐρήμην ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ταῖς Ἰερουσαλήμ με αὐτοῦ, ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ἰμαοῦ ἐπιταμμοῦ Ἀδερποῦ, ἐντόπιον Κυρίου ἡμῶν ἐν τῷ οἴκῳ ὁ φωκοῦρος ἐκτείνωσεν, ἑσάσθω καὶ πίνων εὐφανερώς ἐντόπιον Κυρίου ἡμῶν ἐπὶ ἥμερας. Καὶ ἐν τῇ ἡμέρᾳ τῇ ὑγιῆ ἐπάνεισεν τοῦ λαῶν καὶ εἰλιγγέρησαν τὸν βασιλέα, καὶ ἀνάστησαν ἐκατός εἰς τὰ σκηνώματα αὐτοῦ χαίροντες· καὶ ἐγένετο ἡ καρδία ἐπί τοῖς ἄγαθοις ὡς ἐστὼσαν Κύριος τῷ Δαυὶδ δοῦλῳ αὐτοῦ, καὶ τῷ Ἰσραήλ λαῷ αὐτοῦ.

Καὶ ἐστωσαν Σαλωμὼν τοῖς οἰκοδομέαν τοῖς οἴκοις αὐτοῦ, καὶ τοῖς οἴκοις τοῦ βασιλείου, καὶ πάντα τῇ πραγματείᾳ Σαλωμῶν, ὡς ἠδύνητος ἔστωσαν, καὶ ὑφήθη Κύριος τῷ Σαλωμῶν δεύτερον, καθὼς ὑφήθη ἐν Γυσαών.

Καὶ ἐπεὶ πρὸς αὐτοῦ Κύριος, ἦκεσαν τῆς φωνῆς τῇ προσφορῇ τοῦ οἴκου τοῦ Κυρίου, καὶ τοὺς τοὺς προσφοράς τοὺς Σαλωμὸν, ὡς ἠδύνητος ἔστωσαν, καὶ ἐκατός ἐκατός ὡς ἐστώσαν Κύριος τῷ Δαυὶδ δοῦλῳ αὐτοῦ, καὶ τῷ Ἰσραήλ λαῷ αὐτοῦ.

Καὶ ἀνέγερσαν Σαλωμὼν τοῖς οἰκοδομέαν τοῖς οἴκοις αὐτοῦ, καὶ τοῖς οἴκοις τοῦ βασιλείου, καὶ πάντα τῇ πραγματείᾳ Σαλωμῶν, ὡς ἠδύνητος ἔστωσαν, καὶ ὑφήθη Κύριος τῷ Σαλωμῶν δεύτερον, καθὼς ὑφήθη ἐν Γυσαών.
to put my name there for ever, and mine eyes and my heart shall be there always.
And if thou wilt walk before me as David thy father walked, in holiness of heart and uprightness, and do according to all that I commanded him, and shall keep my ordinances and my commandments:

then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail thee a man to rule in Israel.

But if ye or your children do in any wise revolt from me, and do not walk in my ordinances, which Moses set before you, and ye go and serve other gods, and worship them:

then will I cut off Israel from the land which I have given them, and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations.

And this house, which is high, shall be so that every one that passes by it shall be amazed, and shall hiss; and they shall say Wherefore has the Lord done thus to this land, and to this house? 

And men shall say, Because they forsook me which opened their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them; therefore the Lord has brought this evil upon them.

Then Solomon brought up the daughter of Pharaoh out of the city of David into his house which he built for himself in those days.

During twenty years in which Solomon was building the two houses, the house of the Lord, and the house of the king.

Chiram king of Tyre helped Solomon with cedar 5 wood, and fir 5 wood, and with gold, and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee.

So Chiram departed from Tyre, and went into Galilee to see the cities which Solomon gave to him; and they pleased him not.

And he said, What are these cities which thou hast given me, brother? And he called them Boundless, till this day.

And Chiram brought to Solomon a hundred and twenty talents of gold, even that for which king Solomon built a ship in Gason Gaber near Aelath on the 9 shore of the extremity of the sea in the land of Edom.

And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners to row, and men acquainted with the sea.

And they came to Sophira, and took thence a hundred and twenty talents of gold, and brought them to king Solomon.

And the queen of Saba heard of the name of Solomon, and the name of the Lord, and she came to try him with riddles.

And she came to Jerusalem with a very great train; and there came camels bearing spices, and very much gold, and precious spices, and she came in to Solomon, and told him all that was in her heart.

And Solomon answered all her questions: and there was not a question overlooked by the king which he did not answer her.

And the queen of Saba saw all the wisdom
of Solomon, and the house which he built, and the provision of Solomon and the sitting of his attendants, and the standing of his servants, and his raiment, and his cup-bearers, and his whole-burnt-offering which he offered in the house of the Lord; and she was utterly amazed. And she said to king Solomon, It was a true report which I heard in my land of thy words and thy wisdom. But I believed not them that told me, until I came and my eyes saw: and, behold, the words which he reported to me are not the half: thou hast exceeded in the goodness of all that I heard of thy name, and of thy might.

And she gave to Solomon a hundred and twenty talents of gold, and very many spices, and of precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to King Solomon.

And the ship of Chiram which brought the gold from Siphir, brought very much heven timber and precious stones. And the king made the heven timber into buildings of the house of the Lord, and the king's house, and lyres and harps for singers: such heven timber had not come upon the earth, nor have been seen anywhere until this day. And king Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her by the hand of king Solomon: and she returned, and came into her own land, she and her servants.

And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold. Besides the tributes of them that were subjects, both merchants and all the kings of the country beyond the river, and of the princes of the land.

And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear. And three hundred shields of beaten gold: and three pounds of gold were in a shield: and the king put them in the house of the forest of Lebanon.

And the king made a great ivory throne, and gilded it with pure gold. The throne had six steps, and calves in bold relief to the throne behind it, and side-pieces on either hand of the place of the seat, and two lions standing by the side-pieces, and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom. And all the vessels made by Solomon were of gold, and the lavers were golden, and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not so accounted of in

Sarbi patac an dik ae Saliomn, kai ton oikon de kfac- maches, kai ta bremvnta Saliomn, kai tis kathedor paideov 5 auto, kai tis staivn leitourgwn auto, kai ton iatrom to auto, kai tous oivnocousauto, kai tis dplakawn auton h anfere ton en ouk Kurnn, kai ex enntis exento. Kai eite 6 pror ton basilea Saliomn, alelnvov de Logos en houssan en tis yu mou peri tis foixinise ou sou. Kai ouk epitseun tois alon mi, eis ton paragevonin 7 kai efarakin ois ophalmoi mou kai idou ouk elio to ymno katho apiygealov mou prastheine akagg gpdous to auto eti patac an dik hikoussan en tis yu mou. Makarai al 8 apiakies sou, makarion oui paides sou oon oi parastethetes enivstov sou dialov, oui akouontes patac en dik on omnwn sou. Genvito Kurnov o Theov sou elogjmenos, de thelisouv en sou 9 dounai se epi thronov Israth, dia to agapav Kurnov ton Israth stitha eis ton avsou, kai iset se basilea ep autov, ton poevoi krima en dikaiosth kai en krimas aoutov.

Kai edwke to Saliomon ekaton ekisoi talanta chrton, kai 10 hudosmeta pollla sfodora, kai lithon tizou ouk elphidei kata ta hodosmeta ekina eti eis plthos, edwke basilea Sarbi to basileia Saliomn.

Kai h navis Xiraam h aironusa to chrton ev Soufiv, hnehmen 11 exula pelageta pollla sfodora kai lithon tizou. Kai epitwgen 12 o basileus ton exula to pelageta upostorgima to ouk Kurnov kai ton oikon tou basilewos, kai nivbas kai kivnara tois fous oou elphidei tonou exula apelkina eti tis yu, oude ophisthov ouw tis ymna tautas. Kai o basileus 13 Saliomon edwke to basileiasf Sarbi panta osa thelisen, osa metateto, ektois pantos on edemoke aithi dia xerou to basilewos Saliomn kai apoteorfa, kai 1hden eis to gin autou, kai pantes oiai aithous.

Kai h o stathdos to chrtonov ton elphivostos ton Saliomon 14 ev enautov evi, exakosia kai eikontare taliavta chrton, kai 15 ton fwrion ton upostetaumyn ton kai ton emporon kai pantou ton basilewos Saliomon ton peran kai ton satrapen ton yu.

Kai epitwgen Saliomon triakosia dorata chrsta elata: tria- kosiai chrtoii epitwgen eti to boro to ev. Kai triakosia 17 opta chrsta elatai kai treis oina elnthas chrton eis to opto to ev kai edwke aithi o basilewos eis oikon dromou ton Laimou.

Kai epitwgen o basilewos thronon elphantovn megan, kai 18 periekrwsonen autou chrton dokiai. "Eex analabov o 19 throno, kai protopr glwsh to throno ev tis optas autou, kai kheires elwth kai elwen ev tis optov ton kathes, kai duo leontes esthikotes par a tis cheiras, kai dodeka leontes esthokites 20 eked ev tis optov ois analabovs elwth kai elwen oiv gegevwn otona pathe basileiai. Kai panta to skhe tis upo to Saliomon 21 gegevnta chrstai, kai leytieres chrtonai, kai panta to skhe oikon dromou ton Laimou chrstov tynkeleisimewa ouk h anphrion, oti ouk h logiwmenen en tais ymna Saliomnov.
22. Or, in the days of Solomon. 2 For Solomon had a
day the days of Solomon. 2 For Solomon had a
ship of Tharsis in the sea with the ships of
Chiram; one ship came to the king every
three years out of Tharsis, laden with gold
and silver, and 3 wrought stones, and hewn
stones.

This was the arrangement of the provi-
sion which king Solomon fetched to build
the house of the Lord, and the house of the
king, and the wall of Jerusalem, and the
citadel; to fortify the city of David, and
Assur, and Magdai, and Gazer, and Betho-
ron the upper, and Jeththerm, and all the
cities of the chieftains, and all the cities of
the horsemen, and the fortification of
Solomon which he purposed to build in
Jerusalem and in all the land, so that none
of the people should rule over him that was
left of the Chettite and the Amorite, and
the Hezirezite, and the Chamante, and the
Evite, and the Jebusite, and the Gergese,
who were not of the children of Israel, their
descendants who had been left with him in
the land, which the children of Israel could
not utterly destroy; and Solomon made
them tributaries until this day. But of the
children of Israel Solomon made nothing;
for they were the warriors, and his serv-
ers and rulers, and captains of the third
order, and the captains of his chieftains, and
his horsemen.

23. And Solomon increased beyond all
the kings of the earth in wealth and wisdom.
24. And all the kings of the earth sought the
presence of Solomon, to hear his wisdom
which the Lord had put into his heart.
25. And they brought every one their gifts,
vessels of gold, and raiment, and stacte, and
spices, and horses, and mules, a rate year by
year. 26. And Solomon had four thousand
mares for his chariots, and twelve thousand
horsemen: and he put them in the cities of
his chariots, and with the king in Jeru-
salem: and he ruled over all the kings from
the river to the land of the Philistines, and
to the borders of Egypt.

27. And the king made gold and silver in
Jerusalem as stones, and he made cedars as
the sycamores in the plain for multitude.
28. And the goings forth of Solomon's horse-
men was even out of Egypt, and the king's
merchants were of Tarshish; and they re-
ceived them out of the king's price at a
price. 29. And that which proceeded out of
Egypt went up thus, even a chariot for a hundred
shekels of silver, and a horse for fifty shekels
of silver: and thus for all the kings of the
Chettians, and the kings of Syria, they came out
by sea.

And king Solomon was a lover of women.
And he had seven hundred wives, princesses,
and three hundred concubines. 1 And he
took strange women, as well as the
daughter of Pharo, Moabithis, Ammanithis
women, Syrians and Idumeans, Chettites,
and Amorites; 2 of the nations concerning
whom the Lord forbade the children of
Israel, saying, Ye shall not go in to them,
and they shall not come in to you, lest they
turn away your hearts after their idols:
Solomon clave to these in love. 4 And it
came to pass in the time of the old age of

8 Gr. turned. 7 This word more commonly means 'spoil' in the O. T.
9 Gr. work. 8 Gr. gave. 6 Gr. gave.
Solomon, that his heart was not perfect with the Lord his God, as was the heart of David his father. 3 And the strange women turned away his heart after other gods. 4 Then Solomon built a high place to Chemosh the idol of Moab, and to Astarte the idol of the Sidonians. 5 And thus he acted towards all his strange wives, who burned incense and sacrificed to their idols. 6 And Solomon did that which was evil in the sight of the Lord; he went not after the Lord, as David his father.

And the Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared twice to him, 7 and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Lord God commanded him; neither was his heart perfect with the Lord, according to the heart of David his father. 8 And the Lord said to Solomon, Because it has been thus with thee, and thou hast not kept my commandments and my ordinances which I commanded thee, I will surely rend thy kingdom, out of thy hand, and give it to thy servant. 9 Only in thy days I will not do it for David thy father's sake; but I will take it out of the hand of thy son. 10 Only I will not take away the whole kingdom: I will give one tribe to thy son for David my servant's sake, and for the sake of Jerusalem, the city which I have chosen.

And the Lord raised up an enemy to Solomon, Adad-azar the Idumean, and Eoram son of Eliada who dwelt in Raama, and Adad-azar king of Suba his master; (men gathered to him, and he was head of the conspiracy, and he seized on Damascus,) and they were adversaries to Israel all the days of Solomon: and Adar the Idumean was of the seed royal in Idumea. 13 And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slow every male in Idumea; 14 for Joab and all Israel abode there six months in Idumea, until he utterly destroyed every male in Idumea;) 15 that Adar ran away, he and all the Idumeans of the servants of his father with him: and they went into Egypt; and Adar was then a little child. 16 And there rise up men out of the city of Madiam, and they come to Pharaoh, and take men with them, and come to Pharaoh king of Egypt: and Adar went in to Pharaoh, and he gave him a house, and appointed him provision. 17 And Adar found great favour in the sight of Pharaoh, and he gave him his wife's sister in marriage, the elder sister of Thekemina. 18 And the sister of Thekemina bore to him, even to Adar, Ganebah her son; and Thekemina brought him up in the midst of the sons of Pharaoh, and Ganebah was in the midst of the sons of Pharaoh.

21 And Adar heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Adar said to Pharaoh, Let me go, and I will return to my country. 22 And Pharaoh said to
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Ader, What lackest thou with me, that lo! thou seestest to depart to thy country? and Ader said to him, By all means let me go. So Ader returned to his country; this is the mischief which Ader did, and he was a bitter enemy of Israel, and he reigned in the land of Edom.

22 And Jeroboam the son of Nabat, the Ephrathite of Sarra, the son of a widow, was man of Solomons, whom Ader saw the occasion of his lifting up his hands against king Solomons; now king Solomons built the citadel, he completed the fortification of the city of David his father.

23 And the man Jeroboam was very strong; and Solomons saw the young man that he was active, and he set him over the levies of the house of Joseph.

24 And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selomite the prophet found him in the way, and caused him to turn aside out of the way: and Achia was clad with a new garment, and they two were alone in the field. 32 And Achia laid hold of his new garment that was upon him, and tore it into twelve pieces: and he said to Jeroboam, Take to thyself ten pieces, for thus saith the Lord God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give thee ten tribes. Yet he shall have two tribes, for my servant Dauids sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel.

33 Because he forsook me, and sacrificed to Astaroth the abomination of the Sidonians, and to Chemosh and to the idols of Moab, and to their king the abomination of the children of Ammon, and he walked not in my ways, to do that which was right before me, as David his father did.

34 Howbeit I will not take the whole kingdom out of his hand, (for I will certainly resist him all the days of his life,) for David my servant whom I chose shall sit upon the throne of Israel.

35 But I will take the kingdom out of the hand of his son, and give thee ten tribes.

36 But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there. 37 And I will take thee, and thou shalt reign as thy soul desires, and thou shalt be king over Israel.

38 And it shall come to pass, if thou wilt keep all the commandments that I shall give thee, and wilt walk in my ways, and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with thee, and will build thee a sure house, as I built to David.

39 And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Sukkim king of Egypt, and he was in Egypt until Solomon died.

40 And the rest of the history of Solomon, and all that he did, and all his wisdom, behold are not these things written in the book of the life of Solomon? And the days during which Solomon reigned in Jerusalem over all Israel were forty years.
And Solomon slept with his fathers, and they buried him in the city of David his father. And it came to pass when Jeroboam son of Nebat heard thereof even while he was yet in Egypt, as he fled from the face of Solomon and dwelt in Egypt, he straightway came into his own city, into the land of Sarrua in the mount of Ephraim. And king Solomon slept with his fathers, and Roboam his son reigned in his stead.

And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king. And the people spake to king Roboam, saying, Thy father made our yoke heavy; but do thou now lighten somewhat of the hard service of thy father, and of his heavy yoke which he put upon us, and we will serve thee. And he said to them, Depart for three days, and return to me. And they departed.

And the king referred the matter to the elders, who stood before Solomon his father while he was yet living, saying, How do ye advise that I should answer this people? And they spake to him, saying, If thou wilt this day be a servant to this people, and to them, and will light their yoke, then will they be thy servants continually.

But he forsook the counsel of the old men which they gave him, and consulted with the young men who were brought up with him, who stood in his presence. And he spake to them, What counsel do ye give? And what shall I answer to this people who speak to me, saying, Lighten somewhat of the yoke which thy father has put upon us?

And the young men who had been brought up with him, who stood before his face, spake to him, saying, Thus shalt thou say to this people which have spoken to thee, saying, Thy father made our yoke heavy, and do thou now lighten it from off us; thus shalt thou say to them, My little finger shall be thicker than my father's loins. And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

And all Israel came to king Roboam on the third day, as the king spake to them, saying, Return to me on the third day. And the king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him. And he spake to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

And the king hearkened not to the people, because the change was from the Lord, that he might establish his word which he spoke by Achin the Selonite concerning Jeroboam the son of Nabat. And all Israel
saw that the king did not hearken to them: and the people answered the king, saying, What portion have we in David? neither have we any inheritance in the son of Jesse. Depart, O Israel, to thy tents: now feed thine own house, David. So Israel departed to his tents.

13 And the king sent Adoniram who was over the tribute; and they stoned him with stones, and he died: and king Roboam made haste to rise to flee to Jerusalem.

19 So Israel rebelled against the house of David until this day. And it came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly, and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

21 And Roboam went into Jerusalem, and he assembled the congregation of Juda, and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon.

22 And the word of the Lord came to Samsia the man of God, saying, Speak to Roboam the son of Solomon, king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight against your brethren the children of Israel: return every man to his own home; for this thing is from me; and they hearkened unto the word of the Lord, and they ceased from going up, according to the word of the Lord.

So king Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old, when he began to reign, and he reigned twelve years in Jerusalem: and his mother's name was Naanah, daughter of Ana son of Naas king of the children of Amnon. And he did that which was evil in the sight of the Lord, and walked not in the way of David his father.

And there was a man of mount Ephraim, a servant to Solomon, and his name was Jeroboam; and the name of his mother was Zeriba, a harlot; and Solomon made him head of the levies of the house of Joseph: and he built for Solomon Sarira in mount Ephraim; and he had three hundred chariots of horses: he built the citadel with the levies of the house of Ephraim: he fortified the city of David, and aspired to the kingdom. And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

And Jeroboam heard in Egypt that Solomon was dead; and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land; and Susakim said to him, Ask any request, and I will grant it thee. And Susakim gave to Jero-
And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child; and he said to Aho his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness. Now there was a man in Selom, and his name was Achi, and he was sixty years old, and the word of the Lord was with him. And Jeroboam said to his wife, Arise, and take in thine hand loaves, for the man of God, and cakes, and a pot of honey. And the woman arose, and took in her hand bread, and two cakes, and grapes, and a pot of honey. Thus saith the Lord, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, even into Sarira, that thy maidsens shall come out to meet thee, and shall say to thee, The child is dead; for thus saith the Lord, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, them the dogs shall eat, and him that has died in the field shall the birds of the air, eat, and he shall lament for the child, saying, Woe is me, Lord! for there has been found in some good thing touching the Lord. And the woman departed, when she heard this, and it came to pass as she entered into Sarira, that the child died, and there came forth a wailing to meet her. And Jeroboam went to Sikima in mount Ephram, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither, and the word of the Lord came to Samias son of Enlam, saying, Take to thyself a new garment which has not gone into the water, and rend it into twelve pieces, and thou shalt give some to Jeroboam, and shalt say to him, Thus saith the Lord, Take to thyself ten pieces to cover thee, and Jeroboam took them; and Samias said, Thus saith the Lord concerning the ten tribes of Israel.

And the people said to Roboam the son of Solomon, Thy father made his yoke heavy upon us, and made the heat of his table heavy; and now thou shalt lighten them

Sousakim, èwokw tò Ierobôm, tìn 'Ierobôm tin 'Avo òókófhi Òékermem tìn proesbítwpar tìn ynoviakos àutòv èn gynaiaka; autò òókófhi òókófhi èn mésw tòn ynoviakos. S. tòn 'Aria vnov àutòv kai èiptin 'Ierobôm pronousous. S. èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin èiptin
upon us, and we will serve thee. And Roboam said to the people, Wait three days, and I will return you an answer: and Roboam said, Bring in to me the elders, and I will consult counsel with the elders, and I will return answer to the people on the third day. So Roboam spoke in their ears, as the people sent to him to say: and the elders of the people said, Thus the people have spoken to thee.

And Roboam rejected their counsel, and it pleased him not: and he sent messengers and brought in those who had been brought up with him; and he said to them, Thus and thus has the people sent to me to say: and they that had been brought up with him said, Thus shalt thou speak to the people, saying, My little finger shall be thicker than my father's loins; my father scourged you with whips, but I will scourge you with scorpions. And the saying pleased Roboam, and he answered the people as the young men, they that were brought up with him, counselled him: and all the people spoke as one man, every one to his neighbour, and they cried out all together, saying, We have no part in David, nor inheritance in the sons of Jesse: to thine tents, O Israel, every one for his hill and for his father's house.

And all the people were dispersed from Sikima, and they departed every one to his tent: and Roboam strengthened himself and departed, and mounted his chariot, and entered into Jerusalem: and there follow him the whole tribe of Juda, and the whole tribe of Benjamin. And it came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin, and went up to fight with Jeroboam at Sikima. And the word of the Lord came to Samaas the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight with your enemies: return every man to his house, for this thing is from me. And they hearkened to the word of the Lord, and forbore to go up, according to the word of the Lord.

25 And Jeroboam built Sikima in mount Ephraim and dwelt in it, and went forth thence and built Thannel. 26 And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David: 27 If this people shall go up to offer sacrifice in the house of the Lord at Jerusalem, then the heart of the people will return to the Lord, and to their master, to Roboam king of Juda, and they will slay me. 28 And the king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you that ye have gone up to Jerusalem: saith a prince, a ruler of Israel, who brought thee up out of the land of Egypt. 29 And he put one in Bethel, and he put the other in Dan. 30 And this thing became a sin; and the people went before one as far as Dan, and left the house of the Lord.

31 And he made houses on the high places, and made priests of any part of the people, who were not of the sons of Levi.
And Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Judah; and went up to the altar which he had made in Bethel to sacrifice to the heathen which he had caused to be set up in Bethel; and he placed priests of the high places which he had made. And he went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; and he made a feast to the children of Israel, and went up to the altar to sacrifice.

And, behold, there came a man of God out of Judah by the word of the Lord to Bethel, and Jeroboam stood at the altar to sacrifice. And he cried against the altar by the word of the Lord, and said, Of altar, altar, thus saith the Lord, Behold, a son is to be born to the house of David, whose name shall be Josias by name; and he shall offer upon thee the priests of the high places, even of them that sacrifice upon thee, and he shall burn men's bones upon thee. And in that day one shall give a sign, saying, This is the word which the Lord has spoken, saying, Behold, the altar is rent, and the fatness upon it shall be poured out.

And it came to pass when king Jeroboam heard the words of the man of God which called on the altar that was in Bethel, that the king stretched forth his hand from the altar, and said, Take hold of him. And he stretched forth his hand, and took hold of him; and said, Take hold of the sword. And he took hold of the sword; and said to the king of Judah, See, with the sword thou shouldest give me the half of thine house. And the king said, Take it. And Saddale the ass: and they saddled him the ass, and he mounted it, and went after the man of God, and found him sitting under an oak:

Kai εὑρισθη Ιεροβοάμ εσηρήν ἐν τῷ μηνὶ τῷ ὧδε ἐν τῷ πυτεντακακίατι ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν εσηρήν τὴν ἐν τῷ γαλάζων, καὶ ἄνεβη ἐπὶ τὸ θυσιαστήριον ὅ εὑρισθη Εαθηλάν τῷ θυείῳ ταῖς δαμαλέσεις αἰς ἐσηρήν, καὶ παρέστησαν ἐν Εαθηλάν τοὺς ἱερεῖς τῶν υψηλῶν ὃν ἐσηρήν. Καὶ ἄνεβη ἐπὶ τὸ θυσιαστήριον ὅ εὑρισθη τῇ πυτεντακακίατι ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὧδε ἐν τῇ εσηρήν ἡ ἐπιλαξτάσιο ἀπὸ καρόλαις αὐτῶν καὶ ἐσηρήν εσηρήν τοῖς νυσίς Ἴρασιλ, καὶ ἄνεβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπικαλέσατο.

Kai ἰδοὺ ἄνθρωπος τοῦ Θεοῦ εἰς Ἰουδαία παρεγένετο ἐν λόγῳ Κυρίου εἰς Βασθήλ, καὶ Ιεροβοάμ εσηρήν ἐπὶ τὸ θυσιαστήριον ἐπικαλέσατο. Καὶ ἐπικαλέσατο πρὸς τὸ θυσιαστήριον ἐν λόγῳ Κυρίου, καὶ ἔστι, θυσιαστήριον, θυσιαστήριον, τὰς τιξένηις Κυρίου, ἵνα νῦν τίκτεται τὸ οἴκων Δαβίδ, Ἰουδαίαν ὄνομα αὐτῷ, καὶ θύει ἐπὶ σὲ τους ἱερεῖς τῶν υψηλῶν τῶν ἐπιθυμοῦντων ἐπὶ σὲ, καὶ ὡστά ἄνθρωπον κανένα ἐπὶ σὲ. Καὶ ἔστει σὺ τῇ ἡμέρᾳ τῆς οἰκίας τὰς εἰκώνας, τὸ τόμα τῆς καταφέρεις Κυρίου, νῦν, ἔστιν, τὸ θυσιαστήριον ῥήγνυται, καὶ ἐκχυθήσεται ἡ πιστεύη ἡ ἐπὶ αὐτῷ.

Καὶ ἐγένετο ὡς ἠκούσεν ὁ βασιλεὺς Ἰεροβοάμ τῶν λόγων τοῦ ἄνθρωπον τοῦ Θεοῦ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τὸ ἐν Βασθήλ, καὶ ἔστεισεν ὁ βασιλεὺς τὴν εἰκών τοῦ αὐτοῦ ἀπὸ τοῦ θυσιαστήριον, τὰς τιξένηις, καὶ ἔστεισεν αὐτὸν· καὶ ἤθελεν ἐπὶ αὐτὸν καὶ ὡς ἐπονόμασεν ἐπιστρέφεισθαι αὐτὸν πρὸς αὐτόν. Καὶ τὸ θυσιαστήριον ἔρρηγαν, καὶ ἐστείλαντο τὴν πιστεύην αὐτὸν ἀπὸ τοῦ θυσιαστήριον, καὶ τὴν τέρας ἐδοκεῖ πόντυ αὐτὸς τοῦ Θεοῦ ἐν λόγῳ Κυρίου. Καὶ ἔστεισεν ὁ βασιλεὺς Ἰεροβοάμ τῷ ἄνθρωπῳ τοῦ Θεοῦ, δεήθη πρὸς τοῦ προσώπου Κυρίου τοῦ Θεοῦ, καὶ ἔστεισεν τῇ ἀθρόῳ τοῦ Θεοῦ τὸ προσώπον Κυρίου, καὶ ἐπιστρέφει τῇ ἀθρόῳ τοῦ βασιλέως πρὸς αὐτὸν καὶ ἐγένετο καθὼς τὸ πρῶτον.
and he said to him, _Art thou the man of God that came out of Judah? _And he said to him, I am. 18 And he said to him, Come with me, and eat bread. 19 And he said, I shall not by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place. 20 For thus the Lord commanded me by word, saying, Eat not bread there, and drink not water, and return not thither by the way by which thou earnest.

19 And he said to him, I also am a prophet as thou art; and an angel spoke to me by the word of the Lord, saying, Take him back to thee into thy house, and let him eat bread and drink water: but he lied to him. 20 And he brought him back, and he ate bread and drank water in his house. 21 And it came to pass while they were sitting at the table, that the word of the Lord came to the prophet that brought him back; 22 and he spoke to the man of God which came out of Judah, saying, Thus saith the Lord, Forasmuch as I have commanded him to return to thee, 23 therefore shalt thou not eat bread, nor drink water, nor return by the way by which thou camest. 24 And it came to pass after he had eaten bread and drank water, that he saddled the ass for him, and he turned and departed. 25 And a lion found him in the way, and slew him; and his body was cast out in the way, and the ass was standing by it, and the lion also was standing by the body. 26 And the men were passing by, and saw the carcase cast in the way, and the lion was standing near the carcase: and they went in and spoke of it in the city where the old prophet dwelt. 27 And the prophet that turned him back out of the way heard, and said, This is the man of God which rebelled against the word of the Lord. 28 And he went and found the body cast in the way, and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God; and had not torn the ass. 29 And the prophet took up the body of the man of God, and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb, 30 and they bewailed him, saying, Alas, brother. 31 And it came to pass after he had lamented him, that he spoke to his sons, saying, Whenever I die, bury me in this tomb, wherein the man of God is buried: lay me by his bones, that my bones may be preserved with his bones. 32 For the word will surely come to pass which he spoke by the word of the Lord against the altar in Bethel, and against the high houses in Samaria. 33 And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the high places: whoever would, he consecrated him, and he became a priest for the high places. 34 And
And Roboam son of Solomon ruled over Judah. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess. And Roboam did evil in the sight of the Lord; and he provoked him in all the things which his fathers did in their sins which they sinned.

And they built for themselves high places, and pillars, and planted groves on every high hill, and under every shady tree. And there was a conspiracy in the land, and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.

And it came to pass in the fifth year of the reign of Roboam, Sussim king of Egypt came up against Jerusalem; and took all the treasures of the house of the Lord, and the treasures of the king's house, and the golden spears which David made, and carried them away into Egypt. And king Roboam made brazen shields instead of them; and the chief of the body guard, who kept the gate of the house of the king, were placed in charge over them. And it came to pass when the king went into the house of the Lord, that the body guard took them up, and carried them in the chamber of the body guard.

And the rest of the history of Roboam, and all that he did, behold, are they not written in the book of the chronicles of the kings of Judah? And there was war between Roboam and Jeroboam continually. And Roboam slept with his fathers, and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Judah. And he reigned three years over Jerusalem: and his mother's name was Maachah, daughter of Absealom. And he walked in the sins of his father which he wrought in his presence, and his heart was not perfect with the Lord his God, as was the heart of his father David.

Howbeit for David's sake the Lord gave him a remnant, that he might establish his children after him, and might establish Jerusalem. Forasmuch as David did that which was right in the sight of the Lord: he turned not from the things which he commanded him all the days of his life.

And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of

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This thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

And Roboam son of Solomon ruled over Judah. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess. And Roboam did evil in the sight of the Lord; and he provoked him in all the things which his fathers did in their sins which they sinned.

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Howbeit for David's sake the Lord gave him a remnant, that he might establish his children after him, and might establish Jerusalem. Forasmuch as David did that which was right in the sight of the Lord: he turned not from the things which he commanded him all the days of his life.

And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of
the kings of Judah. And there was war between Abiu and Jeroboam. 5 And Abiu slept with his fathers in the twenty-fourth year of his reign, and was buried with his fathers in the city of David: and Asa his son reigns in his stead.

8 In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Judah. 9 And he reigned forty-one years in Jerusalem: and his mother's name was Ana, daughter of Abessalam. 10 And Asa did that which was right in the sight of the Lord, as David his father. 11 And he removed the sodomites out of the land, and abolished all the practices which his fathers had kept not. 12 And he removed Ana his mother from being queen, forsooth much as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Ke- dron. 13 But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days. 14 And he brought forth the treasures of the house of the Lord, and the treasures of the king's house, even brought in his gold and silver pillars into the house of the Lord, and his vessels.

15 And there was war between Asa and Baasa king of Israel all their days. 16 And Baasa king of Israel went up against Judah, and built Rama, so that no one should go out or come in for Asa king of Judah.

18 And Asa took all the silver and the gold that was found in the treasures of the house of the Lord, and in the treasures of the king's house, and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying, 19 Make a covenant between me and thee, and between my father and thy father: 20 I have sent forth to thee gold and silver and gifts; come, break thy league with Baasa king of Israel, that he may go up from me. 21 And the son of Ader hearkened to king Asa, and sent the chiefs of his forces to the cities of Israel; and they smote Aen, Dan, and Abel of the house of Maacha, and all Chenneth, as far as the whole land of Nephhath. 22 And it came to pass when Baasa heard it, that he left off building Rama, and returned to Thersa.

23 And king Asa charged all Judah without exception: and they take up the stones of Rama, and build with which Baasa was building; and king Asa built with them upon the whole hill of Benjamin, and the watch-tower.

24 And the rest of the history of Asa, and all his mighty deeds which he wrought, and the cities which he built, behold, are not these written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. 25 And Asa slept with his fathers.
and was buried with his fathers in the city of David his father: and Josaphat his son reigns in his stead.

And Nabat son of Jeroboam reigns over Israel in the second year of Asa king of Juda, and he reigned two years in Israel.

And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sins wherein he caused Israel to sin.

And Baasa son of Achia, who was over the house of Belaan son of Achia, conspired against him, and smote him in Gabathion of the Philistines; for Nabat and all Israel were besieging Gabathion.

And Baasa slew him in the third year of Asa son of Asa king of Juda; and reigned in his stead. And it came to pass when he reigned, that he smote the whole house of Jeroboam, and left none that breathed of Jeroboam, until he had destroyed him utterly, according to the word of the Lord which he spoke by his servant Achia the Selenite.

For the sins of Achiab the son of Adonias, which led Israel into sin, even by his provocation wherewith he provoked the Lord God of Israel. And the rest of the history of Nabat, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

And in the third year of Asa king of Juda, Baasa the son of Achia begins to reign over Israel in Thersa, twenty and four years. And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam the son of Nabat, and in his sins, as he caused Israel to sin.

And the word of the Lord came by the hand of Ju son of Anani to Baasa, saying, Forasmuch as I lifted thee up from the earth, and made thee ruler over my people Israel; and thou hast walked in the way of Jeroboam, and hast caused my people Israel to sin, to provoke me with their vanities; Behold, I raise up enemies after Baasa, and after his house; and I will cause thy house to be like the house of Jeroboam son of Nabat.

Howbeit Baasa the city shall not be inheritable of Baasa, even though thou dost arise early in the morn, and passest to the field the birds of the sky shall devour, and him that dieth of his in the field the birds of the sky shall devour.

Now the rest of the history of Baasa, and all that he did, and his mighty acts, behold, are not these written in the book of the chronicles of the kings of Israel? And Baasa slept with his fathers, and they buried him in Thersa; and Eila his son reigns in his stead.

And the Lord spoke by Ju the son of Anani against Baasa, and against his house, even all the evil which he wrought before the Lord to provoke him to anger by the works of his hands, in being like the house of Jeroboam; and because he emote him.

And Eila son of Baasa reigned over Israel two years in Thersa. And Zambri, captain of half his cavalry, conspired against him, while his son was in Thersa, drunk his self drunk in the house of Osa the steward at Thersa. And Zambri went in and
I. "A&amp;I favored him, and slew him, and reigned in his stead. It and it came to pass when he reigned, then that upon his throne, 17 that he smote all the house of Baasha, and to the word which the Lord spoke against the house of Baasha, and to the prophet, 18 for all the sins of Baasha and Ela his son, as he led Israel astray to sin, to provoke the Lord God of Israel with their vanities.

And the rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?

15 And Zambri reigned in Tharsis seven days, and the army of Israel was encamped against Gabathon of the Philistines. 16 And the people heard in the army, saying, Zambri has conspired and smitten the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel. 17 And Ambri went up, and all Israel with him out of Gabathon: and they besieged Tharsis. 18 And it came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king, and burnt the king's house over him, and died. 19 Because of his sins which he committed, doing that which was evil in the sight of the Lord, so as to walk in the way of Jeroboam the son of Nebat, and in his sins wherein he caused Israel to sin. 20 And the rest of the history of Zambri, and his conspiracies wherein he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

21 Then the people of Israel divide; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri. 22 The people that followed Ambri overpowered the people that followed Thamni son of Gonath; and Thamni died, and Jeroboam his brother at that time, and Ambri reigned after Thamni.

23 In the thirty-first year of king Ass, Ambri & began to reign over Israel twelve years: he reigned six years in Thers. 24 And Ambri bought the mount Samaria of Semer, the lord of the mountain for two talents of silver; and he built upon the mountain, and they called the name of the mountain on which he built, after the name of Semer the lord of the mount, Semer. 25 And Ambri did that which was evil in the sight of the Lord, and wrought wickedly beyond all that were before him. 26 And he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he caused Israel to sin, to provoke the Lord God of Israel by their vanities. 27 And the rest of the acts of Ambri, and all that he did, and all his might, Behold, are not these things written in the book of the chronicles of the kings of Israel?

And Ambri slept with his fathers, and is buried in Samaria; and Achaab his son reigns in his stead.

And in the eleventh year of Ambri Josaph, the son of Ass reigns, being thirty-five years old in the beginning of his reign, and
he reigned twenty-five years in Jerusalem; and his mother's name was Gazuba, daughter of Seli. And he walked in the way of Asa his father, and turned not from it, even before the eyes of the Lord: only they moved not any of the high places: they sacrificed and burnt incense on the high places. Now the engagements which Josaphat made with the king of Israel, and all his mighty deeds which he performed, and the enemies whom he fought against, behold, are not written in the book of the chronicles of the kings of Judah? and the remains of the prostitution which they practised in the days of Asa his father, he removed out of the land: and there was no king in Syria, but 8 a deputy.

And king Josaphat made a ship at Tarshish to go to Sophir for gold; but it went not, for it was broken at Gasion Gaber. Then the king of Israel said to Josaphat, 9 I will send forth thy servants and my servants in the ship: but Josaphat would not. And Josaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years. 10 And Achaab did that which was evil in the sight of the Lord, and did more wickedly than all that were before him. 11 And it was not enough for him, that he had the son of Jezebel, Jeloham, he, but he took to wife Jezebel the daughter of Jethbaal king of the Sidonians; and he went and served Baal, and worshipped him. 12 And he set up an altar in Baal in the house of his abominations, which he built in Samaria. 13 And Achaab made a grove; and Achaab did more abominably than his fathers, to provoke the Lord God of Israel, and to sin against his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

And in his days Achiel the Bethelite built Jericho: he laid the foundation of it in Aebra, and was born, and he set up the doors of it in Segub his younger son, according to the word of the Lord which he spake by Joshua the son of Naue.

And Eliu the prophet, the Thebite of Thebe of Galaad, said to Achaab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, there shall not be these years dwr nor rain, except by the word of my mouth.

And the word of the Lord came to Eliu, saying, 16 Depart hence eastward, and hide thee by the brook of Chorrath, that is before Jordan. 17 And it shall be that thou shalt drink water of the brook, and I will change the ravenes to feed thee there. 18 And Eliu did according to the word of the Lord, and he sat by the brook of Chorrath before Jordan. 19 And the ravenes brought him loaves in the morning, and flesh in the evening, and he drank water of the brook. 20 And it came to pass after 8 some time, that the brook was dried up, because there had been no rain upon the earth.
And the word of the Lord came to Eliu saying, 8 Arise, and go to Sarepta of the Sidonian land: behold, I have there commanded a woman of a widow to maintain thee. 9 And he arose and went to Sarepta, and came to the gate of the city: and, behold, a woman of a widow was there gathering sticks; and Eliu cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, y'hat I may drink. 10 And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of bread, and I will eat thereof. 11 And she said, As the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die. 12 And Eliu said to her, Be of good courage, go in and do according to thy word: but make me thereof a little cake, and thou shalt bring it out to me first, and thou shalt make me some to thyself and thy children last. 13 For thus saith the Lord, The pitchcr of meal shall not fail, and the crust of oil shall not diminish, until the day that the Lord gives rain upon the earth. 14 And the woman went and did so, and did eat, she, and he and her children. 15 And the pitcher of meal failed not, and the crust of oil was not diminished, according to the word of the Lord which he spoke by the hand of Eliu.

And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. 16 And she said to Eliu, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son? 17 And Eliu said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed. 18 And Eliu cried aloud, and said, Alas, O Lord, the witness of the widow with whom I abide, the Lord shall repay thee evil for her in slaying her son. 19 And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him. 20 And it was so, and the child cried out, and he brought him down from the upper chamber into the house, and gave him to his mother; and Eliu said, See, thy son lives. 21 And the woman of the house of Eliu Behold, I know that thou art a man of God, and the word of the Lord in thy mouth is true.

And it came to pass after many days, that the word of the Lord came to Eliu in the third year, saying, Go, and appear before Achiab, and I will bring rain upon the face of the earth. 2 And Eliu went to appear before Achiab; and the famine was severe in Samaria. 3 And Achiab called Abdiu the steward. Now Abdiu feared the Lord greatly. 4 And it came to pass when Jezabel smote the prophets of the Lord, that Abdiu took a hum-
and hid them by fifty in a cave, and fed them with bread and water.

And Achaab said to Abdiu, Come, and led us go through the land, and to the fountains of water, and to the brooks, if by any means we may find grass, and may save the horses and mules, and so they will not perish from the tents. And they made a division of the way between them to pass through it: Achaab went one way, and Abdiu went by another way alone. And Abdiu was alone in the way; and Eliu came alone to meet him: and Abdiu halted, and fell upon his face to the Lord Eliu, Art thou indeed he? And Eliu said to him, I am: go, say to thy master, Behold, Eliu is here.

And Abdiu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me? As the Lord thy God lives, there is not a nation or kingdom, whither thy lord has not sent to seek thee; and if they said, He is not here, then has he set fire to the kingdom and its territories, because he has not found thee. And now thou sayest, Go, tell thy lord, Behold, Eliu is here. And it shall come to pass when I shall have departed from thee, during the life of the Lord, call thee to a land which I know not, and I shall go in to tell the matter to Achaab, and he shall not find thee and will slay me: yet thy servant fears the Lord from his youth.

Has it not been told to thee my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of Baal, by fifty and fed them with bread and water? And now thou sayest to me, Go, say to thy master, Behold, Eliu is here; and he shall slay me. And Eliu said, As the Lord of Hosts before whom I stand lives, to-day I will appear before him.

And Abdiu went to meet Achaab, and told him: and Abdiu hastled forth, and went to meet Eliu. And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel? And Eliu said, I do not pervert Israel; but it is thou and thy father's house, in that ye follow not the Lord God, and thou hast gone after Baal. And now send, gather to me all Israel to mount Carmel, and the prophets of Baal are four hundred and fifty, and the prophets of the groves four hundred, that eat at Jezabel's table.

And Achaab sent to all Israel, and gathered all the prophets to mount Carmel.

And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both sides? if the Lord be God, follow him; but if Baal, follow him. And the people answered not a word. And Eliu said to the people, I am left, the only one prophet of the Lord; and the prophets of Baal are four hundred and fifty men, and the prophets of the groves four hundred. Let them give us two oxen, and let them choose one for themselves, and cut it in pieces, and

\[ \beta \text{ Gr. if thou art, etc.} \]  
\[ \gamma \text{ Gr. ran forth.} \]  
\[ \delta \text{ Heb. Baal. See Jer. 11. 13. Hos. 9. 10.} \]  
\[ \zeta \text{ Gr. the hams, from γάου, the knee.} \]  
\[ \theta \text{ Or, quite alone.} \]
25 And Eliu said to the prophets of shame, Choose to yourselves one calf, and dress it first, for ye are many; and call ye on the name of your god, but I will call on the name of the Lord my God, and it shall come to pass that the God who shall answer by fire, he is God. And all the people answered, and said, The word which thou hast spoken is good.

22 And it was noon, and Eliu the Theebite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep, and is to be awakened. And they cried with a loud voice, and passed by themselves, according to their custom with knives and lances until the blood gushed out upon them. And they prophesied until the evening, and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Theebite spoke to the prophets of the abominations, saying, Stand by for the present, and I will offer my sacrifice. And they stood aside and departed.

30 And Eliu said to the people, Come near to me. And all the people came near to him. And Eliu took twelve stones, according to the number of the tribes of Israel, as the Lord spoke to him, saying, Israel shall be thy name. And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar. And he piled up the stones thereof to the height where he had made, and divided the whole-burnt-offering, and laid it on the wood, and laid it in order on the altar, and said, Fetch me four pitchers of water, and pour it on the whole-burnt-offering, and on the wood. And they did so. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar, and they filled the trench with water.

35 And Eliu cried aloud to heaven, and said, Lord God of Abram, and Isaac, and Israel, answer me, O Lord, answer me this day by fire, and let all this people know that thou art the Lord, the God of Israel, and I am thy servant, and for thy sake I have wrought these works. Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and thou hast turned back the heart of this people. Then fire fell from the Lord out of heaven, and devoured the whole-burnt-offerings, and the wood and the water that was in the trench, and the fire licked up the stones and the earth.
And all the people fell upon their faces, and said, Truly the Lord is God; he is God.

And Eliezer said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliezer brought them down to the brook Kidron, and he slew them there.

And Eliezer said to Ahab, Go up, and eat and drink; for there is a sound of the coming of rain.

And Ahab went up to eat and drink; and Eliezer went up to Carmel, and stopped to the ground, and put his face between his knees; and he said to Eliezer, Go up, and look toward the sea. And the servant looked, and said, There is nothing; and Eliezer said, Do thou then go again seven times.

And the servant went again seven times; and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man’s foot was brought water; and he said, Go up, and say to Ahab, Make ready thy chariot, and go down, lest the rain overtake thee. And it came to pass in the meanwhile, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab went, and went to Jezreel.

And the hand of the Lord was upon Elihu, that he departed from Jezreel, and went to Bethel, and sat down before Ahab to Jezreel.

And Ahab told Jezabel his wife all that Elihu had done, and how he had slain the prophets with the sword. And Jezabel sent to Elihu, and said, If thou art Elihu, and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to-morrow; and I am thy friend and toward thee.

And Eliezer feared, and rose, and departed for his life; and he came to Bersabee to the land of Judah, and he left his servant there.

And he himself went a day’s journey in the wilderness, and came and sat under a juniper tree; and asked concerning his life that he might die, and said, Let it be enough now, O Lord, take, I pray thee, my life from me; for I am no better than my fathers.

And he lay down and slept under a tree; and behold, one touched him, and said to him, Arise and eat.

And Eliezer looked, and, behold, at his head there was a cake of meal and a crust of water; and he rose, and ate and drank, and returned and lay down.

And the angel of the Lord returned again, and touched him, and said to him, Arise, and eat, for the journey is far from thee.

And he arose, and ate and drank, and went in the strength of that meat forty days and forty nights to mount Chorob.

And he bowed there into a cave, and rested there; and behold, the word of the Lord came to him, and he said, What dost thou here, Elihu? And Eliezer said, I have been very jealous for the Lord Almighty, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I am alone, and they seek my life to take it.

And he said, Thou shalt go forth to-morrow, and shalt stand before the Lord in the mount; behold, the Lord will pass by. And, behold, a great and strong wind rending the mountain.
tains, and crushing the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: 12 and after the earthquake a fire; but the Lord was not in the fire: and after the fire the voice of a gentle breeze.

And it came to pass when Elui heard, that he wrapt his face in his $ mantle, and went forth and stood in the cave: and, behold, a voice came to him and said, What dost thou here, Eliu? 14 And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken thy covenant, and they have overthrown thine altars, and have slain thy prophets with the sword: and I am left entirely alone, and they seek my life to take it. 15 And the Lord said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus; and thou shalt go and anoint Azael to be king over Syria: 16 and Ju the son of Namaess shall thou anoint him king over Israel; and Elisaie the son of Saphat shall he to be prophet in thine room. 17 And it shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisaie shall slay. 18 And thou shalt leave in Israel seven thousand men, all the knees which had not bowed; 2 their selves to Baal, and very mouth which had not worshipped him.

And he departed thence, and finds Elisaie the son of Saphat, and he was ploughing with oxen; there were twelve yoke before him, and he $ passed by to him, and cast his mantle upon him. 20 And Elisaie left the cattle, and ran after Elui and said, I will kiss my father, and follow after thee. And Eliu said, Return, for I have done a work for thee. 21 And he returned s from following him, and took a yoke of oxen, and slew them, and boiled them with the instruments of the oxen, and gave to the people, and they ate: and he arose, and went after Eliu, and ministered to him.

And Nabuthai had a vineyard, near the threshingfloor of Achaab king of Samaria. 2 And Achaab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it is near my house; and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs. 3 And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread. 5 And Jezabel his wife went in to him, and spoke to him, saying, Why is thy spirit troubled, and why dost thou eat no bread? 2 And he said to her, Because I spoke to Nabuthai the Jezraelite, saying, Give me thy vineyard for money; or if thou wilt, I will give thee another vineyard for it: and he said, I will not give thee the inheritance of my fathers.

3 Lit sheaveskin. 7 Gr. under. 6 Gr. return to thy journey. 8 Rom. Ill. 4. 6 Gr. the knee. 8 Gr. in. 7 Gr. departed. 10 Gr. from behind him. 9 Gr. the yokes. 11 Gr. it is pleasing before thee.
And Zezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be 7thine own master, and I will give thee the vineyard of Nabuthai the Jezreelite.

And she wrote a letter in the name of Achab, and sealed it with his seal, and sent the letter to the elders, and to the 8th men who were with Nabuthai. And it was written in the letters, saying, Keep a fast, and set Naboth in a chief place among the people. And set two men, sons of transgressors, before him, and let them testify against him, saying, He 9th blessed God and the king; and let them lead him forth, and stone him to death.

And the men of his city, the elders, and the nobles which dwelt in his city, did as Zezabel sent to them, and as it had been written in the letters which she sent to them. And they 10th proclaimed a fast, and set Nabouthai in a chief place among the people. And two men, sons of transgressors, came and sat opposite him, and bore witness against him, saying, Thou hast killed the king's son, and let them lead him forth, and stone him to death.

And it came to pass, when Zezabel heard it, that she said to Achab, Arise, 11th take possession of the vineyard of Nabuthai the Jezreelite, who 12th would not sell it to thee: for Nabuthai is not alive, for he is dead.

And it came to pass, when Achab heard that Nabuthai the Jezreelite was dead, that he rent his garments, and put on sackcloth, and came to him in haste; and Achab arose and went down to the vineyard of Nabuthai the Jezreelite, 13th to take possession of it.

And the Lord spoke to Eliu the Thebite, saying, 14th Arise, and go down to meet Achab king of Israel, who is in Samaria, for the vineyard of Nabuthai, which he has gone down thither to take possession of it. And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain thy kinsman, and hast taken possession, therefore thus saith the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood.

And Achab was come to Eliu. Hast thou found me, mine enemy? and he said, I have found thee: because thou hast s 15th wickedly sold thyself to work evil in the sight of the Lord, to provoke him to anger, 16th and hast provoked me, I will kindle a fire after thee, and I will utterly destroy every male of Achab, and him that is shut up and him that is left in Israel. 17th And I will 18th make thy house as the house of Jeroboam the son of Nabat, and as the house of Baas son of Achia, because of the provocations where with thou hast provoked me, and caused Israel to sin. 19th And the Lord spoke of Jezabel, saying, The dogs shall devour her 20th within the fortification of Jezreel.

1. Gr. like thyself. 2. Gr. book. 3. Possibly nobles is here meant. 4. Gr. had been written.
III. KINGS XX. 25—XXI. 12.

that is dead of Achaab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

25 But Achaab did wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezebel led him astray. And he did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

27 And because of the word, Achaab was pierced with sorrow before the Lord, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezreelite, and went his way. 28 And the word of the Lord came by the hand of his servant Elihu concerning Achaab, and the Lord said, Hast thou seen how Achaab has hearkened to the heart before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

And the son of Ader gathered all his forces, and went up and besieged Samaria, he and thirty-two kings with him, and all his horse and chariots: and they went up and besieged Samaria, and fought against it. And he sent into the city to Achaab king of Israel, and said to him, Thus says the son of Ader, Thy silver and thy gold are mine, and thy wives and thy children are mine. And Achaab sent word to Israel, and said, As thou hast said, my lord, O king, I am thine, and all mine also.

And the messengers came again, and said, Thus says the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children. For at this time to-morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take them. And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives, and concerning my sons, and concerning my daughters: I have not kept back from him my silver and my gold. And the elders and all the people said to him, Hearken not, and consent not. And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry. And the king of Israel answered and said, Let it be sufficient; let not the humbled beast as he that is upright. And it came to pass when he returned him this answer, he and all:  

\textit{Gr.} who sold, etc.  
\textit{Gr.} the face, as it were, of the Lord.  
\textit{Gr.} chariot.  
\textit{The LXX.} read שמש for מ"ש.
the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city. 

13. And, behold, a prophet came to Achaab, king of Israel, and said, Thus saith the Lord, Hast thou seen this great multitude? behold, I give it this day into thine hands; and thou shalt know that I am the Lord. 

14. And Achaab said, Whereby? And he said, Thus saith the Lord, The trenches of the fear of the heads of the districts. And Achaab said, Who shall ybegin the battle? and he said, Thou. 

15. And Achaab numbered the young men the heads of the districts, and they were two hundred and thirty: and afterwards he numbered the people, even every five man fit for war, seven thousand. 

16. And he went forth at noon, and the son of Ader was drinking, and getting drunk in Socchoth, he and the kings, and thirty and two kings, his allies. And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, The king of Israel hath sent word to the king of Samaria. 

17. And he said to them, If they come forth peaceably, take them alive; and if they come forth to war, take them alive: and let not the young men the heads of the districts go forth of the city. And the force that was behind them smote each one the man next to him; and each one a second time smote the man next to him; and Syria fled, and Israel pursued them; and the son of Ader, even the king of Syria, escapes on the horse of a horseman. 

18. And the king of Israel went forth, and took all the horses and the chariots, and smote the enemy with a great slaughter in Syria. 

19. And the prophets came to the king of Israel, and said, Strengthen thyself, and observe, and see what thou shalt do; for at the return of the year the son of Ader king of Syria comes up against thee. 

20. And the servants of the king of Syria, even they said, The God of Israel is a God of valleys: therefore has he prevailed against us: but if we should fight against them in the plain, verily we shall prevail against them. And do thou this thing: Send away the kings, each one to his place, and set princes in their stead. And we will give thee another army according to the army that was destroyed, and cavalry according to the cavalry, and chariots according to the chariots, and we will fight against them in the plain, and we shall prevail against them. And he heartened to their voice, and did so. 

21. And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Apheca to war against Israel. 

22. And the children of Israel were numbered, and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land. 

23. And there came the man of God, and said to the king of Israel, Thus saith the Lord, Because Syria has said, The Lord God of Israel is a God of the hills, and he is not a God of the valleys, therefore will I give this great army into thy hand, and thou shalt overthow them.
shalt know that I am the Lord. 32 And they encamp one over against the other before 33 them seven days. And it came to pass on 34 the seventh day that the battle drew on, 35 and Israel smote Syria, even a hundred thou- 36 sand footmen in one day. 36 And the rest fled 37 to Aphek, into the city; and the wall fell 38 upon twenty-seven thousand men that were 39 left: and the son of Ader fled, and entered 40 into an inner chamber, into a closed. 41 And 41 he said to his servants, I know that the kings 42 of Israel are 6 merciful kings: let us now put 43 sackcloth upon our loins, and ropes upon 44 our heads, and let us go forth to the king of 45 Israel, if by any means he will save our souls 46 alive. 47 So they girt sackcloth upon their 48 loins, and put ropes upon their heads, and 49 said to the king of Israel, Thy servant the 50 son of Ader says. Let our 51 souls live, I pray thee. And he said, Does 52 he yet live? He is my brother. 53 And the 54 men divided, and 6 offered drink-offerings; 55 and they caught the word out of his mouth, 56 and said, Thy brother the son of Ader. And 57 he said, Go ye in and fetch him. And the 58 son of Ader went out to him, and they cause 59 him to come unto him into the chamber; 60 And he said to him, The cities which my father 61 took from thy father I will restore to thee; 62 and thou shalt make streets for thyself in 63 Damascus, as my father made streets in 64 Samaria; and I will let thee go with a cove- 65 nant. And he made a covenant with him, and 66 let him go. 67 And an uncertain man of the sons of 68 the prophets said to his neighbour by the word 69 of the Lord, Smite me, I pray. And the 70 man would not smite him. 71 And he said to 72 him, Because thou hast not hearkened to 73 the voice of the Lord, therefore, behold, as 74 thou departest from me, a lion shalt smite thee: 75 and he departed from him, and a lion found 76 him, and smote him. 77 And he finds 78 another man, and says, Smite me, I pray thee. 79 And the man smote him, and 6 smiting wounded him. 80 And the prophet went and stood before 81 the king of Israel by the way, and bound 82 his eyes with a bandage. 83 And it came to 84 pass as the king passed by, that he cried 85 aloud to the king, and said, Thy servant 86 went out to 7 war, and, behold, a man brought 87 another man to me, and said to me, Keep 88 this man; and if he should by any means 89 escape, then thy life shall go for his life, or 90 thou shalt pay a talent of silver. 91 And it 92 came to pass, that thy servant looked round 93 this way and that way, and 9 the man was gone. 94 And the king of Israel said to him, Behold, thou hast also 7 destroyed 95 another man for me, and he hasted, and 96 took away the bandage from his eyes; and 97 the king of Israel recognised him, that 98 he was one of the prophets. 99 And he said 100 to him, Thus saith the Lord, Because thou 101 hast suffered to escape out of thine hand 102 a man appointed to destruction, therefore thy 103 life shall go for his life, and thy people for 104 his people. 105 And the king of Israel de- 106 parted, confounded and discouraged, and 107 came to Samaria.
And he rested three years, and there was no war between Syria and Israel. And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel. And the king of Israel said to his servants, Know ye that Remmath Galed is ours, and we are slow to take it out of the hand of the king of Syria? And the king of Israel said to Josaphat, Wilt thou go up with me to Remmath Galed to battle? And Josaphat said, As I am, so art thou also; as my people, so is thy people; as my horses, so are thy horses.

And Josaphat king of Juda said to the king of Israel, Enquire, I pray thee, of the Lord to day. And the king of Israel gathered all the prophets together, about four hundred men; and the king said to them, Shall I go up to Remmath Galed to battle, or shall I forbear? and they said, Go up, and the Lord will surely give it into the hands of the king.

And Josaphat said to the king of Israel, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And the king of Israel said to Josaphat, There is one man here for us to enquire of the Lord; but I hate him, for he does not speak good of me, but only evil; Micaias son of Jemlah. And Josaphat king of Juda said, Let not the king say so.

And the king of Israel called a eunuch and said, Bring hither quickly Micaias son of Jemlah. And the king of Israel and Josaphat king of Juda sat each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them. And Sedekias son of Chanan made for himself iron horns, and said, Thus saith the Lord, With these shalt thou shalt push Syria, until it be consumed. And all the prophets prophesied in like manner, saying, Go up to Remmath Galed, and the thing shall prosper, and the Lord shall deliver it and the king of Syria into thine hands.

And the messenger that went to call Michaia spake to him, saying, Behold now, all the prophets speak with one mouth good concerning the king, let now thy words be like the words of one of them, and speak good things. And Michaia said, As the Lord lives, whatsoever the Lord shall say to me, that will I speak.

And he came to the king: and the king said to him, Michaia, shall I go up to Remmath Galed to battle, or shall I forbear? and he said, Go up, and the Lord shall deliver it into the hands of the king. And the king said to him, How often shall I adjure thee, that thou speak to me truth in the name of the Lord? And he said, Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and the Lord said, Is not God lord of these? let each one return to his home in peace.

And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this
19 And the king of Israel said to his servants, ‘Do ye see this Hezekiah, how he seeketh to follow the counsel of the king of Egypt, and not mine? 
20 Hath not the king of Judah sent to the king of the Chaldaeans, saying, Let me live, and I will give thee all the cities of my kingdom? And wilt thou give me thine臣i, and not my kingdom?’ 
21 For these causes the king slept not, neither could Hezekiah of Judah sleep because of the king of Babylon. 
22 And the word of the LORD came to Isaiah, saying, 
23 ‘Go and tarry not in Bethel, nor eat, nor drink, neither come in thither. 
24 For I will raise up aattering against thee out of northern countries, says the LORD, yea, and they shall take thee away far and bring thee to a land which thou knowest not. 
25 Then thou shalt say to Hezekiah of Judah, ‘Thus saith the LORD the God of David thy father, ‘I have understood the counsel which thou hast made against me; for thou hast sent to the king of Assyria all thy labour and thy toil. 
26 And the hand of the LORD shall be upon thee, to destroy and to consume; wherefore turn thee and cause thy heart to be wise. 
27 For if thou wilt return, then will I extend thine dwelling-place, and lengthen thy days.’”

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24 And the king said, ‘According to the word that thou hast spoken, so will I do.’
25 And he said, ‘As thou hast heard all that was spoken by the servants of my lord the king of Assyria, so will I speak, and hear: proceed with thy speech.’
26 And Hezekiah said, ‘I have counsel in my heart to build broad walls, and a plentiful supply of timber and stone; and the timber is prepared in abundance, but the money is scarce. Now therefore, I have counsel to go to the king of Assyria, that I may make a league with him.’
27 But Isaiah said, ‘Go not, for it shall be no profit for thee: for the thing is gone far from thee.’
28 Then the seven and threescore of elders arose, and said to him, ‘The LORD will not turn from him that turneth from him, nor will he turn from him that forsaketh him.’
29 Hezekiah said, ‘These are good words.’ And he entreated with the LORD; and he promised to heal him. 
30 And Hezekiah had said, ‘It is a light thing that the shadow goeth down ten degrees; nay, let the shadow return seven degrees.’
31 But Isaiah the prophet said unto him, ‘Thou has been found in my sight perfect in all thy ways.’ And the LORD said, ‘I will add unto thee threescore years to thy life; and I will restore the loss of this people to David my servant, and to Jerusalem, the city of my people; and I will have mercy on thee, and will heal thee: and thou shalt see the prosperity of the son of David, and the prosperity of the son of Jesse.’

32 And Hezekiah spake of the good things that he had done, and of the works which were wrought through him, and said before the princes and the assembly, ‘There is a God in heaven that dwelleth in the lamp-tower, and in the fire; and in the vault of heaven and in the sea; and in all the earth, and in all that is therein. 
33 And now, behold, I pray thee, the eyes of the living are upon thee; and I say it not without reason. 
34 For the LORD of hosts hath spoken it: for he is the living God, and he saith of his servant, ‘I will cause thee to lie down upon this bed, and thou shalt not go up thence; and I will give unto this people seven exceeding great plagues: and the king himself shall himself not escape. 
35 Neither shall thine sons, or thy grandsons, or thy successors, see this land which thou fearest; for I will give it into the hand of them that hate thee, and I will destroy it. 
36 And I will make thee die, and thou shalt not live: and the man that slayeth thee shall not be guiltless; but in the way of thy coming, and in the way of thy going, shall he be 1. (1) Gr. and he shall, etc. 2 Gr. and. 3 Lit. remaining. 4 Gr. boozom.
the fountain of Samaria; and the swine and the dogs licked up the blood, and the harlots washed themselves in the blood, according to the word of the Lord which he spake.

3) And the rest of the acts of Achaab, and all that he did, and the ivory house which he built, and all the cities which he built, 

were not these things written in the book of the chronicles of the kings of Israel? 4) And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

41 And Josaphat the son of Asa reigned over Judah: in the fourth year of Achaab king of Israel 

he began Josaphat to reign. 42) Thirty and five years old was he when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother’s name was Azuba daughter of Salai.

43 And he walked in all the way of Asa his father: he turned not from it, even from doing that which was right in the eyes of the Lord. 44) Only he took not away any of the high places: the people still sacrificed and burnt incense on the high places.

45 And Josaphat was at peace with the king of Israel.

46 And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, are not these things written in the book of the chronicles of the kings of Judah? 47) And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Josam his son reigned in his stead.

52 And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Judah, Ochozias son of Achaab reigned over Israel in Samaria two years. 53) And he did that which was evil in the sight of the Lord, and walked in the way of Achaab his father, and in the way of Jezabel his mother, and in the sins of the house of Jerobom the son of Nabat, who caused Israel to sin. 54) And he served Baal, and worshipped them, and provoked the Lord God of Israel, according to all that had been done before him.

etp tijn kréinn Samaireías: kai éxelían ai òes kai ai kúres to aima, kai ai pórasi élousantos en tò aímati, kath à to réma Kuriów ò elállhse.

Kai tò laiptà tòn lògòn ’Achaab kai pánta ò époiphè, 39 kai oikon èleofántinun òn òskomóthè, kai páta và tò pülès òs èpoiphèon, oík òdòv taíta gegrátpita en bìbliv lògòn tòv òmerov tòn basileów ’Istroj. 39 Kai ékoumèv ò ’Achaab mévè 40 tòn patérnov autòv, kai èbassileusen ’Ochozias oíkòs autòv ònt autòv.


Kai tò laiptà tòn lògòn ’Istoafrát, kai ài dúnavstetia autòv 46 òsà èpoiphèon, oík òdòv taíta gegrátpita en bìbliv lògòn tòv òmerov basileów ’Ioudáv: 39 Kai ékoumèv ’Istoafrát metà tòn 51 patérnov autòv, kai ètaphè parà tois patráśún autòv èn pòleis 39 Dauid tòv patróv autòv, kai èbassileusen ’Iwória oíkòs autòv ònt autòv.

καὶ ἠθέτησεν Μωαβ ἐν Ἰσραήλ μετὰ τὸ ἀποθανεῖν Ἀχαΐβ.
2 καὶ ἔπεσεν ὁ Ὀχοζίας διὰ τοῦ δίκτυον τοῦ ἐν τῷ υπέρφος αὐτοῦ τῷ ἐν Σαμαρείᾳ, καὶ ἤρρωστησεν καὶ ἀπέστειλεν ἀγέλους, καὶ εἶπεν πρὸς αὐτούς, δεῦτε καὶ ἐπιζητήσατε ἐν τῷ Βααλ μνᾶν θεὸν Λκκαρῶν, εἰ ζήσοιμαι ἐκ τῆς ἀρρωστίας μου ταύτης.
3 καὶ ἐπεροθήκησαν ἐπερωτήσατε δι' αὐτοῦ. Καὶ ἀγγέλοις Κυρίου ἐκάλεσαν Ἡλίου τὸν Θεσβήτην, λέγων, ἀναστάς δεῦρο ἐὰς συνάντησι τῶν ἀγγέλων Ὀχοζίου βασιλέως Σαμαρείας καὶ λαλήσεις πρὸς αὐτούς, εἰ παρὰ τὸ μὴ εἶναι Θεὸν ἐν Ἰσραήλ, ὑμῖν πορεύσετε ἐπιζητήσατε ἐν τῷ Βααλ μνᾶν θεὸν Λκκαρῶν; καὶ
4 οὐχ οὕτως· ὅτι τάδε λέγει Κύριος, ἡ κλίνη ἑφ' ἡς ἀνέβης ἐκεῖ, οὐ καταβῇ ἐκ τῆς ἀποθανατίας καὶ ἐπορεύθη Ἡλίου, καὶ εἶπεν πρὸς αὐτούς.
5 καὶ ἐπεστράφησαν οἱ ἀγγέλοι πρὸς αὐτὸν καὶ εἶπεν πρὸς αὐτούς, τί ὁ ἐπεστράφητε; Καὶ εἶπαν πρὸς αὐτὸν, ἀνήρ ἀνέβης εἰς συνάντησιν ὑμῶν, καὶ εἶπεν πρὸς ὑμᾶς, δεῦτε, ἐπιστράφητε πρὸς τὸν βασιλέα τῶν ἀποστειλαντοῦ ὑμᾶς, καὶ λαλήσατε πρὸς αὐτόν, τάδε λέγει Κύριος, εἰ παρὰ τὸ μὴ εἶναι Θεὸν ἐν Ἰσραήλ, σὺ πορεύθη επιζητήσατε ἐν τῷ Βααλ μνᾶν θεὸν Λκκαρῶν; οὐχ οὕτως· ἡ κλίνη ἑφ' ἡς ἀνέβης ἐκεῖ, οὐ καταβῇ·
6 βῆτη ἀπ' αὐτῆς, ὅτι βανατὸ ἀποθανατίας. Καὶ ἐπιστρέφαντες ἀνέγγυλα τοὺς βασιλέας ἐκλάθησαν Ἡλίου καὶ ἐλάλησαν πρὸς αὐτούς, τίς ἡ κρίσεις τοῦ ἀνάβας ὑμῶν συνάντησιν ὑμῶν καὶ λαλήσατος πρὸς ὑμᾶς τοὺς λόγους τούτους; καὶ εἶπαν πρὸς αὐτόν, ἀνήρ δασὺς, καὶ ζώνῃς δερματίνῃ περιεξόμενοι τῶν ὅσων αὐτοῦ καὶ εἶπεν, Ἡλίου ὁ Θεσβήτης οὕτως ἐστιν.
7 καὶ ἀπέστειλεν πρὸς αὐτὸν πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη πρὸς αὐτοὺς. καὶ εἶδον Ἡλίου ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους καὶ ἐλάλησαν ὁ πεντηκόνταρχος πρὸς αὐτόν καὶ εἶπεν, ἀνήρ ὁ θεοῦ, ὁ βασιλεὺς ἐκάλεσε
8 σε, κατάβητε. Καὶ ἀπεκρίθη Ἡλίου καὶ εἶπε πρὸς τὸν πενητηκόνταρχον καὶ αὐτὸς ἔκαθητο σε, κατάβητε πενητηκόνταρχον καὶ κατάβητε πενητηκόντα υἱοῖς σου καὶ κατάβητε πενητηκόντα αὐτὸν καὶ τοὺς πενητηκόνταρχον καὶ τοὺς πενητηκόνταρχον πρὸς αὐτόν καὶ εἶπεν, ἀνὴρ ὁ θεοῦ, τάδε λέγει ὁ βασιλεύς, ταχέως καταβηθίς. Καὶ

AND Moab rebelled against Israel after the death of Achaab.
3 And Ochozias fell through the lattice that was in his upper chamber in Samaria, and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him. 4 And an angel of the Lord called Eliu the The­brite, saying, Arise, and go to meet the messengers of the king of Samaria, and thou shalt say to them, Is it because there is no God in Israel, that ye go to enquire of Baal fly, the god of Accaron? but it shall not be so. 5 For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said so to them.
6 And the messengers returned to him, and he said to them, Why have ye returned? And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, Is it because there is no God in Israel, that thou goest to enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. So they returned and reported to the king as Eliu said: and he said to them, What was the manner of the man who went up to meet you, and spoke to you these words? And they said to him, He was a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thebrite.
7 And he sent to him a captain of fifty and his fifty: and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down. And Eliu answered and said to the captain of fifty, And if I be a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus says the king, Come down quickly. And Eliu
answered and spoke to him, and said, If I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. 12 And the king sent yet again a captain and his fifty, and knelt on his knees before Elihu, and entreated him, and spoke to him and all the men of his father, all the men of Chachias, which he did behold, and the life of these fifty thy servants, be precious in thine eyes. 13 And the angel of the Lord spoke to Elihu, and said, Go down with him, be not afraid of them. And Elihu rose up, and went down with him to the king. 14 And Elihu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal, the God of Accaron? it shall not be: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

So he died according to the word of the Lord which Elihu had spoken. 15 And the rest of the acts of Chachias which he did, and his son Achaab reigns over Israel in Samaria twelve years beginning in the eighteenth year of Josaphat king of Judah: and he did that which was evil in the sight of the Lord, only as his brethren, nor as his mother; and he removed the pillars of Baal which his father made, and broke them in pieces: only he was joined to the sins of Jeroboam, who led Israel to sin; he departed not from them. And the Lord was very angry with the house of Achaab.

And it came to pass, when the Lord was going to take Eliau with a whirlwind as it were to remove him, that Eliau and Elisea went out of Galgala. 2 And Eliau said to Elisea, Stay here, I pray thee; for God has sent me to Baethel. And Elisea said, As the Lord lives and thy soul lives, I will not leave thee: so they came to Baethel. 3 And the sons of the prophets who were in Baethel came to Eliau, and said to him, Dost thou know, that the Lord this day is going to take thy lord away from thy head? And he said, Yea, I know it; be silent. 4 And Eliau said to Elisea, Stay here, I pray thee; for the Lord has sent me to Jericho. And he said, As the Lord lives and thy soul lives, I will not leave thee: and they came to Jericho.

5 And the sons of the prophets who were in Jericho drew near to Elisea, and said to him, Dost thou know that the Lord is about to take away thy master to-day from thy head? And he said, Yea, I know it; hold your peace. 6 And Eliau said to him, Stay here, I pray thee, for the Lord has sent me to Jordan. And Elisea said, As the Lord lives and thy soul lives, I will not leave thee: and they both went on. 7 And fifty men of the sons of the prophets went also, and they stood opposite afar off:
And Eliu took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over dry ground.

And it came to pass while they were crossing, that Eliu said to Elisaie, Ask what I shall do for thee before I am taken up from thee. And Elisaie said, Let there be, I pray thee, a double portion of thy spirit upon me. And Eliu said, Thou hast asked a hard thing: for thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so to thee.

And it came to pass as they were going, they 5 went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven. And Elisaie saw, and cried, Father, father, the chariot of Israel, and the horses of Israel! and he fell upon his face; and said, Father, father, what be these? And Eliu said, These are my servants, whom I have kept back from going up hither with thee.

And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu has rested upon Elisaie. And they came to meet him, and did obeisance to him to the ground. And they said to him, Behold, now, there are with thy servants fifty men 9 of strength: let them go now, and seek thy lord: for, peradventure the Spirit of the Lord has taken him up, and cast him into Jordan, or on one of the mountains, or on one of the hills. And Elisaie said, Ye shall not send. And they pressed him until he was ashamed; and he said, Send. And they sent fifty men, and sought three days, and found him not.

And they returned to him, for he dwelt in Jericho: and Elisaie said, Did I not say to you, Go not? And the men of the city said to Elisaie, Behold, the situation of the city is good, as our lord sees; but the waters are bad, and the ground barren. And Elisaie said, Bring me a new pitcher, and put salt in it. And they took one, and brought it to him. And Elisaie went out to the spring of the waters, and cast salt therein, and says, Thus saith the Lord, I have healed these waters; there shall not be any longer death thence or barren land. And the waters were healed until this day, according to the word of Elisaie which he spoke.

And he went up thence to Bethel: and as he was going up by the way there came up also little children from the city, and mocked him, and said to him, Go up, baldhead, go up. And he turned after them, and saw them, and cursed them in the name of the Lord. And, behold, there came out
two bears out of the wood, and they tore forty and two children of them. 3 And he went thence to mount Carmel, and returned thence to Samaria.

And Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Judah, and he reigned twelve years. 4 And he did that which was evil in the sight of the Lord, only not as his fathers, nor as his mother: and he removed the pillars of Baal which his father had made.

Only he adhered to the sin of Jeroboam the son of Nebat, which made Israel to sin; and he departed not from it. 5 And the son of Moab was a sheepmaster, and he rendered to the king of Israel the beginning of the year, a hundred thousand lambs, and a hundred thousand rams, with the wool. 6 And it came to pass after the death of Achaab, that the king of Moab rebelled against the king of Israel.

And Joram went forth in that day out of Samaria, and numbered Israel. 7 And he went and sent to Josaphat king of Judah, saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to war? And he said, I will go up: thou art as I, I am as thou; as my people, so is thy people; as my horses, so are thy horses. And he said, What way shall I go up? and he said, The way of the wilderness of Edom. 8 And the king of the army of Edom, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey; and there was no water for the army, and for the cattle that went with them.

And the king of Israel said, Alas! that the Lord should have called the three kings on their way, to give them into the hand of Moab. 11 And Josaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the servants of the king of Israel answered, and said, Here is the king's son of Saphat, who poured water on the hands of Eliu. 12 And Josaphat said, He has the word of the Lord. And the king of Israel, and Josaphat king of Judah, and the king of Edom, went down to him.

And Elisea said to the king of Israel, What shall I do, if the Lord shall not help thee? 15 And the king said, Call to me Elisea the prophet. And he said, I have here a prophet, who poured water on hands of Eliu. 16 And Elisea said, Thus saith the Lord, Make this valley full of trenches. 17 For thus saith the Lord, Ye shall not see wind, neither shall ye see water. 18 And it shall come to pass, when ye have seen it, that the valley of Achor shall be full of water; and ye, and your flocks, and your cattle shall drink. 19 And this is a light thing in the eyes of the Lord: I will also deliver Moab into your hand.
And it came to pass in the morning, when the sacrifice was offered, that, behold! waters came from the way of Edom, and the land was filled with water.

And all Moab heard that the three kings were come up to fight against them, and they cried out on every side, even all that were in the region of Moab, saying, They have hired the Arameans against us, to come and smite us. And they rose early in the morning, and the sun was risen upon the waters, and Moab saw the waters on the opposite side red as blood.

And they said, This is the blood of the sword; and the kings have fought, and each man has smitten his neighbour; now then to the spoils, Moab. And they entered into the camp of Israel; and Israel arose and smote Moab, and they fled from before them; and they went on and smote Moab as they went.

And they razed the cities, and cast every man his stone on every good piece of land and filled it; and they stopped every well, and cut down every good tree, until they left only the stones of the wall; and they built their camp against the land, and smote it. And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not.

And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the wall. And there was a great indignation against Israel; and they departed from him, and returned to their land.

And one of the wives of the sons of the prophets cried to Eliseus, saying, Thy servant my husband is dead; and thou knowest that thy servant feared the Lord: and the creditor is come to take my two sons to be his servants. And Eliseus said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself. And he said to her, Go, borrow for thyself vessels without of all thy neighbours, even empty vessels; borrow not only a few. And thou shalt go in and shut the door upon thee and upon thy sons, and shut thyself and thy sons for unto these vessels, and remove that which is filled. And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled. And she said to her sons, Bring me yet a vessel. And they said to her, There is not a vessel more, mother. And the oil stayed. And she came and told the man of God: and Eliseus said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.

And a day came, when Eliseus passed over to Soman, and there was a great lady there, and she constrained him to eat bread: and it came to pass, when she constrained him to eat bread, that he turned aside to eat there. And the woman said to her husband, See

5 cut down every good tree, until they left only the stones of the wall; and they built their camp against the land, and smote it. 6 And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not. 7 And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the wall. 8 And there was a great indignation against Israel; and they departed from him, and returned to their land. 9 And one of the wives of the sons of the prophets cried to Eliseus, saying, Thy servant my husband is dead; and thou knowest that thy servant feared the Lord: and the creditor is come to take my two sons to be his servants. 10 And Eliseus said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself. 11 And he said to her, Go, borrow for thyself vessels without of all thy neighbours, even empty vessels; borrow not only a few. 12 And thou shalt go in and shut the door upon thee and upon thy sons, and shut thyself and thy sons for unto these vessels, and remove that which is filled. 13 And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled. 14 And she said to her sons, Bring me yet a vessel. 15 And they said to her, There is not a vessel more, mother. 16 And the oil stayed. 17 And she came and told the man of God: and Eliseus said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.

8 Gr. threw down. 9 Gr. going up. 10 Gr. from. 11 Alex. kai ἐπίστα, 'and above.' 12 Gr. went in, going in and sming. 13 Gr. threw down. 14 Gr. repentance. 15 Gr. shall anoint. 16 Gr. interest, pl.
IV. Kings IV. 10—29.

now, I know that this is a holy man of God who comes over continually to us. Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither.

11 And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. And he said to Giezi his servant, Call me this Somanite. And he called her, and she stood before him. And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request to make to the king, or to the captain of the host? And she said, I dwell in the midst of my people. And he said to Giezi, What must we do for her? And Giezi his servant said, Indeed she has no son, and her husband is old.

15 And he called her, and she stood by the door. And Elisisa said to her, At this time next year, as the season is, thou shalt be alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant. And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisisa said to her.

18 And the child grew: and it came to pass when he went out to his father to the reapers, that he said to his father, My head, my head. And his father said to him, Carry him to his mother. And he carried him to his mother, and he lay upon her knees till noon, and died. And she carried him up and laid him on the bed of the man of God; and she shut the door upon him, and went out. And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return. And he said, Why art thou going to him to-day? It is neither new moon, nor the sabbath. And she said, It is well.

24 And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel. And she rode and came to the man of God to the mountain: and it came to pass when Elisisa saw her coming, that he said to Giezi his servant, See now, that Somanite comes. And she met her, and thou shalt say, Is it well with thee? Is it well with thy husband? Is it well with the child? and she said, It is well. And she came to Elisisa to the mountain, and laid hold of his feet; and Giezi drew near to thrust her away. And Elisisa said, Let her alone, for her soul is much vexed in her, and the Lord has hidden it from me, and has not told it me. And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me?

29 And Elisisa said to Giezi, Gird up thy

έγραν ὅτι ἄνθρωπος τοῦ Θεοῦ ἄγος οὗτος διαποδείκται ἐφ ἡμᾶς διαπαντός. Πιστώσωμεν δὴ αὐτῷ ὑπερέως τόπων μικρών, καὶ θώμεν αὐτὸ ἐκείναν κλήνην, καὶ τράπεζαν, καὶ δίφορον, καὶ λυχνίαν, καὶ ἐσται ὑμῖν τοῦ εἰσπορευόμενοι πρὸς ἡμᾶς, καὶ ἐκκλησεῖ ἐκεῖ.

And Elisisa went to Giezi, and said, *Do* not deal deceitfully with me.

Kai eipēn Ἐλισαία τῷ Γιεζὶ, ἔσται τῷ θυσίν σου, καὶ 29

β Ὁ ὄρος, τοῦτο πάντα περίσσει, ὡς πάντως ὡς ἔσται πάντα.
And Elisaie went into the house, and beheld, the dead child was laid upon his bed. And Elisaie went into the house, and shut the door upon themselves, the two, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm. And he returned, and walked up and down in the house; and he went up, and bowed himself on the child seven times; and the child opened his eyes. And Elisaie cried out to Giezi, and said, Call this Somanite. So he called her, and she came in to him: and Elisaie said, Take thy sou. And the woman went in, and fell at his feet, and did obeisance bowing to the ground; and she took her son, and went out.

And Elisaie returned to Galgala: and a famine was in the land; and the sons of the prophets sat before him: and Elisaie said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. And he went out into the field to gather herbs, and found a vine in the field, and gathered of it wild gourds, his garment full; and he cast it into the caldron of pottage, for they knew them not. And he poured it out for the men to eat: and it came to pass, when they were eating of the pottage, that lo! they cried out, and said, There is death in the pot, O man of God. And they could not eat. And he said, Take meal, and cast it into the pot. And Elisaie said to his servant Giezi, Pour out for the people, and let them eat. And there was no longer there any hurtful thing in the pot.

And there came a man over from Beth-aria, and brought to the man of God twenty barley loaves and cakes of figs, of the first-fruits. And he said, Give to the people, and let them eat. And his servant said, Why should I set this before a hundred men? and he said, Give to the people, and let them eat; for thus saith the Lord, They shall eat and leave. And they ate and left, according to the word of the Lord.

Now Naiman, the captain of the host of Syria, was a great man before his master, and highly regarded, because by him the Lord had given deliverance to Syria, and the man was mighty in strength, but a leper.
And the Syrians went forth with small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman's wife. 2 And she said to her mistress, O that my lord were before the prophet of God in Samaria, then he would reconcile me from his leprosy. 3 And she went in and told her lord, and said, Thus and thus spoke the maid from the land of Israel.

And the king of Syria said to Naiman, Go to, go, and I will send a letter to the king of Israel. 4 And he went, and took in his hand ten talents of silver and six thousand shekels of gold, and ten changes of raiment. 5 And he brought the letter to the king of Israel, saying, Now then, as soon as this letter shall reach thee, behold, I have sent to thee my servant Naiman, and thou shalt recover him from his leprosy. 6 And it came to pass, when the king of Israel read the letter, that he rent his garments, and said, I am the son of an ass, a thing which a man should not see.

And it came to pass, when Elisaias heard that the king of Israel had rent his garments, he sent word to the king of Israel, saying, Wherefore hast thou rent thy garments? Let Naiman, I pray thee, come to me, and let him know that there is a prophet in Israel.

So Naiman came with horse and chariot, and stood at the door of the house of Elisaias. 8 And Elisaias sent a messenger to him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed. 9 And Naiman was angry, and departed, and said, Behold, I said, He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. 10 And Naiman said, I pray thee, let me, and my servant, go over henceforth, to the prophet of God in Samaria, and let him recover my servant's leprosy.

And Elisaias said, As the Lord of hosts liveth, before whom I stand, I will not accept it. And he pressed him to take one: and he would not. 12 And Naiman said, Well then, if not, let there be given me, I pray thee, this one towel, and let me dip thrice in the Jordan, that this leper may recover in his flesh. 13 And Elisaias said, It shall not be so; the Lord sheweth me thus.

And Elisaias said, O Lord, wilt thou that I turn again, and visit him? And he said, Go again. 15 And he went to the man; and behold, he stood at his house, all his servants, and his elders, and they saw them not. 16 And Elisaias said to them, Did I not tell you that he would recover?

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Δ. Gr. light armed, etc.  ε Gr. was before.  γ Gr. wilt thou.  η Gr. army or camp.

4 Gr. will detect him.  ζ Gr. changing robes.  δ Gr. shall I not, etc.  ε Probably this last clause belongs to ver. 18.  ω Or, The Lord shall be, etc.
when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he bows down in the house of Remman; even let the Lord, I pray, be merciful to thy servant in this matter. 21 And Elissæus said to Naiman, Go in peace. And he departed from him a little way.

22 And Giezi the servant of Elissæus said, Behold, my Lord has spared this Syrian Naiman, so as not to take of his hand what he has brought: as the Lord lives, I will surely run after him, and take somewhat of him. 23 So Giezi followed after Naiman; and Naiman saw him, running after him, and turned back from his chariot to meet him. 24 And Giezi said, All is well: my master has sent me, saying, Behold, now there are come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment. 25 And Naiman said, Let me take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him. 26 And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.

27 And he went in himself and stood before his master; and Elissæus said to him, Whence come these, Giezi? and Giezi said, Thy servant has taken them neither from this house, nor from that, neither from the prophet, nor from the servant of the prophet. And Elissæus said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants. 28 The leprosy also of Naiman shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

And the sons of the prophets said to Elissæus, Behold now, the place wherein we dwell before thee is too narrow for us. 2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there. 3 And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go. 4 And he went with them, and they came to Jordan, and began to cut down a wood. 5 And behold, one was cutting down a beam, and the axe head fell into the water; and he cried out, Alas! master; and it was hidden. 6 And the man of God said, Where did it fall? and he shewed him the place: and he brake off a stick, and threw it in there, and the iron came to the surface. 7 And he said, Take it up to thyself. And he stretched out his hand, and took it.

8 And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place. 9 And Elissæus sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there. 10 And the king of Israel sent to the place
IV. KINGS VI. 11—28.

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which Elisaie mentioned to him, and saved himself thence not once or twice.

11 And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not now also who betrayed the king of Israel into my hand come into your hand also? 12 And one of his servants said, Nay, my Lord, O king, for Elisaie the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in thy bedchamber. 13 And he said, Go, see where this man is, and I will send and take him. And they sent after him, saying, Behold, he is in Dothlam. 

14 And he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed about the city. 15 And the servant of Elisaie rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to his master, What shall we do? 16 And Elisaie said, Fear not, for they who are with us are more than they that are with them. 17 And Elisaie prayed, and said, Lord, open, I pray thee, the eyes of the servant, and let him see. And the Lord opened his eyes, and he saw: and, behold, the mountain was full of horses, and chariots of fire. 18 And they came down to him; and he prayed to the Lord, and said, Smite, I pray thee, this people with blindness. And he smote them with blindness, according to the word of Elisaie. 19 And Elisaie said to them, This is not the city, and this is not the way: follow the road that I shall show you to the city of Samaria. 20 And it came to pass when they entered into Samaria, that Elisaie said, Open, I pray thee, O Lord, their eyes, and let them see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said to Elisaie, when he saw them, Shall I not verily smite them, my father? 22 And he said, Thou shalt not smite them, unless thou wouldest smite those whom thou hast taken captive with thy sword and with thy bow: set bread and water before them, and let them eat and drink, and depart to their master. 23 And he set before them a great feast, and they ate and drank: and he dismissed them, and they departed to their master. And the bands of Syria came no longer into the land of Israel.

24 And it came to pass after this, that the son of Ader king of Syria gathered all his army, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass’s head was valued at fifty pieces of silver, and the fourth part of a cab of dovel’s dung at five pieces of silver.

26 And it came to pass in the days of Ader king of Israel was passing by upon the wall, and a woman cried to him, saying, Help, my lord, O king. 27 And he said to her, Unless the Lord help thee, whence shall I help thee? from the corn-floor, or from the wine-press? 28 And the king said to her, What is the matter with thee? And the woman said to him, This woman said to me,  

'Israel eis ton touton dein eipen autou 'Elisaie, Kai efwlastato ekdeithen ou miai oudei ouo.

Kai ekeineis h ypike basileis Syrias peri tou logou 11 touton kai ekalalese tou theos autou, kai eipen pro tois autous, oik anaggeleitei mou tois proswdeisina me basilei 'Iracl. 12 Kai eivai eis ton paiodon autou, oik kimiou mou basilei, ou 'Iraclis propheteis eivai 'Iracl anaggeleis tis basileis 'Iracl pantas tois logous, ou eini alalizesi en tis tareiosi tou koitonos sou. Kai eipen, deute idete prois autous, kai 13 apostelias frosomai autou, kai apaggeilan autou, logos, iden ev Dvbaia.  


Kai eigneto me mata taista, kai xhrourson 24 oade basileis 25 Syrias pasasen th parakriolomiai autou, kai anevi, kai perikei- 26 thsen epi Samariais. Kai eigneto lymos megas en Samaria 27 kai idou perikeiatheno epi authi eos ou eignetoan mekefisison upo 28 pneumakia arqheriou, kai tetaaton ton kaios kopton perite- 29 reon pinto arqhriou.

Kai 26 kai gyni 27 eigneto prois autous, legon, souw kuri balei. 28 Kai eipen authi, mi se sovsi Kuriou, podhen sow se; mi 29 idou 'Iraclis, ti eisito sou; kai 30 kai eipen 'Iraclis, ti eisito prois, dow ton vivon sou kai

β Gr. closet of thy bedchamber  ν Gr. was early to rise. ο Gr. how small we do? ζ Gr. nation. τ Gr. smitest.
IV. Kings VI. 29—VII. 9.

And Eliseias was sitting in his house, and the elders were sitting with him; and the messenger sent a man before him: before the messenger came to him, he also said to the elders, Do ye see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door, and forcibly detain him at the door: is not the sound of his master's feet behind him? While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil 9 to the Lord; why should I wait for the Lord any longer?

And Eliseias said, Hear thou the word of the Lord; Thus saith the Lord, As at this time, to-morrow a measure of fine flour shall be sold for a shekel, and two measures of barley a shekel, in the gates of Samaria. And the officer on whose hand the king rested, answered Eliseias, and said, Behold, if the Lord shall make flood-gates in heaven, 6 might this thing be? and Eliseias said, Behold, thou shalt see with thine eyes, but shalt not eat thereof.

And there were four lepers men by the gate of the city: and one said to his neighbour, Why sit we here until we die? 4 If we should say, Let us go into the city, then there is famine in the city, and we shall die there: and if we sit here, then we shall die. Now then come, and let us fall upon the camp of the Syrians: if they should take us alive, then we shall live, and if they should put us to death, then we shall only die.

And they rose up 5 while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and behold, there 9 was no man there. 6 For the Lord had made the army of Syria to hear a sound of chariots, and a sound of horses, even the sound of a great host: and each man said to his fellow, Now has the king of Israel hired against us the kings of the Chettites, and the kings of Egypt, to come against us. And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, 7 as they were, and fled 8 for their lives.

6 And these lepers entered a little way into the camp, and went into one tent, and ate and drank, and took thence silver, and gold, and raiment; and they went and returned thence, and entered into another tent, and took thence, and went and hid the spoil. 8 And one man said to his neighbour,
We are not doing well thus: this day is a day of glad tidings, and we hold our peace, and are waiting till the morning light, and shall find mischief: now then come, and let us go into the city, and report to the house of the king.

So they went and cried toward the gate of the city, and reported to them, saying, We went into the camp of Syria, and behold, there is not there a man, nor voice of man, only horses tied and asses, and their tents as they were. And the porters cried aloud, and reported to the house of the king within.

And the king rose up by night, and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves in the field, saying, They will come out of the city, and we shall catch them alive, and go into the city. And one of his servants answered and said, Let them now take fire of the coals that were left here; behold, they are the number left to all the multitude of Israel, and we will send thither and see. So they took two horsemen; and the king of Israel sent after the king of Syria, saying, Go, and see. And they went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. And the messenger returned, and brought word to the king.

And the people went out, and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of the Lord, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the officer on whose hand the king leaned to have charge over the gate: and the people trampled on him in the gate, and he died, as the man of God had said, who spoke when the messenger came down to him. So it came to pass as Eliseia had spoken to the king, saying, Two measures of barley shall be sold for a shekel, and a measure of fine flour for a shekel, according to the word of the Lord. And the officers of the king, who stood by him, said, Behold, if the Lord should make floods in heaven, shall this thing be? and Eliseia said, Behold, thou shalt see it if with thine eyes, but thou shalt not eat thereof. And it was so: for the people trampled on him in the gate, and he died.

And Eliseia spoke to the woman, whose son he had restored to life, saying, Arise, and go thou and thy house, and sojourn wherever thou mayest sojourn; for the Lord has called for a famine upon the land; indeed it is come upon the land for seven years. And the woman arose, and did accordingly the word of Eliseia, both she and her house: and they sojourned in the land of the Philistines seven years.

And it came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands. And the king spoke to

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IV. KINGS VII. 10—VIII. 4.
The servant of Elissa the man of God, saying, Tell me, I pray thee, all the great things which Elissa has done. And it came to pass, as he was telling thee deh how he had restored to life the dead son, behold, the woman whose son Elissa restored to life came crying to the king for her house and for her lands. And Giezi said, My lord, O king, this is the woman, and this is her son, whom Elissa restored to life. And the king asked the woman, and she told him: and the king appointed her telling thee, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

And Elissa came to Damascus; and the king of Syria the son of Ader was ill, and they brought him word, saying, The man of God is come hither. And the king said to Azael, Take in thine hand & a present, and go to meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this my disease? And Azael went to meet him, and he took a present in his hand, and all the good things of Damascus, forty camels' load, and came and stood before him, and said to Elissa, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire, saying, And I recover of this my disease? And Elissa said to Giezi, Go, say, Thou shalt certainly live; yet the Lord has shewed me that thou shalt surely die. And he stood before him, and fixed his countenance till he was ashamed: and the man of God wept. And Azael said, Why does my lord weep? And he said, Because I know all the evil that thou wilt do to the children of Israel: the Lord shall stir up thy strongholds with fire, and thou wilt slay their choice men with the sword, and thou wilt dash their infants against the ground, and their women with child thou wilt rip up. And Azael said, Who is thy servant? a dead dog, that he should do this thing? And Elissa said, The Lord has shewn me this thing that is to be done to thee. And he departed from Elissa, and went to the king of Syria. And he said to him, What said Elissa to thee? And he said, He said to me, Thou shalt surely live. And it came to pass on the next day that he took a thick cloth, and dipped it in water, and put it on his face, and he died: and Azael reigned in his stead.

In the fifth year of Joram son of Achaab king of Israel, and while Josaphat was king of Judah, Joram the son of Josaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord. But the Lord would not destroy Juda for David his servant's sake, as he said he would give a light to him and to his sons continually. But in his days Edom revolted from under the hand of Juda, and they made a king over themselves. And Joram went up to Sior, and all the chariots that were with him: and

\[\text{BAΣΙΛΕΙΩΝ Α.} \]
it came to pass after he had arisen, that he smote Edom who compassed him about; and the captains of the chariots were in the people fled to their tents. 

26 Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

27 And the rest of the acts of Joram, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? 

28 So Joram slept with his fathers, and was buried in the city of his father David: and Ochozias his son reigned in his stead.

29 In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram y began to reign.

30 Twenty and two years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: and the name of his mother was Athaliah, daughter of Ambrgi king of Israel. 

31 And he walked in the way of the house of Achaab, and did that which was evil in the sight of the Lord, as did the house of Achaab.

32 And he went with Joram son of Achaab to war against Azael king of Tyre; and the Syrians took him away; and Joram was wounded Joram. 

33 And king Joram returned to be healed in Jezreel of the wounds with which they wounded him in Remmoth, when he fought with Azael king of Syria. 

34 And Ochozias son of Joram went down to see the son of Achaab in Jezreel, because he was sick.

35 And Elisei a prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this cruse of oil in thy hand, and go to Remmoth Galaad.

36 And thou shalt enter there, and shalt see there JU the son of Josaphat son of Namessi, and shalt go in and make him rise up from among his brethren, and shalt bring him into a secret chamber.

37 And thou shalt take the cruse of oil, and pour it on his head, and say thou, Thus saith the Lord, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry.

38 And the young man the prophet went to Remmoth Galaad.

39 And he went in, and behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Ju said, To which of all us? And he said, To thee, O captain. 

40 And he arose, and went into the house: and he poured the oil upon his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee to be king over the people of the Lord, even over Israel.

41 And thou shalt utterly destroy the house of Achaab thy master from before me, and shalt avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel. 

42 And at the hand of the whole house of Achaab; and thou shalt utterly cut off from the house of Achaab every male, and him that is shut up and left in Israel.

43 And I will make the house of Achaab like the house of Jeroboam the son of Nabat, and as the house of Baass the son of Acha.

44 And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.
11 And Ju went forth to the servants of his lord, and they said to him, Is all well? Why do the chariots stop behind thee? And he said to them, Ye know the man, and his communication.

12 And they said, It is wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying,—

13 And when they had heard it, they halted, and took every man his garment, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju 5 is king.

14 Then the son of Josaphat the son of Namessi conspired against Joram; and Joram was driving Remoth Galalad, and he and all Israel, because of Azael king of Syria.

15 And king Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him, in his war with Azael king of Syria.

And Ju said, If your heart is with me, let there not go forth out of the city one, nor tell it. 16 And Ju rode and advanced, and came down to Jezreel; for Joram king of Israel was getting healed in Jezreel of the arrow-wounds wherewith the Syrians had wounded him in Rammoth in the war with Azael king of Syria; for he was strong and a mighty man: and Ochozias king of Judah was come down to see Joram. 17 And there went up a watchman upon the tower of Jezreel, and saw the dust made by Ju as he approached; and he said, I see dust. And Joram said, Take a horseman, and send to meet them, and let him say, Peace. 18 And the horseman came and said, They have come to me, but said not what was said between them. And Ju said, What hast thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned. 19 And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju said, What effect hast thou to do with peace? turn behind me. 20 And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Namessi, for it is with furious haste.

21 And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Judah, each in his chariot, and they went to meet Ju, and found him in the portion of Nabothai the Jezreelit.

22 And it came to pass when Joram saw Ju, that he said, Is it peace, Ju? And Ju said, How is it that thou art come so suddenly? there are the wheromods of thy mother Jezabel, and her abundant witchcrafts. 23 And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias. 24 And Ju bent his bow with his full strength, and smote Joram between his arms, and his arrow went out at his heart, and he bowed upon his knees. 25 And Ju said to Badekar his chief officer, Cast him into the portion of ground of Nabothai the Jezreelite, for I and thou remember, riding as we were on chariote.
after Achaab his father, that the Lord took up this burden against him, saying,
26. Surf. "I have seen yesterday the blood of Nabothai, and the blood of his sons, saith the Lord; and I will recompense him in this portion, saith the Lord. Now then, I pray thee, take him up and cast him into the portion, according to the word of the Lord.
27. And Ochozias king of Judah saw it, and fled by the way of Bethgezer. And Ju pursued after him, and said, "Slay him also. And one smote him in the charriot at the going up of Gai, which is Jeblann; and he fled to Mageddo, and died there. 28. And his servants put him in a charriot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.
29. And in the eleventh year of Joram king of Israel, Ochozias began to reign over Judah.
30. And Ju came to Jezrael; and Jezabel heard of it, and coloured her eyes, and adorned her head, and looked through the window. 31. And Ju entered into the city, and she said, Had Zambri, the murderer of his master, peace? 32. And he lifted up his face toward the window, and saw her, and said, Who is that widow? She looked down with one eye. 33. And two eunuchs looked down towards him. And he said, "Throw her down. And they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and they trampled on her. 34. And Ju went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is king's daughter. 35. And they went to bury her: but they found nothing of her but the skull, and the feet, and the palms of her hands. 36. And they returned and told him. And he said, "It is the word of the Lord, which he spoke by the hand of Elu the Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of Jezabel. 37. And the Carcas of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, This is Jezabel.
And Achaab had seventy sons in Samaria. And Ju wrote a letter, and sent it into Samaria to the rulers of Samaria, and to the elders, and to the guardians of the children of Achaab, saying, 38. Now then, as soon as this letter shall have reached you, whereas there are with you the sons of your master, and with you 5 chariots and horses, and strong cities, and arms, do ye accordingly look out the best, and select among your master's sons, and set him on the throne of his father, and fight for the house of your master. 39. And they feared greatly, and said, Behold, two kings are stood not before him; and how shall we stand? So they that were over the house, and they that were over the city, and the elders and the guardians, sent to Ju, saying, We also are thy servants, and whatsoever thou shalt say to us we will do; we will not make any man king: we will do which that is right in thine eyes.
40. And Ju wrote them a second letter, saying, 41. O Jezabel: I saw yesterday the blood of Nabothai, and the blood of his sons, saith the Lord; and I will recompense him in this portion, saith the Lord. Now then, I pray thee, take him up and cast him into the portion, according to the word of the Lord.
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40. And Ju wrote them a second letter, saying,
And he arose and went to Samaria, and he was in the house of shear-shearing in the way. And Ju found the brethren of Ochozias king of Juda, and said, Who are ye? And they said, We are the brethren of Ochozias, and we have come down to salute the sons of the king, and the sons of the queen. And he said, Take them alive. And they slew them at the shearing-house, forty and two men: he left not a man of them.

And he went thence, and found Jonadab the son of Rechab coming to meet him; and he saluted him, and Ju said to him, Is thy heart right with my heart, as my heart is with thy heart? And Jonadab said, It is. And Ju said, If it is then, give me thy hand. And he gave him his hand, and he took him up to the chariot. And he said to him, Come with me, and see me zealously for the Lord. And he caused him to sit in his chariot.

And he entered into Samaria, and smote all that were left of Achab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Eliu. And Ju gathered all the people, and said to them, Achab served Baal a little; Ju shall serve him much. Now then do all ye the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice to offer to Baal; every one who shall be missing shall die. But Ju did it in subtlety, that he might destroy the servants of Baal.

And Ju said, Sanctify a solemn festival to Baal, and they made a proclamation. And Ju sent throughout all Israel, saying, Now then let all Baal’s servants, and all his priests, and all his prophets come, let none
be lacking; for I am going to offer a great sacrifice; whosoever shall be missing, shall not live. So all the servants of Baal came, and all his priests, and all his prophets: there was not one left who came not. And they entered into the house of Baal; and the house of Baal was filled from one end to the other. 22 And he said to the man who was over the pillar of the Baal, Bring forth a robe for all the servants of Baal. And the keeper of the robes brought forth to them. 23 And Ju and Jonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see whether there is among you any of the servants of the Lord, or only the servants of Baal, by themselves. 24 And he went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without, and said, Every man who shall escape of the men whom I bring into your hand, the life of him that spares him shall go for his life. And it came to pass, when he had finished offering the whole-burnt-offering, that he said to the footmen and the officers, Go ye in and slay them; let not a man of them escape. So they smote them with the edge of the sword, and the footmen and the officers cast the bodies forth, and went to the city of the house of Baal. And they brought out the pillars of the Baal, and burnt it. 25 And they tore down the pillars of Baal, and made a house a draught-house until this day. 26 So Ju abolished Baal out of Israel. Nevertheless Ju departed not from following the sins of Jeroboam the son of Nebat, who led Israel to sin: these were the golden heifers in Bethel and in Dan.

And the Lord said to Ju, Because of all thy deeds wherein thou hast acted well in doing that which was right in my eyes, according to all things which thou hast done to the house of Achab as they were in my heart, thy sons to the fourth generation shall sit upon the throne of Israel. But Ju took no heed to walk in the law of the Lord God of Israel with all his heart; he departed not from following the sins of Jeroboam, who made Israel to sin. In those days the word of the Lord came to Azel the son of Jaaziel, the son of Shadmeiah, of the house of the Maachathites. 2 From Jordan eastward all the land of Galad belonging to the Gadites, of Gaddi, and that of Ruben, and of Manasseh, from Aroer, which is on the brink of the brook of Arnon, and Galaad and Basam. And the rest of the acts of Ju, and all that he did, and all his might, and the war wherein he engaged, are not these things written in the book of the chronicles of the kings of Israel? 3 And Ju slept with his fathers; and they buried him in Samaria; and Josach his son reigned in his stead. 4 And the days which Ju reigned over Israel were twenty-eight years in Samaria.

And Gothalia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal. 5 And Josabe daughter of king Jordam, sister of Ochozias, took Joas the son of her brother, and stole him from

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*GR. offering. ΤGR. mouth to mouth. O The GR. is from the Hebrew word. ΗGR. him. OGR. in Israel. Hebrawa. OGR. seed of the kingdom.*
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among the king's sons that were put to death, secreting him and his nurse in the thickets of thorns before the face of Gotholia, and he was not slain. 3 And he remained with her hid in the house of the Lord six years: and Gotholia reigned over the land.

4 And in the seventh year Jodae sent and took the captains of hundreds of the Chorrion of the Ibaasim, and brought them to him into the house of the Lord, and made a covenant of the Lord with them, and ad

equitised them, and Jodae showed them the king's son. 5 And charged them, saying, This is the 6 thing which ye shall do. 6 Let a third part of you go in on the sabbath-day, and keep ye the watch of the king's house in the porch; and another third in the gate of the high way, and a third at the gate behind the footmen; and keep ye the guard of the house. 7 And there shall be two 5 parties among you, even every one that goes out on the sabbath, and they shall keep the guard of the Lord's house before the king. 8 And do ye compass the king about every man with his weapon in his hand, and he that goes into the ranges shall die: and they shall be with the king in his going out and in his coming in.

9 And the captains of hundreds did all things that the wise Jodae commanded; and they took each men, both those that went in on the sabbath-day, and those that went out on the sabbath-day, and went in to Jodae the priest. 10 And the priest gave to the captains of hundreds the swords and spears of king David that were in the house of the Lord. 11 And the footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, by the altar and the house round about the king. 12 And he brought forth the king's son, and put him upon the crown and gave him the testimony; and he made him king, and anointed him, and they clapped their hands, and said, Long live the king.

13 And Gotholia heard the sound of the people running, and she went in to the people to the house of the Lord. 14 And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were coming before the king and all the people of the land even rejoicing and sounding with trumpets; and Gotholia rent her garments, and cried, A conspiracy, a conspiracy. 15 And Jodae the priest commanded the captains of hundreds who were over the host, and said to them, Bring her forth without the ranges, and he that goes forth without shall that die by the sword. For the priest said, Let her not however be slain in the house of the Lord. 16 And they laid hands upon her, and went in by the way of the horses' entrance into the house of the Lord, and she was slain there.

17 And Jodae made a covenant between the Lord and the king and the people, that they should be the Lord's people also between the king and the people. 18 And all the people of the land went into the house.
of Baal, and tore it down, and completely broke in pieces his altars and his images, and they slew Maltaneth the priest of Baal before the altars. And the priest appointed overseers over the house of the Lord. And he took the captains of the hundreds, and the Chorri, and the Rhamim, and all the people of the land, and brought down the king out of the house of the Lord; and they went to the chamber of the roof of the 8th men of the king's house, and seated him there on the throne of the kings. And all the people of the land rejoiced, and the city was at rest; and they slew Gothahia with the sword in the house of the king.  

Joas was 57seven years old when he began to reign.  

Joas 6began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem: and his mother's name was Sabiah of Bersabee. And Joas did that which was right in the sight of the Lord all the days that Joada the priest instructed him. Only there were not any of the high places removed, and the people still sacrificed there, and burned incense on the high places.  

And Joas said to the priests, As for all the money, and the holy things that is brought into the house of the Lord, the money of valuation, as each man brings the money of valuation, all the money which 14any man may feel disposed to bring into the house of the Lord, let the priests take it to themselves, every man from the proceeds of his sale; and they shall repair the breaches of the house in all places wheresoever a breach shall be found.  

And it came to pass in the twenty-third year of king Joas the priests had not repaired the breaches of the house. And king Joas called Joda the priest, and the other priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no more money from your sales, for ye shall give it to repair the breaches of the house. And the priests consented to receive no more money of the people, and not to repair the breaches of the house. And Joda the priest took a chest, and bored a hole in the lid of it, and set it by the altar in the house of a man belonging to the house of the Lord, and the priests that kept the door put therein all the money that was found in the house of the Lord.  

And it came to pass, when they saw that there was much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of the Lord. And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of the Lord, and they gave it out to the carpenters and to the builders that wrought in the house of the Lord. And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair it. Only there were not to be
made for the house of the Lord silver plates, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord: 11 for they sold the10 cloths of the workmen, and they repaired therewith the house of the Lord. 12 Also they took no account of the men into whose hands they gave the money to give to the workmen, for they scattered faithfully. 13 Money for a sin-offering, and money for a trespass-offering, whatever happened to be brought into the house of the Lord, went to the priests.

14 Then went up Azael king of Syria, and fought against Telmessus, and took it: and Azael set his face to go against Jerusalem. 15 And Joas king of Judah took all the holy things which Josaphat, and Joram, Ochozias, his fathers, and kings of Judah had consecrated, and what he had himself dedicated, and all the gold that was found in the treasures of the Lord's house and the king's house, and he sent them to Azael king of Syria; and he went up from Jerusalem.

16 And the rest of the acts of Joas, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Judah? 17 And his servants rose up and made a conspiracy, and smote Joas in the house of Mello that is in Sela. 18 And Jezirchar the son of Jemath, and Jezabuth Soner's son, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

In the twenty-third year of Joas son of Ochozias king of Judah began Joachaz the son of Joa to reign in Samaria, and he reigned seventeen years. 2 And he did that which was evil in the sight of the Lord, and walked after the sins of Jerobeam the son of Nabat, who led Israel to sin; he departed not from them.

3 And the Lord was very angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hand of the son of Ador son of Azael, all their days.

4 And Joachaz besought the Lord, and the Lord hearkened to him, for he saw the affliction of Israel, because the king of Syria afflicted them. 5 And the Lord gave deliverance to Israel, and they escaped from under the hand of Syria: and the children of Israel dwelt in their tents as heretofore. 6 Only they departed not from the sins of the house of Jerobam, who led Israel to sin; they walked in them— moreover the grove also remained in Samaria. 7 Whereas there was not left any σάρματα to Joachaz, except fifty horses, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.

8 And the rest of the acts of Joachaz, and all that he did, and his mighty acts are not these things written in the book of the chronicles of the kings of Israel? 9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the thirty-seventh year of Joas king...
of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years. And he did that which was evil in the sight of the Lord; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it. And the rest of the acts of Joas, and all that he did, and his mighty acts which he performed together with Assamias king of Judah, are not these written in the book of the chronicles of the kings of Israel? And Joas slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

Now Elisai was sick of his sickness, whereof he died: and Joas king of Israel went down to him, and wept over his face, and said, My father, my father, the chariot of Israel, and the horseman thereof. And Elisai said to him, Take bow and arrows. And he took to himself a bow and arrows. And he said to the king, Put thy hand on the bow. And Joas put his hand upon it: and Elisai put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. And Elisai said, Take bow and arrows. And he said, The bow of the Lord's deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Apheek until thou have consumed them. And Elisai said to him, Take bow and arrows. And he took them. And he said to the king of Israel, Smithe upon the ground. And the king smote three times, and stayed. And the man of God was grieved at him, and said, If thou hadst smitten five or six times, then thou shouldst have smitten Syria till thou hadst consumed them; but now thou shalt smite Syria only thrice.

And Elisai died, and they buried him. And the bands of the Moabites came into the land, at the beginning of the year. And it came to pass as they were burying a man, that behold, they saw a band of men, and they cast the man into the grave of Elisai: and as soon as he touched the bones of Elisai, he revived and stood up on his feet.

And Azael greatly afflicted Israel all the days of Joas. And the Lord had mercy and compassion upon them, and had respect to them because of his covenant with Abraam, and Isaac, and Jacob; and the Lord would not destroy them, and did not cast them out from his presence. And Azael king of Syria died, and the son of Ader his son reigned in his stead. And Joas the son of Joachaz returned, and took the cities out of the land of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel.

In the second year of Joas the son of Joachaz king of Israel, did Assamias also the son of Jehu the son of the king of Juda begin to reign. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Joadim of Jerusalem. And he did that which was right in the sight of the Lord, but not as David his father: he
The Gr. is from \textit{Keri}. \textit{Heb. Selah}.
\textit{Gr. smote.} \textit{Smitten.} \textit{Be put to death, etc.} \textit{The Gr. is from Ἐφ. Καρίαν.} \textit{Or. and Heb. lit. sons of exchanges.}
and he was sixteen years old, and made him king in the room of his father Amessias.

29 He built Jerusalem, and restored it to Judah, after the king slept with his fathers.

30 In the fifteenth year of Amessias son of Jos, king of Juda, Jeroboam son of Jos, king of Israel to reign over Israel in Samaria forty and one years. 31 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

32 He recovered the coast of Israel from the entering in of Amath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Jonas the son of Amath, the prophet of Gath-chophar. 33 For the Lord saw that the affliction of Israel was very bitter, and that they were few in number, straitened and in want, and destitute, and Israel had no helper. 34 And the Lord said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Jos.

35 And the rest of the acts of Jeroboam, and all that he did, and his mighty deeds, which he achieved in war, and how he recovered Damascus and Amath to Juda in Israel, are not written in the book of the chronicles of the kings of Israel. 36 And Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign. 2 Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem: and his mother's name was Jehelica of Jerusalem. 3 And he did that which was right in the eyes of the Lord, according to all that Amessias his father did. 4 Only he took not away any of the high places: as yet the people sacrificed and burnt incense on the high places.

5 And the Lord plagued the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joatham the king's son was over the household, judging the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are not these written in the book of the chronicles of the kings of Juda? 7 And Azarias slept with his fathers, and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

8 In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months. 9 And he did that which was evil in the eyes of the Lord, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin.

10 And Sellum the son of Jabes and others conspired against him, and they smote him in Keblam, and slew him, and he
11 And these are the words of the book of the chronicles of the kings of Israel. 12 In the twenty-seventh year of Jeroboam king of Israel, Rehoboam the son of Solomon began to reign over Judah. 13 And there were twenty and five years to Rehoboam: and Baasha reigned over all Israel in Salem forty years. 14 And the rest of the acts of Baasha, and what he did, and what he built in Samaria, are they written in the book of the chronicles of the kings of Israel. 15 And Baasha slept, and they buried him in Samaria: and Zambri his servant arose, and smote him in Samaria, and reigned instead of him. 16 And the rest of the acts of Zambri, and what he did, and his might, are they written in the book of the chronicles of the kings of Israel.

17 In the thirty and ninth year of Azarias king of Judah, Zambri the son of Hadad reigned in Tirzah over all Israel forty years. 18 And the rest of the acts of Zambri, and what he did, and his might, are they written in the book of the chronicles of the kings of Israel. 19 And Zambri slept, and they buried him in Tirzah. And Menasseh his son reigned in his stead. 20 And the rest of the acts of Zambri, and what he did, and his might, are they written in the book of the chronicles of the kings of Israel. 21 And the rest of the acts of Menasseh, and what he did, are they written in the book of the chronicles of the kings of Israel. 22 And Menasseh slept, and they buried him in Jerusalem in the valley of the son of Hcheres: and Ahaz his son reigned in his stead.

23 In the fifth year of Azarias king of Judah, Rezia the son of Menasseh began to reign. 24 He was twenty and five years old when he began to reign, and reigned twenty-nine years in Jerusalem. And his heart was not perfect with the Lord his God, as was the heart of David his father. 25 But he departed from the commandments that the Lord commanded his father, and went not in his ways, doing according to the example of the kings of Israel. 26 And the rest of the acts of Rezia, and what he did, and his might, and his works, are they written in the book of the chronicles of the kings of Israel. 27 And Rezia slept, and they buried him in Jerusalem in the valley of the son of Hcheres: and Hezidek his son reigned in his stead.

28 In the fifth and twentieth year of Azarias king of Juda, Hezidek began to reign. 29 He was fifty and two years old when he began to reign, and reigned fifty and five years in Jerusalem. And his heart was perfect with the Lord his God, as was the heart of David his father. 30 And he did that which was right in the sight of the Lord, walking in all the ways of his father David, and turned not from them; only he did what the priests of Bethel did, that went up from Bethel to sacrifice upon the altar. 31 And the rest of the acts of Hezidek, and what he did, and his mighty works that he did, are they written in the book of the chronicles of the kings of Israel. 32 And Hezidek slept, and they buried him in Jerusalem in the valley of the son of Hcheres: and Azarias his son reigned in his stead.
the land of Nephthali, and carried them away to the Assyrians. 2
And Osee son of
Ela formed a conspiracy against Phakee, 3 and smote him, and
killed him, and reigned in his stead, in the twelfth year of Joatham the son of
Azarias. 4 And the rest of the acts of Phakee, and all that he did, behold, these are written in
the book of the chronicles of the kings of Israel. 5
In the second year of Phakee son of
Romelias king of Israel y’began Joatham the son of
Azarias king of Judah to reign. 6 Twenty and five years old was he when he
began to reign, and he reigned sixteen years in Jerusalem; and his mother’s
name was Jerusa daughter of Sadoc. 7 And he did that which was right in the eyes of the
Lord, according to all that his father Azarias did. 8 Nevertheless he took not
away the high places; as yet the people sacrificed and burnt incense on the high
places. He built the upper gate of the Lord’s house. 9 And the rest of the acts of Joatham, and all that he did, are not these
written in the book of the chronicles of the kings of Judah? 10 In those days the Lord began to send
forth against Juda Raasson king of Syria, and Phakee son of Romelias. 11 And Joatham slept with his fathers, and was buried with his fathers in the city of David his
father: and Achar his son reigned in his stead. 12 In the seventeenth year of Phakee son of
Romelias y’began Achar the son of Joatham king of Judah to reign. 13 Twenty years old was Achar when he began to reign, and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of the
Lord, according to all that his father had done. 14 And he walked in the
way of the kings of Israel, ver, he made his son to pass through the fire, according to the
abominations of the heathen whom the Lord cast out from before the children of
Israel. 15 And he sacrificed and burnt incense on the high places, and upon the hills, and upon shady
trees. 16 Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war, and besieged Achar, but could not prevail against him. 17 At that
time Raasson king of Syria recovered Edath to Syria, and drove out the Jews from Edath, and the Idumaeans came to Edath, and dwelt there until this day. 18 And Achar sent messengers to Thialgath-phillassar king of the Assyrians, saying, I am thy servant and thy son: come up, deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me. 19 And Achar took the silver and the gold that was found to the treasures of the house of the Lord, and of the king’s house, and sent gifts to the king. 20 And the king of the Assyrians hearkened to him: and the king of the Assyrians went up to Damascus and took it, and removed the inhabitants, and slew king Raasson. 21 And king Achar went to Damascus to meet Thialgath-phillassar king of the Assy.

Gr. conspired, etc. 7 Gr. reigned. 6 Gr. a son of 25 years in his reigning. 7 Gr. let loose. 6 Gr. tree of the grove or wood. 8 Gr. sight. 9 Gr. it.
And the king saw the altar, and went up to it, and offered his whole-burnt-offering, and his meat-offering, and his drink-offering, and poured out the blood of his peace-offerings on the brazen altar that was before the Lord. And he brought forward the one before the house of the Lord from between the altar and the house of the Lord, and he set it openly by the side of the altar northwards. And king Achaz charged Urias the priest, saying, Offer upon the great altar the whole-burnt-offering in the morning and the meat-offering in the evening, and the whole-burnt-offering of the king, and his meat-offering, and the whole-burnt-offering of all the people, and their meat-offering, and their drink-offering; and thou shalt pour all the blood of the whole-burnt-offering, and all the blood of the people, and all the blood of the king, upon the altar of the Lord his God; and the brazen altar shall be for me in the morning. And Urias the priest did according to all that king Achaz commanded him. And king Achaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from the brazen oxen that were under it, and set it upon a base of stone. And he made a base for the throne in the house of the Lord, and he turned the king’s entrance without in the house of the Lord because of the king of the Assyrians.

And the rest of the acts of Achaz, even all that he did, are not these written in the book of the chronicles of the kings of Judah? And Achaz slept with his fathers, and was buried in the city of David: and Ezekias his son reigned in his stead.

In the twelfth year of Achar king of Juda began Osee the son Ela to reign in Samaria over Israel nine years. And he did evil in the eyes of the Lord, only not as the kings of Israel that were before him.

Against him came up Salamanassar king of the Assyrians; and Osee became his servant, and rendered him tribute. And the king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt, and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him, and bound him in the prison-house. And the king of the Assyrians went up against all the land, and went up to Samaria, and besieged it for three years.

In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away away to Assyria, and setteth them down in Aloa, and in Abor, near the rivers of Gozan, and in the mountains of the Medes. For it came to pass that the children of Israel had transgressed against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of
Pharaoh king of Egypt, and they feared other gods, and walked in the statutes of the nations which the Lord cast out before the face of the children of Israel, and of the kings of Israel as many as did such things, and in those of the children of Israel as many as secretly practised the thing which they had done, against the Lord their God: and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. And they made for themselves pillars and groves on every high hill, and under every shady tree. And burned incense there on all high places, as the nations did whom the Lord removed from before them, and dealt with familiar spirits, and they carved images to provoke the Lord to anger. And they served the idols, of which the Lord said to his people, Ye shall not do this thing against the Lord.

And the Lord testified against Israel and against Judah, even by the hand of all his prophets, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my ordinances, and all the law which I commanded your fathers, and all that I sent to them by the hand of my servants the prophets. But they hearkened not, and made their neck harder than the neck of their fathers. And they kept not any of his testimonies which he charged them; and they walked after vanities, and became vain, and after the nations round about them, conforme against which the Lord had charged them not to do accordingly. They forsook the commandments of the Lord their God, and made themselves graven images, even two heifers, and they made groves, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divinations and auspices, and sold themselves to work wickedness in the sight of the Lord, to provoke him.

And the Lord was very angry with Israel, and removed them out of his sight; and there was only left the tribe of Judah quite alone. Nay even Judah kept not the commandments of the Lord their God, but they walked according to the customs of Israel which they practised, and rejected the Lord.

And the Lord was angry with the whole seed of Israel, and troubled them, and gave them into the hand of that spoiled them, until he cast them out of his presence. For so much as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king; and Jeroboam drew off Israel from following the Lord, and led them to sin a great sin. And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it, until the Lord removed Israel from his presence, as the Lord spoke by his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

And Israel served Baalim and worshiped the young gods, and they sacrificed and offered sacrifices to them. And they provoked the Lord to anger in the work which they had done, even in their goings about; and they served idols, after which their fathers had served in the land of Egypt, and afterward they served foreign gods. And the Lord was angry with Jacob, and was provoked against Israel, and he went up to Mount Sinai, to the top of a high mountain, to speak to him. And the Lord said to Moses, I have seen this people, and behold, it is a stiffnecked people. Now therefore, let me alone, that my wrath may burn against them, and that I may consume them: and I will make of you a mighty nation greater and stronger than they. But Moses said to the Lord, See, the people which thou didst send to be thy witnesses, and on whom thou didst make known thy great name, they have seen thy glory, that thou didst hear their cry, and savieth the plagues which thou didst do to Egypt, and knowest, O Lord, the sufferings of this people. And hast seen that which thou didst do to Pharaoh, and to his servants, and to his land, and hast brought up this people before thee as a holy nation out of the midst of the land; and thou also, Lord, hadst made thyself a name, as when thou didst stretch forth thine hand against Egypt, and broughtst forth my people out of the land of Egypt. And hereby thou shewest that thou mayest be known to the sons of Israel, and that I may raise thee up a name to be feared in the sight of all the nations upon earth. And thou hast seen what thou didst to the Egyptians, and what thou didst to their gods, how thou didst to the river Nile, and how thou didst cast all their gods into the river Nile. And thou didst bring up this people from the midst of the sea, as a prophet bringeth up a nation from the midst of the sea. And thou didst perform great things, so that thou madest a name for thyself before me; and didst not hear their cry and their weeping, and didst stretch forth thy hand against them, and didst save them out of the hand of the Egyptians. And thou didst bring them into this good land, which thou madest for thyself. And I have walked among them in forty years, and thou wast not angry with their voice, nor didst thou give ear to the words of their mouth. I have done nothing to this people but they have provoked me to anger with the work which they have done, and have made me angry with their images. Therefore I will make of them, and thou shalt see my power, and thou shalt know that I am the Lord. And they did provoke me at Horeb, where thou hast said to me, Come not near to me. When thou provokest me to anger, I would have smitten them with the sword, and would have destroyed them in the land of Canaan, and in the land of Egypt. But I was grieved with Israel, and I tempted them, and they provoked me to anger with their images, and I would have destroyed them. I would have smitten them with the sword, and would not have given them a place in this land, in the land of Canaan, because of the unsubduedness of their hearts and from their evil disposition. And I spake to thee, saying, I will not go up with thee, and I will not make thy name more great, therefore thou shalt not bring this people into this good land which thou hast given us. And if thou go with me, thou shalt see the good land which I have given to the sons of Israel. And thou didst not hearken to the voice of the Lord thy God. Now therefore, take your staff, and turn, I command you, before the eyes of the people, and go, lead this people toward the special holy place, and come up to the mount, and make me a sanctuary; and I will be worshipped in the midst of the people of Israel, and will be seen in thine eyes. And then they shall say to thy people, Lord doth make a place for me in his holy place, and he will see my eyes in his holy place. And so I will bless him in the sight of all the people of Israel, and they shall know that I am the Lord.

And it came to pass when Pharaoh had let the people go, that God did not lead them by the way of the land of the Philistines, as he had said to Moses; for the Philistines would have come to the battle, and God would have delivered them into the hand of the Egyptians. And he led them by the way of the desert, and the east side of the wilderness. And they compassed the wilderness of Zin, and the wilderness which is in the way to go from Seir. And the children of Israel journeyed from Kadesh, and pitched in Mount Hor. At that time the Lord spake to Moses and to Aaron, saying, This is that place where you shall offer the sacrifices to me: there shall I offer my sacrifices before my sanctuary, and there I will be worshipped in thine eyes, and thine eyes I have given as a sanctuary before the eyes of all the people of Israel. And it came to pass on the morn after the departure of the children of Israel from Mount Hor, that the Lord spake to Moses, saying, Come up, ye and Aaron my servant, at Mount Hor into the land of Canaan, and go your way, and I will give your necks there, and you shall fall, and Aaron your brother shall not come into the sepulcher of the sons of Israel, for he committed a trespass on my holy thing; and Aaron died there in the first month, on the first day of the morn, and was gathered to his people. And Moses and Aaron went up into Mount Hor by the command of the Lord, and stood there before the Lord, and Moses gathered Aaron's horns, and burned incense, and offered sacrifices on the altar, and Moses and Aaron did as the Lord had spoken to Moses.

And the Lord spake to Moses and Aaron in the mount of Hor, saying, This is that ye shall speak unto the sons of Israel, saying, The Lord will give every man to his two closest relations, and to his nearest father's brother, that he may set up his name in his father's stead, and that his name may not be cut off from the sons of Israel. And if a man have no children, or if he have no brother, then shall his nearest father's brother take his name, and shall set up his name in his father's stead, and he shall continue in the possession of his father's house, to inherit the possession of his father. And if the nearest father's brother be not willing to set up the name of his father's house, then shall his brother's son set up his name in his father's stead, and shall continue in the possession of his father's house, to inherit the possession of his father's house. And if there be no brother of the dead, then shall his brother's son set up his name in his father's stead, and shall continue in the possession of his father's house, to inherit the possession of his father's house, and his brother's son shall set up his name in his father's stead, and shall continue in the possession of his father's house. And if a man have no children, or if he have no brother, then shall his nearest father's brother take his name, and shall set up his name in his father's stead, and shall continue in the possession of his father's house, to inherit the possession of his father's house. And if the nearest father's brother be not willing to set up the name of his father's house, then shall his brother's son set up his name in his father's stead, and shall continue in the possession of his father's house, to inherit the possession of his father's house, and his brother's son shall set up his name in his father's stead, and shall continue in the possession of his father's house. And if there be no brother of the dead, then shall his brother's son set up his name in his father's stead, and shall continue in the possession of his father's house, to inherit the possession of his father's house, and his brother's son shall set up his name in his father's stead, and shall continue in the possession of his father's house.
24 And the king of Assyria brought from Babylon the men of Chusda, and men from Ais, and from Æmath, and Sepharvaim, and they were settled in the cities of Samaria, in the place of the children of Israel: and they inherited Samaria, and were settled in its cities. 25 And it was so at the beginning of their establishment there that they feared not the Lord, and the Lord sent lions among them, and they slew some of them. 26 And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria for the Israelites, know not β the manner of the God of the land: and he has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land. 27 And the king of the Assyrians commanded, saying, Bring some Israelites thence, and let them go and dwell there, and they shall teach them the manner of the God of the land. 28 And they brought one of the priests whom they had removed from Samaria, and he settled in Bethel, and taught them how they should fear the Lord.

29 But the nations made each their own gods, and put them in the house of the high places which the Samaritans had made, each nation in the cities in which they dwelt. 30 And the men of Babylon made Sochoth Beinh, and the men of Hamach made Æmath. 31 And the Evites made Eblezer and Tharthac, and the inhabitant of Sepharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Sepharvaim. 32 And they feared the Lord, yet they established their abominations in the high places of which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places. 33 And they feared the Lord, and served their gods according to the manner of the nations, whence their lords brought them. 34 Until this day they did according to the law, and they did according to their customs, and according to the manner of the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. 35 And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them: 36 but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice. 37 Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you; and ye shall not fear other gods. 38 Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods. 39 But ye shall fear the Lord your God, and he shall deliver you from all your enemies.
And it came to pass in the third year of Osee son of Ela king of Israel that Ezekias son of Achaz king of Juda began to reign.

Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Abu, daughter of Zacharias. And he did that which was right in the sight of the Lord, according to all that his father David did. He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neethan.

He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Juda, nor among those that were before him. And he clave not to the Lord, but departed from the commandment of the Lord his God, and kept not the commandments Moses his father had commanded him.

And the Lord was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not. So he smote the Philistines even Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

And it came to pass in the fourth year of king Ezekias (this is the seventh year of Osee son of Ela king of Israel) that Salamanassar king of the Assyrians came up against Samaria, and besieged it. And he took it at the end of three years. In the sixth year of Ezekias (this is the ninth year of Osee son of Ela king of Israel, when Samaria was taken.) And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alae and in Abor, by the river Gozan, and in the mountains of the Medes: because they hearkened not to the voice of the Lord their God, and transgressed his covenant, even in all things that Moses the servant of the Lord commanded, and hearkened not to them, nor did them.

And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda, and took them. And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Ezekias king of Juda a tribute of three hundred talents of silver, and thirty talents of gold.

And Ezekias gave all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time Ezekias cut off the gold from the doors of the temple, and from the pillars which Ezekias king of Juda had overlaid with gold, and gave it to the king of the Assyrians.

And the king of the Assyrians sent Rabthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force.


Kai égeñèto étov tòi étei tòi tetártov basileí 'Ezekiás, autòv 9 énnautov ð òbdómov tòi 'Omei vívoi 'Hlα basileí 'Iraírph, anéβh Salamanassestí basileí 'Astrófrów éti Samárneas, kai épollóreke ép autòv, kai katalábeto autòv ánto tòlous tríon étov étov étei ékto tòi 'Ezekiá, autòv énnautov énnautov tòi 'Omei basileí 'Iraírph, kai sunelhèthi Samárneas. Kai ápókive 11 basileí 'Astrófrów tòi Samárneas eis 'Astrófrówv, kai théhke autòv éti 'Alae kai éti 'Ator potamòv Gówán kai òpí Móðoun, ánû òni ouk ékousen tòi fódhus Kúripov Òròv autòv, kai paréxheis tòi diabhèthis autòv pánìa òsa và ételitopò Mòswi éti dólyos Kúripov, kai ouk ékousan kai ouk éptotrásen.

Kai tò tevóspaakoideástó tòi étov tòi basileíos 'Ezekiáv 13 anéβh Sýnnaxhírmiv basileíos 'Astrófrów éti tòs pólesis tòi 'Iouda tòs órías, kai sunelhèthi autòs. Kai ápóskilezhe 14 basileí tòi 'Iouda ággelous pròs basileíos 'Astrófrów eis Láxhí, légon, òmárturh, ápóstraphi má ép' òmouv ð éinai épisthès ép éke, basístov kai éptethke o basileíos 'Astrófrów éti 'Ezekián basileíos 'Iouda trískéia tòlanta àrgríroun, kai triakonta tòlanta chrusíon. Kai édôken 'Ezekiás tòi tòi àrgíron tòi 15 ërèthi éti oúk Kúripov, kai éti òmárturh oúk tòi basileíos. 16 Én tòi kariókka èkéinov sunékove 'Ezekiás tòs thýras nasov, kai tòi 17 ëstríyrména év òcruswson 'Ezekiás o basileíos 'Iouda, kai édôken autò basileí 'Astrófrów.

Kai ápóskilezhe basileíos 'Astrófrów tòi 'Arbhán kai tòi 17 'Raífís kai tòi 'Rabhán èk Láxhí pròs tòi basileíos 'Ezekián étin ònuváme báriá épi 'Ierratedh kai ánèbhsan kai òlithon.
against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller's field. 15 And they cried to Ezekias: and there came to him Heliakim the son of Cheleias the steward, and Somnas the scribe, and Joas the son of Saphat the recorder.

16 And Rapsakes said to them, Say now to Ezekias, Thus saith the king, the great king of the Assyrians, What is this confidence wherein thou trustest? 17 Thou hast said, (but they are mere words,) I have counsel and strength for war. Now then y'inn whom dost thou trust, that thou hast revolted from me? 21 See now, art thou trusting for thyself on this broken staff of reed, even upon Egypt? whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem? 22 And now, I pray you, make a covenant with the king of the Assyrians, and I will give thee two thousand horses, if thou shalt be able on thy part to set riders upon them.

23 How then wilt thou turn away the face of one of the petty governors from among the least of my servants? whereas thou trustest for thyself on Egypt for chariots and horsemen.

24 And now how wilt thou, against the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

25 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why dost thou speak in the ears that are not? 27 And Rapsakes said to them, Has my master sent me to thy master, and to thee, to speak these words? has he not sent me to the men who sit on the wall, that they may eat their own dung, and drink their own water together with you?

28 And Rapsakes stood, and cried with a loud voice in the Jewish language, and spoke, and said, Hear the words of the great king of the Assyrians: 29 thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand. 30 And let not Ezekias cause you to trust on the Lord, saying, The Lord will certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias. 31 Thus saith the king, Thus saith the king of the Assyrians: Gain my favour, and come forth to me, and every man shall drink of the wine of his own vine, and every man shall eat of his own fig-tree, and shall drink water out of his own cistern. 32 until I come and remove you to a land like your own land, a land of corn and wine, and bread and vineyards, a land of olive oil and honey, and ye shall live and not die: and do not ye hearken to Ezekias, for he deceives you, saying, The Lord shall...
deliver you. 31 Have the gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians? 32 Where is the god of Hamath, and of Arphad? where is the god of Sepharvaim, Ana, and Ahab? for have they delivered Samaria out of my hand? 33 Who is there among all the gods of the countries, who have delivered their countries out of my hand? said the Lord: the earth shall deliver Jerusalem out of my hand?

36 But the men were silent, and answered him not a word; for there was a commandment of the king, saying, Ye shall not answer him. 37 And Heliakim the son of Chelicias, the steward, and Somnas the scribe, and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

And it came to pass when king Ezekias heard it, that he rent his clothes, and put on sackcloth, and went into the house of the Lord. 2 And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests, with the word of the Lord, to Esaias the prophet the son of Amos. 3 And they said to him, Thus says Ezekias, This day is a day of tribulation, and rebuke, and provocation: for the children are come to the travail-pangs, but the mother has no strength. 4 Peradventure the Lord thy God will hear all the words of Rapsakes, whom the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Lord thy God has heard: and thou shalt suffer thy prayer for the remnant that is found.

4 So the servants of king Ezekias came to Esaias. And Esaias said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed.

Behold, I send a blast upon him, and he shall hear a report, and shall return to his own land; and I will overthrow him with the sword of his own land.

So Rapsakes returned, and found the king of Assyria warring against Lobsa: for he heard that he had departed from Lachis.

And he heard concerning Tharaka king of the Ethiopians, saying, Behold, he is come forth to fight with thee: and he returned, and sent messengers to Ezekias, saying, 10 Let not thy God on whom thou trustest encourage thee, saying, Jerusalem shall not be delivered into the hands of the king of the Assyrians. 11 Behold, thou hast heard all that the kings of the Assyrians have done in all the lands, to have wasted them utterly; and shalt thou be delivered? 12 Have the gods of the nations at all delivered them, whom my fathers destroyed, both Gozan, and Charran, and Raphis, and the sons of Edom who were in Taetheseth? 13 Where is the king of Hamath, and the king of Arphad? and where is the king of the city of Sepharvaim, of Ana, and Ahab?

And Ezekias took the letter from the hand of the messengers, and read it; and he went up to the house of the Lord, and Ezekias spread it before the Lord, and
20 And I spake to the Lord, saying, I have heard, O Lord God, I have heard: let thine enemies be confounded, and let thine enemies be shortened: and let them know that this is thine ample God.

21 Thus saith the Lord; As I live, even what thy eyes see, I will do unto all the people of Jerusalem, and to all the nations that came against Jerusalem for evil.

22 And the Assyrians shall be a servant unto thee, and shall serve thee: and I will give thee their gods, and the spoils of their king; and in the temple and in the king's house shalt thou Worke them, and shalt possess the land, and dwell therein.

23 For I will turn in mercy with them, and will cause you to rejoice, O sons of Jacob: again will I make you to dwell in tents as in the days of old, and again will I have mercy upon you; yea, will I do better unto you than at the first, saith the Lord: and again will I make you to dwell in the land, and inherit the spoils.

24 Then spake I unto the Lord, saying, What shall I answer this people, which speak such things? and what shall I say unto them, when they shall say unto me, The gods of the nations, which thou hast destroyed, cried unto their gods, but there was none that delivered them? But I said, None, for their gods have none power, to deliver themselves; neither will any deliver him.

25 Therefore say, Thus saith the Lord; I will give them, and the children of the nations, whom they shall not be able to hurt or destroy, to eat, and to drink, and to build, and to plant; and they shall be therein for ever, with my servant Jacob.

26 For the Lord hath spoken it: I am the Lord of hosts; in the midst of all the people shall be my glorious temple, saith the Lord of hosts, for it shall be for a glory, and for a praise, and for an everlasting foundation, even of an everlasting name, which shall not be cut off.
there, neither shall he have a shield against it, neither shall he be hewn a mound against it. 22 By the way which he comes, by it shall he return, and he shall not enter into this city, saith the Lord. 23 And I will defend this city as with a shield, for my own sake, and for my servant David's sake.

24 And it came to pass at night that the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, these were all dead corpses. 25 And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve.

And it came to pass, while he was worshipping in the house of the living God, that Adrammelech and Sarasar his sons smote him with the sword: and they escaped into the land of Arrarath; and Asordan his son reigned in his stead.

In those days was Ezekias sick even to death. And the prophet Esaias the son of Amos came in to him, and said to him, Thus saith the Lord, Give charge to thy household: for thou shalt die, and not live. 2 And Esaias turned to the wall, and prayed to the Lord, saying, 3 Lord, remember, I pray thee, how I have walked before thee in truth and in a perfect heart, and have done that which is good in thine eyes. And Esaias wept with a great weeping.

4 And Esaias was in the middle court, and the word of the Lord came to him, saying, 5 Turn back, and thou shalt say to Esaias, the ruler of my people, Thus saith the Lord God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord. 6 And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will defend this city for my own sake, and for my servant David's sake. 7 And he said, Let them take a cake of figs, and lay it upon the ulcer, and he shall be well. 8 And Esaias said to Esaias, Go, and say to Esaias, Thus saith the Lord, the Lord will heal thee, and I shall go up to the house of the Lord on the third day. 9 And Esaias said, This is the sign from the Lord, that the Lord will perform the word which he has spoken, the shadow of the dial shall advance ten degrees: or if it should go back ten degrees, this would also be the sign. 10 And Esaias said, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees backward on the dial. 11 And Esaias the prophet cried to the Lord; and the shadow returned back ten degrees on the dial.

12 At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick. 13 And Ezekias rejoiced at them, and showed all the house of his spices, the silver and the gold, the spices, and the fine oil, and the armoury, and all that was found in his treasures: there was nothing which Ezekias did not shew them in his house, and in all his dominion.
And Esias the prophet went in to king Ezekias, and said to him, What said these men? and whence came they to thee? And Ezekias said, They came to me from a distant land, even from Babylon. And he said, What saw they in thy house? And he said, They said, They saw all things that are in my house: there was nothing in my house which I shewed not to them; yea, all that was in my treasures also. And Esias said to Ezekias, Hear the word of the Lord: Behold, the days come, that all things that are in thy house shall be taken, and all that thy fathers have treasured up until this day. Moreover, I will turn again the captivity of Erastus, the enemy shall take them, and they shall be exchanges in the house of the king of Babylon. And Ezekias said to Esias, Good is the word of the Lord which he has spoken: only let there be peace in my days. And the rest of the acts of Ezekias, and all his might, and all that he made, the fountain and the aqueduct, and how he brought water into the city, are not these things written in the book of the chronicles of the kings of Juda? And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: and his mother’s name was Asipsa. And he did that which was evil in the eyes of the Lord, according to the abominations of the nations which the Lord cast out from before the children of Israel. And he built again the high places, which Ezekias his father had demolished; and set up an altar to Baal, and made groves as Achaab king of Israel made them; and worshipped all the host of heaven, and served them. And he built an altar in the house of the Lord, whereas he had said, In Jerusalem I will place my name. And he built an altar to all the host of heaven at the two courts of the house of the Lord. And he caused the priests to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which was evil in the sight of the Lord, to provoke him to anger. And he set up the graven image of the grove in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever. And I will not again remove the foot of Israel from the land which I gave to their fathers, even of those who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them. But it hearkened not; and Manasses led them astray evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

And the Lord spake by his servants the prophets, saying, Forasmuch as Manasses the king of Juda has wrought all these evil...
abominations, beyond all that the Amorite did, who lived before him, and has led Judah also into sin by their idols. It shall not be so. Thus saith the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Judah, that both the ears of every one that hears shall be tingle. And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achaab; and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping. And I will bring the remnant of my inheritance, and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies: forasmuch as they have come wickedly in my sight, and have provoked me from the day that I brought out their fathers out of Egypt, even until this day.

Moreover Manasses shed very much innocent blood, until he filled Jerusalem with it from one end to the other, beside his sins with which he caused Juda to sin, in doing evil in the eyes of the Lord.

And the rest of the acts of Manasses, and all that he did, and his sin which he sinned, are not these written in the book of the chronicles of the kings of Juda? And Manasses slept with his fathers, and was buried in the garden of his house, even in the garden of Oza; and Amos his son reigned in his stead.

And the rest of the acts of Amos, even all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And they buried him in his tomb in the garden of Oza; and Josias his son reigned in his stead.

Josias was eight years old when he began to reign, and he reigned thirty one years in Jerusalem: and his mother's name was Mezolam, daughter of Asa of Jeteba. And he did that which was right in the sight of the Lord, as Manasses his father did. And he walked in all the way in which his father walked, and served the idols which his father served, and worshipped them. And he forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amos conspired against him, and slew the king in his house. And the people of the land slew all that had conspired against king Amos; and the people of the land made Josias his son king in his room.

And the rest of the acts of Josias, even all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And Josias reigned one and twenty years in Jerusalem.

And this Josias was eight years old when he began to reign, and he reigned thirty and two years in Jerusalem: and his mother's name was Jedia, daughter of Edeia of Baabroth. And he did that which was right in the sight of the Lord, and walked in all the way of David his father; he turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezechias the son of Mesolam, the scribe of the house of the Lord, saying, Go up to Chelcias the high priest, and take account of the money
And the Lord gave it into the hands of the workmen of the Lord, by the power of the Lord. And he gave it to the workmen of the house of the Lord, to repair the breaches of the house, even to the carpenters, and builders, and masons, and also to purchase timber and hewn stones, to repair the breaches of the house. Only they did not call them to account for the money that was given to them, because they dealt faithfully.

And Chelcias the high priest said to Sapphan the scribe, I have found the book of the law in the house of the Lord. And Chelcias gave the book to Sapphan, and he read it. And he went into the house of the Lord to the king, and reported the matter to the king, and said, Thy servants have collected the money that was found in the house of the Lord, and have given it into the hand of the workmen that are appointed in the house of the Lord. And Sapphan the scribe spoke to the king, saying, Chelcias the priest has given me a book. And Sapphan read it before the king. And it came to pass, when the king heard the words of the book of the law, that he rent his garments. And the king commanded Chelcias the priest, and Achikam the son of Sapphan, and Achbor the son of Michaias, and Sapphan the scribe, and Asaias the king's servant, saying, Go, enquire of the Lord for me, and for all the people, and for all Juda, and concerning the words of this book that has been found; for the wrath of the Lord that has been kindled against us is great, because our fathers have not hearkened to the words of this book, to do according to all the things written concerning us.

So Chelcias the priest went, and Achikam, and Achbor, and Sapphan, and Asaias, to Olda the prophetess, the mother of Sellem the son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Massene; and they spoke to her.

And she said to them, Thus saith the Lord God of Israel, Say to the man that sent you to me, Thus saith the Lord, Behold, I bring evil upon this place, and upon them that dwell in it, even all the words of the book which the king of Juda has read: because your fathers have not hearkened to the words of other gods, that they might provoke me with the works of their hands; therefore my wrath shall burn forth against this place, and shall not be quenched.

And to the king of Juda that sent you to enquire of the Lord,—thus shall ye say to him, Thus saith the Lord God of Israel, As for the words that the king hath heard, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched.

And to the king of Juda that sent you to enquire of the Lord,—thus shall ye say to him, Thus saith the Lord God of Israel, As for the words that the king hath heard, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched.

And to the king of Juda that sent you to enquire of the Lord,—thus shall ye say to him, Thus saith the Lord God of Israel, As for the words that the king hath heard, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched.
thy tomb in peace, and thine eyes shall not see any among all the evils which I bring upon this place.

So they reported the word to the king; and the king sent and gathered all the elders of Judah and Jerusalem to himself. 2 And the king went up to the house of the Lord, and every man of Judah and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. 3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all his heart and with all the soul, to confirm the words of this covenant; even the things written in this book. And all the people stood to the covenant.

And the king commanded Shechias, the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and all the host of heaven, and he burned them without Jerusalem in the fields of Kidron, and the ashes of them to Bethel. 5 And he burned the idolatrous priests, whom the kings of Judah had appointed, (and they burned incense in the high places and in the cities of Judah, and the places round about Jerusalem); and them that burned incense to Baal, and to the sun, and to the moon, and to Mazzroth, and to all the host of heaven.

And he carried out the grove from the house of the Lord to the brook Kidron, and burned it at the brook Kidron, and reduced it to powder, and cast its powder to the sepulchres of the sons of the people. 7 And he pulled down the house of the sodomites that were by the house of the Lord, where the women wove tent for the grove. 8 And he brought up all the priests from the cities of Judah, and defiled the high places where the priests burned incense, from Gebal even to Bersabee; and he pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on the left hand at the gate of the city. 9 Only the priests of the high places went not up to the altar of the Lord in Jerusalem, for they only ate leavened bread in the midst of their brethren. 10 And he defiled Tapheth which is in the valley of the son of Ennom, constructed for a man to cause his son or his daughter to pass through fire to Moloch. 11 And he burnt the horses which the kings of Judah had given to the sun in the entrance of the house of the Lord, by the treasury of Nathan the eunuch, in the suburbs; and he burned the chariot of the sun with fire. 12 And the altars that were on the roof of the upper chamber of Achariach, which the kings of Judah had made, and the altars which Manasses had made in the two courts of the house of the Lord, did the king pull down and forcibly remove from thence, and cast their dust into the

eirine, and oie of them were taken by the Lord, and none of them were found for seven years. 23 And if any man said, Lo, behold, the fire of the Lord! And if any man said, Lo, behold, the chariot of the Lord! Then they shall answer and say, Where is it? Is it not within you?'
A.

IV. Kings XXIII. 13—27.

And the king defiled the house that was before Jerusalem, on the right hand of the mount of Mosheth, which Solomon king of Israel built to Ashtar the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon. And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

And the high altar in Baethel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down, and broke in pieces the stones of it, and reduced it to powder, and burnt the grove.

And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of the Lord which the man of God spoke, when Jeroboam stood by the altar at the feast: and he turned and raised his eyes to the tomb of the man of God that spoke these words. And he said, What is that mound which I see? And the men of the city said to him, It is the grave of the man of God that came out of Juda, and uttered these imprecations which he imprecated upon the altar of Baethel. And he said, Let him alone; lest no one disturb his bones. So his bones were not disturbed, together with the bones of the prophet that came out of Samaria.

Moreover Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke the Lord, and did to them all that he did in Baethel. And he sacrificed all the priests of the high places that were there on the altars, and burnt the bones of men upon them, and returned to Jerusalem.

And the king commanded all the people, saying, Keep the passover to the Lord your God, as it is written in the book of this covenant. For a passover such as this had not been kept from the days of the judges which judged Israel, even all the days of the kings of Israel, and of the kings of Juda. But in the eighteenth year of king Josias, was the passover kept to the Lord in Jerusalem.

Moreover Josias removed the sorcerers, and the wizards, and the therapini, and the idols, and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelias the priest found in the house of the Lord. There was no king like him before him, who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him. Nevertheless the Lord turned not from the fierceness of his great anger, wherewith he was wroth in his anger against Juda, because of the provocations, wherewith Manasses provoked him. And the

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Lord said, I will also remove Judah from my presence, as I removed Israel, and will reject this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there. 38 And the rest of the acts of Josias, and all that he did, are not these things written in the book of the chronicles of the kings of Judah?

And in his days went up Pharaoh Nechoh king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechoh slew him in Megiddo when he saw him. 39 And his servants carried him dead from Megiddo, and buried him in his sepulchre; and the people of the land took Joachaz, the son of Josias, and anointed him, and made him king in the room of his father.

Twenty and three years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Jelaphah, daughter of Phachail of Ruma. 40 And he did that which was evil in the sight of the Lord, according to all that his fathers did. 41 And Pharaoh Nechoh removed him to Babylon, and put over the land Eliakim son of Josias king of Judah over them in the place of his father Josias, and he changed his name to Joakim, and he took Joachaz and brought him to Egypt, and he died there. And Joakim gave the silver and the gold to Pharaoh; but he assessed the land of the south and the north, and of the land of Ephraim, and gave money to Pharaoh:

And when Pharaoh saw that he had prospered in the land of Egypt, he said to him, The land of Egypt shall not be enough for you to dwell, for you shall dwell in the land of Asshur. 42 And he gave him a present of silver and of gold and of clothing, and of horses, and of mules, and of asses, and of camels, and of men. 43 And Joakim gave them all, and said to them, Go, return to the king of Babylon, and carry him these words. 44 And I have done evil in thy sight, and have made a covenant with the kings of the Amorites, to give me their land: and my heart has so dealt with me; and I have turned myself back in this manner. 45 Now therefore, I beseech thee, let not the king of Babylon any longer hurt the inhabitants of Judah, and the inhabitants of Jerusalem, lest my name be blotted out from the earth. 46 And the king of Babylon made them return to Jerusalem.
the king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates. 8

And Nabuchodonosor king of Babylon came against the city, and his servants besieged it. And Joachim king of Juda came forth to the king of Babylon, he and his servants, and his mother, and his princes, and his eunuchs; and the king of Babylon took him in the eighth year of his reign. And he brought forth thence all the treasures of the house of the Lord, and the treasures of the king's house, and he cut all the golden vessels which Solomon the king of Israel had made in the temple of the Lord, according to the word of the Lord. And he carried away the inhabitants of Jerusalem, and all the captains, and the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left. And he brought Joachim away to Babylon, and the king's mother, and the king's wives, and his eunuchs, and he carried away the mighty men of the land into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and one thousand artificers and smiths: all were mighty men fit for war; and the king of Babylon carried them captive to Babylon. And the king of Babylon made a Batthanias his son king in his stead, and called his name Sedekias. 19

Twenty and one years old was Sedekias when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Amital, daughter of Jeremias. And he did that which was evil in the sight of the Lord, according to all that Joachim did. For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem: and he encamped against it, and built a mound against it. And the city was besieged until the eleventh year of king Sedekias on the ninth day of the month. And the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war went forth by night, by the way of the gate between the walls, this is the gate of the king's garden: and the Chaldeans were set against the city round about: and the king...
went by the way of β the plain. 5 And the force of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was dispersed from about him. 6 And they took the king, and brought him to the king of Babylon to Reblatha; and he gave judgment upon him. 7 And he slew the sons of Sedeckias before his eyes, and put out the eyes of Sedeckias, and bound him in fetters, and brought him to Babylon.

8 And in the fifth month, on the seventh day of the month (this is the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, γ captain of the guard, who stood before the king of Babylon, to Jerusalem. 9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, even every house did the captain of the guard burn. 10 And the force of the Chaldeans pulled down the wall of Jerusalem round about. 11 And Nabuzardan the captain of the guard removed the rest of the people that were left in the city, and the 4 men who had deserted to the king of Babylon, and the rest of the multitude.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

13 And the Chaldeans broke to pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and carried their brass to Babylon. 14 And the caldrons, and the shovels, and the bowls, and the censers, and all the brazen vessels with which he ministered, he took. 15 And the captain of the guard took the firepans, and the gold bowls.

16 Two pillars, and one sea, and the bases which Solomon made for the house of the Lord: there was no weight of the brass of all the vessels. 17 The height of one pillar was eighteen cubits, and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border round about was knifed after the manner of the base, and the base was round about all of brass: and so was it with the second pillar with its border.

18 And the captain of the guard took Sennias the 5 high-priest, and Sophonias the 6 second in order, and the three doorkeepers. 19 And they took out of the city one eunuch who was commander of the men of war, and five men that saw the face of God, who were found in the city, and the secretary of the commander-in-chief, who took account of the people of the land, and sixty men of the people of the land that were found in the city. 20 And Nabuzardan the captain of the guard took them, and brought them to the king of Babylon to Reblatha. 21 And the king of Babylon smote them and slew them at Reblatha in the land of Amath. So Joda was carried away from his land.

22 And as for the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan. 23 And all the captains of the host, they and
their men, heard that the king of Babylon had thus appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathaneias, and Jona son of Careth, and Saraias, son of Thanamath the Netophatite, and Jezonias son of a Machathite, they and their men. 24 And Godolias swore to them and their men, and said to them, Fear not the incursion of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. 25 And it came to pass in the seventh month that Ismael son of Nathaneias son of Helisa, of the yseed royal, came, and ten men with him, and he smote Godolias, that he died, him and the Jews and the Chaldeans that were with him in Massephath. 26 And all the people, great and small rose up, they and the captains of the forces, and went into Egypt; because they were afraid of the Chaldeans.

And it came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, that Eviualmarodec king of Babylon in the first year of his reign lifted up the head of Joachim king of Juda, and brought him out of his prison-house. 28 And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon; 29 and changed his prison garments: and he ate bread continually before him all the days of his life. 30 And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.

*ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ A.

[* Gr. MATTERS OMITTED.*]
Deedan, and the sons of Regma, Saba, and Dadan. And Chus begot Nebrod: he began to be a mighty hunter on the earth.

7 Then the sons of Sem, Elam, Assur, and Arphaxad, Sala, 24 and his sister Heth. 25 The sons of Arphaxad: Sala, 26 Eber, Peleg, Reu, 27 Serach, Naorch, and Harrra, 7 Abram.

28 And the sons of Abram, Isaac, and Ismael. 29 And these are their generations: the first-born of Ismael, Nebrooth, and Kedar, Ndec, Massoom, 30 Massma, Iduma, Masse, Choudan, Theaman, 31 Jettur, Naphes, Kedma: these are the sons of Ismael.

32 And the sons of Chetthuarm Abram's concubine: and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jerax: Dedan, and Saba; and 33 the sons of Madiam: Geaphar, and Opher, and Enoch, and Abida, and Eldad; all these were the sons of Chetthuarm.

34 And Abram begot Isac: and the sons of Isaac were Jacob, and Esau. 35 The sons of Esau, Ethliph, and Raguel, and Jeuel, and 36 Legach, and Cam. 37 The sons of Ethliph: Theaman, and Omar, Sophar, and Goostham, and Kenez, and Thamana, and Amalec. 38 And the sons of Raguel, Naches, Zare, Some, and 39 Mot. 40 The sons of Seir, Lotan, Solab, Sebegon, An, Deson, Osar, and Disan.

41 And the sons of Lotan, Chorri, and Aeman, and 42 the sister of Lotan, Cana. 43 The sons of Sabol: Alon, Machanath, Tach, Sophi, and Onan: and the sons of Sebegon, 44 Eth, and Sonan. 45 The sons of Sonan, Deson: and the sons of Deson: Emmeron, and Asbon, and Jethram, and Charran.

46 And the sons of Hosar, Balsaam, and Zu, cam, and Acan: the sons of Disan, Os, and Anan.

47 And these were their kings, Balac the son of Beor: and the name of his city was Denoba. 48 And Balac died, and Jobab the son of Zara of Bosorpha reigned in his stead. 49 And Jobab died, and Asom of the land of the Themarisites reigned in his stead. 50 And Asom died, and Adad the son of Barad reigned in his stead, who smote Midian in the plains of Moab: and the name of his city was Gethaim. 51 And Adad died, and Sebla of Maseaca reigned in his stead. 52 And Sebla died, and Saul of Roberos by the river reigned in his stead. 53 And Saul died, and Balaennor son of Abhorob reigned in his stead. 54 And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

55 The princes of Edom: prince Thamna, prince Golada, prince Jether, 56 prince Elbamas, prince Elas, prince Phinon, 57 prince Kenez, prince Thaman, prince Paras, prince Magediel, prince Zaphoin. These are the princes of Edom.

These are the names of the sons of Israel; 5 Ruben, Symeon, Levi, Juda, Issachar, Zu bulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

5 The sons of Juda; Er, Aunan, Selom. These three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, was wicked before
And the sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing.

And the sons of Phares, Esrom, and Jemuel.

And the sons of Zara, Zambri, and Etham, and Amuan, and Calchah, and Darad, maidens.

The Lord, and he slew him. 4 And Thamar his daughter-in-law bore to him Phares, and Zara: all the sons of Juda were five.

And the sons of Phares, Esrom, and Jemuel.

And the sons of Zara, Zambri, and Etham, and Amuan, and Calchah, and Darad, maidens, all.

And the sons of Etham; Azarias, and the sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.

And Aram begot Aminadab, and Aminadab begot Naasson, chief of the house of Juda.

And Naasson begot Salmon, and Salmon begot Booz, and Booz begot Obed, and Obed begot Jesse.

And Jesse begot his first-born Eliab, Aminadab was the second, Samma the third, 11 Nathanel the fourth, Zabadai the fifth, 15 Assan the sixth, David the seventh.

And their sister was Saraia, and another Abigai; and the sons of Saraia were Abisa, and Joel, and Asael, three.

And Abigai bore Amessab; and the father of Amessab was Jothor the Israelite.

And Chaleb the son of Esrom took Gauba to wife, and Jerieth; and these were his sons; Jasur, and Subab, and Ardon.

And Gauba died; and Chaleb took to himself Ephrath, and she bore to him Or.

And Or begot Uri, and Uri begot Beseel.

And after this Esron went in to the daughter of Machir the father of Galaad, and he took her when he was sixty-five years old, and she bore him Seruch. 2 And Seruch begot Jair, and he had twenty-three cities in Galaad.

And he took Gedsur and Aram, the towns of Jair from them; with Canath and its towns, sixty cities. All these belonged to the fathers of Machir the father of Galaad.

And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron was Zobab; and she bore him Achbor the father of Theocah.

And the sons of Jerameel the first-born of Esron were, the first-born Ram, and Banna, and Aram, and Assan his brother.

And Jerameel had another wife, and her name was Atara: she is the mother of Ozom.

And the sons of Ram the first-born of Jerameel were Maas, and Jamin, and Acor.

And the sons of Ozom were, Samai, and Jadae, and the sons of Samai, Nabad, and Abeeour.

And the sons of Samai were, Abbeour, Abeeour, and Abbeour; and the sons of Samai; Nadab, and Jadae. 33 And the name of the wife of Abisur was Abichuan, and she bore him Achbar, and Moel.

And the sons of Nadab; Salad and Applan; and Salad died without children.

And the sons of Applan, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dada.

And the sons of Dada, Achissamas, Jether, Jonathan; and Jether died childless. 32 And the sons of Jonathan; Phaleath, and Hozas.

And the sons of Jerameel.
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II. 37. Α. Ναβί γέννησεν τὸν Ζαβίδ, καὶ Ζαβίδ γέννησεν τὸν Ἀφαμήλ. 37 καὶ Ἀφαμήλ γέννησεν τὸν Ωβίδ, καὶ Ωβίδ γέννησεν τὸν Ἰτοῦ, καὶ Ἰτοῦ γέννησεν τὸν Αζαρίαν, καὶ Αζαρίας γέννησεν τὸν Χελλής, καὶ Χελλής γέννησεν τὸν Ελεασα, καὶ Ελεασα 40 γέννησεν τὸν Σοσομαί, καὶ Σοσομαί γέννησεν τὸν Σαλούμ, καὶ Σαλούμ γέννησεν τὸν Ἰερεμίαν, καὶ Ἰερεμίας γέννησεν τὸν 41 Ἠλωσαμ, καὶ Ἠλωσαμ γέννησεν τὸν Ἰσμαήλ.

Καὶ νῦν Ἀλεξάνδρει ιεραμήν, Μαρία τοῦ πρωτότοκος 42 αὐτῶν, ὅτως πατήρ Ζαβίδ καὶ νῦν Μαρία πατρὸς Χεβρόν. Καὶ νῦν Ζαβίδ, Κορέ, καὶ Θασπούρα, καὶ Ῥεκόμ, καὶ Σαμαί. 43 Καὶ Σαμαί γέννησεν τὸν Ραχίμ, πατέρα Ιεκλίν, καὶ Ιεκλίν 44 γέννησεν τὸν Ζαμαί. Καὶ νῦν αὐτῶν Μαων καὶ Μαων 45 πατήρ Βαυνσόου. Καὶ Γαφα μαίλα Χαλάβ γέννησεν 46 τὸν Ἀράμ, καὶ τὸν Μοσά, καὶ τὸν Γεζοῦν. Καὶ νῦν Αδαία, 47 Ραγέμ, καὶ Ιωάδαμ, καὶ Σωγάμ, καὶ Φαλέκ, καὶ Γαφα, καὶ Σαγαέ. Καὶ ἡ παλακκή Χαλάβ Μωσά γέννησεν 48 τὸν Ζαβέρ, καὶ τὸν Ἱασάμ, καὶ τὸν Ήλαπού. Καὶ 49 τὸν Ζαβέρ πατέρα Μαχαβάννα, καὶ πατέρα Γαβώδ καὶ Θυγατέρα Χαλάβ, ἀγαθά.

Οὗτοι ἦσαν νῦν Χαλάβ, νῦν ὁ πρωτότοκος Εφραίμα 50 Ζωβάλ πατήρ Καραθαμίμ, Χαλάβων πατήρ Βαυά, Λαμίμ 51 πατήρ Βαβαλατέμ, καὶ Αρίμ πατήρ Βαβδώδωρ. Καὶ ἦσαν νῦν 52 τῷ Ζωβάλ πατρὶ Καραθαμίμ Αράμ, καὶ Αἰδάκ, καὶ Ἀμαμίθα, καὶ Οἴσμαξφάη, πόλεις Ιαμ, Αἰδάκ, καὶ Μιμβίθα, καὶ 53 Ἱσαμάκ, καὶ Ἑμασαραμί τοῦτων ἔξελθον οἱ Σαραβάννοι, καὶ ἦσαν νῦν Ἠσαμαμί. Χαλάβων Βαβδαλατέμ, ὁ Νετού 54 φατί, Ἀσαιράδ οἴκος Ιωάβ, καὶ ἦμαν τῆς Μαλαθῆς, Ἦσαρθ. Πατριαὶ γραμματεῖς κατοικοῦσιν ἐν Ίαβίς Θεριακήν, καὶ 55 Σαμαθήμ, καὶ Σωγαθήμ: οὗτοι οἱ Καλαθίοι οἱ ἐλθόντες ἐξ Ἁλίαμ πατρὸς οἴκου Ρηχάβ.

Καὶ οὗτοι ἦσαν νῦν Δαβίδ οἱ τεχνὲς αὐτῶν ἐν Χεβρών 3 ὁ πρωτότοκος Ἀμαζὼν τῆς Ἀχαμίδας τῆς Ἰεραμιλῶτιν: οἱ δέ τερτοὶ Λαμίμ ἐν τῆς Ἀβιγαία τῆς Καρμήλη: Ὁ τρίτος Ἀββεσσαλόμ, 2 νῦν Μωχαθ θυγατρὸς Θωμαθ βασιλέως Γεωσώου, τὸ τέταρτον 2 Άδωνία νῦν Ἀγγίθ. Οἱ δέ τετράτοι Σαφατία τῆς Λαμίμ: 3 ὁ ἐκτὸς Ἰεραθαμί τῆς Αγγία γνακτίκυ αὐτῶν. Ἐξ ἐγέννησαν αὐτῶν ἐν Χεβρόν, καὶ ἐβασιλεύσαν ἐκεῖ ἐπὶ τὰ ἄγαμα, καὶ ἐξακολούθησαν καὶ τριά ἐπὶ ἐβασιλεύσαν ἐν Ἰερουσαλήμ. Καὶ 5 ἦσαν ἐγερθήσεν αὐτῶν ἐν Ἰερουσαλήμ. Χανάα, Ζωβάλ, Νανάν, καὶ Χαλάβων τέσσαρες τῆς Βησσαρίω Θυγατρὶς Αμίλ. Ὁ Ἐββαρ, καὶ Εισά, καὶ Εισαφάλθα, καὶ Ναγά, καὶ Ναφέ καὶ Ἰαφετι, καὶ Ἐλεσαμά, καὶ Ἐλαδά, καὶ Ἐλιφάλα, ἑνέκα. 8 Πάντες νῦν Δαβίδ, πληθὺς τῶν νυμῶν τῶν παλακῶν, καὶ Θήμαρ αὐτῶν οἴκεθα, καὶ Θήμαρ οἴκεθα

Τοιούτοι Σαλαμωνί, Ῥοθαμί, Ἀββα νῦν αὐτῶν, Ἀσά νῦν αὐτῶν, 10 Ἰωσαφάτ νῦν αὐτῶν, Ἰωαίμ νῦν αὐτῶν, Ὀρχείας νῦν αὐτῶν, 11 Ιώας νῦν αὐτῶν, Ἀμακίας νῦν αὐτῶν, Ἀμαρίας νῦν αὐτῶν, 12 Ἰωάδαν νῦν αὐτῶν, Ἀχαίς νῦν αὐτῶν, Ἐεκίας νῦν αὐτῶν, 13 Μανασσής νῦν αὐτῶν, Ἀμον νῦν αὐτῶν, Ἰωσία νῦν αὐτῶν, 14 Καὶ νῦν Ἰωσία, πρωτότοκος Ἰωαννί, ὁ δεύτερος Ἰωκαίμ, 15 ὁ τρίτος Σεβαθίας, ὁ τέταρτος Σαλαμών. Καὶ νῦν Ἰωκαίμ, Ἰεχωνίας 16
And the sons of Jechonias: Asir, Salathiel his son, 18 Melchiram, and Phadiais, and Sanesar, and Jekimias, and Hosamath, and Nabadias.

And the sons of Phadiais: Zorobabel, and Semei: and the sons of Zorobabel: Mosollam, and Anania, and Salomethi adelfi aytov, and 20 Asoube, and 'Ool, and Baraqa, and 'Agasia, and Asobbed, ponte.

And the sons of Anania, Bethel, and Jesaias his son, Raphael his son, Ornai his son, Adbia his son, Semonis his son. 22 And the son of Sechenias: Samaia: and the sons of Samaia: Chatrus, and Joel, and Berri and Nodia and Saphath, six.

And the sons of Nodia: Elithuean, and Ezekia, and Ezrim, three.

And the sons of Elithenian: Odelia, and Heliasseb, and Phadiais, and Akub, and Joanan, and Dalaias, and Anan, seven.

And the sons of Juda: Phares, Esrom, and Charmi, and Ori, and Subal, and Rada his son; and Subali begot Jeth; and Jeth begot Achimm, and Laad: these are the generations of the Aramites. 2 And these are the names of their progeny: Jezrael, and Jesan, and Jedbath; and the sister of Jezabel. 3 And Phuanel the father of Gedor, and Jazer the father of Osan: these are the sons of Ori, the first-born of Ephratha, the father of Bethsaian.

And Asur the father of Theceo had two wives, Aoda and Thoda. 4 And Aoda bore to him Ochaia, and Ephal, and Theman, and Manasse, and all their brethren: the sons of Aoda. 5 And the sons of Thoda: Sereth, and Saar, and Esthanam. 6 And Cole begot Enob, and Sabatha, and the progeny of the brother of Rechab, the son of Jair. 7 And the sons of Jair: Sochon, and Zorobabei, and the sons of Jair: the men of Rechab.

And the sons of Kenex: Gothioniel, and Sarai: and the sons of Gothioniel: Athath. 9 And Manathi begot Gophera, and Sarina begot Jobab, the father of Ageaddar, for they were artificers, and the sons of Jobab: Al, and Noam, and Job, and Kenax, and Alea, and Zib, 10 and Zefil, and Charia, and Esereth, and Ken, and Iser, and Ithar, and Mora, and Acher, and Iamun: and they genealogies: Ithar the Maron, and the Semei, and the Iesha patera Eshtaumon.

And the sons of the Jechonias: Aethab, and the father of Esrom for they were artificers, and the sons of Alleet: Bithia the daughter of Pharso, whom Morcok took. 10 And the sons of the wife of Iduia the sister of Nachaim the father of Keila; Gar-
Amnon, and Esthemoth the Noachathite. 32 And the sons of Semson: Amnon, and Ana, the son of Pham, and Inon: and the sons of Sei, Zoon, and the sons of Zoaab.

And the sons of Selam the son of Juda: Er the father of Lehab, and Luncia the father of Nabi, and Nabi the father of Japhthahab belonging to the house of Esba. 32 And Joakin, and the men of Chezeba, and Jons, and Saraph, who dwelt in Moab, and he changed their names to Abderin and Athukin. These are the potters that dwelt in Ataim and Gadir with the king: they were strong in his kingdom, and dwelt there.

And the sons of Semson: Namul, and Jamir, and Zaree, Saul: 33 Salem his son, Mabasa his son, Masma his son: 34 Amuel his son, Sabud his son, Zaechar his son, Semei his son. 35 Semel had sixteen sons, and six daughters; and his brethren had not many sies, neither did all their families multiply as the sons of Juda. 36 And they dwelt in Bersabee, and Molada, and in Esersal, 37 and in Balac, and in Eseem, and in Tholad, 38 and in Bathuel, and in Herma, and in Sikelag, and in Bethmarimoth, and Hemisuseosim, and the house of Baroane, the sons of the sons of the tribe until the king of David. 39 And their villages were Etan, and En, Remmon, and Thorea, and Esar, five cities. 40 And all their villages were round about these cities, as far as Baal: this was their possession, and their distribution.

And Mosobab, and Jemoloch, and Josue the son of Amasa; 41 Joel, and Ben the son of Asahia, the son of Saran, the son of Asiel; 42 and Eionia, and Jacobas, and Jasua, and Asaia, and Jediel, and Ismeal, and Banaias; 43 and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semei, the son of Sameas. 44 These went by the names of princes in their family, and they increased abundantly in their fathers' households.

And they went till they came to Gerara, to the east of Gai, to seek pasture for their cattle. 45 And they found abundant and good pastures, and the land before them was wide, and there was peace and quietness; for they had not gone in the days of the children of Chom that dwelt there before. 46 And these who are written by name came in the days of Ezekias king of Juda, and they smote 6 the people's houses, and the Mineans whom they found there, and utterly destroyed them until this day: and they dwelt in their place, because there was pasture there for their cattle. 47 And one of the sons of Symon, went to mount Seir, even five hundred men; and Phalaettia, and Noadias, and Raphaia, and Oziel, sons of Jesh, were their rulers. 48 And they smote the remnant that were left of Amalec, until this day.

And the sons of Ruben the first-born of Israel (for he was the first-born; but because of his going up to his father's couch, his father gave his blessing to his son Joseph, even the son of Israel; and he was not reckoned as first-born; 49 for Judas was very mighty even among his brethren, and one

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The sons of Ruben, the first-born of Israel: Enoch, and Phallus, and Hiatus, and the sons of Joel: Joel, Semel, and Bania his son: and the sons of Gug the son of Semei.

And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zacharias. And Balac the son of Azur, the son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and Beelmanno. And he dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Gelaad. And in the days of Saul they made war upon the sojourners in the land; and they fell into their hands, all of them dwelling in their tents eastward of Gelaad.

The sons of Gad dwelt over against them in the land of Basan even to Sela. Joel the first-born, and Sapham the second, and Janin the scribe in Basan. And their brethren according to the houses of their fathers; Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and Obed, seven. These are the sons of Abiel.

And the son of U之后, the sons of Idai, the sons of Gelaad, the son of Michael, the son of Joel, the son of Jeddai, the son of Buz, who was the brother of the son of Abiel, the son of Guni, was chief of the house of their families. They dwelt in Gelaad, in Basan, and in their villages, and in all the country round about Saron to the 5 border. The enumeration of them all took place in the days of Joatham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Ruben and Gad, and the half-tribe of Manasse, of mighty men, bearing shields and sword, and bending the bow, and skilled in war, were forty and four thousand seven hundred and sixty, going forth to battle. And they made war with the Agarenis, and Itureans, and Naphisanes, and Nadaabes, and they fell upon them: and when they were given into their hands, they and all their tents: for they cried to God in the battle, and he hearkened to them, because they trusted on him. And they took captive their store: five thousand camels, and two hundred and fifty thousand sheep, and two thousand two hundred, and a hundred thousand men.

For many fell slain, because the war was of God. And they dwelt in their place until the captivity.

And the half-tribe of Manasse dwelt from Basan to Baal, Emeron, and Sanir, and to the mount Aermmon: and they increased in Libanus. And these were the heads of the houses of their families; Opher, and Sei, and Elifiel, and Jeremia, and Odeua, and Jediel, mighty men of valour, men of renown, heads of the houses of their families.

But they rebelled against the God of their fathers, and went a-whoring after the gods of the nations of the land, whom God was to be a ruler out of him: but the blessing was Joseph’s. The sons of Ruben the first-born of Israel: Enoch, and Phallus, and Hiatus, and the sons of Joel: Joel, Semel, and Bania his son: and the sons of Gug the son of Semei.

His son was Michah, his son Recha, his son Joel, his son Beel, whom Thaglia-phallasar king of Assyria carried away captive: he is the chief of the Rubenites.
And the God of Israel stirred up the spirit of Phaloch, king of Assyria, and the spirit of Thagal- phallasar king of Assyria, and carried away Ruben and Gadili, and the half-tribe of Manase, and brought them to Chaux, and to Chabor, and to the river Gozan, unto this day.


Eleazar begot Phinees, Phinees begot Abiua, Abiua begot Bokki, and Bokki begot Ozi; Ozi begat Zaraia, Zaraia begat Mariel; and Mariel begat Ameria, and Ameria begat Achitob; and Achitob begot Sadoc, and Sadoc begot Achimaas; and Achimaas begot Azarias, and Azarias begot Joanan, and Joanan begot Azarias: he ministered as priest in the house which was built in Jerusalem. And Azarias begat Ameria, and Ameria begat Achitob; and Achitob begot Sadoc, and Sadoc begot Salom; and Salom begot Chelia, and Chelia begot Azarias; and Azarias begat Sarai, and Sarai begat Josadac. And Josadac went into captivity with Judah and Jerusalem, under Nabuchodonosor.

The sons of Levi: Gedson, Caath, and Merari. And these are the names of the sons of Gedson: Lobeni, and Semel. The sons of Caath: Ambram, Chenem, and Issar, Chebron, and Ozil. The sons of Merari: Mooli, and Musi; and these are the families of Levi, according to their families. To Gedson—To Lobeni his son—were born Jeth his son, Zammath his son, Joab his son, Aditi his son, Zara his son, Jethri his son.

The sons of Caath: Aminadab his son, Core his son, Aser his son; Helcana his son, Abisaph his son, Aser his son; Thaath his son, Uriel his son, Ozia his son, Saul his son. And the sons of Helcana: Amessi, and Achimoth. Helcana his son, Suphi his son, Caimath his son; 27 Eliab his son, Jerobam his son, Helcana his son. The sons of Samuel: the first-born Sani, and Abiua; the sons of Merari: Mooli, Lobeni his son, Semel his son, Oza his son; Samma his son, Angin his son, Asias his son.

And these were the men whom David set over the service of the singers in the house of the Lord when the arks was at rest. And they ministered in front of the tabernacle of witness playing on instruments, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order for their services.

And these were the men that stood, and their sons, of the sons of Caath: Azman the psalm singer, son of Joel, the son of Samuel, 34 the son of Helcana, the son of Jerobam, the son of Eliel, the son of Thona, 35 the son of Suph, the son of Helcana, the son of Maath, the son of Amat, 36 the son of Helcana, the son of Joel, the son of Azarias, the son of Japhamias, 37 the son of Thaath, the
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38. of the sons of Aser, the son of Abiasaph, the son of Core, 39. the son of Issar, the son of Caath, the son of Levi. 
40. Devez of the sons of Asaph, who stood at his right hand; 41. the son of Samau, the son of Michael, the son of Baasia, the son of Melchias, 42. the son of Athani, the son of Zaraia, the son of Adai, 43. the son of Eatham, the son of Zammam, the son of Semer, the son of Joeth, the son of Gedson, the son of Levi. 44. And the sons of Merari their brethren on the left hand: 45. the son of Albin, the son of Asaph, the son of Abai, the son of Maloch, the son of Levi. 
46. 47. and Mesias, the son of Bani, the son of Segier, the son of Mooli, 48. the son of Mousi, the son of Mepari, the son of Levi. 
49. son of Aser, the son of Abiasaph, the son of Core, 50. the son of Issar, the son of Caath, the son of Levi. 
51. And his brother Asaph, who stood at his right hand; 52. the son of Samau, the son of Michael, the son of Baasia, the son of Melchias, 53. the son of Athani, the son of Zaraia, the son of Adai, 54. the son of Eatham, the son of Zammam, the son of Semer, the son of Joeth, the son of Gedson, the son of Levi. 
55. And and the brethren according to the houses of their fathers, were the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.

56. And Aaron and his sons were to burn incense on the altar of whole-burnt-offerings, and on the altar of incense, for all the ministry in the holy of holies, and to make atonement for Israel, according to all things that Moses the servant of the Lord commanded. 57. And these are the sons of Aaron; Eleazar his son, Phinees his son, Abishua his son, 58. and these are their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot. 59. And they gave them Chebron in the land of Juda, and its suburbs round about it. 60. But the fields of the city, and its villages, they gave to Caleb the son of Jephonne. 61. And to the sons of Aaron they gave the cities of refuge, even Chebron, and Lobna and her suburbs round about, and Selma and her suburbs, and Esthano and her suburbs, and Jeth and her suburbs, and Dabir and her suburbs, and Asan and her suburbs, and Mesias, and her suburbs and her suburbs: 62. and of the tribe of Benjamin, Gaba, and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs; all their cities were thirteen cities according to their families.

63. And to the sons of Caath that were left of their families, there were given out of the tribe, namely, out of the half-tribe of Manasse, by lot, ten cities. 64. And to the sons of Gedson according to their families there were given thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan. 65. And to the sons of Merari according to their families there were given, by lot, twelve cities of the tribe of Ruben, of the tribe of Gad, and by lot, ten cities. 66. And to the children of Israel gave to the Levites the cities and their suburbs. 67. And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which they call by name. 68. And to the members of the families of the sons of Caath there were also given the

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cities of their borders out of the tribe of Ephraim. 57 And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs, 58 and Jezreel and her suburbs, and Bethoron and her suburbs, 59 and Elon and her suburbs, and Bethanmmon and her suburbs; 60 and of the tribe of Manasseh; Anan and her suburbs, and Demaalaan and her suburbs, to the sons of Caash that were left, according to each several family.

71 To the sons of Gedson from the families of the half-tribe of Manasse they gave Golan of Basan and her suburbs, and Aseroth and her suburbs. 72 And out of the tribe of Issachar, Kedes and her suburbs, and Deberi and her suburbs, and Dabor and her suburbs, 73 and Ramoth, and Anan and her suburbs. 74 And of the tribe of Aser; Maasal and her suburbs, and Abdon and her suburbs, 75 and Aca and her suburbs, and Roob and her suburbs. 76 And of the tribe of Nephthali; Kedes in Galilee and her suburbs, and Chamos and her suburbs, and Kariathaim and her suburbs.

77 To the sons of Merari that were left, they gave out of the tribe of Zabulon Remmon and her suburbs, and Thabor and her suburbs. 78 And out of the tribe of Issachar, Kedes in Galilee and her suburbs, and Jezreel and her suburbs, 79 and Kademoth and her suburbs, and Maaphits and her suburbs. 80 Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Maanaim and her suburbs, and Jaberoth and her suburbs, and Jazer and her suburbs.

And as to the sons of Issachar, they were Thola, and Phua, and Jasub, and Semaron, four. 81 And the sons of Thola; Ozi, Raphia, and Jeriel, and Jamai, and Jemassan, and Samuel, chiefs of their fathers' houses belonging to Thola, men of might according to their generations; their number in the days of David was twenty and two thousand and six hundred. 82 And the sons of Ozi; Jeria, and the sons of Jeria; Mei, Abdi, and Joel, and Jesia, five, all rulers.

And with them, according to their generations, according to the houses of their families, were men mighty to set armies in array for war, thirty and six thousand, for they had multiplied their wives and children. 84 And their brethren among all the families of Issachar, also mighty men, were eighty-seven thousand—this was the number of them all.

The sons of Benjamin; Bale, and Bachir, and Jediael, three. 86 And the sons of Bale; Esebon, and Ozi, and Oziel, and Jerimith, and Ur, five; heads of houses of families, mighty men; and their number was twenty and two thousand and thirty-four. 88 And the sons of Bachir; Zemira, and Jos, and Elithenan, and Amaria, and Jerimith, with Jediael, and Anathoth, and Elelem; all these were the sons of Bachir.

And their number according to their gene-
rations, (they were chiefs of their fathers houses, men of might), was twenty thousand and two hundred. And the sons of Jediel;Balas; and the sons of Balas; Jaus, and Benjamin, and Aoth, and Chanaa, and Zathan, and Tharsi, and Achisar. All these were the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred for war with might.

And Saphphon, and Apphain, and the sons of Or, Asom, whose son was Aor.
The sons of Nephthali; Jasiel, Geon, and Asier, and Sello, his sons, Baalim his son.

The sons of Manaase; Esriel, whom his Syri became a concubine born; and she bore to him Machir the father of Galaad.

And Machir took a wife for Apphain and Saphphon, and his sister's name was Moocha; and the name of the second son was Sapphahad; and to Sapphahad were born daughters. And Moocha the wife of Machir bore a son, and called his name Phares; and his brother's name was Surus; his sons were Ulam, and Goom. And the sons of Ulam; Badam. These were the sons of Machir, the son of Manaase.

And his sister Malecheth bore Isuad, and Abicer, and Maela. And the sons of Semira were, Aim, and Sychem, and Lakim, and Anian.

And the sons of Ephraim; Sotthalath, and Barad his son, and Thatha his son, Elad his son, Saath his son, Zabad his son, Sowvle his son, and Azop, and Elsea, and And the sons of Ephraim bore his name Phares; and his brother's name was Surus; his sons were Ulam, and Goom. And the sons of Ulam; Badam. These were the sons of Machir, the son of Manaase.

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And his sister Malecheth bore Isuad, and Abicer, and Maela. The sons of Semira were, Aim, and Sychem, and Lakim, and Anian.
Now Benjamin begat Baal his first-born, and Asbel his second son, Aara the third, Nea the fourth, and Rapha the fifth. And the sons of Baal were. Adir, and Gera, and Abiad, and Absue, and Noama, and Achia, and Gera, and Sepham, and Uram. These were the sons of Adam: these are the heads of families that dwell in Gaba, and they removed them to Machanath, and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho. And Sarin begot children in the plain of Moab, after that he had sent away Osin and Banda his wives. And he begot of his wife Ada, Jolab, and Sebin, and Miss, and Meleah, and Jebus, and Zabia, and Marma; these are the heads of families that dwell in Elam, and they drove out the inhabitants of Geth. And his brethren were Sosec, and Armoth, and Zabudin, and Ored, and Eder, and Michael, and Jeshpa, and Joda, the sons of Boria; and Zabadin, and Mosollam, and Azaki, and Abar, and Ismanari, and Jexlias, and Jobab, the sons of Elphah; and Jakim, and Zachri, and Zabdi, and Eliomai, and Sahbi, and Elieli, and Adaia, and Baraia, and Samma, and Jemidath, and Abael, and Obed, and Eiel, and Abdon, and Zebiri, and Anan, and Abra, and Eziel, and Anathoth, and Jath, and Jepthias, and Phaneul, the sons of Sosec: and Samsari, and Sariais, and Gothalia, and Jarasia, and Eria, and Zechar, son of Ioseph. These were the heads of families, chiefs according to their generations: these dwelt in Jerusalem. And the father of Gabao dwelt in Gaabon, and his wife's name was Moncha. And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner, and Gedur and his brother, and Zachur, and Makeloth. And Makeloth begot Samma: for these dwelt in Jerusalem in the presence of their brethren with their brethren. And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Michisz, and Aminadab, and the son of Jonathan was Meribbaal; and Meribbaal begot Michah. And the sons of Michah were Phitnon, and Melach, and Tharchal, and Achez. And Achez begot Jada, and Josiah, and Barin, and Immran, and Basan, and Ola, and Sama. And Sallau, and Jeth, and Beth. And Iold, and Jehosaphat, and Azez, and Azez, and Azez, and Azez. And they were the sons of Aser, all heads of families, choice, mighty men, chief leaders: their number for battle array—their number was twenty-six thousand men.

And the sons of Jether, Jephna, and Phasa, and Ara. And the sons of Ola; Ozech, Ameil, and Rasin.

Now Benjamin begat Baal his first-born, and Asbel his second son, Aara the third, Nea the fourth, and Rapha the fifth. And the sons of Baal were: Adir, and Gera, and Abiad, and Absue, and Noama, and Achia, and Gera, and Sepham, and Uram. These were the sons of Adam: these are the heads of families that dwell in Gaba, and they removed them to Machanath, and Nooma, and Achia, and Gera, he removed them, and he begot Aza, and Jachicho. And Sarin begot children in the plain of Moab, after that he had sent away Osin and Banda his wives. And he begot of his wife Ada, Jolab, and Sebin, and Miss, and Meleah, and Jebus, and Zabia, and Marma; these are the heads of families that dwell in Elam, and they drove out the inhabitants of Geth. And his brethren were Sosec, and Armoth, and Zabudin, and Ored, and Eder, and Michael, and Jeshpa, and Joda, the sons of Boria; and Zabadin, and Mosollam, and Azaki, and Abar, and Ismanari, and Jexlias, and Jobab, the sons of Elphah; and Jakim, and Zachri, and Zabdi, and Eliomai, and Sahbi, and Elieli, and Adaia, and Baraia, and Samma, and Jemidath, and Abael, and Obed, and Eiel, and Abdon, and Zebiri, and Anan, and Abra, and Eziel, and Anathoth, and Jath, and Jepthias, and Phaneul, the sons of Sosec: and Samsari, and Sariais, and Gothalia, and Jarasia, and Eria, and Zechar, son of Ioseph. These were the heads of families, chiefs according to their generations: these dwelt in Jerusalem.

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And the sons of Jether, Jephna, and Phasa, and Ara. And the sons of Ola; Ozech, Ameil, and Rasin.
Jada begot Salemath, and Asmoth, and Zambri; and Zambri begot Mesa; and Mesa begot Baana: Raphuea was his son, Elasa his son, Esel his son.

And Esel had six sons, and these were their names: Ezricam his first-born, and Izmael, and Seraia, and Abdia, and Anan, and Asa: all these were the sons of Esel.

And the sons of Asel his brother; Elam his first-born, and Jas the second, and Eliphalet the third. And the sons of Elam were mighty men, bending the bow, and multiplying sons and grandsons, a hundred and fifty. All these were the sons of Benjamin.

And this is all Israel, even their enrolment: and these are written down in the book of the kings of Israel and Juda, with the names of them that were carried away to Babylon for their transgressions. And they that dwelt before in their possessions in the cities of Israel, the priests, the Levites, and the chief heads of the houses of Israel, according to their generations.

And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasse. And Gnothi, and the son of Samuia, the son of Amri, the son of Ams, the son of Phares, the son of Juda.

And of the Selenotes; Asaia his first-born, and his sons.

Of the heirs of Zara, Joel, and their brethren, six hundred and ninety.

And of the sons of Beniam; Salom, son of Mosollam, son of Oduia, son of Asinu. And Jemnua the son of Jeroboam, and Elo; these are the sons of Ozi the son of Machir; and Mosollam, son of Saphatia, son of Ram, son of Dem., son of the sons of Phares, the son of Juda.

And of the Levites; Samaia son of Asob, son of Ezricam, son of Asab, of the sons of Merari, the son of Saco, the son of Achithob, the ruler of the house of God; and Adia son of Izmael, son of Elab, son of Melshe, and Massaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmot, son of Emmer; and their brethren, chiefs of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

And of the priests; Jodna, and Joarim, and Jachin, and Azara the son of Chelci, the son of Mosollam, the son of Saco, the son of Achithob, the ruler of the house of God; and Adia son of Izmael, son of Elab, son of Melshe, and Massaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmot, son of Emmer; and their brethren, chiefs of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

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watches of the tabernacle, and their fathers over the camp of the Lord, keeping the entrance.

23 And Phinees son of Eleazar was head over them before the Lord, and these were with him. 24 Zacharias the son of Mosollami was keeper of the door of the tabernacle of witness. 25 All the chosen porters in the gates were two hundred and twelve, these were in their courts, this was their distribution: these David and Samuel the seer established in their posterity. 26 And these were the sons ware in the gates of the house of the Lord, and in the house of the tabernacle, to keep watch. 27 The gates were toward the four winds, eastward, northward, southward. 28 And their brethren were in their courts, to enter in weekly from time to time with these. 29 And some of them were appointed over the vessels of service, that they should carry them by service, and carry them out by number. 30 And some of them were appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices. 31 And some of the priests were set over the chamber, and appointed to prepare the spices. 32 And Mathathias of the Levites, (he was the first-born of Solomon the Corite,) was set in charge over the sacrifices of meat-offering of the pan belonging to the high priest. 33 And Bannah the Caathite, from among their brethren, was set over the shields, to prepare it every sabbath. 34 And these were the singers, heads of families of the Levites, to whom were established daily courses, for they were employed in the services day and night. 35 These were the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

And Neh begot Gedor, and Gedor dwelt in Gabaon; and his wife's name was Mahal. 2 And his first-born son was Abdon, and he had Sera, and his brother, and Ezer, and Elam, and Jerahmeel, and Hashabon. 3 And Melchithae begot Salmah, and Salmah begot Micah, and Micah begot Nathan, and Nathan begot Obed. 4 And Obadiah begot Jaddua. 5 And the son of Jonathan was Meribaal: and Meribaal begot Micah. 6 And the sons of Micah were Hammuel and Malchisa, and Seguel. 7 And Aiah begot Jaakob, and Jaakob begot Gershom, and Gershom begot Eliaho; and Eliaho begot Sibrim. 8 And Sibrim begot Asaph, and Asaph begot Eliah. 9 And Eliah begot Elishama, and Elishama begot Eliphelet. 10 And Eliphelet begot Eliahb, and Eliahb begot Aijalon. 11 And Aijalon begot Jeshua. 12 And Jeshua begot Eliezer. 13 And Eliezer begot Eleazar. 14 And Eleazar begot Daniel. 15 And Daniel begot Haran. 16 And Haran begot Lot. 17 And Lot begot Moab, and Lot begot Benam. 18 And Amram begot Aminadab, and Aminadab begot Eleazar, and Eleazar begot Aaron, and Aaron begot Moses. 

The fathers of the Levites, and their fathers, every man with his sons, and his brethren head over his posterity, the Levites, over the three courses.

And Nadab begot Buz, and Buz begot Ard, and Ard begot Nathan. 2 Nathan begot Zadok, and Zadok begot Ahimaaz. 3 Ahimaaz begot Abdon, and Abdon begot Amasa, and Amasa begot Jeremiah. 4 And the son of Merari was Gershom: and Gershom begot Libni. 5 And Libni begot Jeiel, and Jeiel begot Azromai. 6 And the son of Keshub was Lehi: and Lehi begot Jeiel, and Jeiel begot Eliezer. 7 And Eliezer begot Ezrah, and Ezrah begot Chesi. 8 And the son of Elchnan was Ezer: and Ezer begot Amariah. 9 And Amariah begot Meraioth, and Meraioth begot Amariah. 10 And Amariah begot Shemariah, and Shemariah begot Jehoida. 11 And Jehoida begot Bani. 12 And Bani begot Kaiah. 13 And Kaiah begot Aazai. 14 And Aazai begot Zechariah. 15 And Zechariah begot Bezel. 16 And Bezel begot Bitri. 17 And Bitri begot Ziz. 18 And Ziz begot Abina. 19 And Abina begot Uzziel. 20 And Uzziel begot Hashabiah. 21 And Hashabiah begot Mattaniah. 22 And Mattaniah begot Michael, and Michael begot Eliahu. 23 And Eliahu begot Moses. 24 And Moses begot Mattaniah. 25 And Mattaniah begot Micah. 26 And Micah begot Zaccur. 27 And Zaccur begot Jacob. 28 And Jacob begot Joseph. 29 Joseph begot Sion. 30 Sion begot Enoch. 31 Enoch begot Abel. 32 Abel begot Seth. 33 Seth begot Enos. 34 Enos begot Cainan. 35 Cainan begot Mahalaleel. 36 Mahalaleel begot Seth. 37 Seth begot Enos. 38 Enos begot Enoch. 39 Enoch begot Cain. 40 Cain begot Emaun.
first-born, and Israel, and Sariah, and Abdia, and Anan, and Asa: these were the sons of Esol.

Now the Philistines warred against Israel; and they fled from before the Philistines and fell down slain in mount Gelbe. 2 And the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Melchised, sons of Saul. 3 And the battle prevailed against Saul, and the archers shot him with bows and arrows, and they were wounded of the bows. 4 And Saul said to his armour-bearer, Draw thy sword, and pierce me through with it, lest these uncircumcised come and mock me. But his armour-bearer saw that Saul was dead, and he also fell upon his sword. 5 And Saul died, and his three sons on the 12th day, and all his family died at the same time. 6 And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the next day that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gelbe. 9 And they took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people. 10 And they put their armour in the house of their god, and they put his head in the house of Dagon.

11 And all the dwellers in Galsad heard of all that the Philistines had done to Saul, and to Israel. And all the mighty men rose up from Galsad, and took the body of Saul, and the bodies of his sons, and brought them to Jabes, and buried their bones under the oak in Jabes, and fasted seven days. 12 So Saul died for his transgressions, wherein he transgressed against God, the word of the Lord, forasmuch as he kept not that which the Lord commanded. 13 And they stripped him, and brought his bones into the land of Benjamin, and laid him in the sepulchre of his father at Ramah: so did they unto Saul, and to his sons, and to the men of Jabes, and to all Israel, and they returned to Galsad.

And all Israel came to David in Chebron, saying, Behold, we are thy bones and thy flesh. 2 And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by Samuel. 3 And the king and his men went Jeru-
baim, this is Jebus; and there the Jebusites the inhabitants of the land said to David, 4 Thou shalt not enter in hither. But he took the strong hold of Zion: this is the city of David. 5 And David said, 6 Whoever first smites the Jebusites, even he shall be chief and captain. 7 And Joab the son of Saruia went up first, and became chief. 8 And David dyewel in the strong hold; therefore he called it the city of David. 9 And he fortified the city round about. 10 And David continued to increase, and the Lord Almighty was with him. 11 And these were the mighty men that were with him at Eloth, Eleazar the son of Dodai the Achenorite; 12 The three mighty men went down to the rock to David, to the care of Obed-edom, and the camp of the Philistines was in the valley of Rephaim. 13 And David went then in the hold, and the garrison of the Philistines was then in Bethel. 14 And David longed, and said, Who will give me water of the well of Bethel, that is in the gate? 15 And the three broke through the camp of the Philistines, and they drew water out of the well of Bethel, which was in the gate, and they took it, and came to David: but David would not drink it, and poured it out to the Lord. 16 And God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with the peril of their lives they brought it. So he would not drink it. These things did the three mighty men. 17 And Abisai the brother of Joab, he was chief of three: he drew his sword against three hundred men in one time, and he had a name among the second three. 18 He was more renowned than the two others of the three, and he was chief over them; yet he reached not to the first three. 19 And Banaai the son of Joden was the son of a mighty man: many were his acts for Cusnass: he smote two Ishmen of Moab, and he went down and smote a lion in a pit on a snowy day. 20 And he smote an Egyptian, a wonderful man five cubits high, 21 In which he had the hand of the Egyptian there was a spear like a weaver's beam; and Baanah went down to him with a staff, and took the spear out of the Egyptian's hand, and slew him with his own spear. These things did Banaai son of Joden, and his

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καί οὐδέ τὸ ἀρμόδιον τῶν δυνάτων τοῦ Δαυίδ Ἰσσοβάδιν 11 θίσειν ἀρμοντῶν τῶν τρικοινωννοι οὗτος ἐσπασάτο τὴν Ῥομφαίαν αὐτοῦ ἀπατεῖ τριακοσίων τραματισμῶν ἐν καὶ ὠν ἑν. Καὶ μετ' αὐτῶν Ἐλεάσαρ ὦς Δοδαί ὁ Ἀχισαρ ὦς ἐν ἑν ἑν τῶν τρισὶ δυνάτοις. Οὕτως ἢ μετὰ Δαυίδ ἐν Φασαραμίν, καὶ ἐν ἑν τῇ ἀβαλλοῦνα συνήχθηκαν ἐκάθεις πόλεμον, καὶ ἤμερος τὴν ἄγραν πλήρης κριθῶν, καὶ ὁ λαὸς ἐφέυγε ἀπὸ προσώπου ἀβαλλούνας. Καὶ ἔστη ἐν μέσῳ τῆς μερίδος, καὶ ἔσωσεν αὐτοὺς, καὶ ἔστάτη τοὺς ἀβαλλοῦνας, καὶ ἐστάρες Κύριος συνηριαν μεγάλων. Καὶ κατέβησαν τρεῖς ἐκ τῶν τρικοινωννοι ἐν τῆς 15 πέτρᾳ πρὸς Δαυίδ ἐν τῇ στήλῃ Ὀδωλάμ, καὶ παρεμβολὴ ἐν τῇ καλλαδῇ τῶν γηγάντων. Καὶ Δαυίδ τότε ἐν τῇ περισχῇ, καὶ τῷ σύντομῳ τῶν ἀβαλλούνας τῷ ἐν Βήβηλεί. Καὶ ἐπεθυμήσασκαν Δαυίδ, καὶ εἴπε, τίς τοιτεῖ με ύδατ ἐκ τοῦ 17 λάκκου Βήβηλεί τῷ ἐν τῇ πύλῃ; καὶ διέμειναν οἱ τρεῖς τῆς 18 παρεμβολῆς τῶν ἀβαλλούνας καὶ ὁδρέωσαν τὸ υδάτ ἐκ τοῦ λάκκου τοῦ ἐν Βήβηλεί, ὡς ἐν τῇ πύλῃ, καὶ ἔδαφος καὶ ἐπετέλεσα τῆς Δαυίδ τῇ πείνῃ αὐτῶ, καὶ ἑσπερευσαν αὐτῷ τῷ Κυρίῳ καὶ εἶπεν θεὸς μοι ὁ Θεὸς τοῦ 19 ποίησαι τὸ βήμα τοῦτο εἰ αἰμα ἄνδρον τῶν πιέσαμεν ἐν ψυχής αὐτῶν, ὅτι ἐν ψυχής αὐτῶν ἤγεκαν καὶ οὐκ ἔδειλεν πείναι αὐτῶ, ταῦτα ἐποίησαν οἱ τρεῖς δυνάτοι. Καὶ Ἀβίσας ἀδελφὸς Ἰωαβ, οὗτος ἦν ἄρχων τῶν τριῶν οὗτος 20 ἐσπάσατο τὴν Ῥομφαίαν αὐτοῦ ἐπὶ τριακοσίων τραματισμῶν ἐν καὶ ὠν, καὶ οὗτος ἦν ἄνομοστός ἐν τοῖς τρισί. Ἀπὸ τῶν 21 τριῶν ὑπὲρ τοὺς δύο ἐνδοκοτο, καὶ ἐν αὐτῶς εἰς ἀρχοῦντα, καὶ ἐως τῶν τριῶν οὐκ ἠρέτο. Καὶ Βαναία ὦς Ἰωάν ὦς ἄνδρος δυνάτων, πολλὰ ἐργά 22 αὐτῶν ὑπὲρ Καβασαλή: οὗτος ἐπέτατε τοὺς δύο αὐτὶ Ἰωαβ, καὶ οὗτος κατέβη καὶ ἐπέτατε τῶν λέοντων ὑπὸ τῶν λάκκων ἐν ἡμέρα 23 χιονοῦ. Καὶ οὗτος ἐπέτατε τῶν ἄνδρα τῶν Αγγίπτων ἄνδρα 24 ὄρατον πεντάτησαν, καὶ ἐν χείρι τοῦ Αγγίπτου δόρῳ ὡς αὐτῆς ὑφαίνοντων καὶ κατέβη ἐπὶ αὐτῶν Βαναία ἐν ράβδῳ, καὶ σκέφτηκαν ἐπὶ τῶν χειρῶν τοῦ Αγγίπτου τὸ δόρον καὶ ἀπέκτειναν ἐν τῷ ὄρατε αὐτῶν. Ταῦτα ἐποίησε Βαναίας ὦς Ἰωάκε, 24

β Granted, everyone smiling, etc. γ Granted sat. δ Granted built. ε Granted number. θ Granted slain. ξ Let God act mercifully to me, because of doing this thing. See Matt. 16. 22. ι See the Hebrew. ι ι ι Or. rod.
And mighty men of the forces were, Asael the brother of Joab, Eleasan the man of Dodo of Bethleem, 
Samaoth the Arorite, Chelhes the Phelonite, 
Ora the son of Ekkos the Thoecoite, Abiezer the Anathothite, 
Sobochai the Usathite, Eli the Achenite, 
Marri the Netophathite, Chiload the son of Nozza the Netophathite, 
Jair the son of Ramoth of the hill of Remaliah, 
Benaia the Pharahonite, 
Uri of Nacah Gass, Abiel the Garabathite, 
Azbon the Baromite, Eliah the Salabanite, 
the son of Assam the Gizonite, Jonathan the son of Sola the Arorite, 
Aschem the son of Achar the Arorite, Eliphat the son of Thyrophar 
the Mesorathrite, Achia the Phelonite, 
Ezer the Charmadaiite, Naarai the son of Azobai, 
Joel the son of Nathan, Mehash of Agar, 
Sele of the Jethrite, Gaber the Jethrite, 
Uria the Chettite, Zabed the son of Achaia, 
Adina the son of Ase, a chief of Kabul, 
and thirty: Of Mooch, and Josaphat the Matthanite, 
Ozsin the Astarothite, Samatha and Jeiel, 
sons of Chotham the Arorite, 
Jediel the son of Samer, and Jozae his brother the Thosait, 
Elield the Moaite, and Jarib, 
and Josia his son, Eliaam, and Jethama the Moabite, 
Daniel, and Obeth, and Jesiel of Mesobia.

And these are they that came to Sikelah, when he yet kept himself close because of Saul the son of Kish; and these were among the mighty, aiding him in war, and using the bow with the right hand and with the left, and slingers with stones, and shooters with bows. Of the brethren of Saul of Benjamin, the chief was Achier, and Joas son of Asma the Gabathite, and Joel and Jophale, sons of Asmoth, and Berecha, and Jekal and the Jothamite, and Samatha and Jassai, 
the Gizonites a mighty man among the thirty, and over the thirty; and Jeremia, and Jezziel, and Joanan, and Jozabah of Gadarithei, 
Azai and Arinmuth, and Baalia, and Samaaria, 
and Saphattai of Charispheil, Hecalae, and Josemi, and Oxriel, and Jozara, 
and Sobocam, and the Cortites, and Jelia and Zabadia, sons of Irom, and the men of Gedor.

And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears, and their faces were as the face of a lion, and they were nimble as roes upon the mountains in speed. 
Asai the chief, Adbia the second, Eliab the third, 
Mamsa the fourth, Jeremiah the fifth, 
Jotham the sixth, Eliah the seventh, 
Joanan the eighth, Eleazer the ninth, 
Jeremia the tenth, Melchabnai the eleventh. 
These were the chief of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand. 
These are the men that crossed over Jordan in the first month, and it had overflowed all its
16 And came some of the sons of Benjamin and Juda, to the assistance of David. 17 And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart be yet peace with you: but if ye come to betray me to my enemies 8 unfaithfully, the God of your fathers look upon it, and reprove it. 18 And the Spirit of the Lord came upon Amasai, a captain of the house of Joseph, and he said, Go, David, son of Jesse, thou and thy people, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.

And some came to David from Manasse, when the Philistines came against Saul to war, and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul. 20 When David was going to Sichlag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabith, and Elimoth, and she was the daughter of Zicri, and the names were of thousands of Manasse. 21 And they fought on the side of David against a troop, for they were all men of might; and they were commanders in the army, because of their might. 22 For daily men came to David, till they amounted to a great force, as the force of God.

And these are the names of the commanders of the army, who came to David to Cleabron, to turn the kingdom of Saul to him according to the word of the Lord. 24 The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war. 25 Of the sons of Symeon mighty for battle, seven thousand and a hundred. 26 Of the sons of Levi, four thousand and six hundred. 27 And Joash the chief of the family of Aaron, and with him three thousand and seven hundred. 28 And Sadoc, a young man mighty in strength, and there were twenty-two leaders of his father's house. 29 And of the sons of Benjamin, the brethren of Iphima, three thousand; and still the greater part of them kept the guard of the house of Saul. 30 And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers. 31 And of the half-tribe of Manasse, eighteen thousand, even those who were named by name, to make David king.

And of Lishevar, the son of Issachar, having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.

And of Zabulon they that went out to battle, with all weapons of war, were fifty thousand to help David, not weak-handed. 34 And of Nephthali a thousand captains, and with them men with shields and spears, thirty-seven thousand. 35 And of the Danites men ready for war twenty-eight thousand and eight hundred. 36 And of Aser, they that went out to give aid in war, forty
38 And the ark of God was brought by a the tribe of Issachar; and 
david and two hundred thousand, with all weapons of 

39 And all these were men of war, setting the 
army in battle array, with a peaceful mind towards him, and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make 

40 And they were there three days eating and drinking, for their brethren had made 
preparations. And their 

41 And David took counsel with the captains of thousands and 
captains of hundreds, even with every commander. And David 
said to the whole congregation of Israel, If it seem good to you, and 
it should be 

42 So David assembled all Israel, from the borders of Egypt even to the entering in of 
Hemath, to bring in the ark of God from the city of Jarim. And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up thence the ark of the Lord God who sits between the cherubim, whose name is called on it. And they set the ark upon a new 

43 And David and all Israel were playing before the Lord with all their might, and 
that together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets. And they 
came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from its place. And the Lord was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God. And David was dispirited, because the Lord had made a breach 
on Oza: and he called that place the Break of Oza until this day. And David feared God that day, saying, How shall I bring the ark of God in to myself? So David brought not the ark heaven to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite. And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had. 

14 And Chiram king of Tyre sent messengers
to David, and cedar timbers, and masons, and carpenters, to build a house for him. 2 And David knew that the Lord had 3 assigned him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel. 4 And David took 5 more wives in Jerusalem; and there were born to David more sons and daughters. 5 And these are the names of those that were born, who were born to David in Jerusalem: Solomon, Nathan, and Solomon, 6 and Baara, and Elisa, 7 and Elihapha, 8 and Nageith, and Naphlah, 9 and Japhie, 10 and Elissame, and Eliade, and Eliphath. 11 And the Philistines heard that David was anointed king over all Israel; and all the Philistines went up to seek David; and David heard it, and went out to meet them. 12 And the Philistines came and assembled together in the giants' valley. 13 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said to him, Go up, and I will deliver them into thy hand. 14 And David went up to Baal Phoresharim, and David smote them there; and David said, God has broken through enemies by my hand like a breach of water; therefore he named the name of that place, the 5 Breach of Phoresharim. 15 And the Philistines left their gods there; and David 9 gave orders to burn them with fire. 16 And the Philistines once more assembled themselves in the giants' valley. 17 And David enquired of God again; and God said to him, Thou shalt not go after them; turn away from them, and thou shalt come upon them near the pear trees. 18 And it shall be, when thou shalt hear the sound of their tumult in the tops of the pear trees, then thou shalt go into the battle; for God has gone out before thee to smite the army of the Philistines. 19 And he did as God commanded him; and he smote the army of the Philistines from Gabaon to Gazera. 20 And the name of David was famous in all the land, and the Lord 7 put the terror of him on all the nations. 21 And David made for himself houses in the city of David, and he prepared a place for the ark of God, and made a tent for it. 22 Then said David, It is not lawful for any to bear the ark of God, but the Levites; for the Lord has chosen them to bear the ark of the Lord, and to minister to him forever. 23 And David assembled all Israel at Jerusalem, to bring up the ark of the Lord to the place which he had prepared for it. 24 And David gathered together the sons of Aaron the Levites. 25 Of the sons of Caath; there was Uriel the chief, and his brethren, a hundred and twenty. 26 Of the sons of Merari; Asali the chief, and his brethren, two hundred and thirty. 27 Of the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty. 28 Of the sons of Elisaaphat; Semei the chief, and his brethren, two hundred. 29 Of the sons of Chebrom; Elieel the chief, and his brethren eighty. 30 Of the sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.
11 And David called Sadooc and Abiathar the priests, and the Levites, Uriel, Asaia, and Joel, and Semaia, and Eliec, and Ami- 
naab, and said to them, Ye are the heads of the families of the Levites: sanctify yourselves, you and your brethren, and ye shall carry up the ark of the God of Israel, as Moses commanded. So David and all the house of Israel had prepared for it. 12 For because ye were not ready at the first, our God made a breach upon us, because we sought him not according to the ordinance.

13 So the priests and the Levites sanctified themselves, to bring up the ark of the God of Israel. 14 And the sons of the Levites took the ark of God, (as Moses commanded by the word of God, according to the scripture) upon their shoulders with staves.

15 And David said to the chiefs of the Levites: Set ye your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy. 16 So the Levites appointed Amman the son of Joel; Asaph the son of Barachias was one of his brethren; and the son of Kisseus was of the sons of Merari their brethren; 17 and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jeiel, and Elioc, and Eliab, and Banna, and Masaia, and Matthathia, and Eliuja, and Makellia, and Abdes cooked, and 18 Elija, and Ozie, and Othias, and the people. 19 And of the psalters, Aidam, Asaph, and Aidan in kymbals of their hands, and brought up the ark. 20 And of the Levites, Zacharias, and Ozieh, and Semiramoth, and Elija, and Ozie, and Oziel, and 21 Masaia, and Banna in nablevses with Babes. 22 And Mattathia, and Eliupa, and Makania, and Abdes, and Elija, and Ozie, and 23 Ozie in kymbals of their hands, 24 And Chonemia, and Zacharias, and Mozia, and Cymu, and Moza, and Zacharias, and Oziel, and Amasenith, and to make a loud noise. 25 And Chonemia chief of the Levites was master of the bands, because he was skilful. 26 And Barachia and Elicana were doorkeepers of the ark. 27 And Somnia, and Josaphat, and Nathanael, and Amasaill, and Zacharias, and Banea, and Elizeer, and the priests, were sounding with trumpets before the ark of God: and Abdnom and Jeia were doorkeepers of the ark of God.

28 So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant from the house of the God of Israel with gladness. 29 And it came to pass when God strengthened the Levites around the ark of the covenant of the Lord, that they sacrificed seven calves and seven rams. 30 And David was girt with a fine linen robe, and all the Levites who were with him, over the ark of the covenant of the Lord, and the singers and Chonemia the master of the band of singers; also upon David there was a robe of fine linen. 31 And all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps. 32 And the ark of the covenant of the Lord came into the city of David; and Melchol the daughter of Saul looked down through the window, and saw King David dancing and playing: and she despised him in her heart.
set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God. 2 And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord. 3 And he divided to every man of Israel (both men and women), to every man one baker's loaf, and a cake. 4 And he appointed before the ark of the covenant of the Lord, Levites to minister and lift up the voice, and to give thanks and praise the Lord God of Israel: 5 Asaph the chief, and next to him Zechariah, Jeiel, Mattathias, Eliab, and Banaas, and Abdedom; and Jeiel sounding with musical instruments, lutes and harps, and Asaph with cymbals; 6 and Banaas and Oziel the priests sounding continually with trumpets before the ark of the covenant of God in that day.

Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.

6 Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people. 7 Sing songs to him, and sing hymns to him, relate to all people his wonderful deeds, which the Lord has wrought, pronounce his holy name, yea, the heart that seeks his pleasure shall rejoice. 8 Seek the Lord and be strong, seek his face continually. 9 Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth; 10 ye seed of Israel his servants, ye seed of Jacob his chosen ones. 11 He is the Lord our God; his judgments are in all the earth. 12 Let us remember his covenant for ever, his word which he commanded to a thousand generations, 13 which he covenanted with Abraham, and his oath sworn to Isaac. 14 He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant, 15 saying, To thee will I give the land of Chanaan, the line of thy inheritance; 16 when they were few in number, when they were but little, and dwelt as strangers in it; 17 and went from nation to nation, and from one kingdom to another people. 18 He suffered not a man to oppress them, and he reproved kings for their sakes, 19 saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

20 Sing ye to the Lord, all the earth; proclaim his salvation from day to day. 21 Declare among the nations his glory, his wondrous deeds among all peoples. 22 For the Lord is great, and greatly to be praised: he is to be feared above all gods. 23 For all the gods of the nations are idols; but our God made the heavens. 24 Glory and praise are in his presence; strength and rejoicing are in his place. 25 Give to the Lord, ye families of the nations, give to the Lord glory and strength. 26 Give to the Lord, the glory belonging to his name: take gifts and offer them before him; and worship the Lord in his holy courts. 27 Let the whole earth fear before him; let the earth be established, and not be moved. 28 Let the heavens rejoice, and let the earth exult; and let them rejoice.

6 Or, let the heart, etc.
And all the people shall say, Amen. So they praised the Lord.

And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day; from day to day. And Abdedom and his brethren were sixty and eight; and Abdedom the son of Idithun, and Ose, were to be doorkeepers.

And they appointed Sadoch the priest, and his brethren the priests, before the tabernacle of the Lord in the high place in Gabaon, to offer up whole-burnt-offerings on the altar of the Lord continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God.

And with him were Zeman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy endures for ever. And with them there were trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Idithun were at the gate.

And all the people went every one to his home: and David returned to bless his house.

And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under curtains of skins.

And Nathan said to David, Do all that is in thy heart; for God is with thee.

And it came to pass in that night, that the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, I have heard thy prayer, and I have known thy goings.

And I will raise me up an house for my name, and I will establish the throne of thy kingdom after the manner of the days of ancient days.

And I will give unto the seed of thee a throne for ever.

And this shall be a sign unto thee, saith the Lord, Behold, I will make a cutting in the rock in two places without hands.

Then I will give all the house of Israel no more for aught, saith the Lord, but they shall serve the Lord their God and David my servant.

And David said to Nathan, I have sinned against the Lord.

And Nathan said to David, Doest thou not perceive that the Lord is with thee, and hath anointed thee a king over Israel, and has charged thee to build an house for the habitation of God, and to sit on the throne of Israel for ever.

And the Lord said to David, Go and do all the things that are in thine heart.

And the word of the Lord came to Nathan in the days of David, saying, Thus saith the Lord, Hast thou not known that Solomon my servant, by whom I gave a wise heart, to judge and to build, is dead?

And he said to the king, To build a house for the habitation of God, and to sit on the throne of Israel is a thing too hard for a man like me: but thou art a man of goodness and wisdom, and hast made a good choice.

And David said to the Lord, Who am I, and what is my people that thou shouldest set me in the stead of thine anointed, and exaltest me above thy common servants?

And the Lord said to him, Who is like thee, and who is like thee, that thou shouldst be an anointed one after the order of Melchizedek? And the Lord said to him, Wherefore hast thou despised me, and built thee a name in thine own eyes? thou shalt not build the habitation of my name, because thou hast despised me, and hast built thee a name in thine own eyes.

Now therefore hear me, O my servant, and shalt thou build the habitation of my name, and shalt set before me an offering place, because thou hast despised me, and hast built thee a name in thine own eyes?

And the Lord said to David, Wherefore hast thou despised me, and built thee a name in thine own eyes? thou shalt not build the habitation of my name, because thou hast despised me, and hast built thee a name in thine own eyes.

And the Lord said, Consider now, I have found David the son of Jesse a good man, and there is none like him among the children of Israel: but for David’s sake, and according to all his goodness which he hath shown towards me, I will establish his throne over Israel for ever.

Now therefore raise up a song and sound the trumpet in my praise, O Zion, and all ye that are about her. And let the sound thereof be heard from Lebo-hamath, and from the river Euphrates: and let the children of going forth say among the nations, The Lord reigns.
will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning, and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and the Lord will build thee a house. And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom. He shall build me a house, and I will set up his throne for ever. And I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as I withdrew it from them that were before thee. And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

According to all these words, and according to all this vision, so spoke Nathan to David.

And king David came and sat before the Lord, and said, Who am I, O Lord God? and what is my house, that thou hast loved me for ever? And these things were little in thine sight, O God: thou hast also spoken concerning the house of thy servant. For a long time to come, and thou hast looked upon me, and said, Behold, I have made him as the cedars. And, lo, I have raised up one to sit upon his throne. What more canst thou desire? I will perform the more for the benefit of my servant, according to his will, to found his seed for ever.

According to all these words, and according to all this vision, so spoke Nathan to David.

And Nathan came to David, and said, Thus saith the Lord God, I have heard thy prayer, and I have known thy goings. And now, O David, the Lord hath heard thy prayer and thy words. And I will give thee exceeding riches of glory; therefore I have established thee a king over Israel. And this house of thine shall continue before me for ever, and my mercy shall be upon him, to establish his throne for ever. And I will be to him a father, and he shall be to me a son: and I will not withdraw my mercy from him, as I withdrew it from them that were before thee. And I will establish him in my house and in my kingdom for ever. And I will appoint him a Aaron my priest to be before my face for ever, and his sons shall be priests for ever, before me.

Kata panta tis logous touton, kai kata paian twn thn 15 orasian tauto, ouitos elapheros Nadeson pros Davi.
2 And he smote Moab; and the Moabites became servants to David, and tribunaries.
3 And David smote Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates. 4 And David took of them a thousand chariots, and seven thousand horsemen, and twenty thousand infantry, and put their king into bonds, and returned to Jerusalem.
5 And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian army twenty and two thousand men. 6 And David put a garrison in Syria near Damascus; and they became tributary servants to David; and the Lord delivered David wherever he went. 7 And David took the golden collars that were on the servants of Adraazar, and brought them to Jerusalem. 8 And David took out of Matabeth, and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea, and the pillars, and the brazen vessels.

9 And Thoa king of Emath heard that David had smitten the whole force of Adraazar king of Suba. 10 And he sent Aduram his son to king David, to ask how he was, and to congratulate him because he had fought against Adraazar, and smitten him; for Thoa was the enemy of Adraazar. 11 And all the golden and silver and brazen vessels, even these king David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Idumea, and Moab, and from the children of Ammon, and from the Philistines, and from Amalec.

12 And Abesa son of Saruia smote the Idumeans in the valley of Salt, eighteen thousand. 13 And he put garrisons in the valley; and all the Idumeans became David's servants; and the Lord delivered David wherever he went.

14 So David reigned over all Israel; and he executed judgment and justice to all his people. 15 And Jotham son of Sarua reigned over the army, and Josaphat the son of Achilud was recorder. 16 And Sadoc son of Achitob, and Achimelech son of Abiahat, were the priests; and Suss was the scribe; 17 and Baneas the son of Jodae was over the Cherethite and the Phelshite, and the sons of David were the chief deputies of the king.

18 And it came to pass after this, that Naas the king of the children of Ammon died, and Anan his son reigned in his stead. 19 And David said, I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. And David sent messengers to comfort him. 20 And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforts to thee? Have not his servants come to thee?
that they might search the city, and to spy out the land. 4 And Anan took the servants of David, and shaved them, and cut off the half of their garments as far as their tunics, and sent them away. 5 And there came men to report to David concerning the men: and he sent to meet them, for they were greatly disgraced; and the king said, Dwell in Jericho until your beards have grown, and return.

6 And the children of Ammon saw that the people of David were ashamed; and Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen out of Syria of Mesopotamia, and out of Syria Maachah, and from Sobal. 7 And they hired, for themselves two and thirty thousand chariots, and the king of Maachah and his people; and they came and encamped before Medeba: and the children of Ammon assembled out of their cities, and came to fight.

8 And David heard, and sent Joab and all the host of mighty men. 9 And the children of Ammon came forth, and set themselves in array for battle by the gate of the city, and the people of Ammon came forth and encamped by themselves in the plain. 10 And Joab said, If the Syrian people prevail against me, then shall I deliver thee, and if the children of Ammon prevail against thee, then will I deliver thee. 11 Be of good courage, and let us be strong, for our people, and for the cities of our God: and the Lord shall do what is good in his eyes.

14 So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them. 15 And the children of Ammon saw that the Syrians fled, and they also fled from before Abesa, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

16 And the Syrian saw that Israel had defeated him, and he sent messengers, and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar was before them. 17 And it was told David; and he gathered all Israel, and crossed over Jordan, and came upon them, and set the battle in array against them. So David set his army in array to fight against the Syrians, and they fought against him. 18 And the Syrians fled from before Israel; and David slew of the Syrians seven thousand riders in chariots, and forty thousand infantry, and he slew Sophath the commander-in-chief of the forces.

19 And the servants of Adraazar said that they were defeated before Israel, and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.
And it came to pass at the return of the year, at the time of the going forth of kings to war, that Joab gathered the whole force of the army, and they ravaged the land of the children of Ammon; and he came and besieged Rabbah. But David abode in Jerusalem. And Joab smote Rabbah and destroyed it. And David took the crown of Molechom of their king off his head, and the weight of it was of gold, and on it were five precious stones; and it was placed on the head of David: and he brought out the spoils of the city which were very great. And he brought out the people that were in it, and saw them asunder with saws, and cut them with iron axes, and with harrows: and thus David did to all the children of Ammon. And David and all his people returned to Jerusalem.

And there was war again with the Philistines; and Eleazar smote Lachmi the brother of Goliath the Gittite, and the wood of his spear was as a weavers' beam.

And there was again war in Geth, and there was a man of extraordinary size, and his fingers and toes were six on each hand and foot, four and twenty; and he was descended from the giants. And he died; and Jonathan the son of Sannah the brother of David slew him. These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

And the devil stood up against Israel, and moved David to number Israel. And king David said to Joab and to the captains of the forces, Go number Israel from Beer-sheba even to Dan, and bring me the account, and I shall know their number. And Joab said, May the Lord add to his people, a hundred-fold as many as they are, and let the eyes of my lord the king see it: all are the servants of my lord. Why does my lord seek this thing? do it not, lest it become a sin to Israel. Nevertheless the king's word prevailed against Joab; and Joab went out and passed through all Israel, and came to Jerusalem. And Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda were four hundred and seventy thousand men that drew sword; and the sons of Juda were not Levi and Benjamin among them; for the word of the king was painful to Joab.

And there was evil in the sight of the Lord respecting this thing; and he smote Israel. And David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray thee, remove the sin of thy servant; for I have been exceedingly foolish.

And the Lord spoke to David the seer, saying, Go and speak to David, saying, Thus saith the Lord, I bring three things
upon thee: choose one of them for thyself, and I will do it to thee. 11 And God came to David, and said to him, Thus saith the Lord, Choose for thyself. 12 And David said to God, He is worthy to be praised, for he hath shown his steadfast love and mercy to me. 13

Kuriós, ἐκλέξας σαυτά ἑν τῷ ἐαυτῷ, ἥ τρια ἐπηρμηνεύεται. 14 ὅτι δὲ ἔγω ἐπιτελέσας ἕναν τῶν πασῶν, καὶ οὐκ ἠκολουθήσας τῷ ἔργῳ, ἐκλέξας ἑν τῷ κυρίῳ, ἵνα ἔχῃς ἑαυτῷ στήριξιν, καὶ ἐκλέξας ἑν τῷ κυρίῳ, ἵνα ἔχῃς σωτηρίαν. 15 Ὅπως δὲ ἐγὼ ἐπιτελέσας ἕναν τῶν πασῶν, καὶ οὐκ ἠκολουθήσας τῷ ἔργῳ, ἐκλέξας ἑν τῷ κυρίῳ, ἵνα ἔχῃς σωτηρίαν, καὶ ἐκλέξας ἑν τῷ κυρίῳ, ἵνα ἔχῃς σωτηρίαν.

καὶ ἔδωκεν Κυρίος θάνατον ἐν Ἰσραήλ, καὶ ἐπέσων ἐν Ἰσραήλ

καὶ ἐπέσων ἐν Ἰσραήλ ἐν τῷ ἀνθρώπῳ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 16 Ὅπως δὲ Ομήρος ἐπιτελέσας ἕναν τῶν πασῶν, καὶ οὐκ ἠκολουθήσας τῷ ἔργῳ, ἐπέσων ἐν Ἰσραήλ, καὶ ἐπέσων ἐν Ἰσραήλ. 17 Μὴ δὲ ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 18 Μὴ δὲ ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 19 Μὴ δὲ ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 20 Αὐτός δὲ ἀπεστάλαμαι ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 21 Αὐτὸς δὲ ἀπεστάλαμαι ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 22 ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 23 ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις. 24 ἐπέσων ἐν Ἰσραήλ, γι' οὗ ἔχεις σωτηρίαν, καὶ οὐκ ἁμαρτάνεις.
answered him by fire out of heaven on the altar of whole-burnt-offerings, and it consumed the whole-burnt-offering. 27 And the Lord spoke to the angel; and he put up the sword into its sheath.

28 At that time when David saw that the Lord answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there. 29 And the tabernacle of the Lord which Moses made in the wilderness, and the altar of whole-burnt-offerings, were at that time in the high place at Gabaon.

30 And David could not go before it to enquire of God; for he hasted not because of the sword of the angel of the Lord.

And David said, This is the house of the Lord God, and this is the altar for whole-burnt-offering for Israel.

And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-workers to hew polished stones to build the house to God.

And David prepared much iron for the nails of the doors and the gates; the hinges also and nails in abundance, there was no weighing of it. 4 And cedar trees without number; for the Sidonians and the Tyrians brought trees in abundance to David.

And David said, My son Solomon is a tender child, and the house for me to build to the Lord is for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. And David prepared abundantly before his death.

And he called Solomon his son, and commanded him to build the house for the Lord God of Israel. 5 And David said to Solomon, My child, it was in my heart to build a house to the name of the Lord God. 6 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast carried on great wars: thou shalt not build a house to my name, because thou hast shed much blood upon the earth before me. 7 Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days. 8 He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever. 9 And now, my son, the Lord shall be with thee, and prosper thee; and thou shalt build a house to the Lord thy God. 10 Only may the Lord give thee wisdom and prudence, and strengthen thee over Israel, both to keep and to do the law of the Lord thy God. 11 Then will he prosper thee, if thou take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

And, behold, according to my poverty I have prepared for the house of the Lord a hundred thousand talents of gold, and a million talents of silver, and brass and iron without measure; for it is abundant; and
I have prepared timber and stones: and do thou add to these, and of them that are with thee; and do thou add to the multitude of workmen; let there be artificers and masons, and carpenters, and every skilful workman in every work; in gold and silver, brass and iron, of which there is no number. Arise and do, and the Lord be with thee. 

13 And David charged all the chief men of Israel, saying, Is not the Lord with you? and he has given you rest round about, for he has given into your hands the inhabitants of the land; and the land is subdued before the Lord, and before his people. 

14 Now set your hearts and souls to seek after the Lord your God, and arise, and build the sanctuary of the Lord God to carry in the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord. 

15 And David was old and full of days; and he made Solomon his son king over Israel. 

16 And the Levites numbered themselves from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men. 

17 Of the overseers over the works of the house of the Lord were twenty-four thousand and six hundred scribes and judges; and four thousand door-keepers, and four thousand to praise the Lord with instruments which he made to praise the Lord. 

18 And David divided them into daily courses, for the sons of Levi, for Gedson, Catta, and the family of Gedson, Edan, and Semei. 

19 The sons of Edan were Jeiel, the chief, and Zethan, and Joel, three. 

20 The sons of Semei; Salomith, Jeth, and Dan; these were the sons of the families of Edan. 

21 And to the sons of Semei, Jeth, and Ziza, and Joas, and Beria; these were the four sons of Semei; Jeth was the chief, and Ziza the second: and Joas and Beria did not multiply sons, and they became one reckoning according to the house of their father. 

22 The sons of Casth; Ambram, Isasar, Chebron, Oziel, four. 

23 The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before the Lord, to minister and bless in his name for ever. 

24 And as for Moses the man of God, his sons were reckoned to the tribe of Levi. 

25 The sons of Moses; Gersam, and Eliezer. 

26 The sons of Gersam; Subael the chief, and Rabaia the chief: and Eliezer had no other sons; but the sons of Rabaia were very greatly many. 

27 The sons of Isar; Salomoth the chief; 

28 The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemah the fourth, 

29 The sons of Oziel; Miche the chief, and Isia the second. 

30 The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and Kis. 

31 These were the sons of Aaron and Moses, who did the work in the service of the tabernacle of the Lord. 

32 And those which were reckoned by the house of their fathers of the Levites were twenty and three thousand 

33 Above twelve and twenty years old: for they were reckoned by male hands, from twenty years old and upward; 

34 And they were not able to serve in the work of the service of the house of God; because the work was too heavy on them. 

35 Now Solomon's son was Jedidiah the son of Semei the son of Eliezer the son of Semei the son of Jeth the son of Beria the son of Ziza the son of Semei the son of Edan. 

36 And these are the sons of Jedidiah; Machir the firstborn, and Hashubah the second, and Joel the third, 

37 And Obadiah the son of Jedidiah, the son of Machir, the son of Hashubah, the son of Joel, the son of Zechias, the son of Malchias the son of Heman the son of Chelcas the son of Zenas the son of Arosh the son of Ishmael the son of Nethanel the son of Amram the son of Shubael the son of Jokam the son of Heman the son of Jecmaas the son of Talmai the son of Joseph the son of David the son of Jesse.
22 And Eleazar died, and he had no sons but daughters: and the sons of Kish, their brethren, took them.

23 And the sons of Mushi; Mooli, and Eder, and Jarimoth, three.

24 These are the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the number of their names, according to their polls, doing the works of service of the tabernacle of the Lord, from twenty years old and upward. 25 For David said, The Lord God of Israel has given rest to his people, and has taken up his abode in Jerusalem ever. 26 And the Levites bore not the tabernacle, and all the vessels of it for its service. 27 For he appointed them to wait on Aaron, to minister in the house of the Lord, over the courts, and over the chambers, and over the purification of all the holy things, and over the works of the service of the house of God; and for the shew-bread, and for the fine flour of the meat-offering, and for the unleavened cakes, and for the bread of the dough, and for every measure; 28 and to stand in the morning to praise and give thanks to the Lord, and so in the evening; 29 and to be over all the whole-burnt-offerings that were offered up to the Lord on the sabbaths, and at the new moons, and at the feasts, by number, according to the order given to them, and according to the law of Moses the servant of the Lord. 30 And they are to keep the charge of the tabernacle of witness, and the charge of the holy place, and the charges of the sons of Aaron their brethren, to minister in the house of the Lord.

And they numbered the sons of Aaron in their division, Nadab, and Abihu, and Eleazar, and Ithamar. 2 And Nadab and Abihu died before their father, and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests. 3 And David distributed them, even Sadoe of the sons of Eleazar, and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

And there were found among the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: and he divided them, sixteen heads of families to the sons of Eleazar, eight according to their families to the sons of Ithamar. 6 And he divided them according to their lots, one with the other; for there were those who had charge of the holy things, and those who had charge of the house of the Lord among the sons of Eleazar, and among the sons of Ithamar.

And Samaia the son of Nathanael, the scribe, of the family of Levi, wrote them down before the king, and the princes, and Sadoc the priest, and Achimelech the son of Abiathar were present; and the heads of the families of the priests and the Levites, each of a household were assigned one to Eleazar, and one to Ithamar.

And the first lot came out to Joarim.

# Gr. fathers' families.  
# Gr. is.  
# Gr. at the hand of.  
# Gr. frying-pan.  
# Or. ko.  
# Or. were chiefs.
the second to Jedid, 8 the third to Charib, the fourth to Socon, 9 the fifth to Melchits, the sixth to Meizam, 10 the seventh to Cos, the eighth to Abia, 11 the ninth to Jesus, the tenth to Sechenias, 12 the eleventh to Eliabi, the twelfth to Jacim, 13 the thirteenth to Ophha, the fourteenth to Jesbaal, 14 the fifteenth to Belga, the sixteenth to Emmer, 15 the seventeenth to Cexin, the eighteenth to Abhees, 16 the nineteenth to Phatera, the twentieth to Ezekiel, 17 the twenty-first to Achim, the twenty-second to Gamul, 18 the twenty-third to Adallai, the twenty-fourth to Maasai.

19 This is their numbering according to their service to go into the house of the Lord, according to their appointment by the hand of Aaron their father, as the Lord God of Israel commanded.

20 And for the sons of Levi that were left, even for the sons of Amram, Sobael: for the sons of Sobael, Jedia. 21 For Raasia, the chief was 2 Issaari, and for Issaari, Salomoth: for the sons of Salomoth, Jathil. 22 The sons of Edcin: Amadai the second, Jaziel the third, Jecoom the fourth. 23 For the sons of Oziel, Michah: the sons of Michah, Zizia. 24 The sons of Isea, the son of Isea; Zacharia. 25 The sons of Menari, Mooli, and Musi: the sons of Oziia; That is, the sons of Merari by Oziia, —his sons were Ison, and Saccour, and Abai. 26 To Mooli were born Eleazar, and Ithamar; and Eleazar died, and had no sons. 27 For Kias, the sons of Kias; Jeramieel. 28 And the sons of Musi; Mooli, and Edar, and Jeremoth. These were the sons of the Levites according to the houses of their families. 29 And they also received lots as their brethren the sons of Aaron before the king: Sadoc also, and Achimeelech, and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

And king David and the captains of the host appointed to their services the sons of Assaph, and of Eeman, and of Idithum, 31 who prophesiers with harps, and lutes, and cymbals: and their number was according to their polls serving in their ministrations.

32 The sons of Assaph; Saccour, Joseph, and Nathania, and Erael: the sons of Assaph were next the king.

33 To Idithum were reckoned the sons of Idithum, Godolias, and Suri, and Sises, and Assasias, and Mathathias, six after their father Idithum, sounding loudly on the harp thanksgiving and praise to the Lord.

34 To Eeman were reckoned the sons of Eeman, Bukias, and Matthanas, and Oziel, and Subael, and Jeremoth, and Anania, and Anan, and Helina, and Godolali, and Romethhizer, and Jesbasa, and Malithi, and Otheri, and Mezoth. All these were the sons of Eeman the king’s chief player in the praises of God, to lift up the born. And God gave to Eeman fourteen sons, and three daughters. All these sang hymns with their father in the house of God, with cymbals, and lutes, and harps, ó deuterōs, τοῦ Χαρίθ ὁ τρίτος, τοῦ Σεωρίμ ὁ τέταρτος, τοῦ Μελχῖς ὁ πέμπτος, τοῦ Μειῶμ ὁ ἑκτός, τοῦ Κώς ὁ ἑξίδιον 9, 10 μος, τοῦ Ἀβία ὁ ὑγός, τοῦ Ἰσσαρίου ὁ ἐναντός, τοῦ Σεχενίαν ὁ ἐκάτοτος, τοῦ Ελίαμ ὁ ἑπτακατάκτος, τοῦ Ἰωσαβίλ ὁ τεσσαρακατάκτος, τοῦ Βελγία ὁ πεντακατάκτος, τοῦ Εμμίρ ὁ ἑκατάκτος, τοῦ Χρήν ὁ ἑπτακατάκτος, τοῦ Ἀφσίλ ὁ ὑκτωκατάκτος, τοῦ Φειέλα ὁ ἑνευκατάκτος, τοῦ Ἐξεχείλ ὁ εἰκοστός, τοῦ 16, 17 Ἀχίμ ὁ ἑς καὶ εἰκοστός, τοῦ Γαμυδῆν ὁ δευτέρους καὶ εἰκοστός, τοῦ Ἀδαλλα ὁ τρίτος καὶ εἰκοστός, τοῦ Μασσαί τοῦ τέταρτος καὶ εἰκοστός

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The text here seems defective.    γ Gr. sounding or uttering with the voice    δ Gr. word.
for the service of the house of God, near the king, and Asaph, and Idithun, and Aiman.

And the number of them after their brethren, those instructed to sing to God, every one that understood singing was two hundred and eighty-eight.

And they also cast lots for the daily courses, for the great and the small of them, of the perfect ones and the learners. And the first lot of his sons and of his brethren came the sons of Joseph, namely, Godolias: the second Heneias, his sons and his brethren being twelve. The third Zacchur, his sons and his brethren, twelve: the fourth Jeri, his sons and his brethren were twelve: the fifth Nathans, his sons and his brethren, twelve: the sixth Bukias, his sons and his brethren, twelve: the seventh Iscriel, his sons and his brethren, twelve: the eighth Josia, his sons and his brethren, twelve: the ninth Mattheias, his sons and his brethren, twelve: the tenth Semeia, his sons and his brethren, twelve: the eleventh Asriel, his sons and his brethren, twelve: the twelfth Assanias, his sons and his brethren, twelve: the thirteenth Shaba, his sons and his brethren, twelve: the fourteenth Mattathias, his sons and his brethren, twelve: the fifteenth Jerimoth, his sons and his brethren, twelve: the sixteenth Anania, his sons and his brethren, twelve: the seventeenth Jesbasach, his sons and his brethren, twelve: the eighteenth Amiel, his sons and his brethren, twelve: the nineteenth Mallithi, his sons and his brethren, twelve: the twentieth Othri, his sons and his brethren, twelve: the twenty-second Godollath, his sons and his brethren, twelve: the twenty-third Mezentos, his sons and his brethren, twelve: the twenty-fourth Mesemetiach, his sons and his brethren, twelve.

And for the divisions of the gates: the sons of the Corites were Mosellemia, of the sons of Asaph. And Mosellemia's first-born son was Zacharias, the second Jadiel, the third Zabadan, the fourth Jeneul, the fifth Jolam, the sixth Jonathan, the seventh Eleon, the eighth Abdon. There were born sons, Samaim the first-born, Josabzah the second, Joath the third, Schar the fourth, Nathanael the fifth, Amiel the sixth, Issachar the seventh, Pheletthah the eighth: for God blessed him. And to Samaim his son were born sons of his first-born, seven chiefs over the house of their father, for they were mighty. And to Abdon, Othni, and Raphael, and Obed, and Elizabath, and Achiud, mighty men, Helion, and Sabachia, and Icbacum.

All these were of the sons of Abdon, they and their sons and their brethren, doing mightily in service: in all sixty-two born to Abdon.

And Mosellemia had eighteen sons and brethren, mighty men. And to Osa of the sons of Merari there were born sons keeping the dominion; though he was not
the first-born, yet his father made him chief of the second division. Wherein the second was the third, Tabalai the third, Zacharias the fourth; all these were the sons and brethren of Osa, thirteen.

To these were assigned the divisions of the gate, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of the Lord. And they cast lots for the small as well as for the great, for the several gates, according to their families. And the lot of the gate fell to Semelias, and Zacharias; the sons of Soaz cast lots for Melchias, and the lot came out northward. To Abdedom they gave by lot the south, opposite the house of Esaphim. They gave the lot for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch, eastward, southward four by the day, southward four by the day; and two at the Esaphim, to relieve guard, also for Osa westward after the chapter-gate, three.

There was a ward over against the ward of the sons of Jeiel, who were the sons of Jeremoth, and Joel; brethren over the treasures of the house of the Lord; two; and the sons of Jeshua and Joseph, the sons of Kadmiel, of the sons of Hodaviah, five, to be overseers of the things of the house of God, to oversee the things of the house of the Lord:

And the Levites their brethren were over the treasures of the house of the Lord, and over the treasures of the hallowed things. These were the sons of Ladan, the sons of the Gersomites: to Ladan belonged the heads of the families: the son of Ladan was Gersom. The sons of Jeiel were Zethom, and Joel; brethren over the treasures of the house of the Lord, two; two and two were the sons of Sedeon, and the sons of Iram.

This Salomoth and his brethren were over all the storehouses, and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abner the son of Ner, and Joab the son of Sarua, whatsoever they sanctified was by the hand of Salomoth and his brethren.

For the seven Issarites, Chonemia, and his sons were over the outward ministration over Israel, to record and to judge. For the seven Chebroniates, Asabias and his brethren, a thousand and seven hundred mighty men, were over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king. Of the family of Chebron Urias was chief, even of the Chebroniates according to their generations, according to their families. In the

12 And so the division of the gate, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of the Lord. And they cast lots for the small as well as for the great, for the several gates, according to their families. And the lot of the gate fell to Semelias, and Zacharias; the sons of Soaz cast lots for Melchias, and the lot came out northward.

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Kai oĩ Lευτείνιν αδελφοὺς αὐτῶν ἐπὶ τῶν θησαυρῶν οὐκ 20
Κυρίων, καὶ ἐπὶ τῶν θησαυρῶν τῶν καθηγματίων. Υἱῶ 21
Δαδαν οὗτοι, τοῦ Γερασών, τῷ Δαδαν ἄρχοντες πατρίων, τῷ Δαδαν, τῷ Γερασών, Ἰτεήλ. Υἱῶ 22
Ἰσσαρά, Χεβρών, καὶ Ὀμιλοῦ. Καὶ Σουβαῖα ὁ τοῦ Γερασών 23
τοῦ Μούσην ἄρχον τῶν θησαυρῶν. Καὶ τῷ ἀδελφῷ αὐτῶν Ἐλείσα 24
Ραβίων οὗς, καὶ Ἰωσίας, καὶ Ἰωσία, καὶ Ζεκρῆ, καὶ Σαλωμῶ 25
Αὐτῶς Σαλωμῶν καὶ οἱ ἀδελφοὶ αὐτῶν ἐπὶ πάντων τῶν θησαυρῶν τῶν ἁγίων, οὓς ἠγαπασε Δαυίδ ὁ βασιλεὺς καὶ οἱ ἀρχόντες τῶν πατρίων, χηλαρχοὶ καὶ ἐκαταναρχοὶ καὶ ἄρχοντες τῆς δύναμεως, ἐλαβένεκ κέ πολέων καὶ κέ τῶν λαφύρων, καὶ ἠγαπασε 27
αὐτῶν τοῦ μιᾷ καθυστηριασοῦ τῆς οἰκοδομῆς τοῦ οἴκου τοῦ Θεοῦ καὶ ἐπὶ πάντων τῶν ἁγίων τοῦ Θεοῦ Σαλωμῶν τοῦ 28
προφήτου, καὶ Σαοῦκ τοῦ Κιας, καὶ Ἀβανήρ τοῦ Νηρ, καὶ Ἰωάβ τοῦ Σαρωσία, πάν ὁ ἠγαπασε διὰ χειρὸς Σαλωμῶν καὶ τῶν ἀδελφῶν αὐτῶν.

Τῷ Ἰσαὰκ Χουενία, καὶ νῦν τῆς ἐργασίας τῆς ἐξω επὶ 29
τῶν Ἰσραήλ τοῦ γεγομένου καὶ διακρίνει. Τῷ Χεβρών 30
Ασαβιὰς καὶ οἱ ἀδελφοὶ αὐτῶν νῦν δυνατοὶ χίλιοι καὶ ἐπατάκοι 31
εἰς τῆς ἐπισκέψεως τοῦ Ἰσραήλ πέραν τοῦ Ἰορδάνου πρὸς δύσματ, εἰς πάνταν λειτουργιὰν Κυρίων καὶ ἐργασίαν τοῦ βασιλείου. Τοῦ Χεβρών Οὐρίας ὁ ἄρχων τῶν Χεβρών κατὰ 81
γενέσεις αὐτῶν, καὶ πατρίας, ἐν τῷ πεπαρακοστῶ ἔτει τῆς
32...and of the brethren of Manasseh, the sons of Zabdiel, the fortyieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Gaalad. And his brethren were two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gadites, and the half-tribe of Manasse, for every ordinance of the Lord, and business of the king.

27 And over the first division of the first month was Iosb'as the son of Zabdiel: in his division were twenty-four thousand. 28 Of the sons of Tharez one was chief of all the captains of the host for the first month. 29 And over the division of the second month was Dodi the son of Eschóe, and over his division was Make'el, also chief: and in his division were twenty-five thousand. 30 Chief men of the host. 31 The third for the third month was Banaías the son of Jodae, the chief priest: and in his division were twenty and four thousand. 32 This Banaías was more mighty than the thirty, and over the thirty and Zabad his son was over his division. 33 The fourth for the fourth month was AsÁel the son of Jochob, and Zabad his son, and his brethren: and in his division were twenty and four thousand. 34 The fifth chief for the fifth month was Samatho the Jezraite: and in his division were twenty and four thousand. 35 The sixth for the sixth month was Hódahias the son of Elías a son of the seventh for the seventh month was Chelles of Phallus of the children of Ephraim: and in his division were twenty and four thousand. 1 The eighth for the eighth month was Sóbochai the Ûsathite, belonging to Zará: and in his division were twenty and four thousand. 2 The ninth for the ninth month was Abíezar of Anathoth, of the land of Benjamin: and in his division were twenty and four thousand. 3 The tenth for the tenth month was Meera the Netophathite, belonging to Zará: and in his division were twenty and four thousand. 4 The eleventh for the eleventh month was Banaías of Pharaoh, the sons of Ephraim: and in his division were twenty and four thousand. 5 And over the tribes of Israel, the chief for Ruben was Eliezer the son of Zehri: for Simeon, Saphata the son of Maácá: 6 for Levi, Abías the son of Cannaél: for Aaron, Nabad the son of Gé, 7 for Judá, Eliab the brethren of David: 8 for Issachar, Abíre the son of Michael; 9 for Zabulon, Samaías the son of Abidu; 10 for Nephthali, Jerimoth the son of Oziel; 11 for Ephraim, Ose the son of

8 Gr. a mighty man. 9 Lxx. wa'tra. 10 Gr. over. 11 i.e. NF: taken for both leader and thousand, see HEB.
Ozias: for the half-tribe of Manasse, Joel the son of Phatadi; 22 for the half-tribe of Manasse in the land of Galaad, Jadaai the son of zadnas, for the sons of Benjamin, Jasiel the son of Abenener; 23 for Dan, Azariael the son of Iroab: these are the chiefs of the tribes of Israel.

But David took not their number from twenty years old and under: because the Lord said that he would make Israel as great as the stars of the heaven. 24 And Joab the son of Sarunia began to number the people, and did not finish the work, for there was hereupon wrath on Israel; and the number was not recorded in the book of the chronicles of king David.

And over the king's treasures was Assum the son of Odijel; and over the treasures in the country, and in the towns, and in the villages, and in the towers, was Jonathan the son of Ozia. 25 And over the husbandmen who tilled the ground was Edsi the son of Chelub. 26 And over the fields was Semiel of Rael, and over the treasurers, the taskers of the gold, and the silver, and the salt, was Zabdi the son of Sephni. 27 And over the oliveyards, and the sycamores in the plain country was Ballanan the Gedorite; and over the stores of oil was Joas. 28 And over the oxen pasturing in Sarom was Satrai the Saromite; and over the oxen in the valleys was Sophath the son of Seraiah. 29 And over the camels was Abias the Israelite; and over the asses was Jadas of Merathon. 30 And over the sheep was Jazias the Gareite. All these were superintendents of the substance of king David.

And Jonathan, David's uncle by the father's side, was a counsellor and wise man: and Joel the son of Shaham was with the king's sons. 31 Achitophel was the king's counsellor: and Chauzi the chief friend of the king. 32 And after this Achitophel Jodai the son of Banases came next, and Abiathar: and Joab was the king's commander-in-chief.

And David assembled all the chief men of Israel, the chief of the judges, and all the chief men of the courses of attendance on the person of the king, and the captains of thousands and hundreds, and the treasurers, and the lords of his substance, and of all the king's property, and of his sons, together with the eunuchs, and the mighty men, and the warriors of the army, at Jerusalem.

And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord. 3 but God said, Thou shalt not build me a house to call my name upon it, for thou art a man of war, and hast shed blood. 4 Yet the Lord God of Israel chose me out of the whole house of my father to build a house for me; and he chose Judah as the kingly house, and out of the house of Judah he chose the house of my father; and among the sons of my father he preferred me, that I should be king...
I. CHRON. XXVIII. 5—20.

5 And of all my sons, (for the Lord hath given me many sons) he has chosen Solomon my son, 6 to sit on the throne of the kingdom of the Lord over Israel.

6 And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father. 7 And I will establish his kingdom forever, if he continue to keep my commandments and my judgments, as at this day. 8 And now, I charge you before the whole assembly of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.

9 And now, my son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for the Lord searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldst forsake him, he will forsake thee for ever. 10 See now, for the Lord has chosen thee to build him a house for a sanctuary, be strong and do it.

11 And David gave Solomon his son the plan of the temple, and its buildings, and its treasures, and its upper chambers, and the inner store-rooms, and the place of the atonement, 12 and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about, designed for the treasures of the house of God, and of the treasures of the holy things, and of the chambers for resting: 13 and the plan of the courses of the priests and Levites, for all work of the service of the house of the Lord, and of the stores of vessels of ministration, of the service of the house of the Lord, 14 and he gave him the account of their weight, both of gold and silver.

15 He also gave him the weight of the candlesticks, and of the lamps. 16 He gave him likewise the weight of the tables of shewbread, of each table of gold, and likewise of the tables of silver: 17 also of the flesh-hooks, and vessels for drink-offering, and golden bowls, and the weight of the gold and silver articles, and censers, and bowls, according to the weight of each. 18 And he shewed him the weight of the utensils of the altar of incense, which was of pure gold, and the plan of the chariot of the cherubs that spread out 19 their wings, and overshadowed the ark of the covenant of the Lord. 20 David gave all to Solomon in the Lord's handwriting, according to the knowledge given him of the work of the pattern.

21 And David said to Solomon his son, Be strong, and play the man, and do: fear not, neither be terrified; for the Lord my God is with thee; he will not forsake thee, and will not fail thee, until thou hast finished all the work of the service of the house of the Lord. And behold the pattern of the temple, even his house, and its treasury, and the upper chambers, and the inner store-rooms, and the place of propitiation.
the plan of the house of the Lord.
11 And see, here are the courses of the priests and Levites for all the service of the house of the Lord, and there shall be with thee men for every workmanship, and every one of ready skill in every art; also the chief men and all the people, ready for all thy commands.

And David the king said to all the congregation, Solomon my son, whom the Lord hath chosen, is young and tender, and the work is great; for it is not for man, but for the Lord. 2 And I have prepared according to all my might for the house of my God gold, silver, brass, iron, wood, onyx stones, and costly and variegated stones for setting, and every precious stone, and much Parian marble. 3 And still further, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house.
4 Three thousand talents of gold, and seven thousand talents of silver, for the overlaying of the walls of the sanctuary: 5 for there to use the gold for things of gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for the Lord?

Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly. 7 And they gave for the works of the house of the Lord five thousand talents of gold, and ten thousand talents of silver, and eight thousand talents of brass, and a hundred thousand talents of iron. 8 And they who had precious stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gedarzoite. 9 And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

And King David blessed the Lord before the congregation, saying,

Blessed art thou, O Lord God of Israel, our Father, from everlasting and to everlasting. 11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the might: for thou art Lord of all things, and in thy hand is strength and rule: and thou art almighty with thy hand to increase and establish all things. 12 And now, Lord, we give thanks to thee that are in heaven and upon the earth: before thy face every king and nation is troubled. Thine, O Lord, is the wealth and glory: thou, O Lord, rulest over all, the Lord of all dominion, and in thy hand is strength and rule: and thou art almighty with thy hand to increase and establish all things.

And when David had made an end of offering, there came prophet who said, for all things are thin, and of thine own hand we have given thee, for we are strangers before thee, and sojourners, as all our fathers were: our days upon the earth are a shadow, and there is no remaining.

και το παράδειγμα οίκου Κυρίου. Καὶ 21 ἵνα αἱ ἐφημερίαι τῶν ἱερῶν καὶ τῶν Δευτέρων εἰς πάσαν λειτουργίαν οίκου Κυρίου, καὶ μετὰ συν ἐν τῇ πραγματείᾳ, καὶ πᾶς προθύμος ἐν σοφίᾳ καὶ τίς πάντων τῶν ἱερών, καὶ οἱ ἀρχινοῦσα ῶς, καὶ ἐκ αὐτῶν πάντας τοὺς λόγους σου.

καὶ προευθυμήσαν ἀρχινοῦτες πατρίων, καὶ οἱ ἀρχινοῦτες τῶν ἱερῶν Ἰσραήλ, καὶ οἱ χιλιάρχοι καὶ οἱ ἐκατόνταρχοι, καὶ οἱ προστάται τῶν ἱερῶν, καὶ οἱ οἰκονομοί τοῦ βασιλείου. Καὶ ἐδώκες εἰς τὰ ἱερὰ τοῦ οἴκου Κυρίου ταύταν πεντακισχίλια, καὶ χρυσόν μυρίων, καὶ ἀργυρίον ταλαίπωρα, δίκαιος, καὶ χιλιάρχος ταλαίπωρον μίρα δικαιοσύνης, καὶ σιδηρόν ταλαίπωρον κόλλασαν ἐκατόν. Καὶ οὔς εἰρήθη ταῦτα λόγῳ, ἐδώκες εἰς τὰς ἀπόθεκας οἴκου Κυρίου διὰ χειρὸς Ἰσαία γεωσώ. Καὶ εὐφράνθη ὁ λαὸς ὑπὲρ τοῦ προευθυμήσαν, οὕτως ἐν καρδίᾳ πληρῆ προευθυμήσαν τῷ Κυρίῳ καὶ Δαυὶδ ὁ βασιλεὺς εὐφράνθη μεγάλως.

καὶ εὐλογήσαν τὸν βασιλεὺς Δαυὶδ τοῦ Κυρίου ἐνώπιον τῆς εἰκόνος τοῦ θεοῦ τοῦ Κυρίου, διατριβαὶ διὰ λέγων.

Εὐλογητός εἶς Κύριε ὁ Θεός Ἰσραήλ, ὁ πατήρ ἡμῶν, ἀπὸ τοῦ αἰῶνος καὶ ἐως τοῦ αἰῶνος. Σοι Κύριε ἡ μεγαλοκαὶ σύνη, καὶ ἡ δύναμις, καὶ τὸ καύχημα, καὶ ἡ νίκη, καὶ ἡ ἁγιασμὸς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς διατριβαὶ ἀπὸ προσώπου σου ταχύτερον τὰς βασιλείς, καὶ ἐνόσος. Παρὰ σοῦ τῷ πλοῦτι καὶ τῇ ἀρχῇ, σὺ πάντων ἀρχηγῶν 12 Κύριε, ὁ ἀρχηγὸς τῆς ἀρχῆς, καὶ ἐν χειρὶ σου ἱσχύς καὶ δυναστεία, καὶ χειρὶ σου παντοκράτωρ μεγάλου καὶ κατα- ἁγιάζει τὰ πάντα. Καὶ νῦν Κύριε ἐξομολογούμενα σοι, καὶ αἰνεῖται τὸ ἱερὸν τῆς καυχήσεως σοῦ. Καὶ τίς εἰρήνη, καὶ τίς ἡ λαὸς σου ὅτι ἁγιάζομεν προευθυμήσαν σοι κατὰ ταῦτα; ὅτι σὺ τὰ πάντα, καὶ ἐκ τῶν σου διαθέσεων σου. Ὅτι σὺ πάντα, καὶ ἐκ τῶν σου διαθέσεων σου. Ὅτι σὺ πάντα, καὶ ἐκ τῶν σου διατριβαί σου. Κύριε ὁ Θεός ἡμῶν, πρὸς τὸν πλῆθος τοῦτο ἡ ἀνασκηκα.
this abundance which I have prepared that a house should be built to thy holy name it is of thy hand, and all is thine. 17 And I know, Lord, that thou art he that searcheth the hearts, and thou loveth righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee. 18 O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee. 19 And to Solomon my son give a good heart, to perform thy commandments, and to observe thy testimonies, and thine ordinances, and to accomplish the building of thy house.

20 And David said to the whole congregation, Bless ye the Lord our God. And all the congregation blessed the Lord God of their fathers, and they bowed the knee and worshipped the Lord, and did obeisance to the king. 21 And David sacrificed to the Lord, and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, and their drink-offerings, and sacrifices in abundance for all Israel. 22 And they ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time, and anointed him king before the Lord, and Sadoc to the priesthood. 23 And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him. 24 The princes, and the mighty men, and all the sons of king David his father, were subject to him. 25 And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him. 26 And David the son of Jesse reigned over Israel forty years; 27 seven years in Chebron, and thirty-three years in Jerusalem. 28 And he died in a good old age, full of days, in wealth, and glory; and Solomon his son reigned in his stead. 29 And the rest of the acts of David, the former and the latter, are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.
AND Solomon the son of David was established over his kingdom, and the Lord his God was with him, and increased him exceedingly. 2 And Solomon spoke to all Israel, to the captains of thousands, and to the captains of hundreds, and to the judges, and to all the rulers over Israel, even the heads of the families; 3 and Solomon and all the congregation went to the high place that was in Gabaon, where was God's tabernacle of witness, which Moses the servant of the Lord made in the wilderness. 4 But David had brought up the ark of God out of the city of Carinithiriam; for David had prepared a place for it, for he had pitched a tabernacle in Jerusalem. 5 And the brazen altar which Beseleel, the son of Urias, the son of Or, had made, was there before the tabernacle of the Lord: and Solomon and the congregation enquired at it. 6 And Solomon brought victims thither to the brazen altar that was before the Lord in the tabernacle, and offered upon it a thousand whole-burnt-offerings.

In that night God appeared to Solomon, and said to him, Ask what I shall give thee. 8 And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made me king in his stead. 9 And now, O Lord God, let, I pray thee, thy name be established upon David my father; for thou hast made me king over a people numerous as the dust of the earth. 10 Now give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this thy great people?

And God said to Solomon, Because this was in thy heart, and thou hast not asked great wealth, nor glory, nor the life of thine enemies, and thou hast not asked long life; but hast asked for thyself wisdom and understanding; that thou mightest judge my people, over whom I have made thee king: 12 I give thee this wisdom and understanding; and I will give thee wealth, and riches, and glory, so that there shall not have been any like thee among the kings before thee, neither shall there be such after thee.

And Solomon came from the high place that was in Gabaon to Jerusalem, from before the tabernacle of witnes, and reigned over Israel.
And Solomon collected chariots and horsemen: and he had fourteen hundred chariots, and twelve thousand horsemen: and he set them in the cities of his dominion, and went out in them. 3 And the king made silver and gold in Jerusalem as stones, and cedars in Judea as sycamores in the plain for multitude. 4 And Solomon imported horses from Egypt and from Syria; and from Egypt a chariot for six hundred pieces of silver, and a horse for a hundred and fifty pieces of silver: and so they brought for all the kings of the Chettites, and for the kings of Syria by their means.

And Solomon said that he would build a house to the name of the Lord, and a house for his kingdom. And he gathered seventy thousand men that bore burdens, and eighty thousand handmen, and thirty thousand stone masons, and eighteen thousand hewedmen, in cut stone, to build him a house. 5 And David commanded Solomon his son, saying, I have now prepared a good house for the Lord, my God; but my son the Lord’s anointing shall sit upon the throne of David my father, and shall reign: 6 And if they rise up against my son, and gather themselves against the throne; then make you death to them according to all the evil that they have done; for they have gone away from me, in that they have gone after Baal their gods, which they have stirred up to be a trespass in mine inheritance, which I have given my people Israel, and they have done even worse than the nations.

And they gave Solomon twelve thousand chariots, and twelve thousand horsemen, over which the king dealt sumptuously: and God gave Solomon peace in all his days. 2 And Solomon spoke to all Israel, to all the assembly in the assembly of the people, that were in the feast with joy of heart, in love, and in truth, in building the house of the Lord of hosts, and in building his own house. 3 And the days that Solomon built the house of the Lord, and his own house, were twelve years.
with knowledge and understanding, who shall build a house for the Lord, and a house for his kingdom. 12 And now I have sent thee a wise and understanding man, who belonged to Chiram my father (his mother was of the daughters of Dan, and his father was a Tyrian), skilled to work in gold, and in silver, and in brass, and in iron, and in stones and wood; and to weave with purple, and blue, and fine linen, and scarlet; and to engrave, and to understand every device, whatsoever thou shalt give him to do with the house of David, my father. 13 And now, the wheat, and the barley, and the oil, and the wine which my lord mentioned, let him send to his servants. 14 And we will cut timber out of Libanus according to all thy need, and we will bring it on rafts to the sea, at Ezion-geber, and thou shalt bring it to Jerusalem.

And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred burden-bearers, and eighty thousand hewers of stone, and three thousand six hundred taskmasters over the people.

And Solomon began to build the house of the Lord in Jerusalem in the mount of Amora, where the Lord appeared to his father David; and the place which David had prepared in the threshing-floor of Orna the Jebusite. 2 And he began to build in the second month, in the fourth year of his reign.

And thus Solomon began to build the house of God: the length in cubits—sixty cubits, and the breadth twenty cubits. 4 And the portico in front of the house, its length in front of the breadth of the house was twenty cubits, and its height was hundred and twenty cubits: and he gilded it within with pure gold. 5 And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm-trees and chains. 6 And he garnished the house with precious stones for beauty; and he gilded it with gold from Pharum. 7 And he gilded the house, and its inner walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs upon the walls.

And he 8 built the holy of holies, its length was according to the front of the other house, the breadth of the house was twenty cubits, and the length twenty cubits: and he gilded it with pure gold for cherubs, to the amount of six hundred talents. 9 And the weight of the nails, even the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

And he made two cherubs in the most holy house, wood-work, and he gilded them with gold. 11 And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the sthmgna, and sthns, os oikodomis tis oikou tis Kyriou, kai oikou tis basileias autou. Kai vni anaptennei sou andra sofnon kai 13 eido suneven Xairen ton patera mou, o myhtet autou apo 14 thygatereon Div, kai o pathe autou anir Tuiros, eido thesinein en cheir, kai en aragwe, kai en calkel, kai en atidw, kai en atidw meto ton sofnon sou, kai sofnon Davd kyrion mou patro sou. Kai vni ton ste ton kai tyn krisi, kai to elaios, kai ton 15 oinon de eitein o kyrion mou, apo Stefanostatos tis pataon autou. Kai hemis koymenv euila ek ton Libanos kata tasan tyn 6 cheiron sou, kai axevno auta scheiadesin eti blassesan 110, kai sti azeis auta eis Iereoualh.

Kai stws kai Salamin tina tois anbros tois proshla-

17 tou tou gia symfnesa tis Ierousalh ek 3 Iereoualh en breti tou Telamor, ou othh Kyrion tis Davd pathe autou, kai eierhnesan ekaton pententkona xilias kai treugholi exakostou. Kai eptoinean eis autou 18 exodhnikonta xilias mou, kai odygononta xilias latomous, kai treugholi exakostous ergoudwskas eis ton laon.

Kai hretato Salamin tou oikodomein ton oikon Kyrion en 3 Iereoualh en breti tou Telamor, ou othh Kyrion tis Davd pathe autou, kai eptoinean eis ton mhn eis to deuterou 2 en to etei to tetartou tis basileias autou.


Kai eptoinean ton oikon ton agion ton agion, mikos autou epi 8 proswpton, platos ton oikon thheos eikosi, kai to mikos thheos eikosi, kai egwusen auton xriwv katharwv ep xurubui es talaata exakostou. Kais allik ton elaios, allik tis oikon ton 9 enos pententkona oiklo xriwv, kai to 110 prosxurwson xriwv.

Kai eptoinean en to oikov ton agion ton agion xurubui duo, 10 erygon ek ezulwv kai exurwson auta xriwv. Kais ai pi' 11 ronies ton xurubui to mikos thheos eikosi, kai h xurubui 12 mia thheos pente apomgei ton toixov ton oikon, kai h
And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for King Solomon in the house of God; 12 two pillars, and upon them an embroidered work for the chapters of the heads of the two pillars, and a work of the heads of the chapters which are on the heads of the pillars: 13 and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embroidered rings of the chapters which are upon the pillars.
14 And he made the ten bases, and he made the lavers upon the bases: 15 and the one sea, and the twelve calves under it; 16 and the foot-baths, and the buckets, and the caldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of the Lord) of pure brass. 17 In the country round about Jordan the king cast them, in the clay ground of the fold of the country of Secom, between that and Saradetha.

18 So Solomon made all these vessels in great abundance. So the quantity of brass failed not. 19 And Solomon made all the vessels of the house of the Lord, and the golden altar, and the tables, and upon them were the vessels of service, and all the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold. 20 And his snuffers, and their lamps were made, and the bowls, and the censers, and the fire-pans, of pure gold. 21 And there was the inner door of the house of the Lord, and he made the inner doors of ivory, and he set thereon purple staves.

So Solomon brought in the holy things of his father David, the silver, and the gold, and the other vessels, and put them in the treasury of the house of the Lord. 2 Then Solomon assembled all the elders of Israel, and all the heads of the tribes, even the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David,—this is Solomon. 3 And all Israel were assembled into the king in the feast, this is the seventh month. 4 And all the elders of Israel came; and all the Levites took up the ark, and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up. 5 And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were assembled, brought up the ark of the Lord out of the city of David, over against the porch of Solomon's house, where his father David had prepared it. 6 And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above. 7 And the staves projected, and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without; and there they were to this day.

The ark was nothing in the ark except the two tables which Moses wrote according to their daily course; 8 that all the singing Levites assigned to the sons of Asaph, to
And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands.

For Solomon had made a brazen scaffold, and set it in the midst of the court of the sanctuary; the length of it was five cubits, and the breadth of it five cubits, and the height of it three cubits: and the Lord stood upon it.

And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands.
spoken with thy mouth, and hast fulfilled
with thy hands, as this is day. 15 And
now, Lord God of Israel, keep with thy
servant David my father the things which
thou spakest to him, saying, There shall
not fail thee a man before me sitting on
the throne of Israel, if only thy sons will take
heed to their way to walk in my law, as
thou didst walk before me. 17 And now,
Lord God of Israel, let, I pray thee, thy
word be confirmed, which thou hast spoken
to thy servant David.
18 For will God indeed dwell with men
upon the earth? if the heaven and the hea-
vens of heaven will not suffice thee, what
then is this house which I have built?
19 Yet thou shalt have respect to the prayer
of thy servant, and to my petition, O Lord
God, so as to hearken to the petition and
the prayer which thy servant prays before
thee this day: 20 so that thine eyes should
be open over this house by day and by
night, towards this place, whereon thou
saidst thy name should be called, so as to
hear the prayer which thy servant prays
towards this house: 21 And thou shalt hear
the supplication of thy servant, and of thy
people Israel, whatsoever prayers they shall
make towards this place: and thou shalt
hear in thy dwelling-place out of heaven,
yea thou shalt hear, and be merciful.
22 If a man sin against his neighbour, and
he bring an oath upon him so as to make
him swear, and he come and swear before
the altar in this house; 23 then shalt thou
hearken out of heaven, and do, and judge
thy servants, to recompense the trans-
gressor, and to return his ways upon his
head: and to justify the righteous, to
recompense him according to his righteous-
ness.
24 And if thy people Israel should be put
to the worse before the enemy, if they
should sin against thee, and then turn and
confess to thy name, and pray and make
supplication before thee in this house; 25
then shalt thou hearken out of heaven and
shall be merciful to the sins of thy
people Israel, and thou shalt restore them
to thee, and which thou gavest to them and
to their fathers.
26 When heaven is restrained, and there
is no rain, because they have sinned against
thee, and then they shall pray towards this place, and praise thy name,
and shall turn from their sins, because thou
shalt afflict them; 27 then shalt thou hear
from heaven, and will with mercy to the
sins of thy servants, and of thy people
Israel; for thou shalt shew them the good
way in which they shall walk; and thou
shall send rain upon thy land, which thou
gavest to thy people for an inheritance.
28 If there should be famine upon the
land, if there should be death, a pestil-
ent wind and blight; if there should be locust
and caterpillar, and if the enemy should
harass them before their cities: in whatever
plague and whatever distress they may be;
29 then whatever prayer and whatever sup-
29 plection shall be made by any man and
to all thy people Israel, if a man should know

II. Chron. VI. 16—29.
his own plague and his own sickness; and should spread forth his hands toward this house; 33 then shalt thou hear from heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense to the man according to his ways, as thou shalt know his heart to be; for thou alone knowest the heart of the children of men: 34 that they may reverence all thy ways all the days which they live upon the face of the land, which thou gavest to our fathers.

22 And every sinner who is not himself of thy people Israel, and who shall have come from a distant land because of thy great name, and thy mighty hand, and thy high arm; when they shall come and worship 2 toward this place; — then shalt thou hear out of heaven, out of thy prepared dwelling-place, and shalt do according to all that the stranger shall call upon thee for; that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel do, and that they may know that thy name is called upon this house which I have built.

And if thy people shall go forth to war against their enemies by way whereupon thou shalt send them, and shall pray to thee toward this city which thou hast chosen, and toward the house which I have built to thy name; 33 then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

Whereas if they shall sin against thee, (for there is no man who will not sin,) and thou shalt smite them, and deliver them up before their enemies, and they that take them captive shall carry them away into a land of enemies, to a land far off or near; 2 and if they shall repent in their land whither they were carried captive, and shall also turn and make supplication to thee in their captivity, saying, We have sinned, we have transgressed, we have dealt unrighteously; 2 and if they shall turn to thee with all their heart and all their soul in the land of them that carried them captives, whither they carried them captives, and shall pray toward their land which thou gavest to their fathers, and the city which thou didst choose, and the house which I built to thy name: 33 then shalt thou hear out of heaven, out of thy prepared dwelling-place, their prayer and their supplication, and thou shalt execute 4 justice, and shalt be merciful to thy people that sin against thee.

And now, Lord, let, I pray thee, thine eyes be opened, and thine ears be attentive to the petition made in this place. 4 And now, O Lord God, my prayer is turned unto thee, and my supplication, place thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity. 4 O Lord God, turn not away the face of thine anointed; remember the mercies of thy servant David.

And when Solomon had finished praying, then the fire came down from heaven, and devoured the whole burnt-offerings and the sacrifices; and the glory of the Lord filled the house. 2 And the priests could not
enter into the house of the Lord at that time, for the glory of the Lord filled the house. 3 And all the children of Israel saw the fire descend, and the glory of the Lord upon the altar; and they fell upon their faces to the ground, and worshipped, and praised the Lord, for it is good to do so, because his mercy endures for ever.

And the king and all the people were offering sacrifices before the Lord. 4 And king Solomon offered a sacrifice of calves and twenty thousand, and sheep a hundred and twenty thousand, so the king and all the people dedicated the house of God. 5 And the priests were standing at their watches, and the Levites with instruments of music of the Lord, belonging to King David, to give thanks before the Lord, for his mercy endures for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them, and all Israel standing. 6 And Solomon consecrated the middle of the court that was in the house of the Lord, for he had set for the burnt-offerings and the fat of the peace-offerings and the refrain altar which Solomon had made was not sufficient to receive the whole-burnt-offerings, and the meat-offerings, and the fat.

And Solomon kept the feast at that time seven days, and all Israel with him a very great assembly, from the entering in of Zemath, and as far as the river of Egypt. 9 And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar. 10 And on the twentieth-day of the seventh month he dismissed the people to their tents, rejoicing and with glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.

So Solomon finished the house of the Lord, and the king’s house: and in whatever Solomon wished in his heart to do in the house of the Lord and in his own house, he prospered.

And the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. 13 If I should restrain the heaven and there should be no rain, and if I should command the locust to devour the trees, and if I should send pestilence upon my people; 14 then if my people, on whom my name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land. 15 And now my eyes shall be open, and my ears attentive to the prayer of this place. 16 And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

And if thou wilt walk before me, as David thy father did, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments;
18 then will I establish the throne of thy kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man ruling in Israel.

19 But if ye should turn away, and forsake my ordinances and my commandments, which I have set before you, and go and serve other gods, and worship them: then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight, and I will make it a proverb and a by-word among all nations. 20 And as for this lofty house, every one that passes by it shall be amazed, and shall say, Wherefore has the Lord done thus to this land, and to this house? 21 And men shall say, Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they attached themselves to other gods, and worshipped them, and served them: and therefore he has brought upon them all this evil.

And it came to pass after twenty years, in which Solomon built the house of the Lord, and wrote him a book of days, 2 and also built cities for himself, and provided chariots and horsemen, and horses for his chariots. 3 And Solomon came to Besoa, and fortified it. 4 And he built Theodmor in the wilderness, and all the strong cities which he built in Emath. 5 And he built Bethoron the upper, and Bethoron the lower, strong cities, they had walls, gates, and bars; 6 and Balaath, and all the strong cities which Solomon had, and all his chariot cities, and cities of horsemen, and all things that Solomon desired according to his desire of building, in Jerusalem, and in Libanus, and in all his kingdom.

7 As for all the people that was left of the Chettites, and the Amorites, and the Ezechites, and the Jebusites, who were left of the children of them whom the children of Israel destroyed not, that were left after them in the land, even them did Solomon make tributaries to this day. 8 But Solomon did not make any of the children of Israel servants in his kingdom; for, behold, they were warriors and rulers, and mighty men, and captains of chariots and horsemen.

9 And Solomon brought up the daughter of Pharaoh from the city of David to the house which he had built for her: for he said, My wife shall not dwell in the house of David, the king of Israel, for the place is holy into which the ark of the Lord has entered.

10 Then Solomon offered up, to the Lord whole-burnt-offerings on the altar which he had built to the Lord before the temple, 11 according to the daily rate, to offer up sacrifices according to the commandments of Moses, on the sabbaths, and 5 at the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and
at the feast of weeks, and at the feast of tabernacles. 11 And he established, according to the order of his father David, the courses of the priests, and that according to their public ministrations; and the Levites were appointed over their charges, to praise and minister before the priests according to the daily order; and the porters were appointed at their courses to the different gates: for thus were the commandments of David the man of God. 12 They transgressed not the commandments of the king concerning the priests and the Levites with regard to everything else, and with regard to the treasures. 13 Now all the work that had been prepared from the day when the foundation was laid, until Solomon finished the house of the Lord.

7 Then Solomon went to Gasing Gaber, and to Ezion-geber near the sea in the land of 1men, 14 and Chiram sent by the hand of his servants ships, and servants skilled in naval affairs, and they went to Solomon to Saphora, and brought thence four hundred and fifty talents of gold, and they came to king Solomon. And the queen of Saba heard of the name of Solomon, and she came to Jerusalem with a very large force, to prove Solomon with hard questions, and she had camels bearing spices in abundance, and gold, and precious stones: and she came to Solomon, and told him all that was in her mind. 1 And Solomon told her all her words; and there passed not a word from Solomon which he told her not. 2 And the queen of Saba saw the wisdom of Solomon, and the house which he had built, and the 5meat of the tables, and the sitting of his servants, and the standing of his ministers, and their raiment; and his cupbearers, and their apparel; and the whole-burnt-offerings which he offered up in the house of the Lord; then she was in ecstasy. And she said to the king, It was a true report which I heard in my land of thy words, and of thy wisdom. 3 Yet I believed not the reports which I heard, until I came, and my eyes saw: and, behold, the half of the abundance of thy wisdom was not told me: thou hast exceeded the report which I heard. 4 Blessed are thy men, blessed are these thy servants, who stand before thee continually, and hear thy wisdom. 5 Blessed be the Lord thy God, who took pleasure in thee, to set thee upon his throne for a king, to the Lord thy God: forasmuch as the Lord thy God loved Israel to establish them for ever, therefore he has set thee there over them for a king to execute judgment and justice. 6 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there were not any where else such spices as those which the queen of Saba gave king Solomon. 7 And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Saphira, and pine timber, and precious stones. 8 And the king made of the pine

A Le, Knowing the sea. 9 Gr. stone. 10 Gr. soul. 11 Gr. meats.
and silver. There the king's own ivory, and ivory harps, were also his. Solomon's men were skilled in making ivory harps and harps and sledges, and the sledges were made of ivory.

20 And all Solomon's vessels were of gold, and all the vessels of the house of the forest of Lebanon were covered with gold; silver was not thought anything of in the days of Solomon.

21 For there was no flax among all the land of Egypt brought in by the hand of the Egyptians, and there was no dung for the sheep and oxen in all the land of Egypt, but they brought it all from Pharaoh. And the king made a great throne of ivory and set in the ivory house, and on the ivory throne were set upon it pure golden vases, with gold on the handles and on the bowls and on the buckets and on the basins and on the spoons and on the大国.

22 And Solomon made the sea of cast image. And it was round, and its diameter was sixty cubits, and its height was thirty cubits; and a line of three hundred cubits did compass it round. And the height of it was a line of五十 cubits. And a vessel of ten thousand baths was the measures thereof. And he made ten bases for the sea, of beaten image. And he set them in the house of the forest of Lebanon. And the king made a great throne of ivory, and set in the ivory house, and on the ivory throne were set upon it pure golden vases, with gold on the handles and on the bowls and on the buckets and on the basins and on the spoons and on the大国.

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And Solomon fell asleep, and they buried him in the city of David, his father; and Roboam his son reigned in his stead.

And Roboam came to Sichem: for all Israel came to Sichem to make him king.

And it came to pass when Jeroboam the son of Nabat heard it, (now he was in Egypt, forasmuch as he had fled thither from the face of king Solomon, and Jeroboam dwelt in Egypt,) that Jeroboam returned out of Egypt.  Then and called him: and Jeroboam and all the congregation came to Roboam, saying, "Thy father made our yoke heavy, and of his heavy yoke which he put upon us, and we will serve thee.  And he said to them, Go away for three days, and then come to me.  So the people departed.

And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying, How do ye counsel me to return an answer to this people?  And they spake to him, saying, If thou wouldest this day be a servant of mine father, and wouldst follow his counsel; then will I be thy servants, and will serve thee.  But if not, counsel me for we will come up to thee to-day.  And he said to them, What do ye advise that I should answer this people, who spoke to me, saying, Ease somewhat of the yoke which thy father laid upon us?  And the young men that had been brought up with him, stood before him, and said to him, Shalt thou speak to the people that spoke to thee, saying, Thy father made our yoke heavy, and do thou lighten somewhat of it from us; thus shalt thou say, My little finger shall be thicker than my father's loins.  And whereas my father chastised you with whips, I will chastise you with scorpions.

And Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying, Return to me on the third day.  And the king answered harshly; and king Roboam forsook the counsel of the old men, and spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

And the king hearkened not to the people, for there was a change of their minds from God, saying, The Lord has confirmed his word, which he spoke by the hand of Achia the Selerite concerning Jeroboam the son of Nabat, and concerning all Israel; for the king did not hearken to them.  And the people answered the king, saying, What portion have we in David, or inheritance in the son of Jesse? to thy tents, O Israel: now see to thine own house, David.

6 Gr. servitude.  7 Gr. until.  8 Gr. take pleasure in them.  9 Lit. now.
So all Israel went to their tents. 7 But the men of Israel, even those who dwelt in the cities of Judah, remained and made Roboam king over them.

18 And king Roboam sent to them Adoni-ram that was over the tribute; and the children of Israel stoned him with stones, and he died. And king Roboam hasted to mount his chariot, to flee to Jerusalem. 2 So Israel rebelled against the house of David until this day.

And Roboam came to Jerusalem; and he assembled Judah and Benjamin, a hundred and eighty thousand young men fit for war, and he waged war with Israel to recover the kingdom to Roboam. 2 And the word of the Lord came to Samaias the man of God, saying, 3 Speak to Roboam the son of Solomon, and to all Judah and Benjamin, saying, 'This saith the Lord, Ye shall not go up, and ye shall not war against your brethren: return every one to his home; for this thing is of me. And they hearkened to the word of the Lord, and returned from going against Jeroboam.

4 And Roboam dwelt in Jerusalem, and he built walled cities in Judah. 5 And he built Bethleem, and Etam and Theoe, 6 and Bethsura, and Sochoth, and Odollam, 7 and Gath, and Marisa, and Ziph, 8 and Adorai, and Lachis, and Azekar, and 9 Jerusalem, of which he strengthened cities, 10 and the king gathered men to him, mighty men, and men of war, strong and able for war, even thirty thousand commanders.

13 And the priests and the Levites who were in all Israel were gathered to him out of all the tribes of Israel. 14 For the Levites left the tents of their possession, and went to Judah to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord. 15 And he made for himself priests of the high places, and for the idols, and for the vanities, and for the calves which Jeroboam made. 16 And he cast out from the tribes of Israel all those who set their heart to seek the Lord God of Israel: and they came to Jerusalem, to sacrifice to the Lord God of their fathers. 17 And they strengthened the kingdom of Judah; and Judah strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and Benjamin.

18 And Roboam took to himself for a wife Moolath daughter of Jerimoth the son of David, and Abigail daughter of Helias the son of Jesse. 19 And she bore him sons: Jeus, and Samoria, and Zaaum. 20 And afterwards he took to himself Maacha daughter of Abassalom; and she bore him Abia, and Jethiri, and Zaa, and Solomon.

21 And Roboam loved Maacha the daughter
of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; and he begot twenty-eight sons, and sixty daughters.

And he made Abia the son of Maacha chief, even a leader among his brethren, for he intended to make him king. 2 And he was the father of all the chief men of Judah beyond the wilderness of Jericho.

And it came to pass when the kingdom of Roboam was established, and when he had grown strong, that he forsook the commandments of the Lord, and all Israel with him.

And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against the Lord, 3 with twelve hundred chariots, and sixty thousand horsemen, and there was no number of the multitude that came with him from Egypt: Libyans, Trogodytes, and Ethiopians. 4 And they obtained possession of the strong cities, which were in Judah, and came to Jerusalem.

And Samaias the prophet came to Roboam, and to the princes of Judah that were gathered to Jerusalem for fear of Susakim, and said to them, Thus said the Lord, Ye have left me, and I will leave you in the hand of Susakim. 6 And the elders of Israel and the king were ashamed, and said, The Lord is righteous. 7 And when the Lord saw that they repented, then came he to the word of the Lord to Samaias, saying, They have repented; I will not destroy them, but I will set them in safety 8 for a little while, and my wrath shall not be poured out on Jerusalem. Nevertheless they shall be servants, and know my service, and the service of the kings of the earth.

So Susakim king of Egypt went up against Jerusalem, and took the treasures that were in the house of the Lord, and the treasures that were in the king's house: he took all; and he took the golden shields which Solomon had made. 10 And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king. 11 And it came to pass, when the king went into the house of the Lord, the guards and the footmen went in, and they that returned to meet the footmen. 12 And when he repented, the anger of the Lord turned from him, and did not destroy him utterly; for there were good things in Judah.

So king Roboam strengthened himself in Jerusalem, and reigned: and Roboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, in the city which the Lord chose out of all the tribes of the children of Israel to call his name there: and his mother's name was Noomma the Ammanites. 14 And he did evil, for he directed not his heart to seek the Lord.
15 And the acts of Rehoboam, the first and the last, behold, are they not written in the book of Samaia the prophet, and Addo the seer, with his achievements.

16 And Rehoboam made war with Jeroboam all his days.

17 And Rehoboam died with his fathers, and was buried in the city of David: and Abia his son reigned in his stead.

18 In the eighteenth year of the reign of Jeroboam Abia 8 began to reign over Juda.

19 He reigned three years in Jerusalem: And his mother's name was Maacha, daughter of Uriel of Gabaon.

20 And there was war between Abia and Jeroboam.

21 And Abia set the battle in array with an army, with mighty men of war, 15 four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, they were mighty warriors of the host.

22 And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel:

23 Is it not for you to know that the Lord God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt?  6 But Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and has revolted from his master: and there are gathered to him pestilent men, transgressors, and he has risen up against Roboam the son of Solomon, while Roboam was young and fearful in heart, and he 8 withstood him not.

24 And now ye profess to resist the kingdom of the Lord in the hand of the sons of David; and ye are a great multitude, and with you are golden caldron, which Jeroboam made you for gods.  9 Did ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and make to yourselves priests of the people of any other land? whoever came to 8 consecrate himself with a cull of the herd and seven rams, he forthwith became one of the priests of the land.

25 But we are not forsaken the Lord our God, and his priests, the sons of Aaron, and the Levites, minister to the Lord; and in their daily courses 11 they sacrifice to the Lord whole-burnt-offering, morning and evening, and compound incense, and set the shewbread on the pure table; and there is the golden candlestick, and the lamps for burning, to light in the evening: for we keep the 6 charge of the Lord God of our fathers; but ye have forsaken him. 12 And, behold, the Lord and his priests are with us at our head, and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Lord God of our fathers; for ye shall not prosper.

26 Now the battle was at Ephraim, and caused an ambush to come round upon him from behind: and he himself was before Juda, and the ambush behind.

27 And Juda looked back, and behold, the battle was against them before and behind: and they cried to the Lord, and the priests sounded with the trumpets.

28 And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that the Lord smote Jeroboam and 8 Gr. words. Hebriam. 7 Gr. always. 6 Gr. reigned. 5 Gr. younger. 8 Gr. resisted not to his face. 9 Gr. by. 6 Gr. all his hands. 8 Gr. charges, or watches.
And the children of Israel fled from before Juda; and the Lord delivered them into their hands. And Abias and his people smote them with a great slaughter; and there fell slain of Israel five hundred thousand mighty men. So the children of Israel were brought low in that day, and the children of Juda prevailed, because they trusted on the Lord God of their fathers. And Abias pursued after Jeroboam, and he took from him the cities Bethel and her towns, and Jesum, and all her towns, and Manasseh. And Jeroboam did not recover strength again all the days of Abias; and the Lord smote him, and he died.

But Abias strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters. And the rest of the acts of Abias, and his deeds, and his sayings, are written in the book of the prophet Addo. And Abias died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the reign of Abias, the land of Juda had rest ten years.

And he did that which was good and right in the eyes of the Lord his God. And he removed the altars of the strange gods, and the high places, and broke the pillars in pieces, and cut down the groves; and he told Juda to seek earnestly the Lord God of their fathers, and to perform the law and the commandments. And he removed from all the cities of Juda the altars and the idols, and established in quietness fortified cities in the land of Juda; for the land was quiet, and he had no war in these years; for the Lord gave him rest. And he said to Juda, Let us fortify these cities, and make walls, and towers, and gates, and bars; we shall prevail over the land, for as we have sought out the land, our God has brought us out, and has given us rest round about, and prospered us. And Asa had a force of armed men bearing shields and spears in the land of Juda, even three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targetees and archers; these were mighty warriors.

And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa. And Asa cried to the Lord his God, and said, O Lord, it is not impossible with thee to save by many or by few; strengthen us, O Lord our God; for we trust in thee, and in thy name have we come against this great multitude. O Lord our God, let not men prevail against thee. And the Lord smote the Ethiopians before Juda; and the Ethiopians died. And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his
14 And the people of the country made silver and gold vessels to the Lord, and dedicated them in the house of the Lord. 

15 And they put them in the service of the house of the Lord at the same time, in addition to the vessels which King David had made for the house of the Lord. 

16 Therefore all their service was done to the Lord, according to what was written in the Law, which the Lord had commanded Moses. 

17 Moreover, the priests, Levites, and everyone who was willing in the house of King David, served as Levites in the house of the Lord, 

18 and over the医学 of Zion and Jerusalem, and with all their appointed duties, 

19 at the command of King David, his son Solomon, and the priests and Levites at the command of Asaph, Zechariah, Judd, and their brethren, the Levites, who were skilled musicians to play on the harp for the house of God, as required by King David. 

20 And they were daily numbered, according to the standards of Melchizedek and of Aminadab, to conduct the duties of each person. 

21 The priests were engaged in their duties according to their families, and the Levites in their families, and the gatekeepers in their families, according to their duties. 

22 And they gave their share to King Solomon, and to his officials, and to the Levites, as required by the Law of Moses. 

23 And all the men of Israel, to whom King Solomon assigned a share, gave their offering to the Lord, which he had given them in their abundance. 

24 For king Solomon made of the gold vessels used in the Lord's temple: 

25 three hundred cups of gold, each one six pounds; the king put them in the temple; 

26 and the silver basins and the middle vessels and the service vessels of gold and silver were not numbered; for they were too much. 

27 Moreover, the king had one hundred femorage, and twelve thousand male cattle, and a large number of sheep. 

28 Moreover, there were officers for the king in all the land; and they brought provisions to the king, and to his officials, and to all the sons of Israel, and to all the people of the country. 

29 Moreover, the Israelites, who had come back from the captivity, brought presents of silver and gold, as well as firstfruits and all the abundance of their land, to give to the temple of their God. 

30 And king Solomon gave wages to all the Levites who served in the temple of the Lord, and to all the sons of Israel who came every year with the fixed portions of the Levites. 

31 Moreover, king Solomon gave wages to all the Levites who served in the temple of the Lord, and to all the sons of Israel who came every year with the fixed portions of the Levites. 

32 And all the people who went up to Jerusalem to celebrate the feast of booths, 

33 brought presents for king Solomon, one hundred thousand sheep, three hundred thousand rams, and five hundred thousand jennets. 

34 And they gave king Solomon also three thousand stalls of horses, from which he purposed to ride, and sixty chariots, from which he purposed to ride. 

35 The rest of the cattle were for his own use, and for the use of his officers and the officers of the temple of his father. 

36 And the wages of the king's servants were paid by the king from the revenues of the farms of his own country, from the revenues of the cattle of the king. 

37 For he had a fleet of ships to carry gold, and as many as would come by sea to trade in Jerusalem. 

38 And king Solomon had a navy of ships' captains. 

39 And they traded to the king Solomon; and they brought slaves as tribute, five hundred a month, year after year. 

40 And these were king Solomon's revenue for the maintenance of his kingdom: besides all that he had from his own dominion. 

41 For king Solomon had richer goods, and storehouses of gold, and storehouses of silver, and vessels of every kind, and the costly stones, and timber—all that he possessed in abundance; for the Benjaminites did not bring such abundant wealth as Solomon's. 

42 For the king had ships of Tarshish with the king of Tyre, which went to Lebanon, and brought cedar logs and cypress logs, 

43 according to the request of king Solomon, and Solomon gave them whatever they desired, because the king had such abundant wealth. 

44 Thus king Solomon exceeded all the kings of the earth in riches and wisdom.
with him until the thirty-fifth year of the reign of Asa.

And in the thirty-eighth year of the reign of Asa, the king of Israel went up against Judah, and built Rama, so as not to allow egress or ingress to Asa king of Judah.

2 And Asa took silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent them to the son of Ader king of Syria, which dwelt in Damascus, saying, Make a covenant between me and thee, and between my father and thy father: behold, I have sent thee gold and silver: come, and turn away from me Baasa king of Israel, and let him depart from me.

3 And the son of Ader hearkened to king Asa, and sent the captains of his host against the cities of Israel; and smote Abel, and Dan, and Abelmaim, and all the country round Nephthali.

4 And it came to pass when Baasa heard it, he left off building Ramah, and put a stop to his work: 5 then king Asa took all Juda, and took the stones of Ramah, and its timbers, with which Baasa had built; and he built with them Gabae and Masphah.

7 And at that time came Anani the prophet to Asa king of Judah, and said to him, Because thou didst trust on the king of Syria, and didst not trust on the Lord thy God, therefore the army of Syria is escaped out of thy land. 8 Were not the Ethiopians and Libyans a great force, in courage, in horsemen, in great numbers? and did not he deliver them into thy hands, because thou trustedst in the Lord? 9 For the eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him. In this thou hast done foolishly; henceforth there shall be war with thee. 10 And Asa was angry with the prophet, and put him in prison, for he was angry at this; and Asa vexed some of the people at that time.

11 And, behold, the acts of Asa, the first and the last, are written in the book of the kings of Juda and Israel.

12 And Asa was diseased in his feet in the thirty-ninth year of his reign, until he was very ill: but in his disease he sought not to the Lord, but to the physicians. 13 And Asa slept with his fathers, and died in the fortieth year of his reign. And they buried him in the sepulchre which he had dug for himself in the city of David, and they laid him on a bed, and filled it with spices and all kinds of perfumes of the apothecaries; and they made for him a very great funeral.

And Josaphat his son reigned in his stead, and Josaphat strengthened himself against Israel. 2 And he put garrisons in all the strong cities of Juda, and appointed captains in all the cities of Juda, and in the Lord of Ephraim, which Asa his father had taken.

And the Lord was with Josaphat, for he walked in the first ways of his father, and did not seek to idols; but he sought to
II. Chron. XVII. 5—XVIII. 5.

The Lord God of his father, and walked in the commandments of his father, and not according to the works of Israel. And the Lord prospered the kingdom in his hand; and all Judah gave gifts to Josaphat; and he had great wealth and strength: and his heart was exalted in the way of the Lord; and he removed the high places and the groves from the land of Juda.

And in the third year of his reign, he sent his chief men, and his mighty men, Abdis and Zacharias, and Nethaniael, and Mahmoud, to teach in the cities of Juda.

And they taught in Juda, and there was with them the book of the law of the Lord, and they passed through the cities of Juda, and taught the people.

And a terror of the Lord was upon all the kingdoms of the land round about Juda, and they made no war against Josaphat.

And some of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams. And Josaphat increased in greatness exceedingly, and built in Juda places of abode, and strong cities.

And he had many works in Juda: and the mighty men of war, the men of strength, were in Jerusalem.

And this is their number according to the houses of their fathers: even the captains of thousands in Juda were, Ednas the chief, and with him mighty men of strength three hundred thousand. And after him, Joanan the captain, and with him two hundred and eighty thousand.

And out of Benjamin there was a mighty man of strength, even Eliada, and with him two hundred thousand mighty men of strength.

And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab. And he went down after a term of years to Achaab to Samaria, and Achaab slew for him sheep and calves, and abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Gulaad. And Achaab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of the country of Gulaad? And he said to him, As I am, so also art thou, as thy people, so also is my people with thee for the war.

And Josaphat said to the king of Israel, Seek, I pray thee, the Lord to-day. And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, and God...
shall deliver it into the hands of the king.
And Josaphat said, Is there not here a prophet of the Lord besides, that we may enquire of him? And the king of Israel said to Josaphat, There is yet one man by whom to enquire of the Lord; but I hate him, for he prophesied concerning me for good, for all his days are for evil: this is Michaiah the son of Jemla. And Josaphat said, Let not the king say so.
And the king called an eunuch, and said, Fetch quickly Michaiah the son of Jemla. And the king of Israel and Josaphat king of Judah were sitting each on his throne, and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria; and all the prophets were prophesying before them. And Sedekias son of Chanan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt thrust Syria until it be consumed. And all the prophets prophesied so, saying, Go up to Ramoth Galaad, and thou shalt prosper: and the king shall deliver it into the hands of the king.
And the messenger that went to call Michaiah spoke to him, saying, Behold, the prophets have spoken favourably concerning the king with one mouth; let now, I pray thee, thy words be as the words of one of them, and do thou speak good things.
And Michaiah said, As the Lord lives, whatsoever God shall say to me, that will I speak.
And he came to the king, and the king said to him, Michaiah, shall I go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up, and thou shalt prosper, and they shall be given into your hands.
And the king said to him, How often shall I solemnly charge thee that thou speak to me nothing but truth in the name of the Lord? And he said, I saw Israel scattered on the mountains, as sheep without a shepherd: and the Lord said, These have no commander; let each return to his home in peace.
And the king of Israel said to Josaphat, Said not he unto thee, that he would not prophesy concerning me good, but evil? But he said, Not so. Hear ye the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven stood by on his right hand and on his left. And the Lord said, Who will deceive Achnab king of Israel, that he may go up, and fall in Ramoth Galaad? And someone spoke this way, and another spoke that way. And there came forth a spirit, and stood before the Lord, and said, I will deceive him. And the Lord said, Whereby? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt deceive him; and shalt prophesy good, and decease. And now, behold, the Lord has put a false spirit in the mouth of these thy prophets, and the Lord has spoken evil against thee.
Then Sedekias the son of Chanan drew near, and smote Michaiah on the cheek, and said to him, By what way passed the Spirit...
of the Lord from me to speak to thee? 23 And Michahias said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

24 And the king of Israel said, Take Michahias, and carry him back to Emer, the governor of the city, and to Joas the captain, the king's son; 25 and ye shall say, Thus said the king, Put this fellow into the prison-house, and let him eat the bread of affliction, and drink the water of affliction, until I return in peace. 26 And Michahias said, If thou do at all return in peace, the Lord has not spoken by me. And he said, Hear, all ye people.

27 So the king of Israel, and Josaphat king of Judah, and all the people, went up to Ramoth-gilead. 28 And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my ruinent. So the king of Israel disguised himself, and entered into the battle. 29 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight neither against small nor great, but only against the king of Israel. 30 And it came to pass, when the captains of the chariots saw Josaphat, that they said, It is the king of Israel: and they compassed about him to fight against him: and Josaphat cried out, and the Lord delivered him; and God turned them away from him. 31 And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned away from him.

32 And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded. 33 And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

And Josaphat king of Juda returned to his house at Jerusalem. 2 And there went out to meet him Jew, the prophet the son of Amaziah, and said to him, King Josaphat, dost thou help a sinner, or are thy friends but one hated of the Lord? Therefore has wrath come upon thee from the Lord.

3 Nevertheless some good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after the Lord.

4 And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Lord God of their fathers. 5 And he appointed judges in all the strong cities of Juda, city by city. 6 And he said to the judges, Take good heed what ye do: for ye judge not for man, but for the Lord, and what ye are matters of judgment. 7 And now let thine hands work for the Lord, and for his feet, and all that he hath committed to ye. 8 Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of
the Lord, and to judge the dwellers in Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart. 10 Whatsoever man of your brethren that dwell in their cities shall bring the cause that cometh before you, between blood and blood, and between man and his companion, or between a man and a stranger; and the judge shall decide for them; so they shall not sin against the Lord; and there shall not be wrath upon you, and upon your brethren; thus ye shall do, and ye shall not sin.

11 And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdiel the son of Israel is head over the house of Judah in every matter of the king; and the scribes and Levites are before you: be strong and active, and the Lord shall be with the good.

And after this the children of Moab, and the children of Ammon, and with them Moabites, and Ammonians, rose up against Josaphat to battle. 2 And they came and told Josaphat, saying, There is come against thee a great multitude from Syria, from beyond the sea; and, behold, they are in Asanah, Thamar, this is Engadi. 3 And Josaphat was alarmed, and set his face to seek the Lord. And he prayed and prophesied in fast and in all Judah. 4 And Judah gathered themselves together to seek after the Lord: even from all the cities of Judah they came to seek the Lord.

And Josaphat stood up in the assembly of Judah in Jerusalem, in the house of the Lord, in front of the new court. And he said, 6 O Lord God of my fathers, art not thou God in heaven above, and art not thou Lord of all the kingdoms of the nations? and is there not thy name in all the mouth of dominion, and there is no one who can resist thee? 7 Art not thou the Lord that didst destroy the inhabitants of this land before thee, and didst give it to thy beloved seed of Abraham for ever? 8 And they dwelt in it, and built it in it a sanctuary to thy name, saying, 9 If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house, and before thee, (for thy name is upon this house,) and we will cry to thee because of the affliction, and thou shalt hear, and deliver. 10 And now, behold, the children of Ammon, and Moab, and Mount Seir, with regard to whom thou didst not permit Israel to pass through their border, when they had come out of the land of Egypt, (for they turned away from them, and did not destroy them,) yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which thou gavest us. 12 O Lord our God, wilt thou not judge them? for we have no strength to resist this great multitude that is come against us; and we know not what we shall do to them: but our eyes are toward thee.

And all Judah was standing before the Lord, and their children, and their wives. 14 And Oziel the son of Zacharias, of the children of Banaias, of the sons of Elieel
the sons of Matthias the Levite, of the sons of Asaph,—upon him came the Spirit of the Lord in the assembly; 13 and he said, 

14 Therefore ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith the Lord to you, even you, fear not, neither be dismayed for great mulctitude

15 and the battle is not yours, but God's. 16 To-morrow go ye down against them: behold, they come up by the ascent of Assis, and ye shall find them at the extremity of the river of the wilderness of Jeriel. 17 It is not for you to fight: understand these things, and see the deliverance of the Lord, who goeth to save you from the hand of the enemy. 18 And Josaphat bowed with his face

19 to the ground with all Juda and the dwellers in Jerusalem, and they fell before the Lord to worship the Lord. 20 And the Levites of the children of Caath, and they of the sons of Core, rose up to praise the Lord God of Israel with a loud voice.

21 And they rose early in the morning and went out to the wilderness of Theecess; and as they went out, Josaphat stood and cried, and said, Hear me, Juda, and the dwellers in Jerusalem; put your trust in the Lord God, and your trust shall be honoured; trust in his prophet, and ye shall prosper. 22 And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and sing the holy songs of praise in going forth before the host; and they said, Give thanks to the Lord, for his mercy endureth for ever.

23 And when they began the praise and thanksgiving, the Lord caused the children of Ammon and Moab, and the inhabitants of mount Seir that came out against Juda; and they were routed. 24 Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an end of destroying the inhabitants of Seir, they rose up against one another so that they were utterly destroyed. 25 And Juda came to the watch-tower of the wilderness, and looked, and saw the multitude, and behold, they were all fallen dead upon the earth, not one escaped.

26 And Josaphat and his people went out to spoil them, and they found much cattle, and furniture, and spoils, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was abundant for the Lord and for Josaphat and his people, and all Juda and Ephon, and with them.

27 And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy, and Josaphat the king as they passed, they entered into Jerusalem with lutes and harps and trumpets, going into the house of the Lord.

28 And there was a terror of the Lord upon all the kingdoms of the land, when they heard that the Lord fought against the
enemies of Israel. And the kingdom of Josaphat was at peace; and his God gave him rest round about.

And Josaphat reigned over Judah, being thirty and five years old when he began to reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali. And he walked in the ways of his father Asa, and turned not aside from that path which was right in the sight of the Lord. Nevertheless the high places yet remained; and as yet the people did not direct their heart to the Lord God of their fathers.

And the rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu the son of Anani, who wrote the books of the kings of Israel.

And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,) by acting with and going to Tharsis; and he built ships in Eain Gabed. And Eliezer the son of Dodin of Maris prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, the Lord has broken thy work, and thy vessels have been wrecked. And they could not go to Tharsis.

And Josaphat slept with his fathers, and was buried in the city of David: and his son Joram his first-born was made king.

When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem. And he had brothers, the six sons of Josaphat, Asarias, and Jieel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these were the sons of Josaphat king of Juda. And their father gave them many gifts, silver, and gold, and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he was the first-born. And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and some of the princes of Israel.

In those days Edom revolted from Juda, and they made a kingdom over themselves. And Joram went with the princes, and all the cavalry with him; and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents. And Edom revolted from Juda until this day. Then Lomma at that time revolted from under his hand, because he forsook the Lord God of his fathers. For he built high cities in the cities of the roads.
caused the dwellers in Jerusalem to go a-whoring, and led Judah astray.

And there came to him a message in writing from Elihu the prophet, saying, Thus saith the Lord God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Judah, but hast walked in the ways of the kings of Israel, and caused Judah and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused Israel to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself: behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store: and thou shalt be afflicted with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

So the Lord stirred up the Philistines against Joram, and the Arameans, and those who bordered on the Ethiopians: and they went up against Judah, and prevailed against them, and took away all the store which they found in the house of the king, and in the houses of the people of the city, and carried away all the goods, with the king's sons also, and his daughters, and none was left to him but Ochozias the youngest of his sons. And after all these things the Lord smote him in the bowels with an incurable disease.

And it continued from day to day: and when the time of the days came to two years, his bowels fell out with the disease, and he died. And they came and buried him in his sepulchre which he had made for himself in the city of David: but they did not mourn at his burial as they did at the burying of his fathers. For the Philistines had invaded the land, and he was dead a generation in Israel. And his son Joram began to reign in his stead: for the band of robbers that came against them, even the Arabsians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Judah reigned.

Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother's name was Gothalia, the daughter of Ambar. And he walked in the way of the house of Achaab; for his mother was his counsellor to do evil. And he did that which was evil in the sight of the Lord as the house of Achaab had done: for they were his counsellors after the death of his father to his destruction. And he walked in their counsels, and he went with Joram son of Achaab king of Israel to the war against Syria: and Ochozias went with him to Ramoth Galaad: and the archers smote Joram; and Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Judah, went down to see Joram the son of Achaab at Jezrael because he was sick. And destruction from God came upon Ochozias
in his coming to Joram; for when he had come, Joram went out with him against Jehu the son of Namaseei, the anointed of the Lord against the house of Achaab.

And it came to pass, when Jehu was taking vengeance on the house of Achaab, that he found the princes of Judah and the brethren of Ochozias ministering to Ochozias, and he slew them, and sent also orders to slay Ochozias; and they took him while he was healing his wounds in Samaria, and they brought him to Jehu, and he slew him; and they buried him, for they said, He is the son of Josaphat, who sought the Lord with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom. 8And Gotholia, the mother of Ochozias, saw that her son was dead, and she arose and destroyed all the seed royal in the house of Juda. 9But Josabeth, the daughter of the king, took Joz the son of Ochozias and 9rescued him secretly out of the midst of the sons that were put to death, and she placed him and his nurse in a bed-chamber. So Josabeth daughter of the king Joram, sister of Ochozias, wife of Jodae the priest, hid him, and she even hid him from Gotholia, and she did not slay him. 10And he was 7with him hid in the house of God six years; and Gotholia reigned over the land.

And in the eighth year Jodae strengthened himself, and took the captains of hundreds, Azarias the son of Joram, and Ismael the son of Joanan, and Azarias the son of Obed, and Massaeus the son of Adia, and Elisaphan the son of Zacharias, with him into the house of the Lord. 2And they went round about Judah, and gathered the Levites out of all the cities of Judah, and heads of the families of Israel, and they came to Jerusalem.

And all the congregation of Juda made a covenant with the king in the house of God. 4And he shewed them the king's son, and said to them, Let the king's son, and 5the king, and the princes, and the priests, and all the people of the land, rejoice in the house of David. 4Now this is the 6thing which ye shall do. Let a third part of you, even of the priests and of the Levites, enter in on the sabbath, even into the gates of the entrances; and let a third part be in the house of the king; and another third at the middle gate; and all the people in the courts of the Lord's house. 6And let not any one enter into the house of the Lord, except the priests and the Levites, and the servants of the Levites; they shall enter in, because they are holy: and let all the people keep the watch of the Lord. 7And the Levites shall compass the king round about, every man his weapon in his hand; and while ever else goes into the house shall die: but they shall be with the king when he goes out, and when he comes in.

And the Levites and all Juda did according to all that the priest Jodae commanded them, and they took each his men from the men of Jerusalim in the sabbath to the end of the sabbath, for Jodae the priest did not dismiss the courses. 9And Jodae gave to the men the swords, and the shields, and
II. Chron. XXIII. 10—XXIV. 4.

the arms, which had belonged to king David in the house of God. And he set the whole people, every man with his arms, from the right side of the altar and the house to the left side of the altar and the house, over against the king, and he brought out the king’s son, and put him on the crown and the testimony, and Jodade the priest and his sons proclaimed him king, and anointed him, and said, Long live the king.

And Gotholia heard the sound of the people singing, and acknowledging and praising the king: and she went into the house of the Lord. And she looked, and beheld, the king stood in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and 7 singing hymns of praise. And Gotholia rent her robe, and cried, Ye surely are plotting against me.

And Jodade the priest went forth, and Jodade the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For she spake wickedly. Let her not be slain in the house of the Lord. So they let her go out; and she went through the horsemen’s gate of the house of the king, and they slew her there.

And Jodade made a covenant between himself, and the people, and the king, that the people should be the Lord’s. And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars. And Jodade the priest committed the works of the house of the Lord into the hand of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of the Lord, and he appointed them to offer whole-burnt-offerings to the Lord, as it is written in the law of Moses, with gladness, and with songs by the hand of David.

And the porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in. And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of the Lord; and he went through the inner gate into the king’s house, and they seated the king on the throne of the kingdom. And all the people of the land rejoiced; and the city was quiet; and they slew Gotholia. And Joas was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother’s name was Sabia of Bersabee. And Joas did that which was right in the sight of the Lord all the days of Jodade the priest. And Jodade took to himself two wives, and they bore sons and daughters.

And it came to pass afterward that it came into the heart of Joas to repair the
house of the Lord. And he gathered the priests and the Levites, and said to them, Go out into the cities of Juda, and collect money of all Israel to repair the house of the Lord from year to year, and make haste to speak of it. But the Levites hastened not.

And king Josias called Joheda the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Juda and Jerusalem, that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness? For Gothola was a transgressor, and her sons tore down the house of God; for they offered the holy things of the house of the Lord to Basalim.

And the king said, Let a box be made, and let it be put at the gate of the house of the Lord without. And let men procliam in Juda and in Jerusalem, that the people should bring to the Lord, as Moses the servant of God, spoke concerning Israel in the wilderness. And all the princes and all the people gave, and brought in, and cast into the box until it was filled. And it came to pass, when they brought in the box to the officers of the king by the hand of the Levites, and when they saw that the money was not sufficient for the service of the tabernacle of the congregation, they then called the king's scribe, and the officer of the high priest, and emptied the box, and restored it to its place. Thus they did day by day, and collected much money.

And the king and Joheda the priest gave it to the workmen employed in the service of the house of the Lord, and they hired masons and carpenters to repair the house of the Lord. And the workmen wrought, and the works prospered in their hands, and they established the house of the Lord on its foundation, and strengthened it.

And when they had finished it, they brought money out of the box, and paid the workmen who repaired the house of the Lord, and gold and silver censers: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Joheda.

And Joheda grew old, being full of days, and he died, being a hundred and thirty years old at his death. And they buried him with the kings in the city of David, because he had dealt well with Israel, and with God and his house.

And it came to pass after the death of Joheda, that the princes of Juda went in, and did as Joheda did to the king. Then the king hearkened to the princes of Juda.

And they took two men of the sons of Azarias the son of Joheda the priest, and stood up above the people, and said, Thus saith the Lord, Why do ye transgress the commandments of the Lord? so shall...
ye not prosper; for ye have forsaken the Lord, and he will forsake you. 21 And they conspired against him, and stoned him by command of king Joas in the court of the Lord's house. 22 So Joas remembered not the kindness which his father Jocas had exercised towards him, but slew his son. And as he died, he said, The Lord look upon it, and judge.

23 And it came to pass after the end of the year, that the host of Syria went up against him, and came against Juda and Jerusalem; and they slew all the chief of the people; and all their spoil

24 For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; and he brought judgments on Joas.

25 After they had departed from him, when they had left him in sore disease, then his servants conspired against him 26 because of the blood of the son of Jocas the priest, and slew him on his bed, and he died, and they buried him in the city of David, but they buried him not in the sepulchre of the kings. 27 And they that conspired against him were Zabad the son of Samareth the Ammanite, and Jozabad the son of Samareth the Moabite. 28 And all his sons, and the five hundred that had accompanied him, and the other matters, behold, they are written in the book of the kings. And Amasias his son reigned in his stead.

Amasias began to reign when he was twenty and five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name was Joaath of Jerusalem.

2 And he did that which was right in the sight of the Lord, but not with a perfect heart. 3 And it came to pass, when the kingdom was established in his hand, that he slew his servants who had slain the king his father. 4 But he slew not their sons, according to the covenant of the law of the Lord, as Jehovah commanded, saying, The fathers shall not die for the children, and the sons shall not die for the fathers, but they shall die each for his own sin.

5 And Amasias assembled the house of Judah, and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem; and he numbered them from twenty years old and upwards, and found them three hundred thousand able to go out to war, holding spear and shield.

6 Also he hired of Israel a hundred thousand mighty men for a hundred talents of silver.

7 And there came a man of God to him, saying, O king, let not the host of Israel go with thee; for the Lord is not with Israel, even all the sons of Ephraim.

8 For if thou shalt undertake to strengthen thyself with these, then the Lord shall put thee to flight before the enemies: for it is of the Lord both to strengthen and to put to flight.

9 And Amasias said to the man of God, But what shall I do for the hundred talents which I have given to the army of Israel?
And the man of God said, The Lord can give thee much more than these.  

And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Judah, and they returned to their place with great wrath.  

And Amasias smitten him, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand.  

And the children of Juda 1 took ten thousand prisoners, and they carried them to the top of the precipice, and cast them headlong from the top of the precipice, and they were all dashed to pieces.  

And the king of Seir sent back so that they should not go with him to battle, went and attacked the cities of Juda, from Samaria to Bethoron; and they smote three thousand among them, and took much spoil.  

And it came to pass, after Amasias had returned from Idumea, that he brought home the gods of the children of Seir, and set them up for himself as gods, and bowed down before them, and he sacrificed to them.  

And the anger of the Lord came upon Amasias, and he sent him a prophet, and he said to him, Why hast thou sought the gods of the people, which have not rescued their own people out of thine hand?  

And it came to pass when the prophet was speaking to him, that he said to him, Have I made thee king's counsellor? take heed lest thou be scourged: and the prophet said forebore, and said, I know that God is disposed against thee to destroy thee, because thou hast done this thing, and hast not hearkened to my counsel.  

And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jeho, king of Israel, saying, Come, and let us look one another in the face.  

And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus saying, Give thy daughter to my son to wife; but, behold, the wild beasts of the field that are in Libanus shall come: and the wild beasts did come, and trod down the thistle.  

Thou hast said, Behold, I have smitten Idumea, and thy stout heart exalts thee: now stay at home; for why dost thou implicate thyself in mischief, that thou shouldst fall, and Juda with thee.  

Nevertheless Amasias hearkened not, for it was of the Lord to deliver him into the enemy's hands, because he sought after the gods of the Idumeans.  

So Joas king of Israel went up; and they saw one another, and Amasias king of Juda, in Bethsamys, which is of Juda.  

And Juda was put to flight before Israel, and they fled every man to his tent.  

And Joas king of Israel took prisoner Amasias king of Juda, son of Joas, of Joachaz, in Bethsamys, and brought him to Jerusalem; and he pulled down part of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.  

And he took all the gold and the silver, and all the vessels that were found in the house of the
25. And Amasias the son of Joas king of Judah lived after the death of Joas the son of Joachaz king of Israel fifteen years.

26. And the rest of the acts of Amasias, the first and the last, lo! are they not written in the book of the kings of Judah and Israel?

27. And at the time when Amasias departed from the Lord, they then they formed a conspiracy against him; and he fled from Jerusalem to Lachis; and they sent after him to Lachis, and slew him there. And they took him up on horses, and buried him in the fathers in the city of David.

Then all the people of the land took Ozias, and he was sixteen years old, and they made him king in the room of his father Amasias. He built Ælath, he recovered it to Judah, after the king slept with his fathers.

Ozias began to reign at the age of sixteen years, and he reigned fifty-two years in Jerusalem: and his mother's name was Jecheliah of Jerusalem. And he did that which was right in the sight of the Lord, according to all that Amasias his father did.

And he sought the Lord in the days of Zacharias, who understood the fear of the Lord; and in his days he sought the Lord, and the Lord prospered him.

And he went out and fought against the Philistines, and pulled down the walls of Gath, and the walls of Azotus, and he built cities near Azotus, and among the Philistines. And the Lord strengthened him against the Philistines, and among the Arabians that dwelt on the rock, and against the Mineans. And the Mineans gave gifts to Ozias; and his fame spread as far as the entering in of Egypt, for he strengthened himself exceedingly.

And Ozias built towers in Jerusalem, both at the gate of the corner and at the valley gate and at the corner; and he fortified them. And he built towers in the wilderness, and dug many wells, for he had many cattle in the low country and in the plain; and vine-dressers in the mountain country and in Carmel: for he was a husbandman. And Ozias had an army of warriors, and that went out orderly to war, and returned orderly; and their number and their number was made by the scribe, and Amasias the judge, by the hand of Ananias the king's deputy. The whole number of the chiefs of families of the mighty men of war was two thousand six hundred; and with them was a warfare force, three hundred thousand and seven thousand and five hundred: these were of war mighty to help the king against his enemies. And Ozias prepared for them, even for all the host, shields, and spears, and helmets, and breastplates, and bows, and slings for stones. And he made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the
And when he was strong, his heart was lifted up to his destruction; and he transgressed against the Lord his God, and went into the temple of the Lord to burn incense on the altar of incense. And Azariah the high priest, and with him eighty priests of the Lord, mighty men. And they withstood OZias, the king, and said to him, "It is not for thee, OZias, to burn incense to the Lord, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for thou hast departed from the Lord; and this shall not be for glory to thee from the Lord God.

And OZias was angry, and in his hand was the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests that ministered, and the Lord cast him out from his kingdom, over the altar of incense. And Azariah the chief priest, and the other priests, turned to look at him, and, behold, he was leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because the Lord had rebuked him. And he was a leper unto the day of his death, and he dwelt as a leper in a separate house; for he was cut off from the house of the Lord: and Jonathan his son was set over his kingdom, judging the people of the land.

And the rest of the acts of OZias, the first and the last, are written by JEHU the prophet.

JOATHAN was twenty and five years old when he began to reign, and he reigned sixty and two years in Jerusalem, and the name was Jerus, daughter of Sadoc. And he did that which was right in the sight of the Lord, according to all that his father OZias did: but he went not into the temple of the Lord. And still the people corrupted themselves.

He built the high gate of the house of the Lord, and he built much in the wall of Ope. In the mountain of Juda, and in the woods, he built both dwelling-places and towers. He fought against the king of the children of Ammon, and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver, and ten thousand measures of hay, and ten thousand measures of barley. These the king of the children of Ammon brought to him annually in the first and second and third years.

JOATHAN grew strong, because he prepared his ways before the Lord his God.

And the rest of the acts of Joatham, and his war, and his deeds, behold, they are written in the book of the kings of Juda and Israel.

And Joatham slept with his fathers, and was buried in the city of David: and Achaz his son reigned in his stead.

Josephus Flavius, Antiquities of the Jews, Book 5, Chapter 7, Section 1-10.
Achaz was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: and he did not that which was right in the sight of the Lord, as David his father. 2 But he walked in the ways of the kings of Israel, for he made graven images. 3 And he sacrificed and burnt incense in the high places, and upon the roofs, and under every shabby tree.

4 And the Lord his God delivered him into the hand of the king of Syria; and he smote him, and took captive of them a great band of prisoners, and carried him to Damascus. Also God delivered him into the hands of the king of Israel, who smote him with a great slaughter. 5 And Phake the son of Romelias king of Israel, slew in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Lord God of their fathers. 6 And Zechri, a mighty man of Ephraim, slew Maasias the king's son, and Ephriam, the chief of his house, and Elinea the king's daughter. 7 And the children of Israel took captive of their brethren three hundred thousand, women, and sons, and daughters, and they spoiled them of much property, and brought the spoils to Samaria.

8 And there was there a prophet of the Lord, his name was Oded: and he went out to meet the host that were coming to Samaria, and said to them, Behold, the wrath of the Lord God of your fathers is upon Juda, and he has delivered them into your hands, and ye have slain them in wrath, and it has reached even to heaven. 9 And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Lo, am I not with you to testify for the Lord your God? 10 And now hearken to me, and restore the prisoners of your brethren whom ye have taken: for the fierce anger of the Lord is upon you.

11 And the chiefs of the sons of Ephraim rose up, 12 Udias the son of Joanas, and Barachias the son of Mosolamoth, and Ezedias the son of Selem, and Amasias the son of Eliaa, upon that time, they procured property, they restored the prisoners of your brethren whom ye have taken: for the fierce anger of the Lord is upon you. 12 So the warriors left the prisoners and the spoils before the princes and all the congregation. 13 And the men who were called by name rose up, and took hold of the prisoners, and clothed all the naked from the spoils, and gave them garments and food to eat, and oil to anoint themselves with, and they helped also every one that was weak with asses, and placed them in Jericho, the city of palm-trees, with their brethren; and they returned to Samaria.

At that time king Achaz sent to the
king of Assyria to help him, and on this occasion 17 because the Idumeans had attacked him, and smitten Judea, and taken a number of prisoners. 18 Also the Philistines had made an attack on the cities of the plain country, and the cities of the south of Judea, and taken Beth-azmy and 19 the things in the house of the Lord, and the things in the house of the king, and of the princes; and they gave to the king: Elon, and Galero, and Socho and her villages, and Thanna and her villages, and Gamzo and her villages: and they dwelt there. 20 For the Lord humbled Judea because of Achaz king of Judea, because he grievously departed from the Lord. 21 And there came against him Thalchaphetassar king of Assyria, and he afflicted him. 22 And Achaz took the things that were in the house of the Lord, and the things in the house of the king, and of the princes, and gave them to the king of Assyria: but he was no help to him, 23 but only troubled him in his affliction: and he departed, yet more more, from the king of Assyria. 24 I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me. But they became a stumbling-block to him, and to all Israel. 25 And Achaz removed the vessels of the house of the Lord, and cut them in pieces, and shut the doors of the house of the Lord, and made to himself altars in every corner in Jerusalem: 26 and in each several city in Judea he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers. 27 And the rest of his acts, and his deeds, and his first and the last, behold, they are written in the book of the kings of Judea and Israel. 28 And Achaz slept with his fathers, and was buried in the city of David; for they did not bring him into the sepulchres of the kings of Israel: and Ezechias his son reigned in his stead.

And Ezechias began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem: and his mother's name was Abia, daughter of Zacharias. 2 And he did that which was right in the sight of the Lord, according to all that his father David had done. 3 And it came to pass, when he was established in his kingdom, in the first month, he opened the doors of the house of the Lord, and repaired them. 4 And he brought in the priests and the Levites, and put them on the east side, and said to them, Hear, ye Levites: now sanctify yourselves, and sanctify the house of the Lord God of your fathers, and cast out the impurity from the holy places. 5 For our fathers have revolted, and done that which was evil before the Lord our God, and have forsaken him, and have turned away their face from the tabernacle of the Lord, and have turned their back. 6 And they have shut up the doors of the temple, and put out the lamps, and have not burnt incense, and have not offered whole-burnt-offerings before your God.

\[ \begin{align*} 
\text{II. Chron. XXVIII. 17—XXIX. 7.} & \quad 602 \\
\text{See Ps. 68, 18, and Eph. 4, 5.} & \quad \gamma \text{Alex. omits the words between brackets.} \quad \delta \text{Gr. reigned.} \quad \zeta \text{Gr. stood.}
\end{align*} \]
in the holy place to the God of Israel. And the Lord was very angry with Juda and Jerusalem, and made them an astonishment, and a desolation, and a hissing, as ye see with your eyes. And, behold, your fathers have been smitten with the sword, and your sons and your daughters and your wives are in captivity in a land not their own, as is now the land of Egypt. And it is now in my heart to make a covenant, a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us. And now be not wanting to your duty, for the Lord has chosen you to stand before him to minister, and to be ministers and burners of incense to him.

Then the Levites rose up, Maath the son of Amasi, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi, and Azarias the son of Ilael: and of the sons of Gedon, Jodaad the son of Zemud, and Iowadi: and their sons.

And the Levites gathered their brethren, and they purified themselves according to the king's command by the order of the Lord, to purify the house of the Lord. And the priests entered into the house of the Lord, to purify it, and they cast out all the uncleanness that was found in the house of the Lord, even into the court of the house of the Lord: and the Levites received it to cast into the brook of Kedron without.

And Ezekias began on the first day, even on the new moon of the first month, to purify, and on the eighth day of the month they entered into the temple of the Lord: and they purified the house of the Lord in eight days: and on the eighteenth day of the first month they finished the work.

And they went in to king Ezekias, and said, We have purified all the things in the house of the Lord, the altar of whole-burnt-offering, and its vessels, and the table of shew-bread, and the vessels of service in the temple of the Lord: all king Ahab polluted in his reign, in his apostacy, we have prepared and purified: behold, they are before the altar of the Lord.

And king Ezekias rose early in the morning, and gathered the chief men of the city, and went up to the house of the Lord.

And he brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom, and for the holy things, and for Israel: and he told the priests the sons of Aaron to go up to the altar of the Lord. And they slew the calves, and the priests received the blood, and poured it on the altar: and they slew the rams, and poured the blood upon the altar: and they slew the lambs, and poured the blood round the altar: and they brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them. And the priests slew them, and offered their blood as a propitiation on the altar: and they made
stonement for all Israel: for the king said, The whole-burnt-offering, and the sin-offerings are for all Israel. 23 And he stationed the Levites in the house of the Lord with cymbals, and lutes, and harps, according to the commandment of king David, and of Nathan and Asaph the prophet: for by the commandment of the Lord the order was in the hand of the prophets. 24 And the Levites stood with the instruments of David, and the priests with trumpets. 25 And Ezekias told them to offer up the whole-burnt-offering on the altar that was before the house of the Lord, when they had done offering it, the king and all that were present bowed, and worshipped. 26 And king Ezekias and the princes told the Levites to sing hymns to the Lord in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped. 27 Then Ezekias answered and said, Now ye have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. And the congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart brought. 28 And the number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these were for a whole-burnt-offering to the Lord. 29 And the consecrated calves were six hundred, and the sheep three thousand. 30 But the priests were not yet purified; and the Levites had not purified themselves: for the Levites more zealously purified themselves than the priests. 31 And the whole-burnt-offering was abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord. 32 And Ezekias and all the people rejoiced, because God had prepared the people: for the thing was done suddenly. 33 And Ezekias sent to all Israel and Judah, and to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the passover to the Lord God of Israel. 34 For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month. 35 For they could not keep it at that time, because a sufficient number of priests had not purified themselves, and the people was not gathered to Jerusalem. 36 And the proposal pleased the king and the congregation. 37 And they established a decree that a proclamation should go through all Israel, from Bersabee to Beersheba, 38 to gather the people to Jerusalem, to keep the passover unto the Lord, according to the word of the Lord. 39 And all Israel took counsel together to keep this decree, and this resolution. 40 And many of the king's people brought provision for the king. 41 And they gathered to Jerusalem, according to the counsel of the king, and of the princes, and of the whole congregation. 42 And there was a very great congregation in Jerusalem: 43 from the children of Levi according to their fathers' houses, even eight hundred and eighty and two and thirty. 44 And from the children of Aaron, two hundred and twenty and two. 45 Of the porters, two hundred and fifty and five. 46 Of the priests, four hundred and thirty and two. 47 Of the Levites, four hundred and thirty and two. 48 Of the princes in Jerusalem, four hundred and sixty. 49 Of the children of Israel, in all, a congregation to keep the passover, and the feast of unleavened bread, two hundred and fifty and six thousand and six hundred and fifty. 50 And their oxen were a hundred and thirty and two, and their rams a hundred and thirty and two, and their sheep seven hundred and forty and five. 51 And they kept the feast seven days, and the seven days of the feast of unleavened bread together, forty and eight days. 52 And it came to pass on the first day of the feast of unleavened bread, that the priests brought the passover lamb in. 53 And they said, Behold, the passover lamb is come, as the Lord did say. 54 And it came to pass, that as they had prepared the altar, to burn the burnt-offering, even when the priests were come out of the holy place, that they brought the passover lamb, and offered it up for a burnt-offering. 55 And the people sat down to eat and drink, and rejoiced. 56 And when they had made an end of eating, they confessed the Lord, and blessed the king. 57 And that day was begun, and this is a matter of long duration, and of much joy, and of happiness. 58 And this feast abode with them, in the time of the king. 59 For the word of the Lord came to the children of Israel, through Ezekias the king, that they should keep the feast of unleavened bread. 60 And the children of Israel did this, according to the word of the Lord, and they did it with joy. 61 And Ezekias the king answered, and said, The good word of the Lord came to the children of Israel, that they should keep this feast. 62 And he did the multitude good, and put much joy in their souls, and made them rejoice in the house of the Lord. 63 And the feast of unleavened bread lasted seven days: and they burned up the burnt-offerings and the peace-offerings, and praised the Lord, the God of their fathers.
6 And the posts went with the letters from the king and the princes to all Israel and Judah, according to the command of the king, saying, Children of Israel, return to the Lord God of Abraham, and Isaac, and Israel, and bring back them that have escaped, and those that are left of the hand of the king of Assyria. 7 And be not as your fathers, and your brethren, who revolted from the Lord God of their fathers, and he gave them up to desolation, as ye see. 8 And now harden not your hearts, as your fathers did: give glory to the Lord God, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, and he shall turn away his fierce anger from you. 9 For when ye turn to the Lord, your brethren and your children shall be pitied before all that have carried them captives, and he will restore you to this land: for the Lord our God is merciful and pitiful, and will not turn away his face from you, if we return to him. 10 So the posts went through from city to city in mount Ephraim, and Manasse, as far as Zabulon: and they read it, and mocked them. 11 But the men of Aser, and some of Manasses and of Zabulon, were ashamed, and came to Jerusalem and Judah. 12 And the hand of the Lord was present to give them one heart to come, to do according to the command of the king and of the princes, by the word of the Lord. 13 And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. 14 And they arose, and took away the altars that were in Jerusalem, and all on which they burnt incense to false gods they tore down and cast into the brook Kidron. 15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites purified themselves, and purified themselves, and brought burnt-offerings into the house of the Lord. 16 And they stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites. 17 For a great part of the congregation was not sanctified; and the Levites were ready to kill the passover for every one that could not sanctify himself to the Lord. 18 For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying, 19 The good Lord be merciful with regard to every heart that sincerely trembled before the Lord God of their fathers, and is not purified according to the purification of the sanctuary. 20 And the Lord hearkened to Ezekias, and healed the people. 21 And the children of Israel who were
present in Jerusalem kept the feast of unleavened bread seven days with great joy; and they continued to sing hymns to the Lord daily, and the priests and the Levites played on instruments to the Lord. And Ezekiæs b encouraged all the Levites, and those that had good understanding of the Lord: and they completely kept the feast of unleavened bread seven days, offering peace-offerings, and confessing to the Lord and to their fathers.

And the congregation purposed together to keep other seven days: and they kept seven days with gladness. For Ezekiæs set apart for Juda, even for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly. And all the congregation, the priests and the Levites, rejoiced, and all the congregation of Juda, and they that were present of Jerusalem, and the strangers that came from the land of Israel, and the dweller in Juda, and their strangers. And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem. Then the priests the Levites rose up and blessed the people: and their voice was heard, and their prayer came into his holy dwelling-place, even into heaven.

And when all these things were finished, all Israel that were found in the cities of Juda went out, and broke in pieces the pillars, and cut down the groves, and tore down the high places and the altars out of all Juda and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel was rejoiced in the law of the Lord. And they told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of the Lord. And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field, and the children of Israel and Juda brought tithes of everything abundantly. And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the Lord their God, and they brought them and laid them in heaps. In the third month the heaps began to be piled, and in the seventh month they were finished. And Ezekiæs and S

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3 Gr. spoke to every heart of the Levites.  
γ Gr. singular.  
δ Or, statues, i.e. standing images.  
ε Or, daily courses.  
θ Or, heaps, heaps.  
See Heb. also Jud. 15. 16. and Mark 6. 40.
princes came and saw the heaps, and blessed the Lord, and his people Israel. 9 Then Ezekias enquired of the priests and the Levites concerning the heaps. 10 And Azarias the priest, the chief over the house of the Lord; and they privok began he brought into the house of the Lord, we have eaten and drunk, and left even abundantly; for the Lord has blessed his people, and we have left to this amount. 11 And Ezekias told them yet farther to prepare chambers for the house of the Lord; and they privok, and they brought thither the first-fruits of the land, and the tithes faithfully: and Chonemias the Levite was superintendent over them, and Semei his brother was next. 12 And Jeeiel, and Ozias, and Naeth, and Asael, and Jermoth, and Jozabad, and Eliel, and Samachia, and Maath, and Banaias, and his sons, were appointed by Chonemias and Semei his brother, as Ezekias the king, and Azauas who was over the house of the Lord commanded.

11 And Core, the son of Jemna the Levite, the porter eastward, was over the gifts, to distribute the first-fruits of the Lord, and the most holy things, 12 by the hand of Odom, and Benjamin, and Jesus, and Semei, and Amarias, and Sechonnias, by the hand of the priests faithfully, to give to their brethren according to the courses, as well to great as small; besides the increase of males from three years old and upward, to every one entering into the house of the Lord, a portion according to a daily rate, for service in the daily courses of their order. 13 This is the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward were in their order, to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place. 14 As for the sons of Aaron that executed the priests' office— even those from their cities, the men in each several city who were named expressly, were appointed to give a portion to every male among the priests, and to every one reckoned among the Levites.

16 And Ezekias did so through all Juda, and did that which was good and right before the Lord his God. 17 And in every work which he began in service in the house of the Lord, and in the law, and in the ordinances, he sought his God with all his soul, and β wrought, and prospered. 18 And after these things and this faithfull dealing, came Sennacherim, king of the Assyrians, and he came to Juda, and encompassed against the fortified cities, and intended to take them for himself. 19 And Ezekias saw that Sennacherim was come, and that his face was set to fight against Jerusalem. 20 And he took counsel with his elders and his mighty men to stop the wells of water which were without the city: and they helped him. 21 And he collected many people, and stopped the wells of water, and the river that flowed through...
the city, saying, Lest the king of Assyria come, and find much water, and strengthen himself.

5 And Ezekias strengthened himself, and built all the wall that had been pulled down, and the towers, and another wall in front without, and fortified the strong place of David, and prepared arms in abundance. 6 And he appointed captains of war over the people, and they were gathered to meet him to the open gate of the valley, and he encouraged them, saying, "Be strong and courageous, and fear not, neither be dismayed before the king of Assyria, and before all the nations that is with him: for there are more with us than with him. 7 With him are arms of flesh; but with us is the Lord our God to save us, and to fight our battle. And the people were encouraged at the words of Ezekias king of Juda.

8 And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem, and he sent himself against Lachis, and all his army with him, and sent to Ezekias king of Juda, and to all Judas that was in Jerusalem, saying, 9 Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye will remain in the siege in Jerusalem? Do not Ezekias deceive you, to deliver you to death and famine and thirst, saying, 'The Lord our God will deliver us out of the hand of the king of Assyria?' 10 Is not this Ezekias who has taken down his altars and his high places, and has spoken to Juda and the dwellers in Jerusalem, saying, 'Ye shall worship before this altar, and burn incense upon it?' 11 Know ye not what I and my fathers have done to all the nations of the countries? Could the gods of the nations of all the earth at all rescue their people out of my hand? 12 Who is there among all the gods of those nations whom my fathers utterly destroyed, worthy of trust, who deliver their people out of my hand, that your God should deliver you out of my hand? 13 Now then, let not Ezekias deceive you, and let him make you thus confident, and believe him not: for no god of any kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand.

14 And his servants continued to speak against the Lord God, and against his servant Ezekias.

15 And he wrote a letter to reproach the Lord God of Israel, and spoke concerning him, saying, 'As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand. 16 And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, calling them to assist them, and pull down the walls, that they might take the city. 17 And he spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.'

18 And king Ezekias and Esaias the prophet the son of Amos prayed concerning these

8 Gr. spoke to their heart. 7 Or. book.
21 And he strengthened King Jehoiakim, and made him strong against the king of Egypt: and he made war on the Philistines, and subdued the Philistines, and made Sion and Judah safe.

22 And Chaldea came against him, and Jehoiakim made with them a league, and gave them the use of the silver and gold that was in the house of the Lord, and in the treasures of the king's house.

23 Then came Nebuchadnezzar king of Babylon against him: and the Chaldeans, which were with him, besieged him in Jerusalem, and slew the king, and took the kingdom.

24 Then the Chaldeans parted the silver and the gold, and the vases of silver and of gold, and carried the treasures of the house of the Lord, and the treasures of the king's house, into Babylon.

25 Now Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem thirty-seven years. And his mother's name was Nehushtan. And the name of his queen mother was Adal.

26 And he did that which was evil in the sight of the Lord, according to all that his fathers did; and his heart was not perfect with the Lord his God, as was the heart of David.

27 Nevertheless the Lord was wroth with Judah because of the highplaces, and he delivered them unto the Chaldeans, to the Babylonians; who burnt up Jerusalem, and slew its inhabitants, and made it waste.

28 So the Lord transplanted Israel from their own land; and as a sure punishment he delivered them into the hand of their enemies, until this day.

29 Moreover all Israel and Judah, which were returned from Babylon, fell by the sword, by famine, and by disease, from the day the Lord smote them, even unto this day, according to the word of the Lord which he spake by his servants the prophets.

30 Also Manasseh the king of Judah, and his sons, with whom the king of Babylon dwelt, and also with the princes of Babylon, which they brought up from Babylon; they came to judgment with them in the land of Judah, and caused the children of Judah to fall by the sword.

31 And the rest of the acts of Manasseh, and his princes, and his horses, and his chariots, and the cities which he built, and the walls which he set up, are they written in the book of the chronicles of the kings of Judah.

32 And he died in Jerusalem; and they buried him in the place which Solomon his father had given him in the city of David: and Rezin the Aramean came up to Damascus, and took it, and carried away the people thereof, and destroyed the city.

33 And the rest of the acts of Manasseh, and his prayer for himself, and the word of the vision of Isaiah the son of Amoz, concerning him, behold, they are written in the book of the kings of Judah and Israel.

34 Then Uzziah the king was sick, and had a disease of his forehead the rest of his life: and they built him alomet. And Jotham his son went in to view his father, but they put a veil upon him: and he did not see his father in the house of the Lord, unto the day of his death, because he had seen the Lord: for he was troubled with a very great disease in his sight.

35 So Jotham reigned four years in Jerusalem, and his mother's name was Jerushah the daughter of Zadok.

36 And the acts of Jotham, are they not written in the book of the kings of Judah and Israel? And Ahaz his son reigned in Jerusalem, and his mother's name was Jecholiah the daughter of Shimeath of Sepharvaim.

37 And he did that which was evil in the sight of the Lord, according to all that his fathers did. And he burned incense in the vale of Hinnom, and worshipped the stars, according to all that the sons of Kirjath-jearim had done: and he builded high places for Baal, and made groves, and worshiped all the host of heaven, and served them. And he built
and built in the house of the Lord, concerning which the Lord said, In Jerusalem shall be my name for ever. And he built altars to all the host of heaven in the two courts of the house of the Lord. Also he passed his children through the fire in the Valley of Ben-hinnom: and he divided, and used sores, and sorceries, and appointed them who had divining spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him. And he set the graven image, the molten statue, the idol which he made, in the house of God, which God had said to David and to Solomon his son, In this house, and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever; and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments given by the hand of Moses. So Manasses led astray Judah and the inhabitants of Jerusalem, to do evil beyond all the nations which the Lord cast out from before the children of Israel.

And they spoke to Manasses, and to his people: but they hearkened not. And the Lord brought upon them the captains of the host of the king of Assyria, and they took Manasses in bonds, and bound him in fetters, and brought him to Babylon. And when he was afflicted, he sought the face of the Lord his God, and prayed to the Lord God of his fathers; and he prayed unto him: and he hearkened to him, and listened to his cry, and brought him back to Jerusalem to his kingdom: and Manasses knew that the Lord he is God.

And afterward he built a wall without the city, Damascus forthward in the valley, and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Ophel; and he raised it much, and set captains of the host in all the fortified cities in Judah. And he removed the strange gods and the graven image out of the house of the Lord, and all the altars which he had built in the mount of the house of the Lord, and in Jerusalem, and without the city. And he repaired the altar of the Lord, and offered upon it a sacrifice of peace-offering and thank-offering, and he told Judah to serve the Lord God of Israel. Nevertheless the people offered on the high places, only to the Lord their God.

And the rest of the acts of Manasses, and his prayer to God, and the words of the seers that spoke to him in the name of the God of Israel, behold, they are in the account of his prayer; and God hearkened to him. And all his sins, and his backslidings, and the sin which he had built the high places, and set there groves and graven images, before he repented, behold, they are written in the books of the seers. And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.

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II. Chron. XXXIII. 5—20.

en oikw Kuriou, ou eite Kuirous, en Ierousalaim estasai to onoma mou eis ton aiwna. Kai akodome eis yuostatidria pasi to stratiou tou ouanou en tai deusin aulai aikon Kuirou. Kai autous daqyge to tekna autou en pui en ge Bneviunou: kai ekkladosineto, kai ouiozete, kai efaromakeweto, kai epostoxen egeastismwv kai epamoudh, kai elplhntai ton poujai to poniron enantion Kuirou to paragwgaia autwn. Kai ethke to glupion, to chwvneti, ekivn eu to质押ai en oikw Theo, ou eite Theo prous Davud kai proz Salamwv ouion autou, en to oikw tou toiv kai Ierousalaim eu exekleamam eu poisiw fylw Israel, thsou to oinomai mou eis ton aiwna. KAI ou prosbtis to saileisai tov pousa 'Iraapl, ap proi ths gis th deuska tois patrws autwn, plwn eu phlwsantai ton poujai panta d euteilelmwn autwv kata pantain tov nwmov kai ta prosagwma kai to kridma en cheir Mwsw. KAI elplamwe Manasswv ton Ioudan kai touis katokowntas en Ierousalaim, to poujai to poniron uper pantain tov ethne eu egwv Kuirous ap proswpon ouion 'Iraapl. KAI elplamwe Kuirous epi Manasswv kai epi ton lwan autov, kai ou eitekousen. Kai xwzwe Kuirous epi autwn tois arhonta tois evnomwv ton baodwv 'Asstwv, kai katelabw tov Manasswv en deuromis, kai euqhiw auton en pedais, kai xwzwe eis Bapwldan. KAI ou eitekhi, exetise to prouswv Theo ton Kuirou autov, kai epanaoudh sefwdra ap prosw- wtwv Theo patrwn autov, kai proswpistato pros autov kai eitekousen autov kai epeitekousen ths bohis autov, kai epeiterpesen autov eis Ierousalaim epi th bneviwiai autov, kai egwv Manasswv oti Kuirous autos esti Theo.

KAI meita pantai akodome eite teixoi euw tois palew Davud ap Didos kata Noton en to xemawrwm, kai kata to tin eidosian thn dia ths pwlis ths iwhnikis ektoipneumewn thn pwlis thn kkkowe, kai eis 'Opel, kai wwsse sefwdra, kai katetsekai arhonta tois evnomwv en pantai tois palewiai tois teixeiswv en Iouda. KAI perieile tois theous tois allwrwv kai to glupton eu oikw Kuirou, kai paita tois yuostatidwv, eu akodie wv en ouvou oikw Kuirou kai eu Ierousalaim, kai exwvwn tois palewv. KAI katowrwtse to yuostatidwv Kuirou, kai yuostasiwv ep autw ouwiai swrtrwv kai aineias kai eite to 'Iouia, to douleiwv Kuirw Theo Israel. Pllw evi laios eti ton ouwov ths sssai, plen Kuirw Theo autwn.

KAI to to to ton toon Manassw, kai ou prosxeich autov eu prois Theo, kai logoi ton ouwion ton alouwion proi autov eu' anomati Theo Israel, idou eu logwv prosxeicwv autov, kai eitekousen autov kai patai ai amartwv autov kai apoastaseis autov, kai oi tpsos ef' ois akodie wth en autwv ths sssai, kai eitekai ekai alwsi kai glupw, pro to eitwprw, idou vneprwtai eti ton toon ouwion ton ouwion. KAI ekou- mhwe Manasswv metan tois patwv autov, kai edwhan autov en paredoswv oikw autov kai ebastlwv en tu autov 'Amou vidos autov.
Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And he did that which was evil in the sight of the Lord, as his father Manasses did: and Amon sacrificed to all the gods which his father Manasses had made, and served them. And he was not humbled before the Lord like his father Manasses was humbled; for his son Amon abounded in transgression. And his servants conspired against him, and slew him in his house. And the people of the land slew the men who had conspired against king Amon; and the people of the land made Josias his son king in his stead.

Josias was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in the ways of his father David, and turned not aside to the right hand or to the left.

And in the eighth year of his reign, and he being yet a youth, he began to seek the Lord God of his father David: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the images. And he pulled down the altars of Baalim that were before his face, and the high places that were above them; and he cut down the groves, and the graven images, and broke in pieces pieces the molten images, and reduced them to powder, and cast it upon the surface of the tombs of those who had sacrificed to them.

And he burnt the bones of the priests upon the altars, and purged Judah and Jerusalem. And he did so in the cities of Manasse, and Ephraim, and Symeon, and Nephthali, and the places round about them. And he pulled down the altars and the groves, and he cut the idols in small pieces, and cut off all the high places from all the land of Israel, and returned to Jerusalem.

And in the eighteenth year of his reign, after having cleansed the land, and the house, he sent Saphan the son of Ezelas, and Maasa prefect of the city, and Juchab son of Machath overseer of the works, who came to Checles the high priest, and gave him the money that was brought into the house of God, which the Levites who kept the gate collected of the hand of Manasse and Ephraim, and of the princes, and of every one that was left in Israel, and of the children of Juda and Benjamin, and of the dwellers in Jerusalem, and all Juda: and they gave it into the hands of the workmen, who were appointed in the house of the Lord, and they gave it to the workmen who wrought in the house of the Lord, to repair and strengthen the house. They gave it also to the carpenters and builders, to buy squared stones, and timber for beams to cover the house, and thus the kings of Juda had destroyed. And the men were faithfully employed in the works; and over them were superintendents, Jeth and Abdias, Levites of the sons of Merari, and Zacharias and Mosollam, of the sons of Caith.
appointed to oversee; and every Levite, and every one that understood how to play on musical instruments. And overseers were over the burden-bearers, and over all the workmen in the respective works; and of the Levites were appointed scribes, and judges, and porters.

And when they brought forth the money that had been brought into the house of the Lord, Chelcias the priest found a book of the law of the Lord given by the hand of Moses. And Chelcias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Chelcias gave the book to Saphan. And Saphan brought in the book to the king, and moreover gave an account to the king, saying, This is all the money given into the hand of thy servants that work. And they have collected the money that was found in the house of the Lord, and given it into the hand of the overseers, and into the hand of them that do the work.

And Saphan the scribe brought word to the king, saying, Chelcias the priest has given me a book. And Saphan read it before the king. And it came to pass, when the king heard the words of the law, that he rent his garments. And the king commanded Chelcias, and Chedias, the son of Saphan, and Abdon the son of Michaias, and Saphan the scribe, and Asaia the servant of the king, saying, Go, enquire of the Lord of me, and for every one that is left in Israel and Judah, concerning the words of the book that is found: for great is the wrath of the Lord which has been kindled amongst us, because our fathers have not hearkened to the words of the Lord, to do according to all the things written in this book.

And Chelcias went, and the others whom the king told, to Oida the prophetess, the wife of Selmak son of Theoc, son of Aras, who was a commandant; and she dwelt in Jerusalem in the second quarter: and they spoke to her accordingly.

And she said to them, Thus has the Lord God of Israel said, Tell the man who sent you to me, Thus saith the Lord, Behold, I bring evil upon this place, even all the words that are written in the book that was read before the king of Judah: for because they have forsaken me, and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place, and it shall not be quenched. And concerning the king of Judah, who sent you to seek the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As for the words which thou hast heard, forasmuch as thy heart was ashamed, and thou wast humbled before me when thou hearest my words against this place, and against the inhabitants of it, and thou wast humbled before me, and didst rend thy garments, and didst weep before me, and also he has heard, saith the Lord, Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not see all the evil that I will bring upon this place.


Kai ἀπήγγειλε Σαφάν ὁ γραμματέας τῷ βασιλεῖ τῶν λόγων, 15 λέγων, βιβλίον δεδοκε μοι Χελκίας ὁ ἱερεὺς: καὶ ἀνέγγισεν αὐτῷ Σαφάν εὐαγγελίαν τοῦ βασιλέως. Kai ἐγένετο ὡς ἦκουσαν 16 ὁ βασιλεὶς τοὺς λόγους τοῦ νόμου, καὶ διεξόμενε τὰ ἀγάμα αὐτοῦ. Kai ἔνετελε ὁ βασιλεὶς τῷ Χελκίᾳ καὶ τῷ Δηλκαρνῷ καὶ τῷ Σαφάνῳ καὶ τῷ Αβδομῷ νῷ Μιχαὶ καὶ τῷ Σαφάνῳ τῷ γραμματεῖ καὶ τῷ Κυίασι παῖδι τοῦ βασιλέως, λέγων, πορεύθητε, ἐγκαθίστησα τὸν Κυρίον περὶ ἐμφαν καὶ περὶ παντὸς τοῦ καταλευθέρωσεν ἐν Ἰσραήλ καὶ Ἰουδαία περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος, ὡς καὶ ὁ θυμὸς Κυρίου ἐκκάθισται ἐν ἡμῖν, διὸ ὡς εἰσήκουσαν οἱ πατέρες ἡμῶν τῶν λόγων Κυρίου, καὶ πορεύσατε κατὰ πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

Και ἐπίστευσε Χελκίας, καὶ οἴς εἶπεν οὗ τὸ βασιλεῖς, πρὸς 22 Ὁ λαὸς τὴν προφητήν, γυναῖκα Σεληλίμ νῷ Θεκέ νῦ Ἄρα, φυλίσσοντι τὰς ἐντολὰς, καὶ αὕτη κατατέθη ἐν Ιερουσαλήμ ἐν μασανάι, καὶ ἐλάλησαν αὕτη κατὰ τάντα.

Και εἶπεν αὕτως, ὡς εἶπεν Κύριος ὁ θεὸς Ἰσραήλ, ἐπάπτε 23 τῷ ἁμαρταντὶ ὡς πρὸς μέ, οὕτω λέγει Κύριος, ἵνα ἐγὼ ἐπράγματε ἐπὶ τὸν τόπον τοῦτον κακά, τοὺς πάντας τοὺς γεγραμμένους ἐν τῷ βιβλίῳ τοῦ ἀγγέλους ἐναντίων τοῦ βασιλέως Ἰουδαία, ἀν ἐν γεγραμμένων με παῖς τῶν ἔργων τῶν ἤλεγξεν αὐτῶν καὶ ἔθεσε γίγας οὐοῦ μου ἐν τῷ τόπῳ τούτῳ, καὶ οὐ περιπλακάται. Kai ἐπὶ βασίλεια Ἰουδαία τὸν ἀποτελεῖ 24 λατά ὡς ἐγκαθίστη τὸν Κύριον, οὕτως ἐρείτε αὕτη, οὕτω λέγει Κύριος ὁ θεὸς Ἰσραήλ, τοὺς λόγους οὕς ἦκουσαν, καὶ 27 ἐνέπραξεν ἀρχον, καὶ ἐπαραγίζετο ἀπὸ προσωποῦ μοι ἐν ἐν ἀκούσαι σε τοὺς λόγους μου ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ πάντας κατοικοῦσας αὐτῶν, καὶ ἐπαραγίζετο ἐναντίων μου, καὶ διεξόμενες τὰ ἰμάτια σου, καὶ ἑλκοῦσας κατεναντίον μου, καὶ ἐγὼ ἦκουσα, φορές Κυρίου. Ἐπὶ προστίθημι σε πρὸς τοὺς 28 πατέρας σου, καὶ προστίθηνε πρὸς τὰ μηνιατά σου ἐν εἰρήνῃ.
29 And Joash the king took all the articles that were in the house of the Lord, and Josiah the priest and Amariah the scribe and Joash the king’s son.

30 All the gold and silver, and all the vessels that Solomon, king of Israel, had made in the temple of the Lord, even all the king’s vessels, did Joash king of Judah take away.

31 And took away all the vessels that were left, which Melchior the king of the Chaldeans brought to Solomon when his father David was dead. And the brass pillars which the sea was joined with, and the other vessels of brass.

32 And took away also the shields which Solomon had made to carry about in the house of the Lord, and delivered them to the captains of the guard who kept the doors of the house of the Lord. 33 And king Joash commanded, and they carried them out of the house of the Lord, to the house of Jonathan the son of Elaseah. 34 And they took them to the place of the old men, who sat in the benefaction of the old men, and delivered them there. 35 And they took away the vessels of gold which were in the house of the Lord, and the vessels of silver:

36 And all the vessels which Joash found, when he entered into the house of the Lord, consecrated them to the service of the Lord. 37 And he gave them to the overseers of the sanctuary, to put them in the house of the Lord, in the place where they should be, in the holy place of the house of the Lord. 38 And they gave them into the hands of Ahimelech the chief priest. 39 And all the king’s sons, the prophets, and all the people, had joy. 40 And they looked upon all the evils which I am bringing upon this place, and upon the inhabitants of it. And they brought back word to the king. 41 And the king sent and gathered the elders of Judah and Jerusalem.

42 And the king went up to the house of the Lord, and all the people of Judah and all the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small; and he read in their ears all the words of the book of the covenant that were found in the house of the Lord. 43 And the king stood at a pillar, and made a covenant before the Lord, to walk before the Lord, to keep his commandments, and his testimonies, and his ordinances, with all his heart and with all his soul, so as to perform the words of the covenant that were written in this book. 44 And he caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Lord God of their fathers.

45 And Josias removed all the abominations out of the whole land which belonged to the children of Israel, and caused all that were found in Jerusalem and in Israel, to serve the Lord their God all his days: he departed not from following the Lord God of his fathers.

46 And Josias kept a passover to the Lord his God; and sacrificed the passover on the fourteenth day of the first month. 2 And he appointed the priests at their charges, and encouraged them for the services of the house of the Lord. 3 And he told the Levites that were able to act in all Israel, that they should consecrate themselves to the Lord: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said, Ye must not carry anything on your shoulders: now then minister to the Lord your God, and to his people Israel. 4 And prepare yourselves according to the houses of your families, and according to your daily courses, according to the writing of David king of Israel, and the orders of his son Solomon. 5 And the house was consecrated to the Lord, according to all that was written in the book of the covenant of God. 6 And there was much joy among the people, for the works which the priests did were clean. 7 And they did not neglect any of the words of the book, which was engraved in the stones. 8 And the king commanded to gather together the Levites, to provide for the sacrifices of the Lord. 9 And the Levites provided for the sacrifices of the Lord, and the king gave them to the Levites to offer sacrifices and burnt offerings. 10 And the king gave to the children of the people, sheep, and cattle; and the princes gave to the children of the king for sacrifices. 11 And the children of the king furnished the burnt offerings nine years. 12 And the children of the people continued to furnish the burnt offerings of the Lord, according to the charge of the children of their fathers. 13 And they made the consecration of the vessels of the house of the Lord. 14 And all the congregation of Israel who had come into the house of the Lord, and the priests and the Levites, and all the children of Israel, and the priests, and the Levites, and all the congregation of Israel, and the king, and the princes, and the men of credit, and all the people, had joy in the sacrifices of the burnt offerings, 15 And the children of Israel, and the children of the king, and all the congregation of Solomon’s house had joy. 16 And the Levites, the children of Aaron, and their children, and the children of Merari, 17 And the rest of the children of Israel, and the priests and the Levites, did according to the word of God, and what was written in the book. 18 And Josias was twenty and six years old when he began to reign, and twenty and seven years he reigned in Jerusalem. 19 And his heart was devoted to the Lord all the days of his reign, and did that which was right in the sight of the Lord. 20 But the high places were not removed, yet the hand of Jehu the son of Hanani the seer was against the Altars of the high places until the day of the king Josias. 21 And the rest of the acts of Josias, and all that he did, are they not written in the book of the acts of the days of the kings of Judah?
Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand sheep and five hundred calves.

And the service was duly ordered, and the priests stood in their place, and the Levites in their divisions, according to the command of the king. 11 And they slew the passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. 12 And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of all the people, to offer the Lord, as it is written in the book of Moses. 13 And thus they did till the morning. And they roasted the passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people.

And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron. 15 And the sons of Aaron were at their places, according to the commands of David, and Asaph, and Ezechias, and Idithon, the prophets of the king: also the priests and the porters of the several gates;—it was not for them to stir from the service of the holy things, for their brethren the Levites prepared for them all the service of the Lord the eighteenth year of Josias king of Judah. 16 So all the service of the Levites was ordered, and prepared in that day, 17 for keeping the passover, and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias. 18 And the children of Israel, that were present, kept the passover at that time, and the feast of unleavened bread seven days.

And there was no passover like it in Israel from the days of Samuel the prophet, 19 or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Judah and Israel that were present, and the dwellers in Jerusalem, and Jerusalem: and with the reign of Josias this passover was kept, after all these things that Josias did in the house. And king Josias burnt 4 those who had in them a divine spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Judah and in Jerusalem, that he might contaminate the land, according to the word of the Lord which he had written in the book which Chelcias the priest found in the house of the Lord. There was no king like him before him, who turned to the Lord with all his heart, and all his soul, and all his strength, according to all the words of Moses, and after him there rose up none like him. Nevertheless the Lord turned from the anger of his fierce wrath, wherewith the Lord was greatly angry against Judah, for all the provocations wherein Manasses provoked him: and the Lord said, I will even remove Juda also from my presence, as I have removed Israel,
20 And Pharaoh Nechoh king of Egypt went up against the king of the Assyrians to the river Euphrates, and king Josias went to meet him: and he sent messengers to him, saying, What have I to do with thee, O king of Judah? I am not come to-day to war against thee; and God has told me to hasten: beware of the God that is with me, lest he destroy thee.

21 However Josias turned not his face from him, but strengthened himself to fight against him, and hearkened not to the words of Nechoh by the mouth of God, and he came to fight in the plain of Megiddo.

22 And the archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded.

23 And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried with his fathers: and all Juda and Jerusalem lamented over Josias.

24 And Jeremias mourned over Josias, and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and beheld, it is written in the lamentations.

25 And the rest of the acts of Josias, and his hope, are written in the book of the Lord. And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father.

2 Joachaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh Nechoh bound him in Debethla in the land of Hamath, that he might not reign in Jerusalem; and he was put in the house of his brothers: and he died; and they buried him with his fathers: and all Juda and Jerusalem lamented over Josias until this day: and they made it an ordinance for Israel, and beheld, it is written in the lamentations.

4 And the rest of the acts of Josias, and his hope, are written in the book of the Lord. And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father. And Pharaoh Nechoh bound him in Debethla in the land of Hamath, that he might not reign in Jerusalem; and he was put in the house of his brothers: and he died; and they buried him with his fathers: and all Juda and Jerusalem lamented over Josias until this day: and they made it an ordinance for Israel, and beheld, it is written in the lamentations.

And Pharaoh Nechoh made Eliakim the son of Josias king over Juda in the room of his father Josias, and changed his name to Joakim. And Pharaoh Nechoh took his brother Joachaz and brought him into Egypt; and he died there, but he had given the silver and the gold to Pharaoh. At that time the land began to be taxed to give the money at the command of Pharaoh; and every one as he could he borrowed the silver and the gold of the people of the land; to give to Pharaoh Nechoh.

5 Joachim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Zechorah, daughter of Nerias of Rama. And he did that which was evil in the sight of the Lord; not turning from all that his fathers did. In his days came Nabuchodonosor king of Babylon into the land,
and he served him three years, and then
revolted from him. And the Lord sent
against them the Chaldeans, and plundering
parties of Syrians, and plundering parties of the
Moabites and of the Ammon, and of Samaria; but after this they
departed, according to the word of the Lord
by the hand of his servants the prophets.
Nevertheless the wrath of the Lord was
upon Judah, so that they should be removed from his presence, because of the sins of their fathers. And he poured out for the
innocent blood which Joakim shed, for he
had filled Jerusalem with innocent blood;
yet the Lord would not utterly destroy them. And Nabuchodonosor king of
Babylon came up against him, and bound him with brazen letters, and carried him away to Babylon. And he carried away a part
of the vessels of the house of the Lord
to Babylon, and put them in his temple in Babylon.
And the rest of the acts of Joakim, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Judah?
And Joakim slept with his fathers, and was buried with his fathers in Ganozæ: and Jehonias his son reigned in his stead.
Jehonias was eight years old when he
began to reign, and he reigned three months
and ten days in Jerusalem, and did that
which was evil in the sight of the Lord,
And the word of the Lord came to Nabuchodonosor king of Babylon
by the hand of one of the children of Joakim
sent, and brought him to Babylon, with the precious vessels of the
house of the Lord, and made Sedekias his father's brother king over Judah and Jerusalem.
Sedekias was twenty-one years old when he
began to reign, and he reigned eleven years in Jerusalem. And he did that
which was evil in the sight of the Lord his God:
for he was not ashamed before the
prophet Jeremias, nor because of the word of the Lord;
but that he rebelled against
king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his
neck, and hardened his heart, that he might not return to the
Lord God of Israel. And all the
seven men of Judah, and the priests,
and the people of the land transgressed abundantly in the abominations of the
heathen, and polluted the house of the Lord which was in Jerusalem. And the Lord God brought against him by the hand
of his prophets; rising early and sending
his messengers, for he spared his people,
and his sanctuary. Nevertheless they
snarled at his messengers, and set at nought
his words, and mocked his prophets, until the
wrath of the Lord rose up against his
people, till there was no remedy.
And he fought against them the king of the
Chaldeans, and slew their young men
with the sword in the house of his sanctuary,
and did not spare Sedekias, and had no
mercy upon their virgins, and they led
away their old men; he delivered all things
into their hands. And all the vessels of the
house of God, the great and the small,
and the treasures of the house of the Lord,

Lord mercy and king Jerusalem. Babylon,
His God lie his his eleven reign, which began to depart, And he carried away a part of the vessels of the house of the Lord to Babylon, and put them in his temple in Babylon.
And the rest of the acts of Joakim, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Judah?
And Joakim slept with his fathers, and was buried with his fathers in Ganozæ: and Jehonias his son reigned in his stead.
Jehonias was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did that which was evil in the sight of the Lord.
And a word of the Lord came to Nabuchodonosor king of Babylon by the hand of one of the children of Joakim sent, and brought him to Babylon, with the precious vessels of the house of the Lord, and made Sedekias his father's brother king over Judah and Jerusalem.
Sedekias was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God:
for he was not ashamed before the prophet Jeremias, nor because of the word of the Lord;
but that he rebelled against king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his neck, and hardened his heart, that he might not return to the Lord God of Israel. And all the seven men of Judah, and the priests, and the people of the land transgressed abundantly in the abominations of the heathen, and polluted the house of the Lord which was in Jerusalem. And the Lord God brought against him by the hand of his prophets; rising early and sending his messengers, for he spared his people, and his sanctuary. Nevertheless they snarled at his messengers, and set at nought his words, and mocked his prophets, until the wrath of the Lord rose up against his people, till there was no remedy.
And he fought against them the king of the Chaldeans, and slew their young men with the sword in the house of his sanctuary, and did not spare Sedekias, and had no mercy upon their virgins, and they led away their old men; he delivered all things into their hands. And all the vessels of the house of God, the great and the small, and the treasures of the house of the Lord,

6 Gr. he, so Juda. 7 Gr. for. 8 Alex. eighteen years. 9 Gr. glorious.
and all the treasures of the king and the great men: he brought all to Babylon.

And he burnt the house of the Lord, and broke down the wall of Jerusalem, and burnt its palaces with fire, and utterly destroyed every beautiful vessel. And he carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes. That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

In the first year of Cyrus king of the Persians, after the fulfilment of the word of the Lord by the mouth of Jeremias, the Lord stirred up the spirit of Cyrus king of the Persians, and told him to make proclamation in writing throughout all his kingdom, saying,

Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Lord God of heaven has given me power, and he has commanded me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? his God shall be with him, and let him go up.
and Benjamin arose, and the priests, and
the Levites, all whose spirit the Lord stirred
up to go up and build the house of the Lord
that is in Jerusalem. And all that were
round about strengthened their hands with
vessels of silver, with gold, with goods, and
with cattle, and with presents, besides the
voluntary offerings.

And king Cyrus brought out the vessels of
the house of the Lord, which Nabuchodonosor
had brought from Jerusalem, and put in the
house of his god. And Cyrus king of Persia
brought them out by the hand of Mithradates
the treasurer, and he numbered them to Sasaasar, the
chief man of Juda. And this is their number:
300 golden basins, and a thousand silver
basins, nine and twenty changes, thirty
golden goblets, and four hundred and
ten double silver vessels, and a thousand
other vessels. All the gold and silver
vessels were five thousand four hundred, even
all that went up with Sasaasar from the
place of transportation, from Babylon to
Jerusalem.

And these are the people of the land that
went up, of the number of the princes who
were removed, whom Nabuchodonosor king
of Babylon carried away to Babylon, and
they returned to Juda and Jerusalem, every
man to his city; who came with Zoro-
babel: Jesus, Neemias, Saraia, Reelias,
Mardocheus, Balasan, Maspar, Baguai,
Reum, Baana. The number of the people of
Israel:

3 The children of Phares, two thousand
one hundred and seventy-two.

4 The children of Saphata, three hundred
and seventy-two.

5 The children of Ares, seven hundred and
seventy.

6 The children of Phaath Moab, belonging
to the sons of Jesse and Joab, two thousand
eight hundred and twelve.

7 The children of Aalem, a thousand two
hundred and fifty-four.

8 The children of Zattuna, nine hundred
and forty-five.

9 The children of Zacuu, seven hundred
and sixty.

10 The children of Banni, six hundred and
forty-two.

11 The children of Babai, six hundred and
twenty-three.

12 The children of Asgard, a thousand two
hundred and twenty-five.

13 The children of Adonicam, six hundred
and sixty-six.

14 The children of Bague, two thousand
and fifty-six.

15 The children of Addin, four hundred
and fifty-four.

16 The children of Ater the son of Ezekias,
ninety eight.

17 The children of Bassu, three hundred
and twenty-three.

18 The children of Jora, a hundred and
twelve.

19 The children of Asum, two hundred
and twenty-three.

20 The children of Gaber, ninety-five.
21 Yitio Bethleem, ékaton eiskostiprías.
22 Yitio Beth-fá, penteuchos." ox.
23 Yitio 'Anabh, ékaton eiskostikóto.
24 Yitio 'Aqóoth, teosararaktupérès.
25 Yitio 'Kinátharím, Xafarí, và Vhróth, èptakóstoi teosararaktupérès.
26 Yitio tis 'Rama và Gafá, èxakóstoi eiskostiprías.
27 'Anderés Macwás, ékaton eiskostidúou.
28 'Anderés Vaf'hal và Aíía, teprakóstoi eiskostiprías.
29 Yitio Nafoú, penteukontadúio.
30 Yitio Maqebí, ékaton penteukontutax.
31 Yitio 'Hlamár, xhílou dýakóstoi penteukontatéssaras.
32 Yitio 'Hlám, triakóstoi eiskosi.
33 Yitio Lódóthi, và Óth, èptakóstoi eiskostíntepénte.
34 Yitio 'Ierión, triakóstoi teosararaktupén."ox.
35 Yitio Síebát, trixúkiloi èxakóstoi triákotna.
36 Koi èi éreies vnoi 'Ieswv tò oikòw 'Istou, ènvakóstoi eiskostiprías.
37 Èbodosomkritupérès. Yitio 'Emit, xhíiho penteukontadúio.
38 Yitio Faspóú, xhíiho dýakóstoi teosararaktéssara.
39 Yitio 'Hre'm, xhíiho épya.
40 Koi èi Leúnta vnoi 'Istou và Kaðmílhl tòis vnoi 'Odùvía, èbodosomkritatéssares.
41 Oi 'ándontes vnoi 'Asth, èkatón eiskostikt.
42 Yitio tòw pávelwv, vnoi Sèllóú, vnoi 'Atri, vnoi Télmu, vnoi 'Akóú, vnoi 'Atita, vnoi 'Sowba, oi pántes èkatón trikouttanénav.
43 Oi Naðwy, vnoi Sowia, vnoi 'Asowfá, vnoi Taｂwíb, 44, 45 vnoi Káðos, vnoi Sívía, vnoi 'Oàw, vnoi Lábaw, 46 vnoi 'Agaða, vnoi 'Akoú, vnoi 'Agá, vnoi 'Seblí, vnoi 47, 48 'Aán, vnoi Gwó deployment, vnoi 'Gá, vnoi Ráv, vnoi 49 'Páv, vnoi Nekó, vnoi 'Gá, vnoi 'Ažw, vnoi 50 Fásw, vnoi Bari, vnoi 'Astea, vnoi 'Moúf, vnoi 51 Nevóutia, vnoi Bakóúia, vnoi 'Akóú, vnoi 'Aroú, 52, 53 vnoi Basealó, vnoi 'Mawó, vnoi 'Ro, vnoi Barwó, 54 vnoi Sávía, vnoi Thém, vnoi Nástie, vnoi 'Atowfá, 55 Yitio dúwv Sálw, vnoi 'Otta, vnoi 'Sefw, vnoi 56 Fadóra, vnoi 'Tél, vnoi Dárów, vnoi 'Goéla, 57, 58 vnoi Sáwía, vnoi 'Atil, vnoi Fácherí, vnoi 'Asebové, 59 vnoi Hmeta, Pántes oí Naðwy, và vnoi 'Áddo, tó oí Nécatón, triakóstoi teosararaktu.
60 Koi oí anabántes àto Témelex, Télarasa, Xeróu 'lái, 'Emit, và oúk ènvasíthtao tôn anaqgelell oikòn pàrthás autón và steýma autón, ei 60 & Isgál, éi sto. Yitio 'Dalá, và 'Bóna, và 'Twóv, 61 vnoi Nekó, èxakóstoi penteukontadúio. Koi àto tòn

21 The children of Bethleem, a hundred and twenty-three.
22 The children of Netoph, fifty-six.
23 The children of Anathoth, a hundred and twenty-eight.
24 The children of Azmoth, forty-three.
25 The children of Carithiariim, Chaphira, and Beroth, seven hundred and forty-three.
26 The children of Rama and Gabai, six hundred and twenty-one.
27 The men of Machmas, a hundred and twenty-two.
28 The men of Bethel and Aia, four hundred and twenty-three.
29 The children of Nebai, fifty-two.
30 The children of Magebia, a hundred and fifty-six.
31 The children of Elamar, a thousand two hundred and fifty-four.
32 The children of Elam, three hundred and twenty.
33 The children of Lodali and Ono, seven hundred and twenty-five.
34 The children of Jericho, three hundred and forty-five.
35 The children of Senna, three thousand six hundred and thirty.
36 And the priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seventy-three. The children of Eron, a thousand and fifty-two.
37 The children of Phassur, a thousand two hundred and forty-seven.
38 The children of Krem, a thousand and seven.
39 And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.
40 The sons of Asaph, singers, a hundred and twenty-eight.
41 The children of the porters, the children of Selum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine.
42 The Nathanim: the children of Suthia, the children of Asupa, the children of Taboaht, the sons of Cades, the children of Sina, the children of Phadon, the children of Labano, the children of Agaba, the sons of Acub, the children of Aza, the children of Anan, the children of Geddel, the children of Gaar, the children of Baia, the children of Rason, the children of Nocoda, the children of Gazem, the children of Azó, the children of Phase, the children of Basi, the children of Asena, the children of Moinim, the children of Nephusim, the children of Bacue, the children of Acupa, the children of Arur, the children of Basaloth, the children of Mada, the children of Aza, the children of Barco, the children of Sisara, the children of Tema, the children of Nastzie, the children of Atupa. The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura, the children of Jeels, the children of Darcon, the children of Gedel, the children of Saphatia, the children of Attia, the children of Phanecharath, the children of Aseboim, the children of Emet. All the Nathanim, and the sons of Abdoselma were three hundred and ninety-two.
43 And these are they that went up from Thelmelech, Thelaniza, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel: the children of Dalen, the children of Bua, the children of Tobias, the children of Necon, six hundred and fifty-two. And of the children
of the priests, the children of Labeia, the children of Akkus, the children of Berzella, who took a wife of the daughter of Berzella and the Galadadite, and was called by their name. These sought their genealogy as they had been reckoned, but they were not found, and they were removed, as polluted, from the priesthood. And the Athisatha told them that they should not eat of the bmost holy things, until a priest should arise with Lights and Perfections.

And all the congregation together were about forty-two thousand three hundred and sixty-six; and their servants, and these were seven thousand three hundred and thirty-seven: and among these were two hundred singing men and singing women. Their horses were seven hundred and thirty-six, their mules, two hundred and forty-five. Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.

And some of the chiefs of families, when they went into the house of the Lord that was in Jerusalem, offered willingly for the house of God, to establish it on its prepared place. According to their power they gave into the treasury and the pure gold sixty-one thousand six hundred pieces, and five thousand pounds of silver, and one hundred priests' garments.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

And the seventh month came on, and the children of Israel were in their cities, and the people assembled as one man at Jerusalem. Then stood up Jesus the son of Josueda, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

And they set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offering was offered up upon it, to the Lord morning and evening. And they kept the feast of tabernacles, according to that which was written, and offered whole-burnt-offerings daily in number according to the ordinance, the exact daily rate. And after this the perpetual whole-burnt-offering, and offering for the season of new moons, the dedication of the solemn feasts to the Lord, and for every one that offered a free-will-offering to the Lord. On the first day of the seventh month they began to offer whole-burnt-offerings to the Lord; but the foundation of the house of the Lord was not laid. And they gave money to the stone-hewers and carpenters, and to stockmen, and Oil, and to Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

And in the second year of their coming to the house of God in Jerusalem, in the

Pasa δε ἡ ἐκκλησία ὅμως ὧσεὶ τάσσεσαι μιναῖδες διστριήλιον τρυπκόσιοι ἐξηχοῦσα, χρώμα δούλων αὐτῶν καὶ παιδικῶν αὐτῶν, ὁ Κύριος ἐπακισχίλιοι τριακονταπτα: καὶ οὗτοι ἐζωτείς καὶ ἀδελφοί διακόσιοι. Προὶ αὐτῶν, ἐπακοσιοὶ Τριακοντατεῖς ἡμίοις αὐτῶν, δικιόσιοι τρισκακοσιακατείχεναι. Κάμηλοι ἐπί αὐτῶν, τετρακοσιοὶ τριακονταπταντείχες ὅνις αὐτῶν, ἐξακισχίλιοι τετρακοσιοὶ εἰκοσι.

Καὶ ἀπὸ ἀρχιτόν πατριών ἐν τῷ εἰσελθείν αὐτοῦ εἰς οἶκον Κυρίου τὸν ἐν Ἰερουσαλήμ, ἴσαναισάντα εἰς οἴκον τοῦ Θεοῦ, τοῦ στῆσαι αὐτόν ἐπὶ τὴν ἐσομαίαν αὐτῶν; ὡς ἡ δύναμις ἐπόν οὗτοι εἰς ἄργιλον τοῦ ἔργου χρωμάτων καθάριον μιᾶς μικράδες καὶ χιλίας, καὶ ἄργυριον μιᾶς παντασκευιέλας, καὶ κοίνοι τῶν ἱερών ἑκατόν.

Καὶ ἐκάθενον οἱ ιερεῖς, καὶ οἱ Δευταί, καὶ οἱ ἄπο τοῦ λαοῦ, 70 καὶ οἱ ἄδελφοι, καὶ οἱ παλαιοὶ, καὶ οἱ Ναθυμί ἐν πόλειν αὐτῶν, καὶ τὰς Ἰσραήλ ἐν πόλειν αὐτῶν.

Καὶ ἐβάλεν ὁ μήρ ὁ ἐβδόμος, καὶ οἱ νεόν Ἰεραση ἐν πόλει 3 σὺν αὐτῶν, καὶ οὐκ ἤρθει ὁ λαὸς ὃς ἀνήρ εἰς Ἰερουσαλήμ. Καὶ ἀνέστη Ἰησοῦς ὁ τοῦ Ἰωσιδάκ καὶ οἱ ἄδελφοι αὐτοῦ ἰερεῖς, καὶ Ζοροβάβελ ὁ τοῦ Σαλαθήλ καὶ οἱ ἄδελφοι αὐτοῦ, καὶ ὄρθισαν τὸ θυσιαστήριον τοῦ Θεοῦ Ἰσραήλ, τὸ ἀνεγκάπτε ἐπ᾽ αὐτὸ ὁλοκαυτώσεις, κατὰ τὰ γεγραμμένα ἐν νῷ μωσῆ αὐτρόποι τοῦ Θεοῦ.

Καὶ ἠτίμασαν τὸ θυσιαστήριον ἐπὶ τὴν ἐσομαίαν αὐτῶν, 3 ὅτι ἐν καταπληξίᾳ ἐπ᾽ αὐτοῦ ἀπὸ τῶν λαῶν τῶν γαῖαν καὶ ἀνέβη ἐπ᾽ αὐτὸ ὁλοκαυτώσεις τοῦ Κυρίου τροπραί καὶ εἰς ἐσπέρας. Καὶ ἐτίμασαν τὴν ἐσφαλμόν τῶν σκηνῶν κατὰ τὸ γεγραμμένον, 4 καὶ ὁλοκαυτώσεις ἦμεραν ἐν ἡμέρᾳ ἐν ἀρκίῳ ὃς ἦ κρίσις, λόγον ἥμερας ἐν ἡμέρᾳ αὐτῶν. Καὶ μετὰ τοῦ ὁλοκαυτώσεις ἐνδείκτης, 5 χιλιμοῦ, καὶ εἰς τὰς νομιμάς καὶ εἰς τὰς δόσεις ἐρταὶ τοῦ Κυρίου τὰς ἴσας μένεις, καὶ πατὶ ἐκουσιασμένου ἐκοινώνιον τοῦ Κυρίου. ἔν ἡμέρᾳ ματὶ τοῦ μνήμον τοῦ ἐβδόμον ἤραντο ἀνθρεφέρον ὁλοκαυτώσεις τοῦ Κυρίου, καὶ τὸ οἴκος τοῦ Κυρίου ὀνκειμελωθή. Καὶ ἔδωκαν ἄργυριον τοῖς λατρεύως καὶ τοῖς τέκτονες, καὶ ἐρευνής 7 ματα καὶ πτα, καὶ ἑλαῖον τοῖς Σιδανίοις καὶ τοῖς Τυροίς, ἐνεγάκα ἔλια κόραν ἀπὸ τοῦ Λιβανίον πρὸς θυσασαν Ἰσσαρίσ, κατ᾽ ἐπιχώριων Κυρίου βασιλέως Πουσων ἐπ᾽ αὐτοῖς.

Καὶ ἐν τῷ ἔτει τοῦ δευτέρου τοῦ ἐλθείν αὐτοῦ εἰς οἶκον τοῦ Θεοῦ ἐν Ἰερουσαλήμ, ἐν μηνὶ τοῦ δευτέρου ἡμέρας Ζοροβάβελ ὁ
and the bani.shees, to the ahouse of the Lord: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise the Lord, according to the order of David king of Israel. 

And they answered each other with praising and thanksgiving to the Lord, saying, For it is good, for his mercy to Israel endureth for ever. And all the people shouted with a loud voice to praise the Lord at the laying the foundation of the house of the Lord. 

But many of the priests and the Levites, and the elder men, heads of families, who had seen the former house on its foundation, and who beheld this house, wept, with a loud voice: but the multitude shouted with joy to raise a song. 

And the people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice, and the voice was heard even from afar off. 

And they that afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Lord God of Israel. And they drew near to Zerobabel, and to the heads of families, and said to them, We will build with you; for we seek to serve our God, and we do sacrifice to him from the days of Assur king of Assur, who brought us hither. 

Then Zerobabel, and Jesus and the rest of the heads of the families of Israel said to them, It is not for us and you to build a house to our God, for we ourselves will build together to the Lord our God, as Cyrus the king of the Persians commanded us. And the people of the land weakened the hands of the people of Juda, and hindered them in building, and continued hiring persons against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians, and until the reign of Darius king of the Persians.

And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem.
the Aphasisans, the Archiesans, the Babylonians, the Susnachians, these, 19 and the rest of the nations whom the great and noble Asaphaphar removed, and settled them in the cities of Somon and the rest of the lands beyond the river. 20 This is the purport of the letter, which they sent to him: Thy servants the men beyond the river to king Arthasatha.

12 Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which their fellow-servants who dwell in Samaria, and the rest beyond the river, saying, Peace; and he says, 13 The tribute-gatherer whom ye sent to us, has been called before me. 14 And a decree has been made by me, and we have examined, and found that that city old time exalts itself against kings, and that rebellious cities take place within it. 15 And there were powerful kings in Jerusalem, and they ruled over all the country beyond the river, and abundant revenues and tribute were given to them. 16 Now therefore make a decree to stop the work of those men, and that city shall no more be built. 17 See that ye be careful of the decree, not to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.

Then the tribute-gatherer of king Arthasatha read the letter before Reum the chancellor, and Sampsa the scribe, and the rest of their fellow-servants, who dwell in Samaria, and the rest beyond the river, saying, Peace; and he says, 18 And a decree has been made by me, and we have examined, and found that that city old time exalts itself against kings, and that rebellious cities take place within it. 19 And there were powerful kings in Jerusalem, and they ruled over all the country beyond the river, and abundant revenues and tribute were given to them. 20 Now therefore make a decree to stop the work of those men, and that city shall no more be built. 21 See that ye be careful of the decree, not to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.

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3 'En autō tō kaipō ἤλθεν ἐπ’ αὐτοῖς Θανθαναῖ ἐπάρχος πέραν τοῦ ποταμοῦ, καὶ Σαβαρβουζαία, καὶ οἱ σύνδουλοι αὐτῶν, καὶ τοῖς ἐπί τό αὐτοῦ, τε ἑθέκεν ὑμῖν γνώμην τοῦ ἱκὸ κομποῦ τοῦ κατα- 
τίσαθαι; Ἡτο ταύτα ἐπίσταν ἀὐτῶν, τότε ἐστὶ τὰ ὀνόματα 
τῶν αὐτῶν ἐπάρχον τῆς πόλεως αὐτῶν. Καὶ τῷ καθή-
γαν αὐτοὺς ἐγὼ γνώμη τῷ Δαρείῳ ἀπιγένεσθαι καὶ τότε ἐπέ-
ταλλά τῷ φορολογῷ ὑπὲρ τοῦ τιμίους ἐπιστολής, ἡ ἀπέστειλε θανθανά, ὁ ἐπάρχος τῶν πέραν τοῦ ποταμοῦ, καὶ Σαβαρβουζαία, καὶ οἱ σύνδουλοι αὐτῶν Ἀθαρσαχαῖοι οἱ ἐν τῷ 
3 πέραν τοῦ ποταμοῦ. Δαρείῳ τῷ βασιλεί. Τῇ μανίᾳ ἀπέστειλαν πρὸς αὐτῶν, καὶ ἐγέρματα ἐν αὐτῷ.
8 Δαρείῳ τῷ βασιλεί εἴρην πάσα. Γνωστόν ἐστί τῷ 
βασιλεί, ὅτι ἐπορεύθημεν εἰς τὴν Ἰουδαίαν χώραν εἰς οἶκον 
τοῦ Θεοῦ τοῦ μεγάλου, καὶ αὐτοὺς ἱκὸ δομέται λίθους ἐκλεκ-
τος, καὶ ἐξαίτητα ἐν τοῖς τοίχοις, καὶ τῷ ἐργαν ἐκεῖνον ἐποῖοι 
9 ἐποίης γίνεται, καὶ εὐδοκοῦν ἐν ταῖς χερεῖς αὐτῶν. Τότε 
ἐτυμήσαν τοὺς πρεσβεύτους εκείνους, καὶ οὗτος εἶπαν αὐτοῖς, 
τὸσ ἐθέκεν ὑμῖν γνώμην τοῦ οἶκον αὐτῶν ἱκὸ δομῆσαι,
10 καὶ τῇ χορηγίᾳ ταύτῃ καταρτίσαται. Καὶ τὰ ὄνομα 
αὐτῶν ἠρτίζαμεν αὐτοὺς γνωρίσα τοι, ὡστε γράφα τοι τὰ ὀνοματα 
τῶν ἄνδρων τῶν ἀρχιώντων αὐτῶν. Καὶ τοιοῦτο τῷ 
ῥήμα ἀπεκρίθησαι ὡμῶν, λέγοντες, ἡμῖς ἐγέμω δοῦλο τοῦ Θεοῦ 
τοῦ ὅραν τοῦ καὶ τῆς γῆς, καὶ ἱκὸ δομέται τοῦ οἶκον ἡ ἐκ 
ἱκὸνομενόν πρὸ τοῦ ἐτή πολλὰ, καὶ βασιλεὺς τοῦ Ἰσραή 
μέγας ἱκὸνομεν ἑαυτῷ, καὶ κατηρίσασα αὐτὸν αὐτοῖ 
12 Ἀφοτε δε παραγιγαν αὐτοὺς πάντες ἤμας τοῦ Θεοῦ τοῦ ὅραν, 
ἐδοκεν αὐτοὺς εἰς θείας Ναβουχοδονόσορ βασιλεῦς Βαβυλ 
νος τοῦ Χαλδαίου, καὶ τῶν οὐκ ἔτι τοῦ κατέλυε, καὶ τὸ λαόν 
13 ἀπώθηκεν εἰς Βαβυλωνία. Ἀλλ’ ἐν ἐτε πρώτοις Κυρίο 
νος τοῦ βασιλεύς, Κύριος ὁ βασιλεὺς ὑπέργον ἑαυτοῦ τοῦ Θεοῦ 
14 τοῦτον ἱκὸ δομηθεῖσα. Καὶ τὰ σκέψι τοῦ οἴκου τοῦ Θεοῦ 
τὰ χρυσά καὶ τὰ ἄργυρα, ἃ Ναβουχοδονόσορ ἐξήγγευκεν ἀπὸ τοῦ 
οἴκου τοῦ ἐν Ἱερουσαλήμ, ἀπήγγευκεν αὐτὰ εἰς τῶν ναῶν 
βασιλεύος, ἐξήγγευκεν αὐτὰ Κύριος ὁ βασιλεὺς ἀπὸ τοῦ ναοῦ 
βασιλεύος, καὶ ἐδοκεν Σαβανασάρ τῷ θησαυροφιλάκι, τῷ ἐπὶ 
15 τοῦ θησαυροῦ, καὶ εἶπεν αὐτῷ, πάντα τὰ σκέψι λάβε τ 
πορεύον, θες αὐτὰ ἐν τῷ οἴκῳ τοῦ ἐν Ἱερουσαλήμ εἰς τῶν 
16 αὐτῶν. Τότε Σαβανασάρ ἐκείνοις ἠλθεν καὶ ἐδοκεν 
θερελίους τοῦ οἴκου τοῦ Θεοῦ ἐν Ἱερουσαλήμ, καὶ ἀπὸ τότε ἐστὶ τῶν ψυχο-
17 μηῆς, καὶ ὡς ἐγέμω. Καὶ ἅν εἶ ἐν τοῦ βασιλεύα ἐγάθων 
ἐπισκέψεις ἐν τῷ οἴκῳ τῆς γῆς τοῦ βασιλεύα Βαβυλώνος, 
ὅπως γνῶς ὅτι ἀπὸ βασιλεύα Κύριον ἐτέθη γνώμη ἱκὸ 
δομῆσαι τοῦ οἴκου τοῦ Θεοῦ ἐκείνον τοῦ ἐν Ἱερουσαλήμ, ἐν 
γνῶς ὃ βασιλεὺς τοῦ τούτου, περισσάμενος ἡμᾶς.
6 Τότε Δαρείῳ ὁ βασιλεὺς ἠλθεν γνώμην, καὶ ἐπεκέκατο τῷ 
ἐπὶ τοὺς βιβλεοφαίρας ὅτι η γάζα κεῖται ἐν Βαβυλών. Καὶ 
ἐβεβή ἐν τῷ ἐν τῇ βαρύς κεφαλής μια, καὶ τούτῳ γεγραμμέ-
νον ἐν αὐτῷ ὕπόμηνα.
In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, saying, Let the house be built, and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height six cubits, its breadth was sixty cubits.) And let there be three strong layers of stone, and one layer of timber; and the expense shall be paid out of the house of the king. And the silver and the gold vessels of the house of God, which Nebuchadnezzar carried off from the house that was in Jerusalem, and carried to Babylon, let them even be given, and be carried to the temple that is in Jerusalem, and put in the place where they were set in the house of God.

Now, ye rulers beyond the river, Sathar-buzanai, and their fellow-servants the Aphanschaunis, who are on the other side of the river, give these things, keeping far from that place. Now let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place. Also a decree has been made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king's public revenues the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered. And whatever need there may be, ye shall give both the young of bullocks and rams, and lambs for whole-burnt-offerings to the God of heaven, γενικη, salt, wine, oil, let them be given to be expended for the word of the priests that are in Jerusalem, day by day whatsoever they shall ask; that they may offer sweet savours to the God of heaven, and that they may pray for the life of the king and his sons. And a decree has been made by me, that every man who shall alter this word, or pull down this house, let him be lifted up and slain upon it, and his house shall be confiscated. And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to alter or destroy the house of God which is in Jerusalem. I Duris have made a decree; let it be diligently attended to.

Then Thathanai the governor on this side beyond the river, Sathar-buzanai, and his fellow-servants, according to that which king Darius sent, so they did diligently. And the elders of the Jews and the Levites, built at the prophecies of Aggeus the prophet, and Zacharias the son of Addo; and they built up, and finished it, by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Arthashastha, kings of the Persians. And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with gladness. And they offered for the dedication of the house, ἐν ζύγων τούτων ἥμερας τριάς, Ἐξδαραξα, ὁ ἐστίν ἐκτὸς τῆς βασιλείας Αδαρίου τοῦ βασιλέως.

Tότε Θανθανάτα ἡ ἐπαρχος πέραν τοῦ ποταμοῦ, Σαβρο-βουκαναί, καὶ οἱ σύνδολοι αὐτοῦ, πρὸς ὁ ἀπεσείλει Δαρείου βασιλέως, αὕτως ἐποίησαν ἐπιμέλειας. Καὶ οἱ πρεσβυτεροί τῶν Ἰουδαίων ἐκδόθησαν καὶ ὁ Λευτάριος εἰς προφητείαν Ἀγγείου τοῦ προφήτου, καὶ Ζαχαρίου ἱερᾶς 'Αδαρίου καὶ ἀνωφοδομήσας καὶ κατεργάσας ἐκ τῆς γραμμῆς Θεοῦ Ἰσραήλ, καὶ ἀπὸ γραμμῆς Κυρίου, καὶ Δαρείου, καὶ Ἀρθασάσθα βασιλείας Περσῶν.

Καὶ ἐτέλεσαν τὸν οἶκον τούτων ἐκείνοις ἡμέρας τριάς τέσσαρις, Ἐξδαραξα, ὁ ἐστίν ἐκτὸς τῆς βασιλείας Δαρείου τοῦ βασιλέως.

Καὶ ἐποίησαν οἱ ἱερεῖς Ἰσραήλ, οἱ ἱερεῖς καὶ οἱ Λευτάριοι, καὶ οἱ καταλυομένοι ἐν ἐν θυσίαις ἐγκαίνια τοῦ οἴκου τοῦ Θεοῦ ἐν εὐφροσύνῃ. Καὶ προσφέρεικαν εἰς τὸ ἐγκαίνια τοῦ οἴκου τοῦ 17
of God a hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

And the children of the captivity kept the passover on the fourteenth day of the first month. For the priests and Levites were purified, all were clean to a man, and they slew the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel ate the passover, even they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek the Lord God of Israel. And they kept the feast of unleavened bread seven days, with gladness, because the Lord made them glad in the land of Egypt, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Sarais, the son of Azarias, the son of Chelias, the son of Selum, the son of Saduc, the son of Mahob, the son of Zaraia, the son of Ozyon, the son of Bokki, the son of Abiouse, the son of Fines, the son of Eleazar, the son of Aaron the ierew of the prophet. And the son of Eleazar, the son of Zaraia, the son of Zaraia, the son of Ozyon, the son of Bokki, the son of Abiouse, the son of Fines, the son of Eleazar, the son of Aaron the first priest. This Esdras went up out of Babylon, and he was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him leave, for the hand of the Lord his God was upon him in all things which he sought. And some of the children of Israel went up, and some of the priests, and of the Levites, and the singers, and the door-keepers, and the Nethinim, to Jerusalem, in the seventh year of Arthasastha the king. And they came to Jerusalem in the fifth month. This was the seventh year of the king. For in the first day of the first month he began the going up from Babylon, and in the first day of the fifth month they came to Jerusalem, for the good hand of his God was upon him. For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

And this is the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his ordinances to Israel.

Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished as thou hast said by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, be permitted to go with thee. One has been sent from the king and the seven counsellors, to visit Juden and Jerusalem, ac-
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according to the law of their God that is in thine hand. And for the house of the Lord there have been sent silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem. And all the silver and gold, whatsoever they had found in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem. And whatever it shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, do as it is pleasing to your God. And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses, and from me, whatever it shall seem good to thee to give.

I king Arthasashta have made a decree for all the treasuries that are in the country beyond the river, that whatever Arthasashta the priest and scribe of the God of heaven may ask, you shall be done speedily, to the amount of a hundred talents of silver, and a hundred measures of wheat, and a hundred baths of wine, and a hundred baths of oil, and salt without reckoning. Let whatever is in the decrees of God be done, be done taken lest any one make an attack on the house of the God of heaven, lest at any time there should be wrath against the king and his sons. Also this has been decreed to you, with respect to all the priests, and Levites, the singers, porters, Nathinim and ministers of the house of God, that they paid thee; thou shalt not have power to oppress them. And thou, Esdras, as the wisdom of God is in thy hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Lord thy God; and ye shall make it known to him that knows not.

And whosoever shall not do the law of God, and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

Blessed be the Lord God of our fathers, who has put it thus into the heart of the king, to gladly listen to the Lord God which is in Jerusalem; and has given me favour in the eyes of the king, and of his councillors, and in the eyes of the king, the exalted ones. And I was strengthened according to the good hand of God upon me, and I gathered chief men of Israel to go up with me.

And these are the heads of their families, the leaders that went up with me in the reign of Arthasashta the king of Babylon.

Of the sons of Phinees; Gerson; of the sons of Ithamar; Daniel; of the sons of David; Atius. Of the sons of Sachania, aitwv taw ev xepi vou. Kai eis oikov Kuriov, argyrou kai

15

xristov, o o basileus kai oi symbooulai ekousiasiethan ton Theov ton Ierousalam kataskevoun. Kai

16

paw argyrou kai xristov, o, te eivous ev pasych chara

Basilikov meta ekousiasiou ton laou, kai irevon ton ekou-
siatoemyn eis oikon Theou ton en Ierousalam. Kai paata

17

proropevomenon toton etoimous etaxion en bines toto-

mosou, kriou, omovin, kai thasias autov, kai stoichous autov

kai prosooies auta epi toin thestastirion ton oikon ton Theou

otwv ton en Ierousalam. Kai ei te eti se kai tois adelefois

18

sou anagathini en kataleitw ton argyrou kai ton xristov

poiyw, ois aristeis ton Theov omovin poiywaste. Kai ta skei-

19

ta iddomeva tois eis leitourgian oikon Theou, parados enwto-

ton Theou en Ierousalam. Kai kataleproxh proouch oikon Theou

20

sou, o an phagei sou doinei, thespies auto oikon xeris basilewov

kai en/imov.

21

'Ev wv Arthasashta basileis ethka gynwphin patasias taiv

gamieis taiv en pera tou tomatou, oti paw o an aithru

22

ymias "Esdras o ireis kai grammaiteis ton Theou ton oufran,

23

eftwv genwsthous enous argyrou ton talainton ekapto, kai ev

piro mou ekapto, kai eis ouk biaxtov ekapto, kai eis

24

elambo biaxtov ekapto, kai alais ouk esti grafi. Pau

25

o estin en gynwph Theou ton oufran, gynwsth prosekhe mith

26

epiexheisi eis ton oikon Theou ton oufran, mi pote geneta

27

argh epi ton basilewton ton basilewov kai ton oufr autov.

28

Kai miw genworistai en paws tois ireis, kai tois lewtois, kai

29

aouomi, palwroi, Nathinimi, kai leitourgias oikon Theou topto,

30

phoros mi esti sou, ouk exouiasies kataudoulvthai autov.

31

Kai ois "Esdras, ois eisofia ton Theou en xepi sou, katasth thous

32

grammatistikis kai kritis, ois wti krivontes partri en lai

33

to en pera ton tomatou taw tois eisodai noyov ton Theou sou, kai

34

tois mi eidoi gnowite.

Kai paw ois en mi y oux voux ouxov ton Theou kai vouxov ton

35

basilewov etoimous, ton krima estai gynwphnumen eis autov, ean

36

to es thamato, ean to es pandeian, ean to es xymian ton bywov,

37

ean to es paradovin.

Ellagoritov Kuriov o Theos ton patereon ouxov, ois exwkei en

38

carpia ton basilewos ouxov, ton deoxasai ton oikon Kuriov ton

39

en Ierousalam, kai ep eme eklywon ouxov en ofbhaljov ton

40

basilewov kai ton symbooullov autov, kai pantov ton archo-

41

ton ton basilewov, ton etpeirmeinov kai enou ekporthwth ois xepi

42

Theou o agath ep eme, kai sunnexa apo 'Ierapla archoonta ana-

43

benva meta emou.

Kai ouxoi ois archoonte patrewn autov ois othui evanabainontes e

44

met emou en basileia Arthasashta ton basilewov Basilikov.

45

'Apod oixov Fivneis, 'Iyrossov, 'Ihavarm, 'Davomba; apod 2

46

oixov Davo, 'Atous. 'Apod oixov Xoxania, kai apod oixov Fopyos, 3

8 Gr. readilv.
Zacharias, and with him a company of three hundred and fifty.

Of the sons of Zophiel; Schedias the son of Asiel, and with him three hundred males.

And of the sons of Adin; Obeth the son of Jonathan, and with him fifty males.

And of the sons of Saphatia; Zacharias the son of Baruch, and with him twenty-eight males.

And of the sons of Asad; Joab the son of Joaah, and with him a hundred and sixty males.

And of the sons of Babi; Zacharias the son of Babai, and with him seventy males.

And I gathered them to the river that comes to Evi, and we encamped there three days: and I reviewed the people and the priests, and found none of the sons of Levi there. And I sent men of understanding to Eleazar, to Ariel, to Semeas, and to Almon, and to Zabdi, and to Eleazar, and to Nathan, and to Zacharias, and to the sons of the Levites, and to the Merarites, and to the sons of the priests, and to the sons of Heman, and to the sons of Elnathan, and to the sons of Beeri, and to the sons of hillam, and to the sons of Abia, and to the sons of Zibad, and to the sons of Beur.

And I forwarded them to the rulers with the money of the place, and I put words in their mouth to speak to their brethren the Athinim with the money of the place, that they should bring us singers for the house of our God. And they came to us, as the good hand of our God was upon us, even a man of understanding among the sons of Mooli, the son of Levi, the son of Israel, and at the commencement came his sons and his brethren, eighteen. And Asaiah, and Isaia of the sons of Merari, his brethren and his sons, twenty. And of the Nathaniel, whom David and the princes had appointed for the service of the Levites there were two hundred and twenty Nathaniel; all were gathered by their names.

And I proclaimed there a fast, at the river Aila, that we should humble ourselves before our God, to seek of him a straight way for us, and for our children, and for all our property. For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying, The good hand of our God is upon all that seek him, for good.

And I weighed to them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and

β Gr. had understanding.  
γ Probably for Casiphia.  
δ Lit. hand of our God was good, etc.  
ε See Heb., compare Gr.
his councillors, and his princes, and all Israel that were found; and had dedicated. 26 even weighed into their hands six hundred talents of silver, and a hundred silver vessels, and a hundred talents of gold, 27 and twenty golden bowls, weighing about a thousand drachmas, and superior vessels of fine shining brass, precious as gold. 28 And I said to them, Ye are holy to the Lord; and the vessels are holy; and the silver and the gold are free-offerings to the Lord God of our fathers. 29 Be watchful and keep them, until ye weigh them before the chief priests and the Levites, and the chief of families in Jerusalem, at the chambers of the house of the Lord. 30 So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of our God.

And we departed from the river of Arie on the twelfth day of the first month, to come to Jerusalem; and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way. 31 And we came to Jerusalem, and used the days of our mourning, and the time to pluck the beard, and the month of Ab, brought us to Jerusalem.

And we set over them daily Observers, and overseers, and rulers, and commanders over all Israel, which returned out of Babylon; and the Levites, the priests, and the chief of families.

And certain of the sons of Israel, and the priests, and the Levites, and the singing men, and all that are written, and the chief of the fathers who were present, went up, and came to Jerusalem; 34 and some of the people of Israel, and of the priests, and Levites, and the singing men, and all that went up with me from Babylonia: 35 the priests, twenty and two; 36 and the Levites, two and ten; 37 and of the singing men, two and ten; 38 and of their brethren that were Levites, two and ten; 39 and one hundred and twenty and twenty porters; 40 and of their brethren the porters, two and ten; 41 and of the priests, four hundred and thirty; 42 and of the Levites, two hundred and fifty and six; 43 and of the singing men, a hundred and twenty and eight; 44 and certain of their children were of them, two hundred and thirty and four; 45 and of the porters, one hundred and twenty and eight; 46 and the gatekeepers of the cities of Jerusalem were one hundred and fifty and eight; 47 and all the people, that went up out of Babylon, which returned out of the captivity, were forty and three thousand and two hundred and thirty and five.

And the chief of the fathers brought forth wine of wine, and of honey, and oil, and of other victuals, and free gifts, and svmphories to Jerusalem.

Then the Levites the priests, and the singing men, and all the house of Israel, brought forth the offering of the Lord God of their fathers; 2 and the hardware of gold and silver, and the sacred vessels, and the changeable vessels, did the priests and the Levites bring.

And of them that were come out of the captivity of the exiles, in the seventh year of their coming to Jerusalem, 3 in the year of the restoration of Jerusalem, in the fourth year of the reign of Artaxerxes the king, came again Sherezer, and others of the children of the exiles, and of all them that had the zeal of Jacob; and they came to Jerusalem, 4 and brought in the Temple vessels, even vessels of silver and vessels of gold, and they sacrificed burnt-offerings and libations, and offered sacrifice and burnt-offerings before God, 5 and rejoice, and say, "The Lord our God is among us; the hand of the Lord is changed from its enemies!"

And they brought forth from the Temple of the Lord the vessels of silver and the vessels of gold, which Nebuchadnezzar king of Babylon had taken out of the Temple which is in Jerusalem, and the princes, and the governors, and the whole assembly, dedicated them for sacrifice before God.

And all the children of Israel, that were found at Jerusalem, brought sacrifice, burnt-offerings, and libations, of a thousand bullocks, a thousand rams, and a thousand lambs, and a thousand goats, and a thousand turtledoves and pigeons, to sacrifice before God.

For Nebuchadnezzar was king of Babylon at the first; and in the first year of his reign he decreed, and sent Shadrach, Meshach, and Abednego, into the fiery furnace; 7 who were not afraid of the king, and had not bowed down, to worship the golden image; 8 therefore in the second year of his reign he decreed, and brought into the fiery furnace four hundred and fifty thousand talents of gold, and five hundred thousand talents of silver, and ten thousand talents of brass, and twenty thousand talents of iron, and three hundred talents of tin and lead.

And he said to them, Whom do ye serve? the gods of Babylon, whom ye have brought out of the land of Judah; or the gods of the heavens, silver and gold, which ye have made for yourselves?

And they said, We serve the God of Heaven; and we worship the same, as our fathers have taught us, from our youth; even the God that took us out of the land of Egypt; and we have not served the kings of Babylon.

Therefore it was in the heart of the king to set the fiery furnace at a very high height, and to increase the热 of the fire within. 11 And he commanded the most mighty men of his army to be there, and they arrayed themselves against Shadrach, Meshach, and Abednego, and said to them, Ye servants of the most high God, come down, and come down. Then answered Shadrach, Meshach, and Abednego to the king, saying, 12 My lord, we will not serve your gods, nor worship the golden image which ye have set up.

Therefore I the king, even I, have determined, that your goods and your children shall be thrown into the midst of the fire; and that your sons and your daughters shall stand in the midst of the fire; and that ye shall not serve our gods, nor worship the golden image which we have set up.

Then they said to the king, We are not willing to serve the gods, nor worship the golden image, which ye have set up.

Then was the king exceedingly angry, and rose to the fire. And those princes, and the governors, and the captains, and the chief of the fathers, stood beside the king, and said, 17 My lord the king, let not the king, nor his servants, sin against the God of Shadrach, Meshach, and Abednego; for the God of Shadrach, Meshach, and Abednego, is able to deliver them out of the fire; and he delivered Shadrach, Meshach, and Abednego out of the fiery furnace.

Then, because the fire had no power on them, and the lion devoured them not, he pronounced Shadrach, Meshach, and Abednego to be blessed.

Then the king gave a command, and Shadrach, Meshach, and Abednego were taken, and cast into the midst of the live coal burning fire. 20 Then the king stood up at the door of the fire; and of the princes, even of the governors, and the captains, and the captains of the thousands, fell to the earth before the king, and prostrated themselves before the king, and adored the king.

Then were the presidents of Judah, and Benjamin, and Ephraim, and Manasseh, to the king, 22 and said, O king, live for ever; let not your clothes be torn. 23 And he commanded, and they brought Shadrach, and Meshach, and Abednego out of the midst of the fire. 24 And the mouth of the lion opened not upon them, and they were saved thehot of the fire: and fire came not upon them, because they trusted in God, and asked for themselves, and hearkened to their prayers; 25 therefore he changed the form of the lion, and saved them, and changed the fire into a small flame; 26 and Shadrach, and Meshach, and Abednego, were not hurt at all, because the fire had no power on them: and no part of them was singed, nor was any hurt found in them; but they appeared as though they had been wrought, and the fire had no power on them, because of the holy spirit which was in them.

Then the king was exceeding glad, and gave commandments to bring all Shadrach, and Meshach, and Abednego out of the fire. 28 And the king made a royal robe for them, and clothed them with the purple, and set their chairs, and gave them rations of the king's bread; 29 and his princes provided for their sons, and the sons of those that had been killed by the sword, and for their wives, and their children. 30 Then Shadrach, and Meshach, and Abednego came forth from the fire unharmed; and the hair of their locks was not scorched, neither was their skin burned, and they were not weary in any wise.

Then the king gave commandments, and they brought those that were cast into the fire; and they gave them all things in the form of the king's commandments. 32 Then Shadrach, and Meshach, and Abednego, came to the king. 33 And the king was exceeding glad, and made the commandments known to all the people of Judah, and to the children of the captivity, Selah.
Lord, I am ashamed and confounded, O my God, to lift up my face to thee: for our transgressions have abounded over our head, and our trespasses have risen up even to heaven. 7 From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we, and our kings, and our children, have been delivered into the hand of the kings of the Gentiles by the sword, and by captivity, and by spoil, and with shame of our face, as at this day. 8 And now we are servants every one of us to the Gentiles in the hand of nations, as it is this day. 9 For our iniquities have taken us away from this place unto the hand of our kings, and to the hand of our princes: whither so ever we went away, there were brought us into captivity, even until this day. 10 But now is the time that we shall arise and be saved, according to all the counsel of the Lord through his servant Moses. 11 For we are not as other men, which have set themselves against the Lord, the God of Israel, with their covetousness, neither are we as these nations, that have dwelt in our lands. 12 For he fed them with the food of heaven; he satisfied them with the treasures of store: so that they sinned against him, and forsook their Lord, and served graven images. 13 For then our God made himself known among them, in the sight of their fathers, in the hand of our kings, and of their princes; because they did not believe. 14 But they were disobedient, and rebelled against the commands of the Lord, and sinned against his Most High God. 15 Therefore he delivered them into the hand of the Ammonites, and the Arabians, and to the Philistines and the Chaldeans, which had no righteousness. 16 And they served their gods: for even their children, and their children's children, know they not, therefore they have not sought their God. 17 And the anger of the Lord was kindled against his people, and he abhorred his inheritance. 18 And he delivered them into the hand of the Chaldeans, until the time of their redemption came. 19 And it came to pass, when they had sinned against him, and were fallen away, and had done that which was not right before him, to provoke him with their works, 20 That he forsook them also, and delivered them to the hand of their enemies, until they cried unto him. 21 And, behold, they were sensible of their transgressions: and in their trouble they cried unto the Lord, and he heard them out of an holy place. 22 They spared not the innocent with their dear sons, when they caused them to go down into the pit, the北京大学图书馆，以及《圣经》中的语言与文化背景。

13. The story of the Israelites as told in the biblical texts is a cautionary tale of the dangers of disobedience, idolatry, and rebellion. It serves as a reminder of the consequences of sin and the importance of fidelity to God's commandments.

14. The passage describes the Israelites' futile attempts to strike a new treaty with their enemies, their futile attempts to appease their gods, and their futile attempts to rebuild their nation. It is a vivid portrayal of the Israelites' desperate situation, their helpless condition, and their hopeless predicament.

15. The passage is a reminder of the power of God's mercy and grace, and the possibility of redemption through repentance and faith. It is a call to the Israelites to turn to God and return to him, to seek his forgiveness and assistance in their time of need.

16. The passage is a warning to the Israelites and to us all of the consequences of unfaithfulness and disobedience, and the benefits of faithfulness and obedience. It is a call to turn to God, to repent of our sins, and to trust in his grace and mercy.
Then Esdras arose, and caused the rulers, the priests, and Levites, and all Israel, to swear that they would do according to this word: and they swore. And Esdras rose up from before the house of God, and went into the treasury of Joannah the son of Eliashib the high priest, and took out氪he two new wine; neither was there bread to be drunk no water; for he mourned over the unfaithfulness of them of the captivity.

And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, saying, Every one who shall not come within three days as is the counsel of the rulers and the elders, all his substance shall be forfeited, and he shall be separated from the congregation of the captivity.

So all the men of Judah and Benjamin assembled at Jerusalem within the three days. This was the ninth month: on the twentieth day of the month all the people sat down in the street of the house of the Lord, because of their alarm concerning the word, and because of the storm. And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel. Before these days you have made no prayer to the Lord God of our fathers, and do that which is pleasing in his sight: and separate yourselves from the peoples of the land, and from the strange wives.

Then all the congregation answered and said, This thy word is powerful upon us to do it. But the people are numerous, and the season is stormy, and there is no power to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter. Let now our rulers stand, and for all those in our cities who have taken strange wives, let them come at appointed times, and with their elders from every city, and judge and thus may the fierce wrath of our God from us concerning this matter.

Only Jonathan the son of Asaah, and Jazias the son of Themoe were with me concerning this; and Mesollan, and Sambathai the Levite helped them.

And the children of the captivity did this. And Esdras the priest, and heads of families according to their house were separated, and all by their names, for they returned in the first day of the tenth month to search out the matter. And they made an end with all the men who had taken strange wives by the first day of the first month.

And there were found some of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedeck, and his brethren; Masan, and Eliocer, and Jarib, and Gadalia. And they s°v pledged themselves to put away their wives, and offered a ram of the flock for a trespass-offering because of their trespass. And of the sons of Emmer; Anani, and Zakbab. And of the sons of Eram; Masael, and Elia, and Samaia, and Joel, and Ozie. And of the sons of Phasrah; Eliomai, Masan, and Israel, and Nathanael, and Jozabad,


The words of Neemias the son of Chelcia. And it came to pass in the month Chasleu, of the twentieth year, that I was in Susan the palace. And Anani, one of my brethren, came, he and some men of Juda; and I asked them concerning those that had escaped, who had been left of the captivity, and concerning Jerusalem. And they said to me, The remnant, even those that are left of the captivity, are there in the land, in great distress and reproach: and the walls of Jerusalem are thrown down, and its gates are burnt with fire.

% Or, court. i. e. city of royal residence.
And it came to pass, when I heard these words, that I sat down and wept, and mourned for several days, and continued fasting and praying before the Lord God of heaven. 5 And I said, Nay, Lord God of heaven, great and terrifical, keep thy covenant and mercy to them that love thee, and to those that keep his commandments: 6 let now thine ear be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee this day, 7 that the children of Israel thy servants, and make confession for the sins of the children of Israel, which we have sinned against thee: both I and the house of my father have sinned. 8 We have altogether broken covenant with thee, and we have not kept the commandments, and the judgments, which thou didst command thy servant Moses. 9 Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant with me, I will disperse you among the nations: 10 But if ye turn again to me, and keep my commandments, and do them; if ye return to me, saith the Lord of hosts, and seest after the utmost bound of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there. 11 Now they are thy servants and thy people, whom thou hast redeemed with thy great power, and with thine strong hand.

And it came to pass in the twenty and first year of our君 Arthasastra, that the wine was before me: and I took the wine, and gave it to the king: and there was not another before him. 2 And the king said to me, Why is thy countenance sad, and dost thou not control thyself? and now this is nothing but sorrow of heart. Then I was very much alarmed, and I said to the king, Let the king live for ever: why should not my countenance be sad, forasmuch as the city, even the home of the sepulchres of my fathers, has been laid waste, and her gates have been devoured with fire? 3 And the king said to me, For what dost thou ask thus? So I prayed to the God of heaven. 4 And I said to the king, If it seem good to the king, and if thy servant shall have found favour in thy sight, I ask that thou wouldest send him into Judah, to the city of the sepulchres of my fathers; then will I rebuild it.

And the king, and his concubine that sat next to him, said to me, For how long will thy journey be, and when wilt thou return? and the proposal was pleasing before the king, and he sent me away, and I appointed him a time. 7 And I said to the king, If it seem good to the king, let him give me letters to the governors beyond the river, so as to forward me till I come to Judah;
and a letter to Asaph the keeper of the
*garden which belongs to the king, that
he may give me timber to cover the gates, and
for the wall of the city, and for the house
into which I shall enter. And the king
gave to me, according as the good hand of
God was upon me.

9 And I came to the governors beyond the
river, and I gave them the king's letters.
(Now the king had sent with me captains
of the army and horsemen.) 10 And Sanaballat
the Aronite heard it, and Tobia the
servant, the Ammonite, and it was grievous
to them that a man was come to seek good
for the children of Israel.

11 So I came to Jerusalem, and was there
three days. 12 And I rose up by night, I and
a few men with me; and I told no man
what God put into my heart to do with
Israel; and there was no beast with me,
except the beast which I rode upon. 13 And
I went forth by the gate of the valley by
night, and to the mouth of the well of 8
fig trees, and to the dung-gate: and I
mourned over the wall of Jerusalem which
they were destroying, and her gates were
devoured with fire. 14 And I passed on to the
fountain gate, and to the king's pool; and
there was no room for the beast to pass
under me. 15 And I went up by the wall of
the brook by night, and mourned over the wall,
and passed through the gate of the valley,
and returned.

16 And the sentinels knew not why I
went nor what I was doing; and until that
time, I told it not to the Jews, or to the
priests, or to the nobles, or to the captains,
or to the rest of the men who wrought the
works. Then I said to them, ye see this
evil, in which we are, how Jerusalem is
desolate, and her gates have been set on
fire: come, and let us build throughout
the wall of Jerusalem, and we shall be no
longer reproached of the Gentiles, who say
that the hand of God which was good upon
me, also about the words of the king which he
spoke to me; and I said, let us arise and
build. And their hands were strengthened for
the good work.

17 And Sanaballat the Aronite, and Tobia
the servant, the Ammonite, and Gesam the
Arabian, heard it, and they laughed us to
scorn, and came to us, and said, what is
this thing that ye are doing? are ye
revolting against the king? 18 And I answered
them, and said to them, the God of heaven,
his shall prosper us, and his servants are
pure, and we will build: but ye have
no part, nor right, nor memorial, in
Jerusalem.

Then Eliasub the high priest, and his
brethren the priests, rose up, and built the
sheep-gate: they sanctified it, and set up the
doors of it; even to the tower of the hun
dred they sanctified it, to the tower of
Anameel. 2 And they built by the side of
the men of Jericho, and by the side of
the sons of Zacchur, the son of Amari.

3 And the sons of Asana built the
fish-gate; they reared it, and covered in its

Gr. park. 7 The Gr. is a compound of two Heb. words. 8 The L.X.X. appear to have read דְּגֵרִי, 'fogs,' for דְּגֵרִי, 'dragons.' 9 Gr. is
doors, and bolts, and bars. And next to them the order reached to Ramoth the son of Uri, the son of Acco, and next to them Mosollam son of Barachias the son of Mazeel took his place; and next to them Shallum son of the son of Baana took his place.

And next to them the Theocim took their place; but the Adoram applied not their neck to their service.

And Jokdas the son of Phasec, and Mesulam son of Basodla, repaired the old gate; they covered it in, and set up its doors, and its bolts, and all its bars, and covered its doors with boards over its bolts.

And next to him Ozia the son of Arachias of the smiths, carried on the repairs: and next to them Anania the son of one of the apothecaries repaired, and they finished Jerusalem to the broad wall.

And next to them repaired Raphia the son of Sur, the ruler of half the district round about Jerusalem. And next to him repaired Jedain the son of Eromaph, and that in front of his house; and next to him repaired Attuth son of Asabania. And next to him repaired Melchiah son of Henadad, and Asub son of Phat Moab, even to the tower of the furnaces. And next to him repaired Sallum the son of Alloes, the ruler of half the district round about Jerusalem, he and his daughters.

Anun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bars, and a thousand cubits of the wall as far as the dung-gate.

And Melchia the son of Rechab, the ruler of the district round about Beth-accharim, repaired the dung-gate, he and his sons; and they covered it, and set up its doors and its bars, and the wall of the pool of skins by the meadow of the king, and as far as the steps that lead down from the city of David.

After him repaired Neemias son of Azabuch, ruler of half the district round about Bethsur, as far as the garden of David's sepulchre, and as far as the artificial pool, and as far as the house of the mighty men.

After him repaired the Levites, even Raum the son of Bani; next to him repaired Asabia, ruler of half the district round about Keila, in his district.

And after him repaired his brethren, Benei son of Enadad, ruler of half the district round about Keila. And next to him repaired Azur the son of Joshua, ruler of Masphai, another portion of the tower of ascent, where it meets the corner.

After him repaired Baruch the son of Zabu, a second portion from the corner as far as the door of the house of Eliashib the high priest.

After him repaired Meremoth the son of Uri the son of Acco, a second part from the end of the house of Eliashib to the end of the house of Eliashib. And after him repaired the priests, the men of Eccehecar.

The LXX. have rendered ἔτει in this chapter by four different words. 7 Heb. nobles. 6 The Gr. is a Hebrew word in Greek letters.
And after him repaired Benjamin and Asub over against their house; and after him repaired Azarias son of Masias the son of Ananias, the parts near to his house.

After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning, of Phalach, the son of Uzai, opposite the corner, and after him also the tower that projects from the king's house, even the upper one of the prison-house: and after him repaired Phadsea the son of Phoros. And the Nethim dwelt in Ophal, as far as the garden of the water-gate eastward, and there is the projecting tower.

And after these the Theeom repaired, another portion opposite the great projecting tower, even as far as the wall of Ophla.

The priests repaired above the horse-gate, every man over against his own house. And after him Sadduce the son of Emmer repaired opposite his own house; and after him repaired Semea son of Sechena, guard of the east-gate.

After him repaired Anemia son of Deuen, and after them, the sixth son of Seleh, another portion of the pentagon made by Mesulam the son of Barachia repaired over against his treasury. After him repaired Melchias the son of Sarepi as far as the seventh house of the Nethim, and the chapmen over against the gate of Mapheked, and as far as the steps of the corner.

And between that and the sheep-gate the smiths and chapmen repaired.

Now it came to pass, when Sanballat heard that we were building the wall, that it was grievous to him, and he was very angry, and railed against the Jews. And he said before his brethren (that is the army of the Samaritans): Is it true that these Jews are building their city? do they indeed offer sacrifices? will they prevail? and will they this day restore the stones, after they have been burnt and made a heap of rubbish? And Tobias the Ammantic came near to him, and said to them, Do they sacrifice or eat in their place? shall not a fox go up and pull down their wall of stones?

Hear, O our God, for we have become a scorn: and return thou their reproach upon their head, and make them a scorn in a land of captivity, and do not cover their iniquity.

But it came to pass, when Sanballat and Tobia, and the Arabians, and the Ammanites, heard that the building of the walls of Jerusalem was advancing, and that the breaches began to be stopped, that it appeared very grievous to them. And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly. So we prayed to our God and set watchmen against them day and night, because of them. And Juda said, The strength of the enemies is broken, yet there is much rubbish, and we shall not be able to build upon the wall. And they that afflicted us said, They shall not know, and they shall not see, until we come into the midst of them, and slay them, and cause the work to cease.
And it came to pass, when the Jews who lived near them came, that they said to us, They are coming up against us from every quarter. So I set men in the lowest part of the place behind the wall in the lurking-places, I even set the people according to their families, with their swords, their spears, and their bows. And I looked, and arose, and said to the nobles, and to the captains, and to the rest of the people, Be not afraid of them; remember our great and terrible God, and fight for your brethren, your sons, your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was made known to us, and God had frustrated their counsel, that we all returned to the wall, every man to his work. And it came to pass from that day that half of them that had been driven forth, wrought the work, and half of them kept guard; and there were spears, and shields, and bows, and breast-plates, and rulers behind the whole multitude of them that were building the wall: — and those who carried the burdens were under arms: each with one hand wrought his work, and with the other held his dart. And the builders wrought each man having his sword girt upon his loins, and so they built: and the trumpeter with his trumpet next to him. And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and abundant, and we are dispersed upon the wall, each at a great distance from his brother. In whatsoever place ye shall hear the sound of the cornet, thither gather yourselves together to us; and our God shall fight for us.

So we continued labouring at the work: and half of them held the spears from the rising of the morning until the stars appeared. And at that time I said to the people, Lodge ye every man with his servant in the midst of Jerusalem, and let the night be a watch-time to you, and the day a work-time. And I was there, and the watchmen behind me, and there was not a man of us that put off his garments.

And the cry of the people and their wives was great against their brethren the Jews. And some said, We are numerous with our sons and our daughters; so we will take corn, and eat, and live. And some said, As to our fields and vineyards and houses, let us pledge them, and we will take corn, and eat. And some said, We have borrowed money for the king's tributes: — our fields, and our vineyards, and houses are pledged. And now our flesh is as the flesh of our brethren, our children also, and our daughters, as the children of the people: and we have reduced our sons and our daughters to slavery, and some of our daughters are enslaved: and there is no power of our hands, for our fields and our vineyards belong to the nobles.

And I was much grieved as I heard their cry and these words. And my heart...
took counsel 1 within me, and I contended against the nobles, and the princes, and I said to them, 2 Should every man demand of his brother what ye say? 3 And I appointed against them a great assembly, 4 and I said to them, We of our free-will have not received money for the brethren the Jews that were sold to the Greeks, or ye sell your brethren? and shall they be delivered to us? and they were silent, and found no answer. 5 And I said, The thing which ye do is not good; ye will not so walk in the fear of our God 6 because of the reproach of the Gentiles our enemies. 7 And I called the priests, and bound them by oath to do according to this word.

8 And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labours, he shall be even thus shaken out, as an outcast and empty. And all the congregation said, Amen, and they praised the Lord; and the people did this thing.

9 From the day that 1 he charged me to be their ruler in the land of Juda, from the twentieth year even to the thirty-second year of Artaxerxes, twelve years, 1 and my brethren ate not provision extorted from them. 10 But as for the former acts of extortion wherein 1 those who were before me oppressed them, they even took of them their last money, forty didrachmas for bread and wine; and the very outcasts of them 1 exercised authority over the people: but I did not so, because of the fear of God. 11 Also in the work of the wall I treated them not with rigour, I bought not land: and all that were gathered together came 1 thither to the work.

12 And there came to me for one day one calf, and I had six choice sheep and a goat; and every ten days wine in abundance of all sorts: yet with these I required not the spread of extortion, because the bondage was heavy upon this people.

13 Remember me, O God, for good, in all that I have done to this people.

Now it came to pass, when Sanballat, and Tobias, and Gesem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no opening left therein; (for hitherto I had not set the doors 1 thereto) that Sanballat and Gesem sent to me, saying, Come, and let us meet together in the villages in the plain of Ono. But they were plotting to do me mischief: 2 So I sent messengers to them, saying, I am doing great work,
and I shall not be able to come down, lest the work should cease: as soon as I shall have finished it, I will come down to you. 4 And they sent to me again to this effect; and I sent them word accordingly.

Then Sanballat sent his servant to me with an open letter in his hand. 5 And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to revolt; therefore thou art building the wall, and thou wilt be a king to them. 6 And moreover thou hast appointed prophets to thyself, that thou mightest dwell in Jerusalem as a king over Judah: and now these words will be reported to the king. Now then, come, let us take counsel together. 7 And I sent to him, saying, It has not happened according to these words, even as thou sayest, for thou framest them falsely out of thy heart. 8 For all were trying to alarm us, saying, Their hands shall be weakened from this work, and it shall not be done. Now therefore I have strengthened my hands.

Then came in the house of Semei the son of Dalai the son of Matabel, and he was shut up: and he said, Let us assemble together in the house of God, in the midst of it, and let us shut the doors of it; for they are coming by night to slay thee. 10 And I said, 11 Who is the man that shall enter into the house, that he may live? 12 And I observed, and beheld, God had not sent him, for the prophecy was a false, devised against me: 13 and Tobias and Sanballat had hired against me a multitude, that I might be frightened, and do this, and sin, and become to them an ill name, that they might reproach me.

Remember, O God, Tobias and Sanballat, according to these their deeds, and the false prophets Noadiah, and the rest of the prophets which tried to alarm me.

So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. 16 And it came to pass, when all our enemies heard of it, that all the nations round about us feared, and great alarm fell upon them, and they knew that it was of our God that this work should be finished.

And in those days letters came to Tobias from many nobles of Judah, and those of Tobias came to them. 18 For many in Judah were bound to him by oath, because he was son-in-law of Sechenias the son of Hero, and Joppa his son had taken the daughter of Mesulam the son of Barachia to wife. 19 And they reported his words to me, and carried out my words to him: and Tobias sent letters to terrify me.

And it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, 2 that I gave charge to Ananias my brother, and Ananias the ruler of the palace, over Jerusalem; for he was a true man, and one that feareth God beyond many. 3 And I said to them, The gates of Jerusalem shall not be opened till sunrise, and while they are still watching, let the doors be shut, and bolted; and set watches.
Nehemiah 7:31-32

8:1 The children of Phoros, two thousand one hundred and seventy-two.
8:2 The children of Saphatia, three hundred and seventy-two.
8:3 The children of Era, six hundred and fifty-two.
8:4 The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen.
8:5 The children of Zethus, eight hundred and forty-five.
8:6 The children of Zacchus, seven hundred and sixty.
8:7 The children of Banui, six hundred and forty-eight.
8:8 The children of Babi, six hundred and twenty-eight.
8:9 The children of Aspad, two thousand three hundred and twenty-two.
8:10 The children of Adonieem, six hundred and sixty-seven.
8:11 The children of Adonicam, two thousand and sixty-seven.
8:12 The children of Edin, six hundred and fifty-five.
8:13 The children of Ater, the son of Ezekias, ninety-eight.
8:14 The children of Esam, three hundred and twenty-eight.
8:15 The children of Besel, three hundred and twenty-four.
8:16 The children of Besei, three hundred and twenty.
8:17 The children of Bethel, three hundred and twenty.
8:18 The children of Ashdod, three hundred and twenty.
8:19 The children of Gazra, three hundred and twenty.
8:20 The children of Gabaon, three hundred and twenty-eight.
8:21 The children of Gabaon, ninety-five.
8:22 The children of Barthan, a hundred and twenty-three: the children of Atopha, two hundred and twenty-three.
8:23 The children of Anathoth, a hundred and twenty-eight.
8:24 The men of Bethsamoth, forty-two.
8:25 The men of Cariatharim, Caphira, and Bethphage, seventy hundred and forty-three.
8:26 The men of Arama and Gabaa, six hundred and twenty.
8:27 The men of Machemath, a hundred and twenty-two.
8:28 The men of Bethel and Ai, a hundred and twenty-three.
Andres Nabi, ekaton pentekontadou.

Andres Ilamaar, chilioi diakosioi penteiktadou.

Yioi Hrama, triakosioi ekosai.

Yioi Ierich, triakosioi teesarakontapente.

Yioi Lodoradi kai Oiow, etapokosioi ekosiois.

Yioi Sanaia, triachiloi ennakosioi triakonta.

Oi iereis yioi Ioudaies oikion Iriou, ennakosioi 38 eidoiteit kentropoites.

Yioi Emir, chilioi pentekontadou.

Yioi Faseou, chilioi diakosioi teesarakontapeta.

Yioi Hrama, chilioi dekastapet.

Oi Leuitai, yioi Iriou tou Kadmvi tois yiois tou 43 Oidovia, eidoiteit kentropotoposeras.

Oi kodones, yioi Asof, ekaton teesarakontakto.

Oi tuloroi, yioi Saloum, yioi Atr, yioi Telmion, 45 yioi Akoiv, yioi Atria, yioi Sazi, ekaton teesarakontakto.


Kai outoi anavethnai apo Thelmelith, Thelarous, 61 Xaroub, Iwma, Iemir, kai oikin emwisthnsan apaggelei oikous patrwv auton kai epeme auton, ei apo Iseriai eisai. Yioi Dalwia, yioi Taibia, yioi Nekkod, 62 exakosioi teesarakontadou.


Kai ejegneto passa e ekklhsiws oise teostopos murydies 66 douxhili triakosioi ejkstkonta, parek doilwn autwn kai 67 tosikos autwn oinai teostepemhli triakosioi teesarakontapeta, kai kodones, yioi Sivoun, diakosioi teesarakontapente. "Oinai douxhili epiakosioi. 69
And a part of the heads of families gave into the treasury to Neemias for the work a thousand \$ pieces of gold, fifty bowls, and thirty priests' garments. And some of the heads of families gave into the treasuries of the work, twenty thousand pieces of gold, and two thousand three hundred pounds of silver. And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pieces of silver, and sixty-seven priests' garments. And the priests, and Levites, and porters, and singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities. And the seventh month arrived, and the children of Israel were settled in their cities; and all the people were gathered as one man to the broad place before the water-gate, and they told Esdras the scribe to bring the book of the law of Moses, which the Lord commanded Israel. So Esdras the priest brought the law before the congregation both of men and women, and every one who had understanding was present to hearken on the first day of the seventh month. And he read it from the time of sun-rise to the middle of the day, before the men and the women; and they understood it, and the ears of all the people were attentive to the book of the law. And Esdras the scribe stood on a wooden stage, and there stood next to him Mattathias, and Samaas, and Ananias, and Ursias, and Chelias, and Maasia, and Bezechia, and Mythil, and Melyxias, and Ascom, and Azabcham, and Zacharias, and Mesollam. And Esdras opened the book before all the people, for he was above the people; and it came to pass when he had opened it, that all the people stood. And Esdras blessed the Lord, the great God: and all the people answered, and said, Amen, lifting up their hands: and they bowed their heads, and worshipped the Lord with their face to the ground. And Jesus and Banaas and Saria-bias instructed the people in the law, and the people stood in their place. And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood the law in the reading.

And Neemias, and Esdras the priest and scribe, and the Levites, and they that instructed the people, spoke and said to all the people, It is a holy day to the Lord our God; do not mourn, nor weep. For all the people wept when they heard the words of the law. And the governor said to them, Go, eat the fat, and drink the sweet, and send portions to them that have nothing; for the day is holy to our Lord: and faint not, for the Lord is our strength. And the Levites caused all the people to be silent, saying, Be silent, for it is a holy day, and despond not. So all the people departed to eat, and to drink, and to send portions, and to make great mirth, for they understood the words which he made known to them.

\( ^{6} \) Gr. of part.  \( ^{7} \) Or. golden vessels.  \( ^{8} \) Gr. eat, or settled.  \( ^{9} \) Or. golden vessels.  \( ^{10} \) Gr. participle.  \( ^{11} \) Or. on.
And on the second day the heads of families assembled with all the people, also the priests and Levites, to Esdras the scribe, to attend to all the words of the law. And they found written in the law which the Lord commanded Moses, that the children of Israel should dwell in booths, in the feast in the seventh month; and that they should sound with trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth to the mountain, and bring 7 branches of olive, and branches of cypress trees, and branches of palm trees, and branches of every thick tree, to make booths, according to that which was written. And the people went forth, and brought them, and made booths for themselves, each one upon his roof, and in their courts, and in the streets of the city, and as far as the gate of Ephraim. And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel had not so done from the days of Jesus the son of Naue until that day: and there was great joy.

And Esdras read in the book of the law of God daily, from the first day even to the last day: and they kept the feast seven days; and on the eighth day a solemn assembly, according to the ordinance.

Now on the twenty-fourth day of this month the children of Israel assembled with fasting, and in sackcloths, and with ashes on their head. And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers. And they stood in their place, and read in the book of the law of the Lord their God; and they confessed their sins to the Lord, and worshipped the Lord their God. And there was a great upheaval of the Levites, the sons of Jesus, and the sons of Cadmial, Sechena the son of Sarabia, sons of Choneni; and they cried with a loud voice to the Lord their God. And the Levites, Jesus and Cadmial, said, Rise up, bless the Lord our God for ever and ever: and let them bless thy glorious name, and exalt it with all blessing and praise.

And Esdras said, Thou art the only true Lord; thou madest the heaven, and the heaven of heavens, and all their array, the earth, and all things that are in it, the sea, and all things in them; and thou quickenest all things, and the hosts of heaven worship thee.

Then the Lord God, thou didst choose Abram, and broughtest him out of the land of the Chaldians, and gavest him the name of Abram: and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Philistines, and the Jebusites, and the Gergesites: and thou hast confirmed thy words, for thou art righteous.

And thou savest the affliction of our fathers in Egypt, and thou heardest their
cry at the Red Sea. 10 And thou shewedst signs and wonders in Egypt, on Pharaoh and all his servants, and on all the people of his land: for thou knowest that they behaved insolently against them: and thou madest thyself a name, as at this day. 11 And thou didst cleave the sea before them, and they passed through the midst of the sea on dry land; and thou didst set up the deep against them as a stone in the mighty water.

12 And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk. 13 Also thou camest down upon mount Sinai, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments. 14 And thou didst make known to them thy holy sabbath; thou didst enjoin upon them commandments, and ordinances, and a law, by the land of thy servant Moses. 15 And thou gavest them bread from heaven for their food, and thou didst instruct them to go forth out of Egypt, and thou madest them dwell in the midst of the sea.

16 But they and our fathers behaved proudly, and hardened their neck, and did not hearken to thy commandments, 17 and refused to listen, and remembered not thy wonders which thou wroughtest among them; and they hardened their neck, and appointed a leader to return to their slavery in Egypt: but thou, O God, art merciful and compassionate, long-suffering, and abundant in mercy, and thou didst not forsake them. 18 And still further they even made to themselves a molten calf, and said, These are the gods which brought us up out of Egypt: and they wrought great provocations.

19 Yet thou in thy great compassions didst not forsake them in the wilderness; thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk. 20 And thou gavest them thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouths, nor didst thou give them water in their thirst. 21 And thou didst sustain them forty years in the wilderness; thou didst not allow anything to fail them: their garments did not wax old, and their feet were not bruised.

22 Moreover thou gavest them kingdoms, and didst divide nations to them: and they inherited the land of Sihon king of the Amorites, and the land of Og king of Bashan. 23 And thou didst multiply their children as the stars of heaven, and broughtest them into the land of which thou spakest to their fathers; 24 and they inherited it: and thou didst destroy from before them the dwellers in the land of the Canaanites, and thou gavest it into the hands of them and their kings, and the nations of the land, to do unto them as it pleased them. 25 And they took lofty cities, and inherited houses full of all good things, wells dug, vineyards, and oliveyards,
and every fruit tree in abundance: so they ate, and were filled, and grew fat, and rioted in thy great goodness.

25 But they turned, and revoluted from thee, and cast thy law behind their backs; and they slew thy prophets, who testified against them to turn them back to thee, and they wrought great provocations.

26 Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried unto thee in the time of their affliction, and thou didst hear them from thy heaven, and in thy great compassions gavest them deliverers, and didst save them from the hand of them that afflicted them.

27 But when they rested, they did evil again before thee: so thou leftest them in the hands of their enemies, and they ruled over them: and they cried again to thee, and thou hearest them from heaven, and didst deliver them in thy great compassions.

28 And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments, and they hardened their neck, and heard not. Yet thou didst bear long with them many years, and didst testify to them by thy Spirit by the hand of thy prophets: but they hearkened not; so thou gavest them into the hand of the nations of the land.

29 But thou in thy many mercies didst not appoint them to destruction, and didst not forsake them; for thou art strong, and merciful, and pitiful.

30 And now, O our God, the powerful, the great, the mighty, and the terrible, keeping thy covenant and thy mercy, let not all the trouble seem little in thy sight which hath come upon us, and our fathers, and our priests, and our kings, and our princes, and our priests, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day.

31 But thou art righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned.

32 And our kings, and our princes, and our priests, and our fathers, have not performed thy law, and have not given heed to thy commandments, and have not kept thy testimonies which thou didst testify to them. And they did not serve thee in thy kingdom, and in thy great goodness which thou gavest to them, and in the large and fat land which thou didst furnish before them, and they turned not from their evil devices. Behold, we are servants this day, as for the land which thou gavest to our fathers to eat the fruit of it and the good things of it, behold, we are servants upon it: and its produce is abundant for the kings whom thou didst appoint over us, and our kings, and they have dominion over our bodies, and over our cattle, as it pleaseth them, and we are in great affliction.

33 And in regard to all these circumstances we make a covenant, and write it, and our princes, our Levites, and our priests, set their seal to it.

34 Then Nehemiah the son of Hacaliah, wrote an covenant, and set a copy thereof between him and the rulers, and the priests, and the Levites.

35 And he made an end of all the words of this covenant, and wrote it in a book, according to all the words of the covenant. And Nehemiah the governor, and Zechariah the son of Shekaniah, andjamnia and the priests, sealed it.

36 And they blew the trumpets before the army, and said, The blessing of the Lord be upon our brethren, that set their heart to seek the Lord God of their fathers.

37 And when they blew the trumpets, they lifted up their voices with the sound of the trumpet, and said, The blessing of the Lord be upon our brethren.

38 And they said, Praise the Lord, the God of our fathers, and bow your heads with reverence before the sanctuary of the Lord.

39 Then the Levites gave the priests the tithes: and the Levites, having taken them, gave them to the priests, because the Levites had the charge of the tithes, because they were the keepers of the sanctuary, and had given them by the commandment of the Lord, the God of Israel.

40 And the Levites gave their tithes unto the children of Aaron the priests, unto the house of their fathers, by the commandment of the Lord, as it is written in the law.

41 And the commandment of the Lord was sure in the hand of Nehemiah, and in the hand of his brethren the priests, to seek the Lord God of their fathers, to do with zeal all the commandments of the Lord, and with joy.

42 For the Lord is good, and his mercy is everlasting: and his truth endureth from generation to generation.
10 Kāi ἐπὶ τῶν σφραγιζόμενων Νεεμιᾶς ἀρτασσαδὰ ύιὸς Αχα-
2 λίο, καὶ Σεδεκίας ύιὸς 'Αραία, καὶ 'Αξαρία, καὶ Ἰερεμία,
3, 4 Φασοῦ, 'Αμαρία, Μελχία, 'Άττους, Σεβάνι, Μαλούχ,
5, 6 Ἰράμ, Μεραμωδ, Αβδία, Δανιήλ, Γανάθων, Βαρσύχ.
7, 8 Μεσούλαμ, 'Αβία, Μαμίν, Μασία, Βελγι, Σαμαία: οὕτω

9 Kαὶ οἱ Λευίται, 'Ησοῦς ύιὸς 'Αζανία, Βαναίου ἀπὸ ύιῶν
10 Ἡναδά, Καμισαλ καὶ οἱ ἄδελφοι αὐτοῦ, Σαβανία, Ὄδουια,
11, 12 Καλίταν, Φελία, Αὐαν, Μιχά, Ἀρωβ, Ἀσσεβία, ΢ακσωρ,
13 Ὁραβία, Σέβανια, Ὄδουϊοι ναὶ Βανούα.

14 Ἀρχόντες τοῦ λαοῦ Φόρας, Φαθά Μαδαβ, Ἡλία, Ζαβουάνα.
15, 16, 17 ναὶ Βανι, 'Ασγαδ, Βηβαί, 'Αβανία, Βαγού, Ἡδίν, Ἀτίρ,
18, 19 Ἔεκιβα, Ἀκαύρ, Ὄδουια, Ἡσαμ, Βουά, Ἀρίφ, Ἀναβοῦ.
20, 21 Νοββαὶ, Μεγαβίς, Μεσουλάμ, 'Ηζίρ, Μεσουβεβιλ, Σα-
22, 23 δοῦκ, Ἡεδίαν, Φαλία, 'Αναν, Ἀανία, Ὀσιέ, Ἀνανία,
24, 25 Ἀσσου, Ἀλωνής, Φαλαί, Σωβία, Ῥαυμι, Ἑσσαβάνα,
26, 27 Μασσαία, καὶ Ἀαν, Ἰναν, Ἡτρα, Μαλοῦχ, Ἡραμ,

28 Καὶ οἱ καταλυόντων τοῦ λαοῦ, οἱ ἱερεῖς, οἱ Λευίται, οἱ πυλο-
29 ροι, οἱ διόντες, οἱ Ναβίμω, καὶ τὰς ὁ προσπερασμένας ἀπὸ
λαῶν τῆς γῆς πρὸς νόμον τοῦ Θεοῦ, γυναῖκες αὐτῶν, νοῖς αὐτῶν,
30 θυγατέρες αὐτῶν πᾶς ὁ εἶδος καὶ συνόλον, ἔστειλον ἐκ τοὺς
συγγένειας αὐτῶν, καὶ κατηράσαντο αὐτῶν, καὶ ἠνεπιλέξαντο ἐν
ἀράμ καὶ ἐν ὀρῷ τοῦ προερχόμενον ἐν νόμῳ τοῦ Θεοῦ, ὁ ἐῳθή
ἐν χειρὶ Μωυσέως δοῦλον τοῦ Θεοῦ, φυλάσσατο καὶ ποιοὺς
ποιήσας τὸς έντόλας Κυρίου, καὶ τὰ κράτια αὐτοῦ, καὶ τὰ
30 προστάγματα αὐτῶν.

31 Καὶ τοῦ μὴ δούναι θυγατέρες Ἰμωνὴ τῶν
λαοῦ τοῖς γῆς, καὶ τὰς θυγατέρες αὐτῶν οὐ ληφθέναι τοῖς
31 νοῖς Ἰμώνων. Καὶ λαοὶ τῆς γῆς οἱ δέοντες τοῦ ἀγορασμοῦ
καὶ πάσης στήσας ἐν οὗτος τοῦ σαββάτου ἀποδόθωσι, οἱκ
ἀγορόμενοι παρ' αὐτῶν ἐν σαββάτῳ καὶ ἐν ἁμερὰ ἡμῶν: καὶ ἀντι-
σεμένοις τοὺς τοῦ ἤτοι ἐβοώμαι, καὶ ἀπαίτησιν πάσης χειρὸς.

32 Καὶ οὕτως εἴρη Ἰμῶν ἐντόλας δοῦναι ἐφ' Ἰμωνὲς τρίτον
τοῦ δούραχμου καὶ ἐναντίον εἰς δοῦλαν οἰκὸν τοῦ Θεοῦ Ἰμω-
33 εἰς ἀρχον τοῦ προσώπων, καὶ θυσίαν τοῦ ἑνδέξειμον κα
εἰς ἀποκαλύμματος τοῦ ἑνδέξειμον τῶν σαββάτων, τῶν
μνημείων, εἰς τὰς ἑορτάς καὶ εἰς τὰ ἁγιά, καὶ τὰ περὶ ἀμαρτίας,
ἐξελάται εἰς Τηραῦλ, καὶ εἰς ἀργα οἴκον τοῦ Θεοῦ Ἰμων."
And the priests of the Levites dwelt in Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that volunteered to dwell in Jerusalem.

And the priests of the Levites dwelt in Jerusalem: and the children of Juda dwelt in Jerusalem and in the cities of Juda; every man dwelt in his possession in his cities; Israel, the priests, and the Levites, and the Nethinim, and the children of the servants of Solomon were in Jerusalem.

And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin. Of the children of Juda; Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleeel, and some of the sons of Phares; and Maasia son of Baruch, son of Chalaza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of Seloni. All the sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of might.

And these were the children of Benjamin; Selo son of Mesulam, son of Joad, son of Phadaia, son of Colea, son of Maasias, son of Ofelia, son of Jasia. And after him Gebe, Selin, nine hundred and twenty-eight.

And Joel son of Zechri was overseer over them; and Juda son of Asana was second in the city.

Of the priests; both Jadia son of Joarib, and Jachin. Bariah, son of Elchiah, son of Mesulam, son of Saddeus, son of Maritch, son of Zeloth, was over the house of God.

And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jerem, son of Phallaia, son of Amas, son of Zacharia, son of Phassur, son of Melchia, and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Esriel, son of Mesulm, son of Emmer, and his brethren, mighty men of war, a hundred and twenty-eight: and their overseer was Badiel son of one of the great men.

And of the Levites; Samia, son of Esricam, Matthinas son of Micha, and Jobeb son of Samul, two hundred and eighty-eight.

And the porters; Acub, Telam, and their brethren, a hundred and seventy-two.

And the overseer of the Levites was the son of Bani, son of Ozi, the son of Asabia,
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| 1     | And Phatthai, son of Basea, was in attendance on the king in every matter of the people, and with ward to villages in their country district: and some of the children of Juda dwelt in Cariatharbo, and in Jesu, and in Bersabee: and their villages were Iachis and her lands: and they pitched their tents in Bersabee. And the children of Benjamin dwelt from Gabaa to Mechalath, and of the Levites there were divisions to Juda and to Benjamin. Now these are the priests and the Levites that went up with Zorobabel the son of Salathiel and Jesus; Saria, Jeremia, Esdra, Amaria, Maluch, Scehenia. These were the chiefs of the priests, and their brethren in the days of Jesus. And the Levites were, Jesus, Banni, Cadiuel, Saraib, Jodae, Mathania; he was over the 7 bands, and his brethren were appointed to the daily courses. And Jesus begot Joakim, and Joakim begot Eliaib, and Eliaib begot Jodae, and Jodae begot Jonathan, and Jonathan begot Jada. And in the days of Joakim, his brethren the priests and the heads of families were, belonging to Saria, Amaria, to Jeremia, Anania; to Esdra, Mesulam; to Amaria, Joan; to Almud, Jonathan; to Sechenia, Joseph; to Are, Mannas; to Mioth, Eliac; to Adai, Zacharia; to Ganathoth, Mesolam; to Abin, Zechar; to Minian, Majda; to Pheleti, one; to Balsag, Samue; to Semia, Jonathan; to Joarib, Matthias; to Edio, Ozie; to Salai, Callai; to Ame, Abed; to Elia, Assibias; to Jedei, Nathanael. The Levites in the days of Eliaib, Joada, and Joa, and Joanan, and Idua, were recorded heads of families: also the priests, in the reign of Darius the Persian. And the sons of Levi, heads of families, were written in the book of the 5 chronicles, even up to the days of the son of Eliac. And the heads of the Levites were, Asaph, and Sarabia, and Jesu: and the sons of Cadmuel, and their brethren over against them, were to sing hymns of praise, according to the commandment of David the man of God, course by course. When I gathered the porters, it was in the days of Joakim, son of Jesus, son of Josede, and in the days of Neemia: and Esdra, the priest was scribe. And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem, to keep a feast of dedication and gladness with thanksgiving, and they sounded cymbals with songs, and bad psalteries and harps.

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And they brought up the princes of Juda on the wall, and they appointed two great companies for thanksgiving, and they passed on the right hand on the wall of the dunghole. And after they went Osaia, and half the princes of Juda, and Azarias, and Esdras, and Mesollam, and Juda, and Benjamin, and Samailas and Jeremiah. And some of the princes of the priests, Zacharias son of Jonathan, son of Samaila, son of Matthan, son of Michania, son of Zacchur, son of Asaph: and his brethren, Samaia, and Oziel, Geloe, Jana, Aia, Nathanael, and Juda, Anani, to praise with the hymns of David the man of God; and Esdras the scribe was before them, at the gate, to praise before them and they went up by the steps of the city of David, in the ascent of the wall, above the house of David, even to the water-gate of Ephraim, and to the fish-gate, and by the tower of Ana- meel, and as far as the sheep-gate. And the singers were heard, and were numbered. And in that day they offered great sacrifices, and rejoiced; for God had made them very joyful: and their wives and their children rejoiced: and the joy in Jerusalem was heard from afar off.

And in that day they appointed men over the treasuries, for the treasuries, the first-fruits, and the tithes, and for the chief of the cities who were assembled among them, to furnish portions for the priests and Levites: for there was joy in Juda over the priests and over the Levites that waited. And they kept the 5 charges of their God, and the charges of the purification, and ordered the singers and the porters, according to the commandements of David and his son Solomon. For in the days of David Asaph was originally first of the singers, and they sang hymns and praise to God. And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate; and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron. In the days of Nebucodonosor, the king of Babylon, he wrote the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the congregation of God for ever; because they met not the children of Israel with bread and water, but hired Balaam against them to curse them: but our God turned the curse into a blessing. And it came to pass, when they heard the law, that they were separated, even every alien in Israel.

And before this time Eliasib the priest dwelt in the treasury of the house of our God, connected with Tobiah; and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense and the wine, and the oil, the portioned order of the Levites, and singers, and porters; and the first-fruits of the priests. But in all this time I was not in Jerusalem; for in the thirty-second year of Arasstatua king of Babylon I came to the king, and after a certain time I made my request of the

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7. Basileos, ca 6lthion eis 'Ierosoulaim: kai sunita en t' 
pourria 6 epoijen 'Elaaiost t' Twvta, poijsoi autu' gazo-
phulakian en aul' oikou tou Theou.

8. Kai pounfrou mou efaia ophorai: kai ephiria pantas to 
skei oikou Twvta egei apo t' gazoophulakion. Kai eita, 
ekathorismen t' gazoophulakia: kai epiostrefa ekei skuei 
oikou tou Theou, t'yi mumaia kai t' loniavon.

9. Kau eignon oti mepidaws tovwn Leuion vnik eddithan kai 
efysogasan anfer eis agrou autou, ois Lewiai kai ois 
edontes pouinutes to ergon. Kai emaxexasama t'wv stratowv, 
ai eita, dia t' egraktelithi o oikos tou Theou; kai synygyan 
autois, kai estroso autous epi ti stasa autov. Kai tas 
iouda 6negan dekath t'v puroi kai t'v oinon kai t'v elaiou 
eis t'wv theraroun epi xeiara Selemva t'v ireon, kai Sadok 
v t'v grammatew, kai Fadaia apo t'wv Leuion- kai epi xeiara 
autoi 'Anan vnoi Zakocho, vnoi Mavthania, oti upostoi eloayi-
sthikan, ep' autois merizein tis adelphois autow.

14. Mnysththi mou o Theos en taui, kai mi ekeleuthiako elos 
moi o epoijen en oikou Kuprou tou Theou.

15. En tais 6merais ekeinais elidon en niouda patoivnata lirnoi 
eto t'v zabastov, kai ferontas dragmatia, kai epimeleias ein 
tous onous kai oinon kai stafulin kai sunai kai vnoi bassatima, 
ai ferontas eis 'Ierosoulaimi en 6mera t'v zabastov: 
16. 6metemassamini en 6mera prasses autow. Kai ekathsan en 
autoi ferontes ikrh, kai pasan prasan poloutoweto t'v zabastov 
tois vnoi 'Iouda kai en 'Ierosoulaimi. Kai emaxexasamini tois 
vnoi 'Iouda tois eleutheroi, kai eita autow, tis o logos outos 
poiron, en umeis poiete, kai beblyonwe t'v 6mera tou 
17. 8 zabastov; Ouch outos epoiskan ois patieres umin, kai 6nigek 
ep' autois o Theos 6min kai eph' 6mias panta tis kaka taucha 
ai epi t'v plam tauph; kai umeis prostetheni drrhini ep' 
'Israei beblywosi t'v zabastov;

19. Kau egenito 6mida katoesthkan plwai en 'Ierosoulaimi pro 
eto t'v zabastov, kai eita, kai ekklisan tis pulias, kai eita, 
wsate mi anoijhima autouw euw opoioi t'v zabastov: kai ek to 
paradwv mou esthia ep' tis pulias, wsate mi ariois baystata 
20. guma en 6mera t'v zabastov. Kai hyllythken pantes, kai 
21. epoiskan prason egw t'v zabastov apo kai dws. Kai epem 
metarwmw en autois, kai eita prws autow, dia ti umeis alylysebe 
apantwn t'v teichous; ean denterosthke, ekteini xeiara mou en 
22. 6miv apo t'wv kalow ekinein ouk 6lthosan en zabastov. 
Kai eita tais Lewiais, oui 6san katharizomevi, kai ephimonei 
fuladosein tis pulias, aigazein t'v 6mera t'v zabastov.

Pn touta mnysththi mou o Theos, kai fetei mou kata to 
plhos t'v elous sou.

23. Kau en tais 6merais ekeinais elidon t'vnioudaious oui ekathoroun 
king; 7 and I came to Jerusalem, and I 
understood the mischief which Eliasib had 
in the case of Tobias, in making for 
him a treasury in the court of the house of 
God.

8. And it appeared very evil to me: so I 
cast forth all the furniture of the house of 
Tobias from the treasury. 9. And I gave 
orders, and they purified the treasures; 
and I restored thither the vessels of 
the house of God, and the offerings, and the 
frankincense.

10. And I understood that the portion of 
the Levites had not been given: and they 
had fled every one to his field, the Levites 
and the singers doing the work. 11. And I 
strove with the commanders, and said, 
Wherefore has the house of God been 
abandoned? and I assembled them, and set 
them in their place. 12. And all Judah brought 
a tithe of the wheat and the wine and 
the oil into the treasuries, 13. to the charge of 
Selemia the priest, and Sadoc the scribe, 
and Phadra of the Levites; and next to 
them was Anan the son of Zacchur, son of 
Matthanias; for they were accounted 
faithful; it was their office to distribute to 
their brethren.

15. Remember me, O God, in this, and let 
not my kindness be forgotten which I 
have wrought in regard to the house of the 
Lord God.

16. In those days I saw in Judah men 
treading wine-presses on the sabbath, and 
carrying sheaves, and loading asses with 
both wine and grapes, and figs, and every kind 
of burden, and bringing them into Jerusalem 
on the sabbath-day: and I testified in the 
day of their sale. Also there dwelt in it 
men bringing fish, and selling every kind 
of merchandise to the children of Juda and 
in Jerusalem on the sabbath. 17. And I 
strove with the free children of Juda, and said 
to them, What is this evil thing which ye do, 
and profane the sabbath-day? 18. Did not 
your fathers thus? and our God brought 
on them and upon us and upon this city 
all these evils? and do ye bring additional 
wrath upon Israel by profaning the 
sabbath? 
19. And it came to pass, when the gates 
were set up in Jerusalem, before the sabbath, 
that I spoke, and they shut the gates; 
and I gave orders that they should not be 
opened till after the sabbath: and I set 
some of my servants at the gates, that none 
should bring in burdens on the sabbath-day. 
20. So all the merchants lodged, and carried 
on traffic without Jerusalem once or twice. 
21. Then I testified against them, and said to 
them, Why do ye lodge in front of the 
wall? if ye do so again, I will stretch 
out my hand upon you. From that time they 
came not on the sabbath. 22. And I told the 
Levites who were purifying themselves, and 
came and kept the gates, that they should 
sanctify the sabbath-day.

Remember me, O God, for these things, 
and spare me according to the abundance 
of thy mercy.

23. And in those days I saw the Jews who 
had married women of Ashdod, of Ammon,
E S Θ H R.

[In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mordecai, the son of Jairus, the son of Semejas, a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. Now he was of the captivity which Nebuchadnezzar king of Babylon had carried captive from Jerusalem, with Jehonias the king of Judah.

And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice, and by their voice every nation was prepared for battle, even to fight against the nation of the just. And, behold, a day

γυναίκας Ἀζωτίας, Ἀμαμάνταιας, Μωβιτίδας: καὶ οἱ νῦι 24 αὐτῶν ἡμαυ λαλούντες Ἀζωτίται, καὶ οἱ εἶχαν ἐπιγυνώσκοντες λαλεῖν Ιουδαϊτί. Καὶ ἐμαυφάσαμεν μετ᾿ αὐτῶν, καὶ κατηρασά- 25 μν αὐτῶν: καὶ ἐπίτασα ἐν αὐτοῖς ἀνδράς, καὶ ἐμαυάρῳ αὐτοῖς εἰς τῷ θεῷ, εἰνα δώτε τὰς δυνάμεις ἡμῶν τοῖς νῦις αὐτῶν, καὶ εἶναι λαβήτε ἀπὸ τῶν θυγατέρων αὐτῶν τοῖς νῦις ἡμῶν. Ὁσιοὶ οὐσὶς ἦμαρτε Σαλομῶν βασιλεὺς 26 λεις Ἰσραήλ, καὶ ἐν ἐνέσει πολλοῖς οὐκ ἦν βασιλεὺς ἄνω ἡμῶν, καὶ ἀγαπομένος τῷ θεῷ ἂν, καὶ ἐδωκεν αὐτὸν ὁ θεός εἰς βασιλεία ἡπὶ πάντα Ἰσραήλ, καὶ τούτων ἐξέκλιναν αἱ γυναίκες αἱ ἄλλοτριαι. Καὶ ἡμῶν μὴ ἀκοινούμεθα ποιήσατε πάντα 27 πονηρίας ταύτην, ἀνωθενῆτησαι εἰς τῷ θεῷ ἡμῶν, καθιστά γυναί- κας ἄλλοτριας.

Καὶ ἀπὸ νῦιν Ἰωάννη τοῦ Ἐλισουσίῳ του ἱερέως τοῦ μεγάλου 28 νυμφίου τοῦ Σαναβαλάτ τοῦ Ὀχανίτου, καὶ ἐξέδεξα αὐτὸν ἀπ` ἐμοῦ. Μνήσθητε αὐτοῖς ὁ θεὸς ἀπὶ ἀγκυστία τῆς ἱερατείας, καὶ ἀπὶ ἀγαπατέως τῆς ἱερατείας, καὶ τοὺς Λευιταί.

Καὶ ἑκάθορισα αὐτοὺς ἀπὸ πάσης ἀλλοτριώσεως, καὶ ἐστήσα 30 ἐξημερίας τοῖς ἱερεύσαι καὶ τοὺς Λευιτάι, ἀνὴρ ὁ τὸ ἱερόν αὐτοῦ. Καὶ τὸ ποῦρον τοῦ ἐξουσιοῦ ἐν καιρῷ ἀπὸ χρώνων, 31 καὶ ἐν τοῖς βακχορίας. Μνήσθητε μοι ὁ θεὸς ἡμῶν εἰς ἀγαθωσύνην.


8 Gr. settle. 9 Gr. and I chased him, etc.
of darkness and blackness, tribulation and anguish, affliction and great tumult upon the earth. And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God: and from their cry there came as it were a great river from a little fountain, even much water. And light and the sun arose, and the lowly were exalted, and devoured the honourable.

And Mardocheus who had seen this vision and what God designed to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night. And Mardocheus rested quiet in the palace with Gabatha and Tharrah the king’s two chamberlains, eunuchus who guarded the palace. And he heard their reasonings and searched out their plans, and learnt that they were preparing to lay hands on king Axtaxeres: and he informed the king concerning them. And the king examined the two chamberlains, and they confessed, and were executed. And the king wrote these things for a memorial; also Mardocheus wrote concerning these matters. And the king commanded Mardocheus to attend in the palace, and gave him gifts for this service. And Aman the son of Amadathes the Bugean was honourable in the sight of the king, and he endeavoured to hurt Mardocheus and his people, because of the two chamberlains of the king.

And it came to pass after these things in the days of Axtaxeres,—(this Axtaxeres ruled over a hundred and twenty-seven provinces,)—in those days, when king Axtaxeres was on the throne in the city of Susa, in the third year of his reign, he made a feast to his friends, and to the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

And after this, after he had shewn to them the wealth of his kingdom, and the abundant glory of his wealth during a hundred and eighty days, then, I say, in the days of the marriage feast were completed, the king made a banquet to the nations who were present in the city six days, in the court of the king’s house, which was adorned with hangings of fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs, on pillars of Parian marble and stone: there were golden and silver couches on a pavement of emerald stone, and of pearl, and of Parian stone, and open-worked coverings variously flowered, having roses worked round about; gold and silver cups, and a small cup of carbuncle set out of the value of thirty thousand talents, abundant and sweet wine, which the king himself drank. And this banquet was not according to the appointed law; but so the king would have it: and he charged the stewards to perform his will and that of the company. Also Astit the queen made a banquet for the women in the palace where king Axtaxeres dwelt.

Now on the seventh day the king, being merry, told Aman, and Bazan, and Tharrah, and Barazi, and Zetholha, and Abataza, and Tharaha, the seven chamberlains, servants
of king Artaxerxes, to bring in the queen to him, to enthrone her, and crown her with the diadem, and to show her to the princes, and her beauty to the nations: for she was beautiful. But queen Astin hearkened not to him to come with the chamberlains: so the king was grieved and angered.

And he said to his friends, Thus has Astin spoken: pronounce therefore upon this case law and judgment. So Artaxerses, and Sarathen, and Malisara, the princes of the Persians and Medes, who were near the king, who sat chief in rank by the king, drew near to him, and reported to him according to the laws how it was proper to do to queen Astin, because she had not done the things commanded of the king by the chamberlains.

And Mucheus said to the king and to the princes, Queen Astin has not wronged the king only, but also all the king’s rulers and princes: for he has told them the words of the queen, and how she disobeyed the king. As then, said he, she refused to obey king Artaxerxes, so this day shall the other lords of the king and the Medes, having heard what she said to the king, dare in the same way to dishonour their husbands. If then it seem good to the king, let him make a royal decree, and let it be written according to the laws of the Medes and Persians, and let him not alter it: and let not the queen come in to him any more: and let the king give her royalty to a woman better than she. And let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honour to their husbands, from the poor even to the rich.

And the king pleased the king and the princes; and the king did as Mucheus had said, and sent into all his kingdom through the several provinces, according to their language, in order that men might be feared in their own houses.

And after this the king’s anger was pacified, and he no more mentioned Astin, bearing in mind what she had said, and how he had condemned her. Then the servants of the king said, Let there be sought for the king chaste and beautiful young virgins.

And let the king appoint local governors in all the provinces of his kingdom, and let them select fair and chaste young damsel and bring them to the city Susa, into the women’s apartment, and let them be con- signed to the king’s chamberlain, the keeper of the women; and let things for purification and other attendance be given to them.

And let the woman who shall please the king be queen instead of Astin. And the things pleased the king; and he did so.

Now there was a Jew in the city Susa, and his name was Mardocheus, the son of Jairus, the son of Semeias, the son of Ciseus, of the tribe of Benjamin; who had been brought a prisoner from Jerusalem, which Nabuchodonosor king of Babylon had carried into captivity. And he had a foster-child, daughter of Aminadab his father’s

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ΕΣΘΗΡ

Esther 1.11—II. 7.

8 Gr. to make her queen.  
9 Gr. contradicted.  
10 Gr. that there might be fear to them, etc.
And because the king's ordinance was published, many maids were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women. And the damsel pleased him, and she found favour in his sight; and he hastened to give her the things for purification, and her portion, and the seven maidens appointed her out of the palace: and he treated her and her maidens well in the women's apartment. But Esther discovered not her family nor her kindred: for Mardocheus had charged her not to tell.

But Mardocheus used to walk every day by the women's court, to see what would become of Esther. Now this was the time for a virgin to go in to the king, when she should have fulfilled twelve months; for so are the days of purification fulfilled, six months while they are anointing themselves with oil of myrrh, and six months with spices and women's purifications. And when the damsel goes in to the king, the officer who introduces her shall give the command, will bring her to come in with him from the women's apartment to the king's chamber. She enters in the evening, and in the morning she departs to the second women's apartment, where Gai the king's chamberlain is keeper of the women; and she goes not in to the king again, unless she should be called by name.

And when the time was fulfilled for Esther the daughter of Aminadab the brother of Mardocheus' father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Esther found grace in the sight of all that looked upon her. So Esther went in to king Artaxeres in the twelfth month, which is Adar, in the seventh year of his reign. And the king loved Esther, and she found favour beyond all the other virgins: and he put on her the queen's crown. And the king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Esther; and he made a release to those who were under his dominion. But Mardocheus served in the palace. Now Esther had not discovered her kindred: for so Mardocheus commanded her, to fear God, and perform his commandments, as when she was with him; and Esther changed not her manner of life.

And two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mardocheus was promoted; and they sought to kill king Artaxeres. And the matter was discovered to Mardocheus, and he made it known to Esther, and she declared to the king the matter of the conspiracy. And the king examined the two chamberlains, and hanged them; and the king gave orders to make a note for a memorial in the royal records of the good offices of Mardocheus, as a commendation.
And after this king Artaxerxes highly honoured Aman son of Amadashe, the Bugesan, and exalted him, and set his seat above all his friends. And all in the palace did him obeisance, for so the king had given orders to: but Mardocheus did not do him obeisance. And they in the king's palace said to Mardocheus, Mardocheus, why dost thou transgress the commands of the king?

Thus they spoke daily to him, but he hearkened not unto them; so they represented to Aman that Mardocheus resisted the commands of the king; and Mardocheus had shewn to them that he was a Jew. And when Aman understood that Mardocheus did not obeisance to him, he was greatly enraged, and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

And he made a decree in the twelfth year of the reign of Artaxerxes, and cast lots daily and monthly, to slay in one day the race of Mardocheus; and the lot fell on the fourteenth day of the month which is Adar. And he spoke to king Artaxerxes, saying, There is a nation scattered among the nations in all thy kingdom, and their laws differ from those of all the other nations; and they disobey the laws of the king; and it is not expedient for the king to let them alone. If it seem good to the king, let him make a decree to destroy them: and I will remit into the king's treasury ten thousand talents of silver. And the king took off his ring, and gave it into the hands of Aman, to seal the decrees against the Jews. And the king said to Aman, Keep the silver, and treat the nation as thou wilt.

So the king's recorders were called in the first month, on the thirteenth day, and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their several languages, in the name of king Artaxerxes. And the message was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar, and to plunder their goods.

And the following is the copy of the letter: The great king Artaxerxes writes thus to the rulers and inferior governors, a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him. Ruling over many nations, and having obtained dominion over the whole world, I was minded, (not elated by the confidence of power, but ever conducting myself with great moderation and with gentleness,) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men. But when I had enquired of my counsellors how this should be brought to pass, Aman, who excels in

†Gr. vote by ballot.  * Note.—The part in brackets is not in Heb.
sounding of judgment among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and has obtained the second post in the kingdom, informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their laws, and the king, neglecting the commands of the kings, so that the united government blamelessly administered by us is not quietly established. Having then conceived that this nation alone of all others is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy; we have accordingly appointed those who are signified to you in the letters written by Aman, who is set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year, that the people aforesaid and now ill-disposed to us having been violently consigned to death in one day, may hereafter secure to us continually a well constituted and quiet state of affairs.

And the copies of the letters were published in every province; and an order was given to all the nations to be ready against that day. And the business was hastened, and that at Susa: and the king and Aman began to drink; but the city was troubled.

But Mardochæus having perceived what was done, rent his garments, and put on sackcloth, and sprinkled dust upon himself; and having rushed forth through the open street of the city, he cried with a loud voice. A nation that has done no wrong is going to be destroyed. And he came to the king's gate, and stood; for it was not lawful for him to enter into the palace, wearing sackcloth and ashes. And in every province where the letters were published, there was crying and lamentation and great mourning on the part of the Jews: they spread for themselves sackcloth and ashes. And the king's maids and chamberlains went in and told her: and when she had heard what was done, she was disturbed; and she sent to clothe Mardochæus, and take away his sackcloth; but he consented not. So Esther called for her chamberlady Acharathæus, who waited upon her; and she sent to learn the truth from Mardochæus. And Mardochæus shewed him what was done, and the promise which Aman had made the king of ten thousand talents to be paid into the treasury, that he might destroy the Jews. And he gave him the copy of the writing that was published in Susa concerning their destruction, to shew to Esther; and told him to charge her to go in and interreat the king, and to beg him for the people, remembering, said he, the days of thy low estate, how thou wert esteemed by my hand; because Aman who holds the next place to the king has spoken against us for death. Do thou call upon the Lord, and speak to the king concerning us to deliver us from death.
9 So Acharathseus went in and told her all these words. 10 And Esther said to Acharathseus, Go to Mardocheus, and say, 11 All the nations of the empire know, that whoever, man or woman, shall go in to the inner court uncalled, that person cannot live: only to whomsoever the king shall stretch out his golden sceptre, he shall live: and I have not been called to go in to the king, for these thirty days. 12 And Acharathseus reported to Mardocheus all the words of Esther.

13 Then Mardocheus said to Acharathseus, Go, and say to her, Esther, say not to thyself that thou alone will escape in the kingdom, more than all the other Jews. 14 For if thou shalt refuse to hearken on this occasion, help and protection will be to the Jews from another quarter; but thou and thy father's house will perish: and who knows, if thou hast been made queen for this very occasion? 15 And Esther sent the man that came to her to Mardocheus, saying, Go and assemble the Jews that are in Susa, and fast ye for me, and eat not and drink not for three days, night and day: and I also and my maidens will fast; and then will I go in to the king, contrary to the law, even if I must die. 16 So Mardocheus went and did all that Esther commanded him.

β [And he besought the Lord, making mention of all the works of the Lord; and he said, Lord γ God, king ruling over all, for all things are in thy power, and there is no one that shall oppose thee in thy purpose to save Israel.—For thou hast made the heaven and the earth, and every wonderful thing in the world under heaven. And thou art Lord of all, and there is no one who shall resist thee the Lord. Thou knowest all things: thou knowest, Lord, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel. But I have done this, that I might not set the glory of man above the glory of God: and I will not worship any one except thee, my Lord, and I will not do these things in insolence. And now, O Lord God, the King, the God of Abram, spare thy people, for our enemies are looking upon us to our destruction, and they have desired to destroy thine ancient inheritance. Do not overlook thy peculiar people, whom thou hast redeemed for thyself out of the land of Egypt. Hearken to my prayer and be gracious to thine inheritance, and turn our mourning into gladness, that we may live and sing praise to thy name, O Lord; and do not utterly destroy the month of them that praise thee, O Lord.

And all Israel cried with all their might, for their death was before their eyes. And queen Esther betook herself for refuge to the Lord, being taken as it were in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung, and she greatly brought down her body,
5 “And it came to pass on the third day, when she had ceased praying, that she put off her morose dress, and put on her glorious apparel. And being splendidly arrayed, and having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train. And she was blooming in the perfection of her beauty; and her face was cheerful, as it were benevolent, but her heart was straitened for fear. And having passed through all the doors, she stood and she filled every place of her glad adorning with the torn curls of her hair.

And she besought the Lord God of Israel, and said, O my Lord, though I art no king; help me who am destitute, and have no helper but thee, for my danger is near at hand. I have heard from my birth, in the tribe of my kindred, that thou, Lord, tookst Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for them all that the Lord God said. And now we have sinned before the Lord, and he hath delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord. But now they have not been content with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of thy mouth, and utterly to destroy thine inheritance, and to stop the mouth of them that praise thee, and to extinguish the glory of thine house and thine altar, and to open the mouth of the Gentiles to speak the praise of vanities, and in order that a mortal king should be admired for ever.

O Lord, do not resign thy sceptre to them that are not, and let them not laugh at our fall, and drive us out of our kindred, and cast us ourselves, and make an example of him who has begun to injure us. Remember us, O Lord, manifest thyself in the time of our affliction, and encourage me, O king of gods, and ruler of all dominion. Put harmonious speech into my mouth before the lion, and turn his heart to hate him that fights against us, to the utter destruction of him and of them that consent with him. But deliver us by thine hand, and help me who am destitute, and have none but thee, O Lord. Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the unchaste, and of every stranger. Thou knowest my necessity, for I abhor the symbol of shame, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquillity. And thy handmaid has not eaten at the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations. Neither has thy handmaid rejoiced since the day of my promotion until now, except in the days of God of Abraam. O God, who hast power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

And it came to pass on the third day, when she had ceased praying, that she put off her morose dress, and put on her glorious apparel. And being splendidly arrayed, and having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train. And she was blooming in the perfection of her beauty; and her face was cheerful, as it were benevolent, but her heart was straitened for fear. And having passed through all the doors, she stood
before the king: and he was sitting upon his royal throne, and he had put on all his glorious apparel, covered all over with gold and precious stones, and was very terrible. And having raised his face resplendent with glory, he looked with intense anger: and the queen fell, and changed her countenance, and she fainted; and she bowed herself upon the head of the maid that went before her. But God changed the spirit of the king to gentleness, and in intense feeling he sprang from off his throne, and took her into his arms, until she recovered: and he comforted her with peaceable words and said to her, "What is this matter, Esther? I am thy brother; be of good cheer, thou shalt not die, for our command is openly declared to thee, Draw nigh.

And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, Speak to me. And she said to him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy glory; for thou, my lord, art to be wondered at, and thy face is full of grace. And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her.] *And the king said, What wilt thou, Esther, and what is thy request and what is the thing of which thou speakest?" And the king said to the half of my kingdom, and it shall be thine. *And Esther said, To-day is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day. *And the king said, Hasted Aman hither, that we may perform the word of Esther. So they both came to the feast of which Esther had spoken.

*And at the banquet the king said to Esther, What is thy request, queen Esther? speak, and thou shalt have all that thou requirest. *And she said, My request and my petition are: If I have found favour in the sight of the king, let the king and Aman come together to the feast which I shall prepare for them, and to-morrow I will do the same.

*So Aman went out from the king very glad and merry: but when Aman saw Mordecai the Jew in the court, he was greatly enraged. *And having gone into his own house, he called his friends, and his wife Zosara. *And he shewed them his wealth, and the glory with which the king had invested him, and how he had caused him to take precedence and bear chief rule in the kingdom. *And Aman said, The queen has called no one to the feast with the king but me, and I am invited to-morrow.

*But these things please me not, while I see Mordecai the Jew in the court. *And Zosara his wife and his friends said to him, Let there be a gallon made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mordecai be hanged on the gallows: but do thou go in to the feast with the king, and be merry. And the saying pleased Aman, and the gallows was prepared.

But the Lord removed sleep from the king that night: and he told his servant to bring in the seven books, the registers of daily
And the king said, What honour or favour have we done to Mardocheus? And the king's servants said, Thou hast not done anything to him. 4 And while the king was enquiring about the kindness of Mardocheus, behold, Aman was in the court. 5 And the king said, Who is there in the court? Now Aman was come in to speak to the king, that he should hang Mardocheus on the gallows, which he had prepared. 6 And the king's servants said, Behold, Aman stands in the court. 7 And the king said, Call him.

And the king said to Aman, What shall I do to the man whom I wish to honour? And Aman said within himself, Whom would the king honour but myself? 2 and he said to the king, As for the man whom the king wishes to honour, let the king's servants bring the robe of fine linen which the king puts on, and the horse on which the king rides, 3 and let him give it to one of the king's noble friends, and let him array the man whom the king loves; and let him mount him on the horse, and proclaim through the street of the city, saying, Thus shall it be done to every man whom the king honours. 4 Then the king said to Aman, Thou hast well said: so do to Mardocheus the Jew, who waits in the palace, and let not a word of what thou hast spoken be neglected. 5 So Aman took the robe and the horse, and arrayed Mardocheus, and mounted him on the horse, and went through the street of the city, and proclaimed, saying, Thus shall it be to every man whom the king wishes to honour.

And Mardocheus returned to the palace; but Aman was set over the banquet which Esther had prepared. So the king and Aman went in to drink with the queen. 2 And the king said to Esther at the banquet on the second day, What is it, queen Esther? and what is thy request, and what is thy pet? 3 And it shall be done for thee, to the half of my kingdom. 4 And she answered and said, If I have found favour in the sight of the king, let my life be granted to my petition, and my people to my request. 5 For both I and my people are sold for destruction, and pillage, and slavery; both we and our children for bondmen and bondwomen: and I consented not to it, for the stranger is not
worthy of the king's palace. And the king said, Who is this that has dared to do this thing? And Esther said, The Adversary is Aman, this wicked man. Then Aman was troubled before the king and the queen.

And the king rose up from the banquet to go into the garden; and Aman began to intreat the king for; for he saw that he was in an evil case.

And the king returned from the garden; and Aman had fallen upon the bed, intreating the queen. And the king said, Wilt thou even force my wife in my house? And when Aman heard it, he changed countenance.

And Bugash, one of the chamberlains, said to the king, Behold, Aman has also prepared a gallow for Mardocheus, who spoke concerning the king, and a gallow of forty cubits high has been set up in the premises of Aman. And the king said, Let him be hanged thereon. So Aman was hanged on the gallows that had been prepared for Mardocheus; and then the king's wrath was appeased.

And in that day king Artaxerxes gave to Esther all that belonged to Aman the slan- derer; and Mardocheus was called by the king; for Esther had shewn that he was related to her. And the king took the ring which he had taken away from Aman, and gave it to Mardocheus; and Esther appointed Mardocheus over all that had been Aman's.

And she spoke yet again to the king, and fell at his feet, and besought him to do away with the mischiefs of Aman, and all that he had done against the Jews. Then the king stretched out to Esther the golden sceptre; and Esther arose to stand near the king.

And Esther said, If it seem good to thee, and I have found favour in thy sight, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in thy kingdom. For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my 5 kindred?

And the king said to Esther, If I have given and freely granted thee all that was Aman's, and hanged him on a gallow, because he laid his hands upon the Jews, what dost thou yet further seek? Write ye also in my name, as it seems good to you, and seal it with my ring: for whatever orders are written at the command of the king, and sealed with my ring, it is not lawful to gainsay them.

So the scribes were called in the first month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satrapies, from India even to Ethiopia, a hundred and twenty-seven satrapies, according to the several provinces, according to their dialects.

And they were written by order of the king, and sealed with his ring; and they sent the letters by the posts: wherein he charged them to use their own laws in every city, and to help each other, and to treat
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12 And the following is the copy of the letter of the orders. [The great king Artaxerxes sends greeting to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. Many who have been frequently honoured by the most abundant kindness of their benefactors have conceived some desire to not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. And they not only would utterly abolish gratefulness from among men, but also, elated by the boasings of men who are strangers to all that is good, they suppose that they shall escape the sin-hating vengeance of the ever-seeing God. And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irreparable calamities, many of those who were appointed to offices of authority, who had been entrusted with the management of their friends’ affairs; while men, by the false solicitude of the kinsman, have received the simple cordon of the ruling powers. And it is possible to see this, not so much from more ancient traditionary accounts, as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. And it is right to take heed with regard to the future, that we may maintain the government in undisturbed peace for all men, adopting needful changes, and ever judging those cases which come under our notice, with truly equitable decision.

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitably entertained by us, obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all; he, however, overcome by the pride of his station, endeavoured to deprive us of our dominion, and our life; having by various and subtle artifices demanded for destruction both Mardecheus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation. For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, and being the sons of the living God, the most high and mighty, who maintains the kingdom, to us as well as to our forefathers, in the most excellent order.

Ye will therefore do well in refusing to their adversaries, and those who attacked them, as they pleased, on one day in all the kingdom of Artaxerxes, on the thirteenth day of the twelfth month, which is Adar. 

13 "Ως γὰρ Ἀμαν Ἀμαδαθόν Μακεδῶν ταῖς αλληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἴματος, καὶ πολὺ διεστάξας τῆς ἡμετέρας χρηστότητος ἐπέζησε ἡμῖν, ἐπηρεάσας ἐπὶ πᾶν τὸν σωτηρίας ἡμῶν πατέρα, καὶ προσκυνοῦμεν ὡς τῶν πατέρων τῶν Βασιλεοῦ θρόνου πρόσωπον διατείλειν. Οὐκ ἐνέχασας δὲ τὴν ὑποτηθαινίαν, ἐπετέθεσας τῇ ἀρχῇ στηρίζειν ἡμᾶς, καὶ τὸν πνεύματος, τὸν τῆς ἡμετέρων σωτηρίας καὶ πατριάς εὐεργετήν Μαρδακαίου, καὶ τὴν ἀμεμπτοῖς τῆς βασιλείας κοινωνίᾳ. Ἑσθήρ οὖν παίτι τῶν τῶν ἑκεῖνι, πολυπλοκοῖς μεθοδίοις παραλογισμοῖς αἰσθήσαμεν εἰς ἄπαλεις. Διὰ γὰρ τῶν τριῶν τῶν ὑπὸ τῆς ἀλαθίνου ἡμῶν ἡμῶν τῶν Περσοῦ ἐπικράτησαν εἰς τῶν Μακεδονίας μετατίθαι. Ἡμεῖς δὲ τοὺς ὡς τοῦ τρισαλιτήριον παραδοθέν τῶν ἀφιεσθὰν Ιουδαίους, εὐθυράκομοι ὑπὸ κακοῦργος ὑπὸ νομοκράτους δοκιμασθέντος πολυτελεομένους νόμους, ὑπὸς ὡς τῶν ὑπὸνοτοῦ μεγαθῶν θεοῦ ὑπὸ τοῦ κατευθύνουτος ἡμῖν τε καὶ τῶν προγόνων ἡμῶν τῆς βασιλείας ἐν τῇ καλλιστῇ διαθείαι.
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obey the letters sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompense. We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the selfsame day, they may defend themselves against those who attacked them in a time of affliction. For in the place of the destruction of the chosen race, Almighty God has granted them the remedy against this darkness.

Do ye therefore also, among your notable feasts, keep a distinct day with all festivity, that now and hereafter it may be a day of deliverance to us and those who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction. And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessable to men, but also most hateful to wild beasts and birds for ever.] And let the copies be posted in conspicuous places throughout the kingdom, and let all the Jews hear, and against this day, to fight against their enemies.

13 So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.

14 And Mardocheus went forth robed in the royal apparel, and wearing a golden crown, and of fine purpure and linen: and the people in Susa saw it and rejoiced.

15 And the Jews had light and gladness, in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.

16 In the twelfth month, on the thirteenth day of the month which is Adar, the letters written by the king arrived. In that day the adversaries of the Jews perished: not one resisted, through fear of them. For the chiefs of the satraps, and the princes and the royal scribes, honoured the Jews; for the fear of Mardocheus lay upon them. For the order of the king was in force, that he should be celebrated in all the kingdom. And in the city Susa the Jews slew five hundred men: both Pharsanthes, and Delphon and Phagias, and Pharamadis, and Baren, and Sarcas, and Marmosse, and Rupheas, and Armeus, and Zabutheus, ten sons of Aman the son of Amadathes the Bugean, the enemy of the Jews, and they plundered their property on the same day; and the number of them that perished in Susa was rendered to the king. And the king said to Esther, The Jews have slain five hundred men from the city Susa; and how, thoukest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be done for thee?

18 And Esther said to the king, Let it be granted to the Jews so to treat them tomorrow as to hang the ten sons of Amman.

Amanusou apostalei egraphmeta, deì tou autou ton tauma exegeiasmenon pros taux duo oikonomoussai ottû to sun to pannikiai, to sun tauxa epipatroontos Theou diaskous, apodontos autw krisin. To de antignufon tis estopoleis tausth ekdentes en panti totw meta ptophiáxiais, ean toutous Ioudaious chrishai tois awton nomies, kai sunoptaxis auteis, oux toutou en kato phileas epithebemos auteis, arfounai tis trasaidektois tis douxekatoi mivn. Adao tis autw heima. Tausth gar o tis panta dunameis Theou ant ulebris tis ekklaston genous, epoteishen autous ephroswen.

"Kai oumou sun tis tauxen oromies oum eortais, epistemon hemeran meti pawsa ephorixas ageste, oux kai sune kai meta tausta sotymh y hemin, kai tois eunousoun Pereisa, tois de hemin epi swolusai, mymhosun tis apoleias. Pasas de polis y xora to sunoloi, yesis kata tausta mi pougeth, dorati kai peri kataanabheisatai me` orhyn oux monon anatrophos atatos, alla kai theiin kai peteinois eis tois apanta xronon ehostos katastathsetai.\" Ta de antignufa ekptethwnon ofbal mosan in pashe tis basileia, eiteineis te evi panta tous Ioudaious eis tausth tis hemeran, polemerisai autous tois upsanntous.

Oi men ouin uppeis ekshlenon speunontas tai upo tou basi leos leymomene epitileaei ephethe de tis prastesamai kai ev 14 Susois.

O de Merdouahais eoxhthei estolomeneis tis basileukas stoilin, kai steferan oux charsoin, kai diadhma bosotonon porphoroun idontes de ei en Susois ekhraspasi. Tois de Iou 16 daioxis enegatos fois kai ephrosynh kata polin kai xorw, ou 17 an ephethe to prastesamai: ou an ephethe to ekthes, xara kai ephrosynh tois Ioudaious, kowhos kai ephrosynh kai polloi touv thn ton periastomato, kai Ioudaious dia ton fobon tou Ioudaious.


Eiste de o basileus pros Eshthor, apologetei oui Ioudaious en Susois 12 tou polie anadras pentaokousin, en de tis perichwrois touis oiei ephrosanta; ti ouv axiois eti, kai estai soi;

Kai eitein Eshthor ton basilei, dodhnto tois Ioudaious xreia 13 thai touts autous toin uiron, vostei tois deka vounoi Amian kremasaia.
14 And he permitted it to be so done; and he gave up to the Jews of the city the bodies of the sons of Aman to hang.

15 And the Jews assembled in Susa on the fourteenth day of Adar, and slew three hundred men, but plundered no property.

16 And the rest of the Jews who were in the kingdom assembled, and helped one another, and obtained rest from their enemies: for they destroyed fifteen thousand of them on the thirteenth day of Adar, but took no spoil. 17 And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and gladness.

18 And the Jews in the city Susa assembled also on the fourteenth day and rested; and they kept also the fifteenth with joy and gladness. 

19 On this account then it is that the Jews dispersed in every foreign land keep the fourteenth of Adar as a holy day with joy, sending portions each to his neighbour.

20 And Mor'dochæus wrote these things in a book, and sent them to the Jews, as many as were in the kingdom of Artaxerxes, both them that were near and them that were afar off, 21 to establish these as joyful days, and to keep the fourteenth and fifteenth of Adar; 22 for on these days the Jews obtained rest from their enemies; and as to the month, which was Adar, in which a change was made for them, from mourning to joy, and from sorrow to a good day, to spend the whole of it in good days of Yeasting and gladness, sending portions to their friends, and to the poor.

23 And the Jews consented to this accordingly as Mor'dochæus wrote to them, 24 shewing how Aman the son of Amadæus the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly; 25 also how he went in to the king, telling him to hang Mor'dochæus: but all the calamities he tried to bring upon the Jews came upon himself, and he was hanged, and his children. 

26 Therefore these days were called Ph'ruræ, because of the lots; (for in their language they are called Ph'ruræ:) because of the words of this letter, and because of all they suffered on this account, and all that happened to them.

27 And Mor'dochæus established it, and the Jews took upon themselves, and upon their seed, and upon those that were joined to them to observe it, neither would they on any account behave differently: but these days were to be a memorial kept in every generation, and city, and family, and province. 28 And these days of the Ph'ruræ, said they, shall be kept for all posterity, and their memorial shall not fail in any generation. 

29 And queen Esther, the daughter of A'minadab, and Mor'dochæus the Jew, wrote all that they had done, and the confirmation of the letter of Ph'ruræ. 30 And Mor'dochæus and Esther the queen appointed a fast for themselves privately, even at that time also having formed their plan against their own health. 31 And Esther established it by a command for ever, and it was written for a memorial.
And the king levied a tax upon his kingdom both by land and sea. And as for his strength, and value out of all the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial. And Mardochaeus was viceroy to king Artaxerxes, and was a great man in the kingdom, and honoured by the Jews, and passed his life beloved of all his nation.

[And Mardochaeus said, These things have been done of God. For I remember the dream which I had concerning these matters: for not one particular of them has failed. There was the little fountain, which became a river, and there was light, and the sun, and much water. The river is Esther, whom the king married, and made queen. And the two serpents are I and Aman. And the nations are those nations that combined to destroy the name of the Jews. But as for my nation, this is Israel, even they that cried to God, and were delivered: for the Lord delivered his people, and the Lord remembered his people, and God wrought such signs and great wonders as have not been done among the nations. Therefore did he ordain two lots, one for the people of God, and one for all the other nations. And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations. And God remembered his people, and vindicated his inheritance. And they shall observe these days, in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, and joy and gladness before God, throughout the generations for ever among his people Israel.

In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and Ptolemy his son, brought in the published letter of Phurusa, which they said existed, and which Lysimachus the son of Ptolemy, who was in Jerusalem, had interpreted.

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there was a certain man in the land of
Auis, whose name was Job; and that man
was true, blameless, righteous, and godly,
abstaining from everything evil. 2 And he
had seven sons and three daughters. 3 And
his cattle consisted of seven thousand sheep,
three thousand camels, five hundred yoke
of oxen, five hundred she-asses in the
pastures, and a very great 5 household, and
he had a great husbandry on the earth; and
that man was most noble of the men of the
cast.

4 And his sons visiting one another pre-
pared a banquet every day, taking with them
also their three sisters to eat and drink with
them. 5 And when the days of the banquet
were completed, Job sent and purified them,
having risen up in the morning, and offered
sacrifices for them, according to their num-
ber, and one calf for 7 a sin-offering for
their souls; for Job said, Lent peradventure my
sons have thought evil in their minds
against God. Thus then Job did continua-
ly.

6 And it came to pass on a day, that, be-
hold, the angels of God came to stand before
the Lord, and the devil came with them.
7 And the Lord said to the devil, Whence
dost thou come? And the devil answered
the Lord, and said, I am come from com-
passing the earth, and walking up and down in
the world. 8 And the Lord said to him,
Hast thou diligently considered my servant
Job, that there is none like him on the
earth, a man blameless, true, godly, abstain-
ing from everything evil? 9 Then the devil
answered, and said before the Lord, Does
Job worship the Lord for nothing? 10 Hast
thou not made a hedge about him, and
about his household, and all his possessions
round about? and hast thou not blessed the
works of his hands, and multiplied his cat-
tle upon the land? 11 But put forth thine
hand, and touch all that he has; verily he
will bless thee to thy face. 12 Then the
Lord said to the devil, Behold, I give into
thine hand all that he has, but touch not
himself. So the devil went out from the
presence of the Lord.

13 And it came to pass on a certain day,
that Job's sons and his daughters were
drinking wine in the house of their elder
brother. 14 And, behold, there came a mes-
senger to Job, and said to him, The yokes of
oxen were ploughing, and the she-asses were
feeding near them; 14 and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee. 16 While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured the shepherds likewise; and I having escaped alone am come to tell thee. 17 While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee. While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother, 18 suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

20 So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped, 21 and said, I myself came forth naked from my mother's womb, and naked shall I return thither: the Lord gave, the Lord has taken away; as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord. 22 In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord. 2 And the Lord said to the devil, Whence comest thou? Then the devil said before the Lord, I come from going through the world, and walking about the whole earth. 3 And the Lord said to the devil, Hast thou then observed my servant Job, that there is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocencc, whereas thou hast told me to destroy his substance without cause? 4 And the devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life. 5 Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to thy face. 6 And the Lord said to the devil, Behold, I deliver him up to thee; only save his life.

7 So the devil went out from the Lord, and smote Job with sore boils from his feet to his head. 8 And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city. 9 And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pang and pains of my womb which I bore in vain with sorrow; and thou thyself
sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place to house and house to wait for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die. 10 But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things?

In all these things that happened to him, Job sinned not at all with his lips before God.
digging for it as for treasures; and would be very joyful if they should gain it. Death is rest to such a man, for God has hedged him in. For my groaning comes before me, and I weep before them. For the terror of which I meditated has come upon me, and that which I feared has befallen me. I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

Then Eliphaz the Temanite answered and said,

"Hast thou been often spoken to in distress? but who shall endure the force of thy words? For whereas thou hast instructed many, and hast strengthened the hands of the weak one, and hast supported the failing with words, and hast imparted courage to feeble knees. Yet now that pain has come upon thee, and touched thee, thou art troubled. Is not thy fear founded in folly, thy hope also, and the mischief of thy way? Remember then who has perished, being pure? or when were the true-hearted utterly destroyed? Accordingly as I have seen men ploughing barren places, and they that show them will rise up to possess them. They shall be punished by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched. The old lion has perished for want of food, and the lion's whelps have forsaken one another.

But if there had been any truth in thy words, none of these evils would have befallen thee. Shall not mine ear receive excellent revelations from him? But as when terror falls upon men, with dread and a sound in the night, horror and trembling seized me, and caused all my bones greatly to shake. And a spirit came before my face; and my hair and flesh quivered. I arose and perceived it not: I looked, and there was, no form before my eyes: but I only heard a breath and a voice, saying, What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works? Whereas he trusts not in his servants, and perceives perverseness in his angels.

But as for them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth. And from morning to evening they no longer exist: they have perished, because they cannot help themselves. For he blows upon them, and they are withered: they have perished for lack of wisdom.

But call, if any one will hearken to thee, or if thou shalt see any of the holy angels. For wrath destroys the foolish one, and envy slays him that has gone astray. And I have seen foolish ones taking root: but suddenly their habitation was devoted. Let their children be far from safety, and let them be bruised at the doors of vile men, and let there be no deliverer. For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted. For labour cannot by any means come out of the earth, nor shall trouble spring

"Ypolaioν δὲ Ελιφαζ Ο Θαμανιτης λεγεις,

Μυ πολλακις σοι λειλαθηται εν κοπω, ἄσχων δὲ ρηματα
των σου τις υποτει; Ει γαρ συ ενουθετησας παλλων, και
χειρας άσθενουσι παρεκαλεσας, άσθενοντας τα εξαετησας
δεισαθ, γονασι τα αδυνατουν τας περιεχες. Νυν δὲ
δεισαι επι σε πνους και ηματο σου, εν επουδαιας,
Ποτερον ουχ ο φοβος σου εστων εν αφορσυων, και
ελητις σου και η κακα της δοω σου; Μνεσθηθι ον, τις
καθαρος ον άπολετο, η ποτε άλληνοι δολοριοι απολωντο; Καθ
νυν τροπον ειδον τους άρτροθως τα άτοπα, οι δε
στερουντες αυτα ουσιας θεροσιν αυτος, Απο προσ-
ταγματος Κυριου απολουνται, απο δε πνευματος οργης
αυτου αφαιρουνται.

Σωνος λεωντος, φωνη δε λεωνης, γαυριμα δε δρακοντων
εσβασηθει. Μυρομελους ολετο παρα το μη ήχους βοριων,
σκυμνου με δεινων έλιπων αλληλους.

Ει δε τι βημα αληθεινου εξεγενει εν λογοις σου, ουδεν
αν σου τοπιον κακων ανημτης τοτερον ου δεικεται μου
το ους εξαιτησα παρ αυτου; Φοβου δε και ηχου ικτυρεθη
επιπτων φοβος επι ανθρωπους, φρυκι μου συνεντη
και τρωμος, και μεγαλως μου τα οστα διεικει, και
πενεια επι προσωπων μου ετπλευε, εφριξαν δε μου τριχε
και σιρκες. Ανετηθη και ουκ επεγεναι, ειδον και ουκ
μαρηθη προ οδοθαλμων μου, αλλ η αυραν και φωνη
ηκουν. Τι γαρ; μη καθαρος εσται βροτος έναντι του
Κυριου; η άπο των εραγων αυτου άμεροτος άνηρ; Ει κατα
παιδων αυτου ου πιστευει, κατα δε αγγελουν αυτου
σκολιον τι επενεγκε.

Τους δε κατοικουντας οικιας πτηνιας, εξ δε και αυτων
εκ του αυτου πτηνου έμενεν, επαινεται αυτους στητο τροπον,
και απο προθεν μεχρι έσπερας ουκ έτι εις, παρα το
μη δινωναι αυτους έαυτους βοηθησα, απολωντο. Ενεκυ
στησε γαρ αυτως και εξαραιγησαν, απαλωντο παρα το
μη έχειν αυτους σοφιαν.

"Επικαλεσαι δε ει τις σου υπακουηται, ει ει τοις αγγελοι
αιγιων ήγη. Και γαρ άφρωνα άναμειρη άρηη, πεπλημμενων
δε τανατοι ηγης. Εγω δε έωρακα άφρωνας ρηθαν βιλ.
λαντα, ειλεθεος έβρωθη αυτων δια της. Πάθρο Γε
νοντοι οι νοι αυτων απο σωτηριας, κολαβρασθησαν δε επι
θυραις ιστονων, και ουκ έται έξαιρουμενος. "Α γαρ
εκεινω συναγωγας δικαιοι έσθαναν, αυτου δε εκ κακων ουκ
εξαρεται έσταναν εξαιρουμενει αυτων ή ισχυς. Οι γαρ
μη έξελθη εκ της γης κοπος, ουδε ες ορεων αναβλαστησκειν

6 One MS. gives ινδοςκ, 'guilelessness.' 7 Gr. ant-lion.
7 And the hot anger of Koryn, Koryn.
8 For the hot anger of the people, the hot anger of the mountains.
9 Yet man is born to labour, and even so the vulture's young seek the high places.

Nevertheless I will beseech the Lord, and will call upon the Lord, the sovereign of all; who does great things and untraceable, glorious things also, and marvellous, of which there is no number: who gives rain upon the earth, sending water on the earth; who exalts the lowly, and raises them that are lost; frustrating the counsels of the crafty, and their hands shall not perform the truth: who takes the wise in their wisdom, and subverts the counsel of the crafty. In the day darkness shall come upon them, and let them grope in the noon-day even as in the night; and let them perish in war, and let the weak escape from the hand of the mighty.

But blessed is the man whom the Lord has reproved; and reject not thou the chastening of the Almighty. six times he shall deliver thee out of distresses: and in the seventh harm shall not touch thee. In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword. He shall hide thee from the scourge of the tongue: and thou shalt not fear the pestilence of the night. If thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.

Behold, we have thus sought out these matters: these are what we have heard: but do thou reflect with thyself, if thou hast done anything wrong.

But Job answered and said, Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together! And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain. For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me. What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has fodder? Shall bread be eaten without salt? or again, is there taste in empty words? For my wrath cannot cease; for I perceive my food as the smell of a lion to be loathsome.

For oh that he would grant my desire, and my petition might come, and the Lord would grant my hope. Let the Lord begin, and let him not utterly destroy me.

Let the grave be my city, upon the walls of which I have leaned: I will not shrink from it; for I have not denied the holy words of my God. For what is my strength, that I continue? what is my time, that my soul endures?
Job VI. 12—VII. 16.

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My  ἵσχος  λίθων  ἡ  ἱσχος  μου;  ἡ  αἱ  σάρκες  μου  εἰσί  χαλ.  12
κεῖν;  Ἡ  οὐκ  ἐπ'  αὐτῷ  ἐπέστειλεν;  βοήθεια  δὲ  ἀπ'  ἐμόν  13
ἀπέστειν.

'Απείπατό  με  ἔλεος,  ἐπισκοπὴ  δὲ  Κυρίου  ὑπερεῖδε  14
με.  Οὗ  προσειδον  με  οἱ  ἐγγυτατοί  μου,  ὦστερ  χειριάρι.  15
ἐκλέσαν,  ἡ  ωστερ  κύμα  παρηλθὰν  με.  Οἵτινες  με  16
διελαβοῦντο,  τῶν  ἐπιτεπτυκαί  μοι  ὠστερ  χῶν  ἡ  κρύ-
σταλλος  πετηγών.  Καθὼς  τακεία  θέρμης  γενομένας,  οὐκ  17
ἐγενομένη  ὁπερ  ἡν,  οὕτω  καγώ  κατελεῖθην  ὑπὸ  πᾶν-
ῶν,  ἀπολύμαν  δὲ  καὶ  ἐξοικον  ἀγενήμιν.  Ἰδετε  ὀδον  19
Τραμαμών,  ἀτραπονεύς  Σαβῶν  οἱ  διορώντες.  Καὶ  αἰσχύνην  20
ὀφελήσαντον,  οἱ  ἐπὶ  πόλεσι  καὶ  χρήματι  πεποῦδοτε.  Ἀταρείν  21
δὲ  καὶ  ὑμεῖς  ἐπέβητε  μοι  ἀνελεμήνους,  ὡστε  ἵδοντε  τὸ  22
ἔμων  τριήμα  φοβηθήτε.  Τι  γὰρ;  μὴ  υἱόσ,  ὑπὲρ  τὰς  23
παρ'  υἱόν  ἱσχοὺς  ἐπιδείκναι,  ὡστε  σωτά  με  ἐξ  ἑχθρών,  ἡν  24
ἐχερὸς  δυναστῶν  τίνα  φύσται  με;  Ἰδετε  με  25
Διδασκατε  με.  ἤγιο  δ'  κωφεύσω  εἰ  τε  πεπλανήμα,  24
φρασάτε  με.  Ἀλλ'  ὡς  ὕποκε  ἀλήθνου  ἰμάτως,  25
οὐ  γὰρ  παρ'  υἱόν  ἱσχοὺς  αἰτοῦμαι.  Οἴδε  ἐλεγαγο  υἱόν  26
ρήματι  με  παίνει,  οἴδε  γὰρ  υἱόν  φθέγμα  ἰματός  ἀνελέμην.  27
Πλην,  ὅτι  ἐπὶ  ὕδραναν  ἐπιπτότε,  ἐπιλυόμενα  δὲ  ἐπὶ  ἕρισα  28
ὑμάς.  Νυνι  δὲ  εἰσοβλέπα  εἰς  πρόσωπα  υἱόν,  ὅν  πνεύματος.  28
Καθισάτε  δή  καὶ  μὴ  ἑκατον,  καὶ  πάλιν  τῷ  δικαίῳ  29
συνέχεσθε.  Ὁ  γὰρ  ἐστιν  ἐν  γλῶσσῃ  μονάδικοι,  29
ὁ  λαῆρος  30
μονοί  σύνισκε  πελετά.

Πότερον  οὐχι  πειρατίρων  ἐστιν  ὁ  βίος  ἀνδρότου  ἐπὶ  7
τῆς  γῆς;  καὶ  ὦστερ  μισθίου  ἀνθημερού  ἡ  ζωή  ἀντίος;  2  
Ἑλπίστερ  τῆς  πέδους  τοῦ  Κύριον  αὐτὸν,  καὶ  τετευχο-
σκαία;  ἡ  ωστερ  μισθίωτος  ἀναμέλων  τοῦ  μισθοῦ  αὐτός;  3
Οὕτως  κάγω  ὑπετείμασα  μίνας  κενοφινίκτοις,  νύκτας  δὲ  ὑδατικοῖς  διο-
κόμει  μοι  εἰσίν.  Ἐαν  κοιμηθηκαὶ,  λέγω,  ποῦ  ἡμερὰ;  ὅσιο  ἐν  ἀναστώ,  4
πάλιν,  ποῦ  ἐπέστρεψα;  πληρής  δὲ  γίνομαι  ὅδων  ἀπὸ  ἐστράτων  ἐς  πρω.  5
Φυτεύσες  δὲ  τὸ  σώμα  ἐν  στατιόν  3
σκιολικῶν,  τής  δὲ  βουλακάς  γῆς  ἀπὸ  ἄχρως  ἑσευν.  6  
Ὁ  δὲ  βίος  μου  ἐστιν  ἐλαφρότερος  λαλίασι,  ἀπόλολε  δὲ  ἐν  κενή
ἐλπίν.  Μνημονήσατε  σήμερον  ὁ  πνεῦμα  μου  ἡ  ζωή,  καὶ  οὐκ  ἐπὶ  7
ὠθεῖτε  εἰς  ωθεῖτε.  Οὐαύτες  εἰς  ωθεῖτε  εἰς  ἑαυτοῦ  ἐμοὶ  8
ἐν αὐτὸν.  Ἀταράκατης  καὶ  ἡ  ἱσχος  ἀνελεμίσατο  σου  ἑαυτῶν,  οἱ  ὑμεῖς.

8 Or, mountains-torrent. - Or, homeless. 
12 Gr. for. - Gr. the corruption of worms. 
13 Gr. straits, etc.
18. 17 "Imóv, evnevó xár mou é biou. Tí ó yap éstiv ãnthrophos, ótì
18 émešlLASAS aútov; H òti protéxeis tòv nòu eis aútò; 11
19 étuskolpís aútov énauvó ég pròtì, kai òti anapantsu-
19 aútov kràneis; "Evòs tívov óuk égò me, odò pròkoy me, òvàn àn
20 kataapó tòv pútvlon mou; Eì égò ymárot, tì dunaméria
21 pràcaii, ò òti tòv gràmmon tòv nòu tòv ãnthrophòw; diatì òouv
21 kai katentevnik sou, evì òti eòi sto phoral; Òtìa óuk
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it rises not; and he seals up the stars. 8 Who alone has stretched out the heavens, and walks on the sea as on firm ground. 9 Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south. 10 Who does great and unsearchable things; glorious also and excellent things, innumerable.

11 If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known it. 12 If he would take away, who shall withstand him? or who shall be able to explain to him, What hast thou done? 13 For if he has turned away his anger, the whales under heaven have stood up under him.

14 Oh then that he would hearken to me, or judge my cause. 15 For though I be righteous, he will not hearken to me: I will intreat his judgment. 16 And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

17 Let him not crush me with a dark storm: but he has made my bruises many without cause. 18 For he suffers me not to take breath, but he has filled me with bitterness. 19 For indeed he is strong in power; who then shall resist his judgment? 20 But, though I should seem to run nigh to the mouth of sheol; though I should seem blameless, I shall be proved perverse. 21 For even if I have sinned, I know it not in my soul: but my life is taken away.

22 Wherefore I said, Wrath slays the great and mighty man. 23 For the worthless die, but the righteous are laughed to scorn. For they are delivered into the hands of the unrighteous man: he covers the faces of the judges of the earth: but if it be not he, who is it? 24 But my life is swifter than a post: my days 9 have fled away, and they knew it not. 25 Or again, is there a trace of their path left by ships? or is there one of the flying eagle as it seeks its prey? 26 And if I should say, I will forget to speak, I will bow down my face and groan; 27 I quake in all my limbs, for I know that thou wilt not leave me alone as innocent.

28 But since I am ungodly, why have I not died? 29 For if I should wash myself with snow, and purge myself with pure hands, 30 thou hadst thoroughly plunged me in filth, and my garment had abhorred me. 31 For thou art not man like me, who should contend, that we might come together to judgment. 32 Would that he our mediator were present, and a reposer, and one who should hear the cause between both. 33 Let him remove his rod from me, and let not his fear terrify me: 34 so shall I not be afraid, but I will speak: for I am not thus conscious of guilt.

35 Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul. 36 And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me? 37 Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly. 38 Or dost thou see as a mortal see; or wilt thou look as a man sees? 39 Or is thy life human, or thy years the years of a man, that thou hast enquired into mine iniquity, and searched out my sins? 40 For thou knowest that I have not committed iniquity; but who is he that can deliver out of the hands of thy kin...
Thy hands have formed me and made me; afterwards thou didst change thy mind, and smite me. Remember that thou hast made me as clay, and thou dost turn me again to earth. Hast thou not poured me out like milk, and curdled me like cheese? And thou didst clothe me with skin and flesh, and frame me with bones and sinews. And thou didst bless me above a man and praise my spirit. Having these things in thyself, I know that thou canst do all things; for nothing is impossible with thee.

And if I should sin, thou watchest me; and thou hast not cleared me from iniquity. Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour. For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me; renewing against me my torture; and thou hast dealt with me in great wrath, and thou hast brought trials upon me.

Why then didst thou bring me out of the womb? and why did I not die, and no eye see me, and I become as if I had not been? for I should not have carried from the womb to the grave? Though life be long, is it not better that I should have my life? before I go whence I shall not return, to a land of darkness and gloominess; to a land of perpetual darkness, where there is no light, neither can any one see the life of mortals.

Then Sophar the Maimon answered and said, He that speaks much should also hear on the other side; or does the fluent speaker think himself to be righteous? blessed is he who labours for the short-lived offspring of woman. Be not a speaker of many words; for is there none to answer thee? For say not, I am pure in my works, and blameless before him.

But oh that the Lord would speak to thee, and open his lips with thee! Then shall he declare to thee the power of wisdom; for it shall be double of that which is with thee: and then shalt thou know, that a just recompence of thy sins has come to thee from the Lord.

Wilt thou find out the traces of the Lord? or hast thou come to the end of that which the Almighty has made? Heaven is high; and what wilt thou do? and there are deeper things than those in hell; what dost thou know? Or long is the measure of the earth, or the breadth of the sea.

And if he should overthrow all things, who will say to him, What hast thou done? For he knows the works of transgressors; and when he sees wickedness, he will not overlook it.

But man vainly buys himself up with words; and a mortal born of woman is like an ass of the desert.

For if thou hast made thine heart pure, and liftest up thine hands towards him; if there is any iniquity in thy hands, put it far from thee, and let not unrighteousness lodge in thy habitation. For thus shall thy countenance shine again, as pure water; and thou shalt diversify thyself of uncleanness, and shalt not fear. And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared. And thy prayer shall be as the morning star, and life shall arise to thee as from the noonday. And thou shalt be confident, because
thou hast hope; and peace shall dawn to thee from out of anxiety and care. 16 For thou shalt be at ease, and there shall be no one to fight against thee; and many shall charge, and make supplication to thee. But safety shall fall upon them; for their hope is destruction, and the eyes of the ungodly shall waste away.

And Job answered and said, 2 So then ye alone are men, and wisdom shall die with you? 3 But I also have a heart as well as you. 4 For a righteous and blameless man has become a subject for mockery. 5 For it is said to him that he should fall under others at the appointed time, and that his houses should be spoiled by transgressors; let not however any one trust that, being evil, he shall be held guiltless, 6 even as many as provoke the Lord, as if there were indeed to be no inquisition made of them. 7 But ask now the beasts, if they may speak to thee; and the birds of the air, if they may declare to thee. 8 Tell the earth, if it may speak to thee; and the fishes of the sea shall explain to thee. 9 Who then has not known in all these things, that the hand of the Lord has made them? 10 Whereas the life of all living things is in his hand, and the breath of every man.

11 For the ear tries words, and the palate tastes meats. 12 In length of time is wisdom, and in long life knowledge. 13 With him are wisdom and power, with him counsel and understanding. 14 If he should cast down, who will build up? If he should shut against men, who will open? 15 If he should withhold the water, the thing dried up; and if he should let it loose, overthrows and destroys it. 16 With him are strength and power; he has knowledge and understanding. 17 He leads counsellors away captive, and maddens the judges of the earth. 18 He seats kings upon thrones, and girds their loins with a girdle. 19 He sends away priests into captivity, and overthrows the mighty ones of the earth. 20 He changes the lips of the trusty, and he knows the understanding of the elders. 21 He pours dishonour upon princes, and heals the lowly. 22 Revealing deep things out of darkness; and he has brought into light the shadow of death. 23 Causing the nations to wander, and destroying them: overthrowing the nations, and leading them away. 24 Perplexing the minds of the princes of the earth: and he causes them to wander in a way they have not known, saying, 25 Let them grope in darkness, and let there be no light, and let them wander as a drunken man.

Behold, mine eyes have seen these things, and mine ear has heard them. 2 And I know all that ye too know; and I have not less understanding than them.

Nevertheless I will speak to the Lord, and I will reason before him, if he will. 4 But ye are all bad physicians, and healers of diseases. 5 But would that ye were silent, and it would be wisdom to you in the end.

8 But hear ye the reasoning of my mouth, and attend to the judgment of my lips. 2 Do ye not speak before the Lord, and utter deceit before him? 3 Or will ye draw back? nay, do ye yourselves be judges. 9 For it were well if he would thoroughly search you; for though doing all things in your power ye should attach
 yourselves to him, 10 he will not reprove you at all the less: but if moreover ye should secretly respect persons, 11 shall not his whirlpool sweep you round, and terror from him fall upon you? 12 And your glorying shall prove in the end to you like ashes, and your body like dry of clay.

13 Be silent, that I may speak, and cease from mine anger, 14 while I may take my dath in my teeth, and put my life in my hand.

15 Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him. 16 And he shall turn to me for salvation; for fraud shall have no entrance before him. 17 Hear, hear ye my words, for I will declare in your hearing. 18 Behold, I am near my judgment: I know that I shall appear evidently just. 19 For who is he that shall plead with me, that I should now be silent, and expire?

20 But grant me two things: then I will not hide myself from thy face.

21 Withhold thine anger from me, and letest me go before my time.

22 Then shall thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer. 23 How many are my sins and my transgressions? teach me what they are.

24 Wherefore hidest thou thyself from me, and dearest me thine enemy?

25 wilt thou be startled at me, as at a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze? For thou hast written evil things against me, and thou hast compassed me with the sins of my youth. And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated to my heels. I am as that which waxes old like a bottle, or like a moth-eaten garment.

For a mortal born of a woman is short-lived, and full of wrath. 2 Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue. 3 Hast thou not taken account even of him, and caused him to enter into judgment before thee?

4 For who shall be pure from uncleanness? not even one; 5 if even his life should be but one day upon the earth: and his months are numbered by him: thou hast appointed him for a time, and he shall by no means exceed it.

6 Depart from him, that he may be quiet, and take pleasure in his life, though as a hirpling.

7 For there is hope for a tree, even if it should be cut down, that it shall blossom again, and its branch shall not fail. 8 For though its root should grow old in the earth, and its stem die in the rock: 9 it will blossom from the scent of water, and will produce a crop, as one newly planted. 10 But a man that has died is utterly gone; and when a mortal has fallen, he is no more. 11 For the sea wastes in length of time, and a river fails and is dried up. 12 And man that has lain down in death shall certainly not rise again till the heavens are dissolved, and they shall not awake from their sleep.

13 For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldst set me a time in which thou wouldest remember me! 14 For if a man should die, shall he live again, having accomplished the days of his life? I will wait.
till I exist again?  Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands.  But thou hast numbered my devices: and not one of my sins shall escape thee?  And thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place.  The waters wear the stones, and waters falling headlong overflow a heap of the earth: and thou destroyest the hope of man.

Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away; and though his children be multiplied, he knoweth it not; and if they be few, he is not aware.  But his flesh is in pain, and his soul mourns.

Then Eliphaz the Temanite answered and said,

Will a wise man give for answer a mere breath of wisdom? and does he fill up the pain of his belly with words, saying, and with words wherein is no profit?  Hath not thou moreover cast off fear, and accomplished such words before the Lord?  Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty.  Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

What! art thou the first man that was born? or wert thou established before the hills?  Or hast thou heard the ordinance of the Lord? or has God used thee as his counsellor? and has wisdom come only to thee?  For what knowest thou, that we know not? or what understandest thou, which we do not also?  True among us are both the old and very aged man, more advanced in days than thy father.

Thou hast been scourged for but few of thy sins: thou hast spoken haughtily and extravagantly.

What hast thine heart dared? or what have thine eyes aimed at?  That thou hast vented thy rage before the Lord, that thou hast covered such words from thy mouth?  For who, being a mortal, is such that he shall be blameless? or, who that is born of a woman, that he should be just?  Forasmuch as he trusts not his saints; and the heaven is not pure before him.  Also then, abominable and unclean is man, drinking unrighteousness as a draught.

But I will tell thee, hearken to me: I will tell thee now what I have seen: things wise men say, and their fathers have not hidden.

To them alone the earth was given, and no stranger came upon them.  All the life of the ungodly is spent in care, and the years granted to the oppressor are numbered.

And his terror is in his ears: just when he seeks to be at peace, his overthrow will come.  Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword.  And he has been appointed to be food for vultures; and he knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a peal of thunder.

Distress also and anguish shall come upon him: he shall fall as a captain in the first rank.  For he has lifted his hands

* Or, am made again.  † Or, punce.  ‡ Or, patience, or, endurance.  § Or, believes not charges against, see chap. 4. 38.
Job XV. 26—XVI. 22.

...against the Lord, and he has hardened his neck against the Almighty Lord. And he has run against him with insolence, on the thickness of the back of his shield. For he has covered his face with his fat, and made 3 layers of fat upon his thighs. And let him lodge in desolate cities, and enter into houses without inhabitant: and what they have prepared, others shall carry away.

Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth. 

Ne, her shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off. And let him be cast upon the night, and let darkness overspread him.

And let his heart be as the unripe grape before the time, and his branch shall not flourish. And let him be gathered as the unripe grape before the time, and let him fall as the blossom of the olive. For death is the witness of an ungodly man, and fire shall burn the houses of them that receive gifts. And he shall conceive sorrows, and his end shall be vanity, and his belly shall bear deceit.

But Job answered and said.

1 I have heard many such things: poor comforters are ye all. 2 What! is there any reason in vain words? or what will hinder thee from answering? 3 I also will speak truth as ye do: if indeed your soul were in my soul's stead, then would I know his wisdom. And what would shake my head at you. And would there were strength in my mouth, and I would not spare the movement of my lips.

For if I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less? But now he has made me weary, and a worn-out fool; and thou hast laid hold of me. My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.

In his anger he has cast me down; he has dashed his teeth upon me: the weapons of his grinders have passed upon me. He has attacked me with the keen glances of his eyes; with his sharp spear he has smitten me down upon my knees; and they have run upon me with one accord.

For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly. When I was at peace he distracted me: he took me by the hair of the head, and plucked it out; he set me up as a mark. They surrounded me with spears, aiming at my reins: without sparing me they poured out my gall upon the ground. They overthrew me with fall upon fall: they ran upon me in their might. They sewed sackcloth upon my skin, and my strength has been spent on the ground. My belly has been mouched with wailing, and darkness is on my eyelids. Yet there was no injustice in my hands, and my prayer is pure.

Earth, cover not over the blood of my flesh, and let my cry have no place. And now, behold, my witness is in heaven, and my advocate is on high. Let my supplication come to the Lord, and let mine eye see before him. Oh that a man might plead before the Lord, even as the son of man with his
neighbour! But my years are numbered and shall not return. I perish, carried away by the wind, and I seek for burial, and obtain it not. Weary I intreat; and what have I done? and strangers have stolen my goods. Who is this? let him join hands with me. For thou hast hid their heart from wisdom; therefore it shall not exalt them. He shall promise mischief to his children; but their eyes have failed for their children.

But thou hast made me a byword among the nations, and I am become a scorn to them. For my eyes are dimmed through pain; I have been grievously beset by all. Wonder has seized true men upon this; and let the just rise up against the transgressor. But let the faithful hold on his own way, and let him that is pure of hands take courage. Howbeit, do ye all strengthen yourselves and come now, for I do not find truth in you.

My days have passed in groaning, and my heartstrings are broken. I have turned the night into day: the light is short because of darkness. For if I remain, Hades is my habitation: and my bed has been made in darkness. My father, and corruption to be my mother and sister. Where then is your hope? or where shall I see my good? Will they go down with me to Hades, or shall we go down together to the tomb?

Then Balad the Sauchite answered and said, How long wilt thou continue? forbear, that we also may speak. For wherefore have we been silent before thee like brutes? Auger has possessed thee: for what if thou shouldst die; would the earth under heaven be desolate? or shall the mountains be overthrown from their foundations?

But the light of the ungodly shall be quenched, and their flame shall not go up.

His light shall be darkness in his habitation, and his lamp shall be put out with him.

The mearest of men spoil his goods, and let his counsel pass by him. His foot also has been caught in a snare, and let it be entangled in a net. And let snares come upon him: he shall strengthen those that thirst for his destruction.

His snare is hid in the earth, and that which shall take him is by the path. Let pains destroy him round about, and let many enemies come about him, see him with distressing longer: and a signal destruction has been prepared for him.

Let the soles of his feet be devoured: and death shall consume his beauty. And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king. It shall dwell in his habitation in his night: his cellency shall be sown with briomote.

His roots shall be dried up from beneath, and his crop shall fall away from above. Let his memorial perish out of the earth, and his name shall be publicly cast out. Let one drive him from light into darkness. He shall not be known among his people, nor his house preserved on the earth. But strangers shall dwell in his possessions: the last gleaned for him, and wonder seized the first.
Job 18:21—22

21 “Oxoi eisw ois elikoi didikous, oxous de o topos twn m" eidofoj twn Kuvrou.

22 ‘Ypolaibwn de Iwβ, legexi.

23 ‘Eisw twny exkuton piqhyn mou, kai kalhierite me lqous; 

24 Katalaleite mou, ouk entwqynomeni me etpkeiske mou.

25 Nai de ep’ alytheias enw enplamvnon, par epo di adilwseta planos; laqhysa pvmata ouk edoi, ta de pvmata mou.

26 Planaite, kai ouk eti kauw. ‘Eva de, ep’ eti megalunwse, etalassethe de mou oinidfei. 

27 O toaraas, exwqima de autw’ ep’ eti uphouson. ‘Ihou gelw oinidfei, oul laqhysa kekrapzomei, kai oulaomou krima.

28 Kuklw perwkoqemai, kai ou de miafiew ep’ prwstwv mou skotos etwsto. Twn de doxan ap’ emou exwdeisen, afkleie

29 de steferan ap’ kefalh mou. Diastrapie me kulkw kai

30 fwmone, exekouv de wstper deyndn twn elida mou. Deinw de ou di arghy exrhstato, hgrastato de wstper exbrwv.

31 ‘Omosumadoi de alhoto tis peartpria autw’ ep’ emwoi, tais oidoj mou ekklusasan eukathato.

32 Ap’ emw oudevoi mou apysteasan, egwunasan allotrious

33 ‘H em’ filioi de mou anelenevomenes geqanwson. Oi prosetouwswnto me ou ekugustatoi mou, kai oui edotes mou to onoma

34 eteladhto mou. Teitones oikias, theratpavai te mou,

35 allwqenhes hip’ enantion autw. Therapavnta mou eklastes,

36 kai oux uphkonwv stoma de mou edwsto. Kain kektewn ton

37 gvnwika mou, proseskaloymen de kalekewon vnoi palladeioun mou. Oi de eis ton aionw de apetouwswnto, othan

38 anawto, kai emw laudoyn. Ebedelxwnto de oui idwtes

39 me’ oux de ygraphe, epavnestasthoi mou. En dermati mou

40 evstesan ai stapkes mou, ta de ostata mou en edwtime esatias.

41 Elaiqhte, me elaiqhte, me filioi, cheir yvar Kuvron, kai

42 enwqmen mou esti. Diamti me diwlete wstper kai o Kuvros,

43 atopo de stapkes mou ouk empiplastei;

44 Tis yar an dophi grafhina tis pvmata mou, thethina de

45 auta en bblwv eis toin aionw, en grafiwsi sordh kai

46 molibw, en epetwv egallhwnai; Odasa yar oti anawto

47 estin o eklywne me melwes, eti ygr anastahise to derma mou

48 to anavstous tauta, para ypar Kuvrou tauta mou synvedelesth, a egw emantou synptastamai, a o defalhymou oin okwase, kai ouk allous, pantata dei mou synvedelestath en koltw.

49 Ei dei kai erethi, te erofwv eman autw, kai reban lqnon

50 euriqsonen en autw; Eubalisthe de ygr kai ywies ap’ epitkalummatos, bwmwv yar eti anwmous epleustath kai tote gwnwsonai, poi estin autw yh

51 ‘Ypolaibwn de Swfar o Miniaos, legexi.

52 Oin oustos upelambanen anterein se tauta, kai ouk

53 suneste malloy ka ejw. Pайдewen eitroptis mou akouswai, kai pneuma ek tis synvedes apostetinei mou.

54 ‘H tahta egwos apo toin eti, af’ ou teithev anthrortos eti

55 tis ygr: Eufrosyne de edwsein stoma eaxston, xarmoni.

21 These are the houses of the unrighteous, and this is the place of them that know not the Lord.

22 Then Job answered and said,

23 How long will ye vex my soul, and destroy me with words? only know that the Lord has dealt with me thus. 

24 Ye speak against me; ye do not feel what is upon me.

25 Yea verily, I have erred in truth, (but the error abides with myself) in having spoken words which it was not right to speak; and my words err, and are unseasonable. 

26 But alas! for ye magnify yourselves against me, and insult me with reproach.

27 Know then that it is the Lord that has troubled me, and has raised his bulwark against me. Behold, I laugh at reproach; I will not speak: or I will cry out, but there is nowhere judgment. 

28 I am fenced round about, and can by no means escape: he has set darkness y before my face. 

29 And he has stripped me of my glory, and has taken the crown from my head. 

30 He has torn me round about, and I am gone: and he has cut off my hope like a tree. 

31 And he has dreadfully handled me in anger, and has counted me for an enemy. 

32 His troops also came upon me with one accord, liers in wait compassed my ways.

33 My brethren have stood aloof from me; they have recognised strangers rather than me: and my friends have become pitile. 

34 My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me. 

35 As for my household, and my maid-servants, I was a stranger before them. 

36 I called my servant, and he had not heard: and my mouth intreated him. 

37 And I brought my wife, and she earnestly intreated the sons of my concubines. 

38 But they rejected me for ever; whenever I rise up, they speak against me. 

39 They that saw me abhorred me: the very persons whom I had loved, rose up against me. 

40 My flesh is corrupt under my skin, and my bones are held in my teeth. 

41 Pity me, pity me, O friends; for the hand of God has hardened me. 

42 Wherefore do ye persecute me as also the Lord does, and are not satisfied with my flesh?

43 For oh that my words were written, and that they were recorded in a book for ever, 

44 with an iron pen and lead, or graven in the rocks! 

45 For I know that he is eternal who is about to deliver me, 

46 and to raise up upon the earth my skin which endures these sufferings: for these things have been accomplished to me of the Lord; 

47 which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in my bosom. 

48 But if ye shall also say, What shall we say before him? so find the root of the matter in him? 

49 Do ye also beware of ye deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

Then Sophar the Miziz replied and said, 

2 I did not suppose that thou wouldst answer thus: neither do ye understand more than I. 

3 I will hear my shameful reproach; and the spirit of my understanding answers me.

4 Hast thou not known these things of old, from the time that man was set upon the earth? 

5 But the mirth of the ungody is a signal down-
fall, and the joy of transgressors is destruction: though his gifts should go up to heaven, and his sacrifice reach the clouds. 7 For when he shall seem to be new established, then he shall utterly perish: and they that knew him shall say, Where is he? 8 Like a dream that has fled away, he shall not be found; and he has fled, like a vision of the night. 9 The eye has looked upon him, but shall not see him again; and his place shall no longer perceive him. 10 Let his inferiors destroy his children, and let his hands be made blind, and his place be no more found. 11 His bones have been filled with vigour of his youth, and it shall lie down with him in the dust.

12 His wealth unjustly collected shall be vomited up; a messenger of wrath shall drag him out of his house. 13 And let him suck the poison of serpents, and let the serpent's tongue slay him, not in milk and honey. 14 He has laboured unprofitably and in vain, for wealth of which he shall not taste: it is as a lean thing, unfit for food, which he cannot swallow. 15 For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built it not. 16 There is no security to his possessions; he shall not be saved by his desire. 17 There is nothing remaining of his provisions; therefore his goods shall not flourish. 18 But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.

21 If by any means he would fill his belly, let God send upon him the fury of wrath; let him bring a torrent of pains upon him. 22 And he shall by no means escape from the power of the sword; let the brazen bow wound him. 23 And let the arrow pierce through his body; and let the stars be against his dwelling-place; let terrors come upon him. 24 And let all darkness wait for him: a fire that burns not shall stand up against him. 25 And let all darkness come upon him: and let a stranger plague his house. 26 And let the heaven reveal his iniquities, and the earth rise up against him. 27 Let destruction bring his house to an end; let a day of wrath come upon him. 28 This is the portion of an ungodly man from the Lord, and the possession of his goods appointed him by the all-seeing God.

But Job answered and said, 2 Hear ye, hear ye my words, that I may not have this consolation from you. 3 Raise me, and I will speak; then ye shall not laugh me to scorn. 4 What is my reprover of man? and why should I not be angry? 5 Look upon me, and wonder, laying your hand upon your cheek.

6 For even when I remember, I am amazed, and my alarm ceases not: 7 Wherefore do the ungodly live, and grow old even in wealth? 8 Their seed is according to their desire, and their children are in their sight. 9 Their houses are prosperous, neither have they any where cause for fear, neither is there a scourge from the Lord upon them. 10 Their cow does not

β Or, meat-offering.  γ Alex. ἐναλλήφησαν, 'feel after.'  δ Alex. death.  ζ Gr. rage, or, mind.  θ Or, milking.  λ Or, pastures.  μ Alex. powerless.  ξ Gr. bruised, or, wounded.  ν Alex. suffer not a man to walk in his habitations.  ο Gr. the overseer.
1. Byos autov oik amotokise, desath de autov en gasto
2. 11 echo na kai oik eisfale. Menous de wos probetaia avia, ta de paia autov propattein, analabontes faltetron
3. 12 kai kathara, kai efiaraon ap fover palaio. Sunosthesan
4. 13 de en agadoi ton bion autov, en de anataise zoon ekou
5. 14 mghsai. Legei de Kuriou, aptata ap emou, idous sou
6. 15 eldina o wologist. Ti eikain, oti ouleuson autou; kai
7. 16 "Een chryoi gwn ton autou ta aga, erga de asebion oik
8. 17 efopon. Oi mu gna alla kai asebion lyna sbezhesetai,
9. 18 telegontas de autov, h katastrophi, wienes de autov
10. 19 efxoun ap orghen. "Estouni de osteri aicon up anwou,
11. 20 "H osteri konofros, o ufrileto laiaph. Ekleito uinos ta
12. 21 uparxonta autou, antapdose prou autov kai gwnastei.
13. 22 Idosan ois ophiakou autou tain avto phaghein, ap de
14. 23 Kuriou mou diaswstei. "Oti to belema autou en oiko autou met autov,
15. 24 kai armbi muinon autou durefheian.
16. 25 Pteron uchi O Kuriou estin diadoskous synestei kai
17. 26 aposthmei; autous de fousous diakrines; Oi sstous apodierei
18. 27 en kratoi aplousies autou, thlos de esbaton kai eptaion.
19. 28 Ta de egkata autou plhto steato, menelos de autou didastei.
20. 29 Oi de teletos up tikeria psychis, ou fagon ioudon
21. 30 aaghhon. "Omosubadoi de eti ghs koumain, spastria de
22. 31 autous ekfallon.
23. 27, 28 "Oste odia idma, oti toully epikestei mou: "Oste
24. 29 efrete, pou estin oikos arqontous; kai pou estin h skped
25. 29 ton oikrinkmoton ton asebion. "Erothistate parapronemene
26. 30 voun oou, kai ta stemeia autov oik apall lorwstei. "Oti
27. 31 eis hmera anwias koufiastei o poion, eis hmera orghen
28. 31 autou apachysonta. Tis anaghele epist prousoi autov
29. 32 tis orghen autou, kai autous epoxe; tis antapdosei autou
30. 33 Kai autous eis tawos anptechhe, kai autous epist swron
34. 33 hgeuptin. "Euglykanthean autov xalikes xemabron, kai
35. 34 opion autov pahas anptwos ptelweustei, kai emprosben
36. 34 autou anarabhtou. Pois de parakaleite me kena; tis de
37. 34 eti kateipneisamata ap' idmov odevn.
38. 22 "Ypolabion de 'Eliaph "O Thesmanite, legei,
39. 22 Pteron uchi O Kuriou estin diadoskous synestei kai
40. 23 aposthmei; autous de fousous diakrines; Oi sstous apodierei
41. 24 en kratoi aplousies autou, thlos de esbaton kai eptaion.
42. 25 Ta de egkata autou plhto steato, menelos de autou didastei.
43. 26 Oi de teletos up tikeria psychis, ou fagon ioudon
44. 27 aaghhon. "Omosubadoi de eti ghs koumain, spastria de
45. 28 autous ekfallon.
46. 38. Is he not the Lord that teaches understanding and knowledge? And does not he judge murders? One shall die in his perfect strength, and a great song in the tabernacles of the ungodly? 29 Ask those that go by the way, and do not disown their tokens. 30 For the wicked hastens to the day of destruction; they shall be led away for the day of his vengeance. 31 Who will tell him his way to his face, whereas he has done it? who shall recompense him? 32 And he has been led away to the tombs, and he has watched over the heaps. 33 The stores of the valley have been sweet to him, and every man shall depart after him, and there are innumerable ones before him. 34 How then do ye comfort me in vain? whereas I have no rest from your molestation. Then Eliphaz the Thesmanite answered and said: 35 Is it not the Lord that teaches understanding and knowledge? For what matters it to the Lord, if thou wast blameless in thy works? or is it profitable that thou shouldest perfect thy way? 41 Wilt thou maintain and plead thine own cause? and wilt he enter into judgment with thee?
46. 5 Is not thy wickedness abundant, and thy sins innumerable? 6 And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked. 7 Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry. 8 And thou hast accepted the persons of some; and thou hast established those that were already settled on the earth. 9 But thou hast sent widows away empty, and hast afflicted orphans. 10 Therefore snares have compassed thee, and distressors have encompassed thee. 11 The light has covered thee on thy lying down.
Job XXII. 12—XXIII. 16.

12 Does not he that dwells in the high places observe? and has he not brought down the proud? 13 And thou hast said, What does the Mighty One know? does he judge in the dark? 14 A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven. 15 Wilt thou not mark the old way, which righteousness of men have trodden? who was before their time; their foundations are as an overflowing stream. 16 Who says, What will the Lord do to us? or what will the Almighty bring upon us? 17 Yet he filled their houses with good things: but the counsel of thine heart is against him. 18 The righteous have seen it, and laughed, and the blameless one has derided them. 19 Verily their substance has been utterly destroyed, and the fire shall devour what is left of their property.

20 Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper. 21 And receive a declaration from his mouth, and lay up his words in thine heart. 22 And if thou shalt turn and humble thyself before the Lord, thou hast thus removed unrighteousness far from thy habitation. 23 Thou shalt lay up for thyself treasure in a heap on the rock; and Sophir shall be as the rock of the torrent. 24 So the Almighty shall be thy helper from enemies, and he shall lay his hand upon thee. 25 Because thou hast humbled thyself; and thou shalt say, Man has behaved proudly, but he shall save him that is of lowly eyes. 26 He shall deliver the innocent, and do thou save thyself by thy pure hands.

Then Job answered and said, 27 Yea, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning. 28 Who would then know that I might find him, and come to an end of the matter? 29 And I would plead my own cause, and he would fill my mouth with arguments. 30 And I would know the remedies which he would speak to me, and I would perceive what he would tell me. 31 Though he should come on me in his great strength, then he would not threaten me; for truth and reproof are from him; and he would bring forth my judgment to an end.

32 For if I shall go first, and exist no longer, still what do I know concerning the latter end? 33 When he wrougt on the left hand, then I observed it not: his right hand shall encompass me, which I know not; 34 For he knows already my way, and he has tried me before him; 35 And if too he has thus judged, who is he that has contradicted, for he has both willed a thing and done it. 36 Therefore am I troubled at him; and when I was reproved, I thought of him. 37 Therefore let me take good heed before him: I will consider, and be afraid of him.

38 But the Lord has softened my heart, and the
 Almighty has troubled me. 7 For I knew not that darkness would come upon me, and thick darkness has covered me before my face.

But why have the seasons been hidden from the Lord, 2 while the ungodly have passed over the bound, carrying off the flock with the shepherd? 3 They have led away the ass of the fatherless, and taken the pledge for plunder.

4 They have turned aside the weak from the right way; and the meek of the earth have hidden themselves together. 5 And they have departed like asss in the field, having gone forth on my account according to their own order: his bread is sweet to his little ones.

6 They have reaped a field that was not their own before the time; the poor have laboured in the vineyards of the ungodly without pay and without food. 7 They have caused many naked to sleep without clothes, and they have taken away the covering of their body. 8 They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

9 They have smitten the fatherless from the breast, and the widow's son has perished. 10 And they have wrongfully caused others to sleep without clothing, and taken away the morsel of the hungry.

11 They have unrighteously laid wait in narrow places, and have not known the righteous way. 12 Who have cast forth the poor from the city, and their own houses, and the soul of the children has groaned aloud.

13 Why then has he not visited these? for much as they were upon the earth, and took no notice, and they knew not the way of righteousness, neither have they walked in their appointed paths? 14 But having known their works, he delivered them into darkness: and in the night one will be as a thief; 15 and the eye of the adulterer has watched for the darkness, saying, Eye shall not perceive me, and he puts a covering on his face. 16 In darkness he digs through houses: by day they conceal themselves securely: they know not the light. 17 For the morning is to them all as the shadow of death, for each will be conscious of the terror of the shadow of death. 18 He is swift on the face of the water: let his portion be cursed on the earth; and let his plants be laid bare. 19 Let them be withered upon the earth: for they have plundered the sheaves of the fatherless.

20 Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompened to him, and let every unrighteous one be crushed like rotten wood.

21 For he has not treated the barren woman well, and has had no pity on a feeble woman. 22 And in wrath he has overthrown the helpless: therefore when he has arisen, a man will not feel secure of his own life. 23 When he has fallen sick, let him not hope to recover: but let him perish by disease. 24 For his exaltation has hurt many; but he has withered as swallows in the heat, or as an ear of corn falling off of itself from the stalk. 25 But if not, who is he that says I speak falsely, and will make my words of no account?

Then Baldad the Sauchite answered and said, 2 What beginning or fear is his—even he that makes all things in the highest? 3 For let none think that there is a respite for robbers: and
upon whom will there not come a snare from him? 5 For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself? 6 If he gives an order to the moon, then it shines not; and the stars are not pure before him. 7 But alas! man is corruption, and the son of man a worm.

But Job answered and said,

2 To whom dost thou utter words? and whom art thou speaking? 3 Is it not he that has much strength, and he who has a strong arm? 4 To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power? 5 To whom hast thou uttered words? and whose breath is it that has come forth from thee?

Shall giants be born from under the water and the inhabitants thereof? 6 Hell is naked before him, and destruction has no covering. He stretches out the north wind upon nothing, and he upon nothing hangs the earth; 7 binding water in his clouds, and the cloud is not rent under it. 8 He keeps back the face of his throne, his heel over the sea. 9 He has encompassed the face of the sea by an appointed ordinance, until the end of light and darkness. 10 The pillars of heaven are prostrate and astonished at his rebuke. 11 He has calmed the sea with his might, and by his wisdom the whale has been swallowed.

And the barriers of heaven fear him, and by a command he has slain the apostate dragon. 12 Behold, these are parts of his ways; and we will hearken to him at the least intimation of his word; but the strength of his thunder who knows, when he shall employ it?

And Job further continued and said in his parable,

As God lives, who has thus judged me; and the Almighty, who has emblazoned my soul; verily, while my breath is yet in me, and the breath of God which remains to me is in my nostrils, my lips shall not speak evil words, neither shall my mouth meditate unrighteous thoughts. 4 Far be it from me that I should justify you all! for I will not let go my iniquity, nor will I say my innocence. 5 For I would make my righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss. 7 Nay rather, but let mine enemies be as the overthrow of the ungodly, and they that rise up against me, as the destruction of transgressors.

8 For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord and be saved? 9 Will God hear his prayer? or, when distress has come upon him, 10 has he any confidence before him? or will God hear him as he calls upon him?

Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things that are with the Almighty. 12 Behold, ye all know that ye are adding vanity to vanity. 13 This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty. 14 And if their children be many, they shall be for slaughter; and if they grow up, they shall beg.

And they that survive of him shall utterly perish, and no one shall pity their widows. 16 Even if he should gather silver as earth, and
17 'End his bearing, his temerity: to what end doth man transgress limits?
18 To what end doth he stretch himself beyond his capacity, to walk on high?
19 He that buildeth his house in the air, and his DOJG in the net of the spider?
20 He that is afraid of thousands in the field, and of the beasts of the vali, whose way is in the midst of the sea.
21 He that lieth in wait at the place of dark places, and hideth himself in the secret places of the earth;
22 That saith to the snow, 'Cease;' to the shadow, 'Be not dark'; to the storm of the rain, 'Howl not!' to the south wind, 'Be not terrible.'
23 (For through the fear of the Lord come strong cords, and through his knowledge are wounds.
24 They that fear the Lord shall inherit the land, and they that do righteousness shall dwell therein."

Job XXVII. 17—XXIX. 2.

17 And Job answered and said, 18 "There is a conspiracy against me; my bowed leg is made weak. 19 He taketh away the secret away from me; and I have sinned no more than he. 20 He hath searched out all my ways, as a monster doth his prey. 21 Shall one chosen of God be reproached? and shall one cleave to the innocent? 22 Behold, then will I speak in the fear of God, and He shall be established in my lips. 23 Lo, I know my transgressions; and my sin is ever before me. 24 He hath numbered all my substance, and all my comings and goings have seen. 25 For Thou hast enquired of all my goods, and hast found out my iniquity. 26 Thou hast comprehended my crime, I sitm, and the hidden thing, which I did not know. 27 Thou hast made my neighbour strange before mine eyes, and I am abominable in his sight. 28 He hath made my companions strange, and mine acquaintances that knew me.

9 But he saith, "Man is of no bene. He knoweth not the way of things above, nor the path of the hidden things in the earth. 10 He is a tree which hath no form among the trees of the field; 11 Which yieldeth his fruit in his season, and his leaf falleth not; 12 Nor shall any evil prosper his branch. 13 The sun riseth and giveth him his heat; and the moon and stars give him light. 14 When he is in the thick of the sea, he is not afraid of the waves. 15 They hold the snare for him that is hidden, and they set him in a net; he is holden if he say not anything, or he shall declare that he sinneth. 16 He saith to the north, 'Give me rest,' and to the south, 'Be not weary.' 17 He taketh up the inhabitants of the city; he maketh the fortress his abode. 18 He saith, 'I have made a bed for myself upon the earth, and a nest upon the mountains.' 19 He lieth down, and企ci the battlement, and maketh his bed in the heavens. 20 He casteth up his gate, and spreadeth his way upon the towers. 21 He maketh darkness his habitation, and covereth himself with cloud; he walketh with the stars of the morning. 22 He saith, 'Who is this that saith, 'I am a man that maketh his way clear like the light? 23 Or, that saith, 'The earth gave birth to me, the world and it dominion also? 24 The secret things belong unto the Lord, but the kingdom is prepared by the power of men. 25 Woe unto him that striveth with his Maker! and, Woe unto him that maketh hard his heart against the Most High! 26 As for the righteous he shall possess the land, and he shall dwell in thedesired place. 27 He shall feed upon the wealth of the strong, and he shall possess the spoil of the wicked. 28 He soweth not, neither doth he reap; and his seed shall not wither in the earth.

Job XXXI. 1—XXIV.

1 And he said, 'The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. 2 A man should hearken, and should take heed; yea, he should turn his ear to understanding. 3 He should consider the path of the righteous, and his dwelling place is green. 4 But the way of the transgressors is hard; it is de cemented with stones, and it is strewed with nettles. 5 He that doeth wrong shall not stand in the presence of the Lord; but sinners shall be cut off from his land. 6 The words of the wise are as goads, and as nails driven in the head; they are also the health of the soul. 7 The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. 8 The counsel of the poor is despised; he that knoweth not how to shun reproach is destroyed. 9 He that is quickened by his riches shall be destroyed; and the zeal of the wicked shall come to nought. 10 The righteous shall see and fear, and shall laugh at the wicked. 11 Knowing that the Lord will answer him in the while, and that he shall be filled with good things. 12 But the transgressor shall perish in the lack of knowledge, and the wise shall look for light. 13 The sure word of the Lord abideth for ever; and the word of the Holy One is very sure. 14 He is despised, and abhorred of all men; but the Lord knoweth those that trust in him, and those that keep his covenant and commandments. 15 He shall call upon him, and he shall hear him; and he shall be saved from the snare of the wicked. 16 The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. 17 The counsel of the poor is despised; he that knoweth not how to shun reproach is destroyed. 18 He that is quickened by his riches shall be destroyed; and the zeal of the wicked shall come to nought. 19 The righteous shall see and fear, and shall laugh at the wicked. 20 Knowing that the Lord will answer him in the while, and that he shall be filled with good things. 21 But the transgressor shall perish in the lack of knowledge, and the wise shall look for light. 22 The sure word of the Lord abideth for ever; and the word of the Holy One is very sure. 23 He is despised, and abhorred of all men; but the Lord knoweth those that trust in him, and those that keep his covenant and commandments. 24 He shall call upon him, and he shall hear him; and he shall be saved from the snare of the wicked. 25 The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. 26 A man should hearken, and should take heed; yea, he should turn his ear to understanding. 27 He should consider the path of the righteous, and his dwelling place is green. 28 But the way of the transgressors is hard; it is de cemented with stones, and it is strewed with nettles. 29 He that doeth wrong shall not stand in the presence of the Lord; but sinners shall be cut off from his land. 30 The words of the wise are as goads, and as nails driven in the head; they are also the health of the soul. 31 The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. 32 The counsel of the poor is despised; he that knoweth not how to shun reproach is destroyed. 33 He that is quickened by his riches shall be destroyed; and the zeal of the wicked shall come to nought. 34 The righteous shall see and fear, and shall laugh at the wicked. 35 Knowing that the Lord will answer him in the while, and that he shall be filled with good things. 36 But the transgressor shall perish in the lack of knowledge, and the wise shall look for light. 37 The sure word of the Lord abideth for ever; and the word of the Holy One is very sure. 38 He is despised, and abhorred of all men; but the Lord knoweth those that trust in him, and those that keep his covenant and commandments. 39 He shall call upon him, and he shall hear him; and he shall be saved from the snare of the wicked.'
God preserved me; 2 As when his lamp shone over my head; when by his light I walked through darkness. 3 As when I steadfastly pursued my ways, when God took care of my house. 4 When I was very fruitful, and my children were about me; 5 when my ways were moistened with butter, and the mountains flowed for me with milk.

7 When I went forth early in the city, and the seat was placed for me in the streets. 8 The young men saw me, and hid themselves; and all the old men stood up. 9 And the great men ceased speaking, and laid their fingers on their mouth. 10 And they that heard me blessed me, and their tongue clave to their throat. 11 For the ear heard, and blessed me; and the eye saw me, and turned aside. 12 For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper. 13 Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me. 14 Also I put on righteousness, and clothed myself with judgment like a mantle. 15 I was the fear of the latter end of the lowly foot, and I was the father of the helpless. 16 And I searched out the cause which I knew not. 17 And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth. 18 And I said, My age shall continue as the stem of a palm-tree; I shall live a long while. 19 My root was spread out by the water, and the dew would lodge on my crop. 20 My glory was fresh in me, and my bow prospered in his hand.

21 Men heard me, and gave heed, and they were silent at my counsel. 22 At my word they spoke not again, and they were very glad whenever I spoke to them. 23 As the thirsty earth expecting the rain, so they waited for my speech. 24 Were I to laugh on them, they would not believe it; and the light of my face has not failed. 25 I chose out their way, and set chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

But now the youngest have laughed me to scorn, nay they reproved me in their turn, whose fathers I reproved not for nakedness, and whose fathers I did not deem worthy to be with my shepherd dogs. 26 Yea, why had I the strength of their hands? for them the full term of life was lost. 27 One is childless in want and famine, such as they that fed but lately the distress and misery of drought. 28 Who compass the salt places on the sounding shore, who had salt herbs for their food, and were dishonourable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

5 Thieves have risen up against me, 6 whose houses were the caves of the rocks, who lived under the wild shrubs. 7 They will cry out among the rustling bushes. 8 They are sons of fools and vile men, whose name and glory are quenched from off the earth. 9 But now I am their music, and they have me for a by-word. 10 And they stood aloof and abhorred me, and spared not to spit in my face. 11 For he who has opened his quiver and afflicted me; they also have cast off the restraint of my presence.

12 They have risen up against me on the right hand of their offspring; they have stretched out their foot, and directed against me the ways of The God of Jacob, who made me, the Rock of my face, and my help from Fatherless; 13 whom I, 14 And these I saved, and gave them for food, and they were satisfied with the fatness of the field. 15 Whose seed is of many nations, and their destroyed men with their sons. 16 For the旌旗 of a man is the sum of his strength, and the crown of his splendour is the fear of a king. 17 Whose house is in the valleys of Zelah, and they go down to the squares thereof. 18 He that is not a great man is put to shame, and his name is not in the book of the living. 19 When he maketh a vow, he that is not so, he shall be destroyed, and theui king shall not be established. 20 There is none like a wise man in a city, and the way of a king he is; and there is no deliverance. 21 He that is not a great man is put to shame, and his name shall not be in the book of the living. 22 When he maketh a vow, he that is not so, he shall be destroyed, and theui king shall not be established. 23 There is none like a wise man in a city, and the way of a king he is; and there is no deliverance. 24 When he maketh a vow, he that is not so, he shall be destroyed, and theui king shall not be established. 25 There is none like a wise man in a city, and the way of a king he is; and there is no deliverance. 26 When he maketh a vow, he that is not so, he shall be destroyed, and theui king shall not be established. 27 There is none like a wise man in a city, and the way of a king he is; and there is no deliverance.

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5 8 Gr pressed heavily on. 9 Gr. woody. 10 Gr. poured forth.
of their destruction. 13 My paths are ruined; for they have stripped off my raiment; he has shot at me with his weapons. 14 And he has pleaded against me as he will: I am overwhelmed with pains. 15 My pains return upon me; my hope is gone like the wind, and my safety as a cloud.

16 Even now my life shall be poured forth upon me; and days of anguish seize me. 17 And bring my bones are confounded; and my sinews are reared up. 18 With great force my disease has taken hold of me; it has compassed me as the collar of my coat. 19 And thou hast counted me as clay; my portion is in dust and ashes.

20 And I have cried to thee, but thou heardest me not; but they stood still, and observed me. 21 They attacked me also without mercy; thou hast scourged me with a strong hand. 22 And thou hast put me to grief, and hast cast me away from safety. 23 For I know that death will destroy me: for the earth is the house appointed for every mortal. 24 Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me. 25 Yet I wept over every helpless man; I groaned when I saw a man in distress. 26 But I, when I waited for good things, behold, days of evil came the more upon me.

27 My belly boiled, and would not cease: the days of poverty prevented me. 28 I went mourning without restraint: and I have stood and cried out in the assembly. 29 I am become a brother of a monster, and a companion of ostriches. 30 And my skin has been greatly blackened, and my bones are burned with heat. 31 My harp also has been turned into mourning, and my song into my weeping.

I made a covenant with mine eyes, and I will not think upon a virgin. 2 Now what portion has God given from above; and is there an inheritance given of the Mighty One from the highest? 3 Alas! destruction to the unrighteous, and rejection to them that do iniquity. 4 Will he not see my way, and number all my steps? 5 By if I had walked with sorrows, and if too my foot has hasted to deceit: 6 (For I am weighed in a just balance, and the Lord knows my innocence!) 7 If my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands: 8 then let me sow, and let others eat; and let me be uprooted on the earth. 9 If my heart has gone forth after another man’s wife, and if I laid wait at her covert, and then let my wife also please another, and let my children be brought low. 10 For the rage of anger is not to be controlled, in the case of defiling another man’s wife. 11 For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

And if too I despised the judgment of my servant or my handmaid, when they pleaded with me; 14 what then shall I do if the Lord should try me? and if also he should at all visit me, can I make an answer? 15 Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

16 But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail. 17 And if too I ate my morsel
alone, and did not impart of it to the orphan; for I nourished them as a father from my youth, and guided them from any mother's womb. And if too I overlooked the naked as he was perishing, and did not clothe him; and if the poor did not bless me, and their shoulders were not warmed with the fleece of my lambs; if I lifted my hand against an orphan, trusting that my strength was far superior to his; 20 let then my shoulder start from the blade-bone, and my arm be crushed off from the elbow. 21 For the fear of the Lord constrained me, and I cannot bear up by reason of his burden. 22 If I made gold my treasure, and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable treasures: 23 or do we not see the shining sun eclipsed, and the moon waning, for they have not power to continue? 24 and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it: let this also then be reckoned to me as the greatest iniquity: for I should have lied against the Lord Most High. And if too I was glad at the fall of mine enemies, and mine heart said, Aha! let then mine enemies shoot up, and let me be a byword among my people in my affliction. 27 And if too my handmaidens have often said, Oh that we might be satisfied with his flesh: (whereas I was very kind; for the stranger did not lodge without, and my door was opened to every one that came:) or if too having sinned unintentionally, I hid my sin; 28 for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom: 29 Oh that I had a hearer, and if I had not feared the hand of the Lord; and as to the written charge which I had against any one, 30 I would place it as a chaplet on my shoulders, and read it. 32 And if I did not read it and return it, having taken nothing from the debtor: 33 If at any time the land groaned against me, and if its furrows mowed together; and if I ate its strength alone without price, and if too I grieved the heart of the owner of the soil, by taking aught from him; 35 then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking. And his three friends also ceased any longer to answer Job: for Job was righteous before them. 2Then Elies the son of Barachel, the Buzite, of the kindred of Ram, of the country of Auis, was angered at him, and he went away from him, because he justified himself before the Lord. And he was also very angry with his three friends, because they were not able to return answers to Job, yet set him down for an unholy man. 4But Elies had forborne to give an answer to Job, because they were older than he. 5 And Elies saw that there was no answer in the mouths of the three men, and was angered in his wrath. 6 And Elies the Buzite the son of Barachel answered and said, I am younger in age, and ye are elder; wherefore I kept silence, fearing to declare to

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See Hebrew. Or, Oh that he, i.e. the Lord, were my hearer. Very unlike the Heb.
Job XXXII. 7—XXXIII. 22.

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12 And he shews him sickness and pain: the modelling of his bones is troubled.
13 When a dreadful alarm happens to fall upon the sons of men, in the midst of their going down into the dust, and the multitude of his bones is smitten: 14 And again, he chastens him with sickness, and suffereth him not to fall in war.

However, I have opened my mouth, and my tongue has spoken.

He shall be found pure by my words, and the understanding of my lips shall mediate purity. The Divine Spirit is that which formed me, and the breath of the Almighty that which teaches me. If thou canst, give me an answer: wait thereupon; stand against me, and I will stand against thee.

True, I have foretold all this, and I have heard the voice of the words: because thou sayest, I am pure, not having sinned; I am blameless, for I have not transgressed. Yet he has discovered a charge against me, and he has reckoned me as an adversary. And he has put my foot in the stocks, and has watched all my ways. For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.

But thou sayest, Why has he not heard every word of my cause? For when the Lord speaks once, or a second time, sending a dream, or in the meditation of the night; as when a dreadful alarm happens to fall upon men, in slumberings on the bed; then opens he the understanding of men: he scars them with such fearful visions, to turn a man from unrighteousness, and he delivers his body from a fall. He spares also his soul from death, and suffereth him not to fall in war.

And again, he chastens him with sickness on his bed, and the multitude of his bones is smitten. And he shall not be able to take any food, though his soul shall desire meat; until his flesh shall be consumed, and he shall shew his bones bare. His soul also draws
nigh to death, and his life is in Hades. 

32 Though there should be a thousand messages of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord, and declare to man his fault, and shew his folly: 33 he will support him, that he should not perish, and will restore his body as fresh plaster upon a wall; and he will fill his bones with marrow. 34 And he will make his flesh tender as that of a babe, and he will restore him among men in his full strength. 35 And he shall pray to the Lord, and pray, and he shall be acceptable of him; he shall enter with a cheerful countenance, with a full expression of praise: for he will render to men their due.

36 Even then a man shall blame himself, saying, What kind of things have I done? and he has not punished me according to the full amount of my sins.

37 Deliver my soul, that it may not so to destruction, and my life shall see the light.

38 Behold, all these things the Mighty One works in a threefold manner with a man. 39 And he has delivered my soul from death, that my life may praise him in the light.

40 Hearken, Job, and hear me: be silent, and I will speak. 41 If thou hast words, answer me: speak, for I desire thee to be justified. 42 If not, do thou hear me: be silent, and I will teach thee. 43 And Eliphaz continued, and said,

44 Hear me, ye wise men; hearken, ye that have knowledge. 45 For the ear tries words, and the mouth tastes meat. 46 Let us choose judgment to ourselves: let us know among ourselves what is right. 47 For Job has said, I am righteous: the Lord has removed my judgment. 48 And he has erred in my judgment: my wound is severe without righteousness of mine.

49 What man is as Job, drinking scorn like water? saying, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly.

50 For thou shouldst not say, There shall be no visitation of a man, whereas there is a visitation on him from the Lord.

51 Wherefore hear me, ye young men: be wise in heart: hear me to the end before the Lord, and to pervert righteousness before the Almighty.

52 Yea, he renders to a man accordingly as each of them does, and in a man's path he will find him.

53 And thinkest thou that the Lord will do wrong, or will the Almighty who made the earth be the first judgment? 54 And who is he that made the earth whole, who shall bend it? and all things therein? 55 For if he would confine, and restrain his spirit with himself: 56 all flesh would die together, and every mortal would return to the earth, whence also he was formed.

57 Take heed lest he rebuke thee: hear this, hearken to the voice of words. 58 Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just.

59 He is ungodly that says to a king, Thou art a transgressor, that says to princes, O most ungodly one. 60 Such a one as would not reverence the face of an honourable man, neither knows how to give honour to the great, so as that their persons should be respected. 61 But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being...
21 And there was a man in the place where he dwelt, a poor man named Job; and he was blameless, and upright, a fearer of God, andTurned aside from their right.

22 For he surveys the works of men, and nothing of what they do has escaped him.

23 Neither shall there be a place for the workers of iniquity, nor for the accuser of the right.

24 For the Lord looks upon all men, who comprehends unsearchable things, glorious also and excellent things without number.

25 Who discovers their works, and will bring night about upon them, and they shall be brought low.

26 And he that esteems himself righteous among men, and condemneth his neighbors, and despiseth those that work their own business.

27 Then God answered Job out of the whirlwind, and said:

28 'If thou be pure who art thou that sheweth me sin?

29 If thou be perfect who art thou that sheweth me error?

30 Where art thou when I lay the foundations of the earth? Declare, if thou hast understanding, and know who is right; who art thou that canst reprove God, and instruct to him? Why dost thou to me as one of thy little ones, and dost not thy words seem a reasonable thing?''

31 'Hast thou an arm like God? or thy voce is like his? Canst thou make a thing like him? Or sayest thou things like him? But his words are the words of the wise.

32 In the greatness of God thou hast thought, and in the multitude of thine oppressions thou hast wished.

33 'Hast thou an arm like God? Or canst thou fathom the counsel of the Most High?\n
34 There is a voice, which thou dost not know;\n
35 To which thy voice was not joined;\n
36 One of a mighty one not of thine acquaintance;\n
37 To whom thou shalt hearken,\n
38 And say, 'Lo, I have sinned, I am wicked.'\n
39 It is in the greatness of God that thou sittest as one exalted, and art like a king in his strength;\n
40 Yet thou sayest that I am not unjust, and that I am not wicked.'

41 'Behold, I will answer thee, and ye shall understand wisdom.

42 For God hath spoken once, I have heard, and understood by hearing a voice of one

43 That uttereth his words by the multitude of his power.

44 ''Thee who gettest knowledge of things, and of the voice of his words that speaketh to man.'

45 For he knoweth not what he shall do in the morning; for that hath power over it.

46 And he said to Job, 'Behold, I will stand before thee as a accuser; and thou shalt be judged in thy own eyes.'

47 How shall I answer thee, for thou art a accuser to me? Yet I will answer thee in return; for God is greater than man.'
Having fetched my knowledge from afar, and according to my works, I will speak just things truly, and thou shalt not unjustly receive unjust words.

But know that the Lord will not cast off an innocent man; being mighty in strength of wisdom, he will not by any means save alive the ungodly: and he will grant the judgment of the poor. He will not turn away his eyes from the righteous, but they shall be with kings on the throne: and he will establish them in triumph, and they shall be exalted.

But the righteous shall be holden in cords of poverty. And he shall recount to them their works, and their transgressions, for such will act with violence. But he will hearken to the righteous; and he has said that they shall turn from unrighteousness. If they should hear and serve him, they shall spend their days in prosperity, and their years in honour. But he preserves not the ungodly; because they are not willing to know the Lord, and because when reproved they were disobedient.

And the hypocrites in heart will array wrath against themselves; they will not cry, because he has bound them. Therefore let their soul die in youth, and their life be wounded by messengers of death. Because they afflicted the weak and helpless: and he will vindicate the judgment of the meek.

And he has also enticed thee out of the mouth of the enemy: there is a deep gulf and a rushing stream beneath it, and thy table came down full of fatness. Judgment shall not fail from the righteous; but there shall be wrath upon the ungodly, by reason of the ungodliness of the bribes which they received for iniquities.

Let not thy mind willingly turn thee aside from the petition of the feeble that are in distress. And draw not forth all the mighty men by night, so that the people should go up instead of them. But take heed lest thou do that which is wrong; for of this thou hast made choice because of poverty.

Behold, the Mighty One shall prevail by his strength: for who is powerful as he is? And who is he that examines his works? or who can say, He has wrought injustice?

Remember that his works are great beyond those which men have attempted. Every man has seen in himself, how many mortals are wounded.

Behold, the Mighty One is great, and we shall not know him: the number of his years is even infinite. And the drops of rain are numbered by him, and shall be poured out in season to form a cloud. The ancient heavens shall flow, and the clouds overshadow innumerable mortals: he has fixed a time to cut off, and they know the order of rest. Yet by all these things thy understanding is not astonished, neither is thy mind disturbed in thy body.

And though one should understand the spreading of the clouds, or the measure of his tabernacle; he shall stretch his bow against him, and he covers the bottom of the sea. For by them he will judge the nations: he will give food to him that has strength.

He has hidden the light in his hands, and given charge...
concerning it to the interposing cloud. 33 The Lord will declare concerning this to his friend: but there is a portion also for unrestrictiveness. At this also my heart is troubled, and moved out of its place. Hearken thou a report by the mouth of the earth, and a discourse shall come out of his mouth. His sound is under the whole heaven, and his light is at the extremities of the earth. After him shall be a cry with a loud voice: he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice. The Mighty One shall thunder worthily with a voice of command for he has done great things which we knew not. And he will send snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might. He seals up the hand of every man, that every man may know his own weakness. And the wild beasts come in under the covert, and rest in their lair. Troubles come out of the secret chambers, and cold from the mountain-tops. And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases.

And if a cloud obscures what is precious to him, his light will disperse the cloud. And he will carry round 5 the encircling clouds by his governance, to perform their works: whatever he shall command them, 13 this has been appointed by him for the earth, whether for correction, or for his land, or if he shall find him an object for mercy.

Hearken to this, O Job: stand still, and be abashed of the power of the Lord. We know that God has disposed his works, having made light out of darkness. And he knows the divisions of the clouds, and the signal overthrows of the ungodly. But thy rod is warm, and there is quiet upon the land. Wilt thou establish with him foundations for the ancient heavens? They are strong as a molten mirror. Wherefore teach me, what shall we say to him? and let us cease from saying much. Have I a book or a scribe by me, that I may stand and put man to silence? But the visible things are made invisible, the things which are not seen are made manifest. And Job answered and said: How is wisdom known to thee? or who has been instructed of God?
...and swathed it in mist. And I set bounds to it, surrounding it with bars and gates. And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee. Or did I order the morning light in thy time; and did the morning star then first see his appointed place; to lay hold of the extremities of the earth, to cast out the ungodly out of it? Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth? And hast thou removed light from the ungodly, and crushed the arm of the proud? Or hast thou gone to the source of the sea, and walked in the tracks of the deep? And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee? And hast thou been instructed in the breadth of the whole earth under heaven? tell me now, what is the extent of it? And in what kind of a land does the light dwell? and of what kind is the place of darkness? If thou coudest bring me to their utmost boundaries, and if also thou knowest their paths; I know then that thou wert born at that time, and the number of thy days is great. But hast thou gone to the treasures of snow, and hast thou seen the treasures of hail? And is there a store of them, for thee against the time of thine enemies, for the day of wars and battle? And whence proceeds the frost, or whence is the south wind dispersed over the whole world under heaven? And who prepared a course for the violent rain, and a way for the thunderers, to rain upon the land where there is no man, the wilderness, where there is not a man in it; so as to feed the untrodden and uninhabited land, and cause it to send forth a crop of green herbs? Who is the rain's father, and who has generated the drops of dew? And out of whose womb comes the ice? and who has produced the fountain of the dry land? Whose way is like the way of the sea? Whose国道 does descent like flowing water? who has terrified the face of the ungodly? And dost thou understand the band of Pleias, and hast thou opened the barrier of Orion? Or wilt thou reveal Mazrautho in his season, and the evening star with his rays? Wilt thou guide them? And knowest thou the changes of heaven, or the events which take place together under heaven? And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain? And wilt thou send lightnings, and they shall go? and shall they say to thee, What is thy pleasure? And who has given to women skill in weaving, or knowledge of embroidery? And who is he that has subdued the clouds in wisdom, and has bowed the heaven down to the earth? For it is spread out as dust on earth, and I have cemented it as one hewn stone to another. And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents? For they fear in their lairs, and lying in wait couch in the webs. And who has prepared food for the raven? for its young ones wander and cry to the Lord, in search of food. Say if thou knowest the time of the bringing forth of the wild goats of the rock, and if thou...
And the Lord God answered Job, and said, 32 Will any one pervert judgment with the Mighty One? 33 And Job answered and said to the Lord, 34 Why do I yet plead? being rebufed even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these arguments? I will lay my hand upon my mouth. 35 I have spoken once; but I will not do so a second time.
And the Lord yet again answered and spoke to Job out of the cloud, saying,

"Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me. 3 Do not set aside my judgment; and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be righteous? 4 Hast thou anointed thine own heart like the Lord? 5 Or dost thou thunder with a voice like his? 6 Assume now a lofty bearing and power; and clothe thyself with glory and honour. 7 And send forth messengers with wrath; and lay low every haughty one. 8 Bring down also the proud man; and consume at once the ungodly. 9 And hide them together in the earth; and fill their faces with shame. 10 Then will I confess that thy right hand can save thee.

11 But now look at the wild beasts with thee; they eat grass like oxen. 12 Behold now, his strength is in his loins, and his force is in the navel of his belly. 13 He sets up his tail like a cypress; and his nerves are wrapped together. 14 His sides are as brass, and his backbone is as cast iron. 15 This is the chief of the creation of the Lord; made to be played with by his angels. 16 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. 17 He lies under trees of every kind, by the pyrus, and reed, and bulrush. 18 And makes a shadow over him, with his branches, and so do the bushes of the field. 19 If there should be a flood, he will not perceive it; he trusts that Jehovah will rush up into his mouth. 20 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose.

21 But wilt thou catch the serpent with a hook, and put a halter about his nose? 22 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? 23 Will he address thee with a petition softly, with the voice of a suppliant? 24 And will he make a covenant with thee? and wilt thou take him for a perpetual servant? 25 And wilt thou play with him as with thy bird? or be him as a sparrow for a child? 26 And do the beasts roar thy food upon him, and the nations of the Phoenicians share him? 27 And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels. 28 But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.

Hast thou not seen him? and hast thou not wondered at the things said of him? 1 Dost thou not fear because preparation has been made by me? for who is there that resists me? 2 Or who will resist me, and abide, since the whole world under heaven is mine?

3 I will not be silent because of him though because of his power one shall pity his antagonist. 4 Who will open the face of his garment, and who can enter within the fold of his breast-plate? 5 Who will open the doors of his face? terror is round about his teeth. 6 His inwards are as brazen plates, and the texture of his skin as a smyrste stone. 7 One part cleaves fast to another, and the air cannot come between them. 8 They will remain united each to the other: they are closely joined, and cannot be separated. 9 At his sneezing a light shines, and his eyes are as the appearance of the morning.

"He played with his oxen, and his oxen resists one another; he does not open his mouth to be silent.

"He Cf. Gr. formation. 1 Or, mocked. 2 Heb. field, q. d. level, or, low place 3 Alex. 4 Iovou, willow. 4 Gr. equal.
Then Job answered and said to the Lord,

1 I know that thou canst do all things, and nothing is impossible with thee. 2 For who is he that hides counsel from thee? or who keeps back his words, and thinks that he is wise against thee? and who will tell me what I know not, great and wonderful things which I understand not?

3 But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me. 4 I have heard the report of thee by the ear before; but now mine eye hath seen thee.

5 Wherefore I have counted all my steps, I have sat down to judge myself. 6 My flesh isbeholden to me as a garment that is changed; it shall be cut off, but shall not be found. 7 For my days are swifly spent, and shall not return.

6 And the Lord prospered Job: and when he prayed also for his friends, he forgave them their sin: and the Lord gave Job twice as much, even the double of what he had before.

7 And all his brethren, and all his sisters, that were left him, did eat bread with him in the land of Uz. 8 And his children multiplied, and it came to pass also that he had sons and daughters.

9 And this story of Job and all that happened to him, and they came to
him, and so did all that had known him from the first; and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped gold.

And the Lord blessed the latter end of Job, more than the beginning; and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she asses of the pastures. And there were born to him seven sons and three daughters. And he called the first, Jemel, and the second, Jobam, and the third, Amalthea's horn. And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren.

And Job lived after his affliction a hundred and seventy years: and all the years he lived were three hundred and forty: and Job saw his sons and his sons' sons, the fourth generation.

And Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up.

This man is described in the Syriac book as living in the land of Assis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrhia, so that he was the fifth from Abram. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, and the son of Beor, and the name of his city was Dannah: but after Balac, Jobab, who is called Job: and after him Asom, who was governor out of the country of Theeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Mobb: and the name of his city was Gethaim. And his friends who came to him were Elihyz, of the children of Esau, king of the Theemanites, Baldad sovereign of the Saucheans, Sophar king of the Mineans.

And Job pretended that the Lord was the judge of the world, and he fell upon his face, and worshipped the Lord, saying, I have sinned, and I have done perversely: Behold, I am but dust and ashes.

And Job answered and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Blessed be the name of the Lord from this time forth and for ever.
Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men. 2 But his pleasure is in the law of the Lord; and in his law will he meditate day and night. 3 And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered.

4 Not so the ungodly,—not so: but rather as the chaff which the wind scatters away from the face of the earth. 5 Therefore the ungodly shall not rise in judgment, nor sinners in the council of the just. 6 For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

7 Wherefore did the heathen rage, and the nations imagine vain things? 8 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; 9 saying, Let us break through their bonds, and cast away their yoke from us.

10 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them. 11 Then shall he speak to them in his anger, and trouble them in his fury. 12 But I have been made king by him on Sion his holy mountain, declaring the ordinance of the Lord: the Lord said to me, 13 Thou art my Son, to-day have I begotten thee. 14 Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. 15 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

16 Now therefore understand, ye kings: be instructed, all ye that judge the earth. 17 Serve the Lord with fear, and rejoice in him with trembling. 18 Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whosoever his wrath shall be suddenly kindled, blessed are all they that trust in him.

A Psalm of David, when he fled from the presence of his son Abessalom.

O Lord, why are they that afflict me multiplied? many rise up against me. 2 Many say concerning my soul, There is no deliverance for him in his God. 3 Pause.
For the end, a Song of David among the Psalms.

When I called upon him, the God of my righteousness heard me; thou hast made room for me in tribulation; pity me, and hearken to my prayer. 2 Ye sons of men, how long shall ye be slow of heart? therefore do ye love vanity, and seek falsehood? 3 But know ye that the Lord has done wondrous things for his holy one: the Lord will hear me when I cry to him. 4 Ye angry, and sin not; feel copious upon your beds for what ye say in your hearts. 5 Offer the sacrifice of righteousness, and trust in the Lord.

Many say, Who shall shew us good things? the light of thy countenance, O Lord, has been manifest towards us. 6 Thou hast put gladness into my heart: they have been satisfied with the fruit of their command wine and oil. 7 I will both lie down in peace and sleep: for thou, Lord, only hast caused me to dwell securely.

For the end, a Psalm of David, concerning her that inherits.

Hearken to my words, O Lord, attend to my cry. 2 Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray. 3 In the morning thou shalt hear my voice: in the morning will I wait upon thee; and will look upon thee. 4 For thou art not a God that desires iniquity; neither shall the worker of wickedness dwell with thee. 5 Neither shall the transgressors continue in thy sight: thou hast hasted, O Lord, all them that work iniquity. 6 Thou wilt destroy all that speak falsehood: the Lord abhors the bloody and deceitful man. 7 But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple.

Lead me, O Lord, in thy righteousness because of mine enemies: make my way plain before thy face. 2 For there is no truth in their mouth: their heart is vain; their throat is an open sepulchre: with their tongues they have used deceit. 3 Judge them, O God; let them fall the fruit of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord.

But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thee.
Psalm 12, among the Hymns for the eighth.

O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 2 Pit me, O Lord; for I am weak; heal me, O Lord; for my bones are vexed. 3 My soul also is grievously vexed; but thou, O Lord, how long? 4 Return, O Lord, deliver my soul; save me for thy mercy's sake. 5 For in death no man remembereth thee: and who will give thee thanks in Hades? 6 I am wearied with my groaning; I shall wash my bed every night: I shall water my couch with my tears. 7 Mine eye is troubled because of all my enemies.

Depart from me, all ye that work iniquity; for the Lord hath heard the voice of my weeping. 8 The Lord hath hearkened to my petition; the Lord has accepted my prayer. 9 Let all mine enemies be put to shame and sore troubled; let them be turned back and grievously put to shame speedily.

A Psalm of David, which he sang to the Lord because of the words of Chusil the Benjamite.

O Lord my God, in thee have I trusted: save me from all that persecute me, and deliver me. 2 Let at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save. 3 O Lord my God, if I have done this; (if there is unrighteousness in my hands;) 4 If I have required with evil those who required me with good; may I then perish empty by means of my enemies. 5 Let the enemy persecute my soul, and take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command. 7 And the congregation of the nations shall compass thee: and for this cause do thou return on high. 8 The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me. 9 Oh let the wickedness of sinners come to an end; and then thou shalt direct the righteous, O God that searcheth the heart, and the reins of the sons of men.

10 My help is righteous, coming from God who saves the upright in heart. 11 God is a righteous judge, and strong, and patient, not inflicting vengeance every day. 12 If ye will not repent, he will furnish his sword; he has bent his bow, and made it ready. 13 And on it he has fitted the instruments of death; he has completed his arrows for the 14 Raging ones.

Behold, he has travelled with unrighteousness, he has conceived trouble, and brought forth iniquity. 15 He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. 16 His trouble
For the end, concerning the wine-presses, a Psalm of David.

O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens. **For out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.**

For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established. **What is man, that thou art mindful of him? or the son of man, that thou visitest him?** Thou madest him a little less than angels; thou hast crowned him with glory and honour; and thou hast set him over the works of thy hands: thou hast put all things under his feet: **sheep and all oxen, yea, and the cattle of the field;** the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea.

For the end, a Psalm of David, concerning the secrets of the Son.

I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works. **I will be glad and exult in thee; I will sing to thy name, O thou Most High.**

When mine enemies are turned back, they shall be feeble and perish at thy presence. **For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness.**

Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever.

The enemy hath prepared his mouth against me; **he hath set himself in against me, as a very deep well.** The enemy is swallowed up in his own net; 

*And let them that know thy name hope in thee; for thou, O Lord, hast not failed them that diligently seek thee.*

Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations. 

*For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor.*

Have mercy upon me, O Lord; look upon my affliction which I suffer of mine enemies, thou that livest up me from the gates of death: that I may declare all thy praises in the gates of the daughter of Sion: **I will exult in thy salvation.**

The heathen are caught in the destruction which they planned: **in the very snare**

**Eis to têlos, ùter tov nêrôn, ðalmos wv ðaüid.**

*Κύριε ὁ Κύριος ἡμῶν, ὡς θαυμάστων τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ: ὅτι ἐτήρη ἡ μεγαλοπρεπεῖα σου ὑπὲραν τῶν ὁμόματος· Ἡ στόματος νηπίων καὶ θηλαζόντων κατηρίσατο συνιστοὺς ἀνών ἄνεικα ἡ τῶν ἕχρων σου, τοῦ καταλείπει ἕχραν καὶ ἐκδοκίμησαν.*

*Ὅτι δοῦμαι τῶν ὀφρανῶν ἐργά τῶν δακτύλων σου, σελήνη καὶ αστέρας, ἃ σὺ θεμελίωσας· Τί ἐστιν ἀνθρώπος, ὅτι μιμητήρ αὐτοῦ; ὃ ὦς ἀνθρώπου, ὃ ὅπως ἐπικατῆτα αὐτοῦ; Η ἐλαττωσεις αὐτῶν, καὶ κατέστησας αὐτῶν ἐπὶ τὰ ἑργά τῶν ἁρμών σου παῦντα ὑπέταξας ὑπόκατοι πόδων αὐτῶν, πρόβασι καὶ βόσας πάσας, ἐπὶ δὲ καὶ τὰ κτήτη τῶν πεδίων, ὑπὸ πετοὺ τῶν ὁμόματος, καὶ τῶν ἴδιας τῆς θαλάσσης, τὰ διαπερνούμενα τρίβους θαλασσῶν. Κύριε ὁ Κύριος ἡμῶν, ὃς θαυμαστὸν ὄνομά σου ἐν πάσῃ τῇ γῇ;*
708 Psalms IX. 16—X. 4.

16 Why didst thou at last, O Lord? why didst thou overlook us in times of need, in affliction? 2 While the ungodly one acts proudly, the poor is hotly pursued: the wicked are taken in the crafty counsels which they imagine. 3 Because the sinner praises himself for the desires of his heart, and the unjust one blesses himself. 4 The sinner has provoked the Lord: according to the abundance of his pride he will not seek after him; God is not before him. 5 His ways are 6 profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies. 6 For he has said in his heart, I shall not be moved, continuing without evil from generation to generation. 7 Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain. 8 He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor. 9 He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him; he will bring him down in his snare. 10 He will bow down and fall when he has mastered the poor. 11 For he has said in his heart, God has forgotten him: he has turned away his face so as never to look. 12 Arise, O Lord God; let thy hand be lifted up: forget not the poor. 13 Wherefore has the wicked provoked God? for he has said in his heart, He will not require it. 14 Thou seest it; for thou dost observe trouble and to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan. 15 Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found.

16 The Lord shall reign for ever, even for ever and ever: ye Gentiles shall perish out of his land. 17 The Lord has heard the desire of the poor; thine ear has inclined to the preparation of their heart; 18 to plead for the orphan and afflicted, that man may no more boast upon the earth.

For the end, a Psalm of David.

In the Lord I have put my trust: how will ye say to my soul, 2 Flee to the mountains as a sparrow? 3 For behold the sinners have bent their bow, they have prepared their arrows for the quiver, to shoot a privily at the upright in heart. 4 For they have pulled down what thou didst frame, but what has the righteous done?

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Note.—Here begins a change of numbers as compared with the Heb. which continues to Ps. 146, this psalm having no number, and the eleventh being called the tenth. 7 Gr. inflamed, as in a fever. ῥαυκ, anger. 9 Gr. profaned. 8 Rom. 8. 14. 8 Gr. look. μασ, in dark moon, or little moonlight, q. d. luce maligna.
The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the proud; his eyelids try the sons of men. 6 The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul. 7 He shall rain upon sinners snares, fire, and brimstone; and a stormy blast shall be the portion of their cup. 8 For the Lord is righteous, and loves righteousness; his face beholds uprightness.

For the end, a Psalm of David, upon the eighth.

Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men. 2 Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart. 3 Let the Lord destroy all the deceitful lips, and the tongue that speaks great words: 4 who have said, We will magnify our tongue: our lips are our own: who is Lord of us?

5 Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set them in safety; I will speak to them thereof openly. 6 The oracles of the Lord are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times. 7 Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and forever. 8 The ungodly walk around: according to thy greatness thou hast greatly exalted the sons of men.

For the end, a Psalm of David.

How long, O Lord, wilt thou forget me? for ever? how long wilt thou turn away thy face from me? 2 How long shall I take counsel in my soul, having sorrows in my heart daily? how long shall my enemy be exalted over me? 3 Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death; lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved.

4 But I have hoped in thy mercy; my heart shall exult in thy salvation. 5 I will sing to the Lord who has dealt bountifully with me, and I will sing psalms to the name of the Lord most high.

For the end, a Psalm of David.

The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one. 2 The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. 3 They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitter.

Kúrios ἐν ναῷ ἁγίῳ αὐτοῦ, Kúrios, ἐν ὑθρανῷ ὁ θρόνος αὐτοῦ: οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πέντε ἀποβλέπουσιν, τὰ βλέφαρα αὐτοῦ ἑξετάζει τοὺς νόοι τῶν ἀνθρώπων. Kúrios ἐξετάσει τὸν δίκαιον καὶ τὸν ἁσβείζη, ὁ δὲ ἀγαπῶν ἀδικίαν μεσιεί τὴν ἐναυτῆς ψυχήν. Ἐπιβλέψει ἐπὶ ἀμαρτιλούσας παγίδας, πῦρ ἐκαθίζουσαν καὶ θείον καὶ πνεύμα καταγιόδω ἡ μερίς τοῦ ποτηρίου αὐτῶν.

ὢτι δίκαιος Kúrios καὶ δικαιοσύνης ἐγγάρθησε, εὐθῦτα εἰς τὸ πρόφυσιν αὐτῶν.

Εἰς τὸ τέλος, ὑπὲρ τῆς ὁδός, ψαλμὸς τῷ Καίνῳ. 11 (12)

Σώον με Kúrie, ὃτι ἐκκλῆσαν ὅσιος, οτι ἀλογόθραυσαν αἰ ἀλήθειαν ἀπὸ τῶν νόοι τῶν ἀνθρώπων. Μαία τα ἐκάστος πρὸς τὸν πληροῦν αὐτοῦ, κελη δολία, ἐν καρδίᾳ καὶ ἐν καρδίᾳ ἐλάλησαν. Ἐξοδοῦρεσι Kúrios πάντα τὰ ἁελη 3 τὰ δόλλα, καὶ γλώσσαν μεγαλορήμανα. Τοὺς εἰσύνατος, τὴν γλώσσαν ἡμῶν μεγαλονυμήμεν, τὰ κελη ἡμῶν παρ ἡμῶν ἑστία τῆς ἡμῶν Kúrieς ἐστίν;

Ἀπὸ τῆς ταλαμωρίας τῶν πτωχῶν, καὶ ἀπὸ τοῦ στεναχμοῦ 5 τῶν πενήντων, νῦν ἀναστημοίω, λεγεί Kúrios: θηροὶ ἐν σταθημ, παραστησαμοί εἰς ἀντι. Τὰ λόγια Kúrioυ, λόγια 6 ἁδρινῶν πεπτυμομένων, δοκίμου τῆς γῆς κεκαθαρισθην κεκαθαρισθήσως. Σὺ Kúrie φυλάξας ἡμῶς καὶ διατηρήσεις ἡμᾶς 7 ἀπὸ τῆς γενεᾶς ταύτης, καὶ εἰς τὸν αἰώνα. Κύκλο ἵνα ἀσέβεις εἰς περπατάται, κατὰ τὸ ψυχο σου ἐπολυλορίας τοὺς νόοι τῶν ἀνθρώπων.

Εἰς τὸ τέλος, ψαλμὸς τῷ Καίνῳ. 12 (13)

"Εώς πότε Kúrie ἐπιλήψῃ μου, εἰς τέλος; ἔως πότε ἀποστρέψῃ τὸ πρόσωπον σου ἀπ’ ἐμοῦ; "Εώς τίνος θηροὶ βουλῶς 2 ἐν ψυχή μου, δούναι εἰς καρδία μου ἡμέρας; ἔως πότε ψυχήσῃ ὁ ἐχθρός μου ἐς ἐμε; "Επιβλέφαν, εἰσάκουν μου, 3 Kúrie ὁ Θεός μου φώτωσον τοὺς ὀφθαλμοὺς μου, μὴ ποτε ὑπνοίωσι εἰς βαίνοντος μη’ ποτε εἰποί ὁ ἐχθρός μου, ἱκύνα 4 πρὸς αὐτούς ἵνα θλίβοντες με ἀγαλλάσσωμαι εἰς σαλέουθω.

Ἐγὼ δὲ ἐπὶ τὸ ἔλεα σου ἡ πλήσα: ἀγαλλάσσωμαι ἡ καρδία ἡ μου ἐν τῷ σταθημ του. "Ασώ τῷ Kúrion τῷ ἐνεργεθέςσατί με, 6 καὶ ψαλω τὸ ὄνομα Kúriou τοῦ ψιφτοῦ.

Εἰς τὸ τέλος, ψαλμὸς τῷ Καίνῳ. 13 (14)

Εἴπετε ἀφρον ἐν καρδίᾳ αὐτοῦ, οὐκ ἐστὶ Θεοῦ διεθηραν 1 καὶ ἐθριαλυκθήσαν εν επιτίθεσισιν, οὐκ ἐστὶ ποιῶν χρηστότητη, οὐκ ἐστιν ἔνος ἔνος: Kúrios ἐκ τοῦ ὑθρανοῦ διεκνύετι ἐπὶ τοὺς 2 νόοι τῶν ἀνθρώπων, τοὺς ἴδες ἐστὶ συνών ἡ ἐκτύρι τῶν Θεοῦ. Πάντες ἔκλαγαν, ἦμα ἡριεθηραν, οὐκ ἐστι ποιῶν 3 χρηστότητη, οὐκ ἐστιν ἔνος ἔνος: τάφος ἀνεγκρίσον δὲ λάρυγγε 4 ἀυτῶν, ταῖς γλώσσασαν αὐτῶν εὐδοκίζουσαν, ἵστο ἀπόφασι ἐπὶ τὸ ψυχή ἀυτῶν ἐν τῷ στόμα ἀρόμα καὶ τικρίας γέμει, ὁδεῖς οἱ Θρ. rightousnesses. y Gr. truths are become rare. z Gr. the earth.
Psalm 115

The Lord, who shall dwell in thy tabernacle?

Psalm 116

Psalm 117

Psalm 118

Psalm 119

Psalm 121

Psalm 122

Psalm 123

Psalm 124

Psalm 125

Psalm 126

Psalm 127

Psalm 128

Psalm 129

Psalm 130

Psalm 131

Psalm 132

Psalm 133

Psalm 134

Psalm 135

Psalm 136

Psalm 137

Psalm 138

Psalm 139

Psalm 140

Psalm 141

Psalm 142

Psalm 143

Psalm 144

Psalm 145

Psalm 146

Psalm 147

Psalm 148

Psalm 149

Psalm 150
let mine eyes behold righteousness. 4Thou hast proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me: I am purposed that my mouth shall not speak amiss. 5As for the works of men, by the words of thy lips I have guarded myself from hard ways. 6Direct my steps in thy paths, that my steps slip not.

6 I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words. 7Shew the marvels of thy mercies, thou that savest them that hope in thee. 8Keep me as the apple of the eye from those that resist thy right hand; thou shalt screen me by the covering of thy wings, 9from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul. 10They have enclosed themselves with their own fat: their mouth has spoken pride. 11They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground. 12They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places. 13Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword, 14for those that breathe iniquity compassed about me: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes. 15But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.

For the end, a Psalm of David the servant of the Lord; the words which he spoke to the Lord, even the words of this Song, in the day in which the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said:

I will love thee, O Lord, my strength.

The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; he is my defender, and the horn of my salvation, and my helper. 11I will call upon the Lord with praise, and I shall be saved from mine enemies. 12The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly. 13The pangs of hell came round about me; the snares of death prevented me. 14And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of his holy temple, and my cry shall enter before him, even into his ears. 15Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them. 16There went up a smoke in his wrath, and fire burst into a flame at his presence: coals werekindled at it. 17And he bowed the heaven, and came down: and thick darkness was under his feet. 18And he mounted on cherubs and flew: he flew on the wings of winds. 19And he made darkness his secret place: round

8 Lit. I have observed hard ways. 9 Alex. childrean.
Psalm XVII. 12—41.

12 "And the brightness before him the clouds passed, hail and coals of fire. 13 The Lord also thundered from heaven, and the Highest uttered his voice. 14 And he sent forth his ministers, and scattered them; and multiplied lightnings, and routed them. 15 And the springs of waters appeared, and the foundations of the world were exposed, at thy rebuke, O Lord, at the blasting of thy wrath.

16 "He sent from on high and took me, he drew me to himself out of many waters. 17 He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I. 18 They prevented me in the day of mine affliction: but the Lord was my stay against them. 19 And he brought me out into a wide place: he will deliver me, because he has pleasure in me. 20 And the Lord will recompense me according to my righteousness; even according to the unupright will he render recompense to mine enemies.

21 "For I have kept the ways of the Lord and have not wickedly departed from my God. 22 For all his judgments were before me, and his ordinances departed not from me. 23 And I shall be blameless with him, and shall keep myself from mine iniquity. 24 And the Lord shall recompense me according to my righteousness, and according to the purity of my hands before his eyes.

25 "With the holy thou wilt be holy; and with the innocent man thou wilt be innocent. 26 And with the excellent man thou wilt be excellent; and with the perverse thou wilt shew frowardness. 27 For thou wilt save the lowly people, and wilt humble the eyes of the proud. 28 For thou, O Lord, wilt light my lamp: my God, thou wilt lighten my darkness.

29 "For by thee shall I be delivered from a troop; and by my God I will pass over a wall. 30 As for my God, his way is perfect: the oracles of the Lord are tried in the fire; he is a protector of all them that hope in him. 31 For who is God but the Lord? and who is a God except our God? 32 It is God that girds me with strength, and has made my way blameless: who strengthens my feet as hart’s feet, and sets me upon high places. 33 He instructs my hands for war; and thou hast made my arms as a brazen bow. 34 And thou hast made me secure in my salvation: and thy right hand has upheld me; and thy loving kindness has upheld me to the end; yea, thy correction itself shall instruct me.

35 Thou hast made room for my going under me, and my footsteps did not fail. 36 I will pursue mine enemies, and overtake them; and I will not turn back until they are consumed. 37 I will dash them to pieces, and they shall not be able to stand; and they shall fall under my feet. 38 For thou hast girded me with strength for war: thou hast beaten down under me all that rose up against me.

39 And thou hast made mine enemies turn their backs before me; and thou hast destroyed them that hated me. 40 They cried, about him was his tabernacle, even dark water in the clouds of the air. 41
but there was no deliverer: even to the Lord, but he hearkened not to them. 4 I will grind them as the mud of the streets: and I will beat them small as dust before the wind. 41 Deliver me from the gainsayings of the people: thou shalt make me head of the Gentiles: a people whom I knew not served me, 4 At the hearing of the ear they obeyed me: the strange children betrothed to me. 4 The strange children waxed old, and fell away from their paths through lameness. 45 The Lord lives; and blessed be my God; and let the God of my salvation be exalted. 46 It is God that avenges me, and has subdued the nations under me; 4 my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man. 49 Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. 50 For thou art my strength, and thy name shall I praise. 51 Therefore will I sing praises to thee, O Lord, among the Gentiles, I will magnify thy name among the Gentiles. 52 For ye have delivered me from death, and my feet from falling. 53 For I have seen many afflictions: thou didst set all their treasures in the midst of them. 54 They were filled with rage: they had no rest in their sleep: they had set all their treasures in the midst of them. 55 But thou, O Lord, art a God pitying: and merciful, slow to anger, and plentiful in kindness and truth. 56 The Lord is good to all: and his tender mercy is on all his works. 57 All thy works shall praise thee, O Lord: and thy saints shall bless thee. 58 They shall speak of the glory of thy kingdom: and tell of thy power. 59 To make known to the generation that is to come the remembrance of thy wondrous works. 60 The Lord is righteous in all his works: and faithful in all his counsels. 61 The Lord is a stronghold for the man that is righteous: a refuge for the man that is upright in spirit. 62 Deliverance to the upright in heart: gladness to the upright in spirit. 63 Let the righteous shout for joy at this: yea, let them be exceeding glad. 64 Let the sinner be confounded, and be cut off: let them that persecute the just be ashamed and perish. 65 Let the righteous be glad in the Lord: and let them be exceeding glad. 66 Let all the enemies of the Lord be confounded and perished: and let them that delight in mischief be taken in their own device. 67 Let the heart of them that are true to my name exult in glory: let the剩下 of the children of Jacob be joyous. 68 For Jacob shall not be confounded, nor Israel: for I am with them: and I am with them for ever. 69 For I will deliver them from the hand of their oppressors: and I will redeem them from the hand of them that hate them. 70 For I know the counsels of the Lord: sure is the work of the Lord, and shall prosper. 71 For God is my helper: I will not be ashamed: yea, he hath helped me: therefore shall I be glad. 72 Lord, how many are they that say to me, Where is his God? but mine eye seeth the Lord, for he shall hear me in the day of my trouble. 73 The Lord shall hear my voice, and understand my cause. 74 The Lord is a refuge to the poor: a stay and preserver to the needy. 75 The Lord shall redeem my soul, and shall execute his judgment: he shall execute judgment and justice for his people. 76 Sing the praises of the Lord, ye saints of his: praise the name of the Lord. 77 Blessed be the Lord, for he hath vouchsafed his salvation to the humble. 78 Let the sacrifice of the righteous be offered: and the incense of the upright be spoken of. 79 The Lord is a refuge for the oppressed: a stay and preserver for the cause of the poor. 80 God shall give strength to his people: and shall bless the work of his hands. 81 Eisi to telos, psalmos to Davi. 18 (19) Oi ouvanoi dechountai doxan Theou, poinston de xarow aitou anaguchelle to streroma. 'Hmera to themera ereungetai rigma, kai vne vniktei anaguchelle genosis. Oi eisai lai lai olo loigoi, 3 ex xwri akouontai ai fowmai aitou. Eisi paitan tov gyn eilethe 4 o phugios aitou, kai eis ta perata ta oukoumeinti ta rymata aitouv en tov xarou, kai aitouvs wos vmyrois ekporeunomai ek tais aitouv aggelastatai os gigna oramein odon aitou. 'Aon akrou ton ouvanon ou exodos aitou 6 kai to kathati aitou eos akros ton ouvanon kai oikostin o dikrifikesein ti thermai aitou. 7 Oi nopos ton Kuriou ammos epistrefes phya, h marturia 7 Kuriou pioSta sofizonta innya. Ta dikaiomata Kuriou einetha efnraiononta karidias, h entolh Kuriou tihlaniwhi fotiolwta ophiamaus. 8 O fchos Kuriou anagio diamsen eos aitou 9 aitouvs, ta krismata Kuriou alonioda deidiebainena epito aitou. 9 Eptihmata upechriov kai lido timon polv, kai lukietera 10 upere meli kai Kuri. H gia o doulous ton philastei autin 11 en to philasoonin autin antapodosis polly. 10 Parastotmata tis synphes 12 kai ton krivon ton kai karidias 13 mu, kai ap to allon kosmos fiesetai ton doun ton suin ena mu 14 katakuriwswen, tis aitou katalamwos, kai katharismhosei apo amartias megala. 15 Kai esontai eis eidokein to logia ton 14 stigmatos ton, kai h meliti tis karidias ton einwphon ton dias- 16 pantos: Kuri empai mou, kai lutriotai mou. 18 (20) Eisi to telos, psalmos to Davi. 19 (20) 'Epakousi sou Kuriou en hmera olopos, uperaptesi sou tov onoma tou Theo vavab. 'Ezastesthai sou botheian ev 2 agio, kai ek Xion aniptelastivo sou. Mnaphthei paitis thunis 3 sou, kai to olakoutomai sou pinavatos dixalama. Diwo sou 4 kata tis karidias sou, kai patan ton boulv sou plodros. 50 Rom. 10. 18. 14 A Gr. meeting. 22 Or, feigned obedience. 1 Or, out of the way of. 4 Or, eretaal. 3 Or, of which. 8 Rom. 10. 18. 14. 6 Or, spotless. 9 Or, meat-offering.
20 (21) Eis to telos, ψαλμός τοῦ Δαυίδ.

Κύριε, εν τῇ δύναμίς σου εὐφραίνονται ὁ βασιλεὺς, καὶ εἰς τῷ σωτηρίῳ σου ἀγαλλάσσεται σφόδρα. Τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἐδώκες αὐτῷ, καὶ τὴν ἀλπήν τῶν χειλῶν αὐτοῦ

3 οὐκ ἐπτέργοις αὐτῷ διώμαλα. Ὅτι προφέρεται αὐτὸν εἰς εὐλογίας χριστότητος, ἑθήκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου. Ζωὴν ἐνίσχυσά τε, καὶ ἐδώκας αὐτῷ μακρὰ τητὰ ἡμέρων εἰς αἰώνα ἀιώνων. Μεγάλα ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου, δόξαν καὶ μεγαλοπρέπειαν ἐπιθύμησεν ἐπὶ αὐτοῦ.

6 Ὅτι δόξας αὐτοῦ εὐλογήμεν εἰς αἰώνα ἀιώνων, εὐφραίνων αὐτὸν εἰς χαρά, μετὰ τοῦ προσωπὸν σου. Ὅτι ὁ βασιλεὺς ἐπίλεξεν ἐπὶ Κύριον, καὶ ἐν τῷ ἐλέει τοῦ ψυχίτον μον μὴ σαλεβήσῃ.

8 Εὐθείαν ἥ χείρ σου πάσης τοῦ ἐθνῶν σου, ἡ δεξία σου εὑρίσκει τὰς μυστήρια τους. Ὅθεσες αὐτούς ὡς κλάβανον τυρός εἰς καιρὸν τοῦ προσώπους σου, Κύριος εἰς ὄργαν αὐτοῦ συνταράξει 10 αὐτοὺς, καὶ καταφάγεται αὐτοὺς τίρ. Τὸν κυρτὸν αὐτῶν ἀπὸ γῆς ἀπολείπο, καὶ τὸ σπέρμα αὐτῶν ἀπὸ νιῶν ἀνθρώπων. Ὅτι ἑκλώνει ἐς τέκακα, διελυόμενον βουλίν, ἵνα ὦ μὴ δύνωνται διῆμα. 12 στήσας. Ὅτι ὀρθείς αὐτοὺς υἱῶν εἰς τοὺς περιλαῖποι τους σου, ἐν αἰῶνας σου ἐν προσώπῳ αὐτῶν. Ὅψινθη ἡ Κύριε ἐν τῇ δύναμίς σου ἁμομένης καὶ ψαλοῦσε τὰς δυνατάς σου.

21 (22) Eis to telos, ὑπὲρ τῆς ἀντιλήψεως τῆς ἐσωθηνύς, ψαλμός τοῦ Δαυίδ.

'Ο Θεός ὁ Θεός μου, προσέχει μοι, ἵνα ἐγκατελίθητε με; μικρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. Ὅτι Θεός μου, κεκράζομαι ἡμέρας πρὸς σέ καὶ οὐκ εἰσακούσῃ, καὶ νυκτὸς καὶ οὐκ εἰς ἀνοιάς ἔμοι.

3, 4 Σὺ δὲ ἐν ἀγίῳ κατοικεῖς, ὁ ἐπαυξομαι τοῦ Ἰσραήλ. Ἐπὶ σοὶ ἤλπισαν οἱ πατέρες ἡμῶν, ἤλπισαν καὶ εὗρον αὐτοὺς. Πρὸς σέ ἐκείσαν, καὶ ἐσώθησαν, ἐπί σοι ἠλπίσαν καὶ ὡς καταρχυνθήσαν. Ἐγὼ δὲ εἰμὶ σκόλις καὶ οὐκ ἀνθρώπος, οὐκ οὕτως ἀνθρώποι καὶ εὐσεβεία λαοῦ. Πάντες οἱ θεωροῦντες με ἐξερευνῶ τηροῦν με, ἐλάλησαν ἐν χείλεσιν, ἐκάτωσαν κεφαλήν, ἔπισεν ἐπὶ Κύριον, ρυθμόθω αὐτῶν, σωσάτω αὐτῶν, ὅτι θέλει αὐτῶν.

9 Ὅτι σὺ εἶ ὁ ἐκτάσας με ἐκ γαστρός, ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρὸς μου, ἐπὶ σε ἐπερίβλητεν ἐκ μητρῶν: ἐκ κοιλίας μητρῶς μου Θεός μου εἰ σύ.
Psalm 22

11 Stand not aloof from me; for affliction is near; for there is no longer life. 12 Many bulls have compassed me; fat bulls have beset me round. 13 They have opened their mouth against me, as a ravening and roaring lion. 14 I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax. 15 My strength is dried up like a parched bud, and my tongue is glued to my throat; and thou hast brought me down to the dust of death. 16 For many dogs have compassed me; the assembly of the wicked doers has beset me round; they pierced me with their hands and my feet. 17 They counted all my bones; and they observed and looked upon me. 18 They parted my garments among themselves, and cast lots upon my ransom.

19 But thou, O Lord, remove not my help afar off: be ready for mine aid. 20 Deliver my soul from the sword; my only-begotten from the power of the dog. 21 Save me out of the lion's mouth; and regard my lowliness from the horns of the unicorns.

22 I will declare thy name to my brethren; in the midst of the church will I sing praise to thee. 23 They shall know that I am thy servant: all ye seed of Jacob, glorify him; let all the seed of Israel fear him. 24 For he has not despised nor been angry at the supplication of the poor; nor turned away his face from me; but when I cried to him, he heard me. 25 My praise is of thee in the great congregation: I will pay my vows before them that fear him.

26 The poor shall eat and be satisfied; and they shall praise the Lord that seek him: their heart shall live for ever. 27 All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him. 28 For the kingdom is the Lord's; and he is the governor of the nations. 29 All the fat ones of the earth have eaten and are filled; all that go down to the earth shall fall down before him: my soul also lives to him. 30 And my seed shall serve him: the generation that is coming shall be reported to the Lord. 31 And they shall report his righteousness to the people that shall be born, whom the Lord has made.

A Psalm of David.

The Lord tends me as a shepherd, and I shall want nothing. 2 In a place of green grass, there he has made me dwell; he has nourished me by the water of rest. 3 He has restored my soul; he has guided me into the paths of righteousness, for his name's sake. 4 Yea, even if I should walk in the midst of the valley of death, I will not be afraid of evils: for thou art with me; thy rod and thy staff, these have comforted me. 5 Thou hast prepared a table before me in presence of them that afflict me; thou hast thoroughly anointed my head with oil; and thy cup cheers me like the best wine. 6 Thy mercy also shall follow me all the days of my life: and my dwelling shall be in the house of the Lord for a very long time.

Psalmus tω David.

22 (23)

Kurios pουmαινε με, και οδημε με θυστησε. Eις τοπον ηλος εκει με κατεσκηνωνε. Επι υδατον αναπαυσεων εξοηραιω με. Την ψυχην μου επεστρεψεν ιωγηρατεν με επι τριβον δικαιοσυνης, ένηκεν του ουνατον αυτου. Ενε γερο και ορεσθων εν μεσω σκων θανατου, ου φοβηθησατο κακα. Απο των αρετων των φθαρσε ου και η βασιλεια, αυτα με παρεκυλλεν. Ποιμαιαν ενατων μου τραπεζην, έξενατια των θλιβοντων με έλλατις εν ελαχι την κεφαλην μου, και το ποτηριον σου με μεθυσκων ως κρατιστον. Και το ελεος σου καταδωξεται με δια τασα των ημερας της ζωης μου, και το κατακοινωνε με εν ουκ Κυριου εις μακροτητα ημερων.

B Gr. εκεννων. 5马. 27, 55. B See Hebrews.
Psalm 23 (24)

Psalmos τοῦ Δαυίδ τῆς μᾶς σαββάτου.

Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς, ἡ οἰκουμένη καὶ
2 πάντες οἱ κατασκευασμένοι ἐν αὐτῇ. Αὐτὸς ἐπὶ θαλάσσων ἐθεμελίωσε
αὐτήν, καὶ ἐπὶ πτωχῶν ἦγορας αὐτὴν.
3 Τίς ἀναβίωσεν εἰς τὸ ὄρος τοῦ Κυρίου, καὶ τίς στήθησαι εἰς
τόπων ἄγνωστον; Ἅθωσ ἡμείς καὶ καθαρίσας τῇ καρδίᾳ, δός ὦν
ἐλάβει ἐπὶ ματαία τὴν ψυχήν αὐτοῦ, καὶ οὐκ ὄμοσεν ἐπὶ δόλῳ
5 τῷ πλούσιον αὐτοῦ. Οὕτως ὤφθησαν εὐλογίαν παρὰ Κυρίου, καὶ
6 ἐλέησόμενον παρὰ Θεοῦ σωτήρος αὐτοῦ. Αὐτὴ ἡ γενεὰ ἐξηγοῦν
τῶν αὐτῶν, ἐξηγοῦν τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ: διά-
ψυχα.
7 Ἀρατε πύλαι οἱ ἁρχοντες ἡμῶν, καὶ ἐπάρθησε πύλαι αἰώνιοι,
8 καὶ εἰσελήφθησαν ὁ βασιλεὺς τῆς δόξης. Τίς ἐστιν οὗτος ὁ
βασιλεὺς τῆς δόξης; Κύριος κραταῖος καὶ δυνάτος, Κύριος
9 δυνάτος ἐν πολέμῳ. Αρατε πύλαι οἱ ἁρχοντες ἡμῶν, καὶ ἐπάρθη-
θησε πύλαι αἰώνιοι.
10 Τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος τῶν δύναμεων,
αὐτὸς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης.

A Psalm for David on the first day of the week.

The earth is the Lord's and the fulness thereof; the world, and all that dwell in it.
2 He has founded it upon the seas, and prepared it for the inhabitants thereof.
3 Who shall go up to the mountain of the Lord, and who shall stand in his holy place?
4 He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour.
5 He shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the face of the God of Jacob. Praise.

7 Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.
8 Who is this king of glory? the Lord strong and mighty, the Lord mighty in battle. 9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.
10 Who is this king of glory? The Lord of hosts, he is this king of glory.

A Psalm of David.

To thee, O Lord, have I lifted up my soul. 2 O my God, I have trusted in thee; let me not be confounded, neither let mine enemies laugh me to scorn.
3 For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause.
4 Show me thy ways, O Lord; and teach me thy paths. 5 Lead me in thy truth, and teach me: for thou art my Saviour; and I have wasted on thee all the day.
6 Remember thy compassion, O Lord, and thy mercies, for they are from everlasting.
7 Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodnesse sake, O Lord.
8 Good and upright is the Lord: therefore will he instruct sinners in the way. 9 The meek will he teach his ways: all the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies.
10 For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great.
11 Who is the man that fears the Lord? he shall instruct him in the way which he has chosen.
12 His soul shall dwell in prosperity; and his seed shall inherit the earth.
13 The Lord is the strength of them that fear him; and his covenant is to manifest truth to them.
14 Mine eyes are continually unto the Lord; for he shall draw my feet out of the snare.
15 Look upon me, and have mercy upon me; for I am an only child and poor. 16 The afflictions of my heart have been multiplied; deliver me from my distresses. 17 Look upon mine affliction, and my trouble, and forgive all my sins. 18 Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred.
19 Keep my soul, and deliver me; let me not be ashamed; for I have hoped in thee.
A Psalm of David.

Judge me, O Lord: for I have walked in my innocence; and hoping in the Lord I shall not be moved. 2 Pray for me, O Lord, and try me; and let your fire try my reins and my heart.

6 For thy mercy is before mine eyes: and I am well pleased with thy truth. I have not sat with the council of vanity, and will in nowise enter in with transgressors. 7 I have hated the assembly of wicked doers: and will not sit with ungodly men. 8 O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.

10 Destroy not my soul, nor my life with bloody men: in whose hands are iniquities, and compass thin altar, O Lord: 12 My foot stands in an even place: in the congregations will I bless thee, O Lord.

Psalm 7, 1-2.

And I said, I will wash my hands in innocence, and compass thin altar, O Lord: 7 to hear the voice of the works, and to declare all thy wonderful works. 8 O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.

10 Destroy not my soul, nor my life with bloody men: in whose hands are iniquities, and compass thin altar, O Lord: 12 My foot stands in an even place: in the congregations will I bless thee, O Lord.

A Psalm of David, before he was anointed.

The Lord is my light and my Saviour; whom shall I fear? the Lord is the defender of my life: of whom shall I be afraid? 2 When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell. 3 Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident. 4 One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord all the days of my life, that I should behold the fair beauty of the Lord, and survey his temple. 5 For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock. 6 And now, behold, I have lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing, even singing psalms to the Lord.

Hear, O Lord, my voice which I have uttered aloud: pity me, and hearken to me. 9 My heart said to thee, I have diligently sought thy face: thy face, O Lord, I will seek. 10 Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not.

12 For my father and my mother have forsaken me, but the Lord has taken me to himself. 13 I cried to him in my distress: and he led me in a right path, because of mine enemies.

14 Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself. 15 I believe that I shall see the goodness of the Lord in the land of the living.
Psalms XXVI. 14—XXIX. 2.

A Psalm of David.

To thee, O Lord, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit. 2 Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple. 3 Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evil are in their hearts. 4 Give them according to their works, and according to the wickedness of their devices; give them according to the works of their hands; render their recompence unto them. 5 Because they have not attended to the works of the Lord, even to the works of his hands, thou shalt pull them down, and shalt not build them up.

6 Blessed be the Lord, for he has hearkened to the voice of my petition. 7 The Lord is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him. 8 The Lord is the strength of his people, and the saving defender of his anointed.

9 Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.

A Psalm of David on the occasion of the solemn assembly of the Tabernacle.

Bring to the Lord, ye sons of God, bring to the Lord young rams; bring to the Lord glory and honour. Bring to the Lord glory, due to his name; worship the Lord in his holy court.

3 The voice of the Lord is upon the waters: the God of glory has thundered: the Lord is upon many waters. 4 The voice of the Lord is mighty; the voice of the Lord is full of majesty. 5 There is the voice of the Lord who breaks the cedars; the Lord will break the cedars of Libanus. 6 And he will beat them small, even Libanus itself, like a calf; and the beloved one is as a young unicorn. 7 There is a voice of the Lord who divides a flame of fire. 8 A voice of the Lord who shakes the wilderness; the Lord will shake the wilderness of Cades. 9 The voice of the Lord strengthens the thicket, and will uncover the thickets; and in his temple every one speaks of his glory. 10 The Lord will dwell on the waterflood: and the Lord will sit a king for ever. 11 The Lord will give strength to his people; the Lord will bless his people with peace.

For the end, a Psalm 5 and Song at the dedication of the house of David.

I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. 2 O Lord my God,
For the end, a Psalm of David, an utterance of 8 extreme fear.

O Lord, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me. 2 Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me. 3 For thou art my strength and my refuge; and thou shalt guide me for thy name's sake, and maintain me. 4 Thou shalt bring me out of the snare which they have hidden for me; for thou, O Lord, art my defender. 5 Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth. 6 Thou hast hated them that idly persist in vanities: but I have hoped in the Lord. 7 I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses. 8 And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place.

Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and my belly. 10 For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled. 11 Become a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me. 12 I have been forgotten as a dead man out of mind: I am become as a broken vessel. 13 For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to destroy my life.

But I hoped in thee, O Lord: I said, Thou art my God. 15 My lots are in thy hands: deliver me from the hand of mine enemies, 16 and from them that persecute
Psalms XXX. 17—XXXII. 5.

Tó Davíd.

'Agallíaste deíkawo eis tó Kurió, tois éthēseis prêpei aíneisheis.

2 'Exeimologiosthe tois Kurió en kitharó, en phaltría dekachórdh 3 phaláste aúthi. 'Asate aúthi ásoma kauvow, kalos phaláste en állalagído.

4 'Oti éthēis o logos tò Kurió, kai pánta tò érga aútou én 5 pástei. 'Agapê élephasitw kai krisiv, tois éleusis Kurió

3 (32)

Sūnsteus tò Davíd.

Makáriói ón aféthasan aí anámos, kai ón epékalkíphsan aí amartías. Makáriói ángh oús, hì lógous tò Kurió amartían, oítê éstotin en tò stómata aútou dúlos.

3 'Oti éthēsis, éptalaisw tò oútis mou, apò tò káthekeis me 4 déthn tòn òmeron. 'Oti òmera kai nuktos òbalwvêt ëp' émei hì xèi sou, éstathen eis tò phalagídia en tò tò épmaqínjata ákavnan 5 diáfaluma. Tí tò amartían mou éngóra, kai tò anámos mou oút ekálwv: éstia, éxaghoróthei kai érou thè anóman mou tò Kurió, kai sw afíkes tòn aúteis tòn karóias mou diáfaluma.

6 'Upér tautís prôssethe pòs ñ tòs oútois en kóri éndveysto: plh n en katakamári òdsws pollán prois aútoun oút 7 éngówsi. Sw mou eis katafugh ëp' olíves tis perexouías me, to ògalámmá mou látrwosai me apò tòn küklaudos tòn diáfaluma.

8 Súndetos se kai swymbíwso se en òdwd tautís ò poréth, épti- 9 sthrw épi se tòis ðphalámos mou. Mh ginvesis ós òtopos kai ṣúmos, oús oút ésthi súndesis: en chalwv kai kímov tòs staigívas 10 aútov ògav tò mi éggízontos pròs se. Polllái aí máttiges tòi amartwlo, tòi ð eláptwnta épi Kurión òľos kuklóswsei.

11 Efteránthte épi Kurión kai ògalásthse díkaios, kai kaúthaste pánta ois éthēs òs karódia.

33 (33)

Phailasts tò Kurió, tois éthēseis prêpei aíneisheis.

2 'Exeimologiosthe tois Kurió en kitharó, en phaltría dekachórdh 3 phaláste aúthi. 'Asate aúthi ásoma kauvow, kalos phaláste en állalagído.

4 'Oti éthēis o logos tò Kurió, kai pánta tò érga aútou én 5 pástei. 'Agapê élephasitw kai krisiv, tois éleusis Kurió

5 ΨΑΛΜΟΙ. 715

17 épi ton douloin sou, soSton me ën tò éleéi sou. Kúrie, mi h katauçonthein, òti épekalemaph sei aúthntheis ois áne- 18 beis, kai katauçontheis eis òdoun. 'Alalá geisýthe tò xheilh tò dòla, tà laulonta kata tòi dikaioi anomíáin èn ðeperphaniá 19 kai éxoufounwkei.


23 'Agasthaste tois Kúriov pántes ois óstes aútov, òti ahtheisë 24 êkvesti Kúrios, kai antapodéthi tois periòsos poousan úpept- fhanan. 'Andrivesthe, kai krapataúthos ða karódia ùmwn, pántes ois ðelipontes ëpi Kúriov.

6 Blessed are they whose transgressions are forgiven, and whose sins are covered. 
7 Blessed is the man to whom the Lord will not impute sin, and in whose mouth there is no guile.
8 Because I kept silence, my bones waxed old, from my crying all the day. 
9 For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in me. 
10 I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. 
11 Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him. 
12 Thou art my refuge from the affliction that encompasseth me; my joy, to deliver me from them that have compassed me. 
13 I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee. 
14 Be ye not as horse and mule, which have no understanding: but thou must constrain their jaws with bit and curb, lest they should come nigh to thee. 
15 Many are the scourgings of the sinner: but him that hopes in the Lord mercy shall compass about. 
16 Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.

A Psalm of instruction by David.

Rejoice in the Lord, ye righteous; praise becomes the upright. 
2 Praise the Lord on the harp; play to him on a psaltery of ten strings. 
3 Sing to him a new song; play skilfully with a loud noise.
4 For the word of the Lord is right; and all his works are faithful. 
5 He loves
mercy; and judgment: the earth is full of the 5
mercy of the Lord. 6 By the word of 6
the Lord the heavens were established; and 6
all the host of them by the breath of his 6
mouth. 7 Who gathers the waters of the 7
sea as in a bottle; who lays up the deeps 7
in treasuries. 8 Let all the earth fear 8
the Lord, and let all that dwell in the 8
world be moved because of him. 9 For he 9
spoke, and they were made; he commanded, 9
and they were created. 10 The Lord 10
frustrates the counsels of the nations; he 10
brings to nought also the reasonings of 10
the peoples, and brings to nought the 10
counsels of princes. 11 But the counsel of 11
the Lord endures for ever, the thoughts of 11
his heart from generation to generation. 12
Blessed is the nation 12
whose God is the Lord; the people 12
whom he has chosen for his own inheritance. 13
The Lord looks out of heaven; he beholds 13
all the sons of men. 14 He looks from his 14
prepared habitation on all the dwellers on 14
the earth, who fashioned their hearts 15
alone, who understands all their works. 16 A 15
king is not saved by reason of a great host; 15
and a giant shall not be delivered by the 16
greatness of his strength. 17 A horse is vain 16
for safety; neither shall he be delivered by 17
the greatness of his power.

Behold, the eyes of the Lord are on 18
them that fear him, those that hope in 18
his mercy; 19 to deliver their souls from death, 19
and to keep them alive in famine. 20 Our 20
soul waits on the Lord; for he is our 21
healer and defender. 21 For our heart shall 21
rejoice in him, and we have hoped in his 21
name. 22 Let thy mercy, O Lord, be upon 22
us, according as we have hoped in thee.

A Psalm of David, when he changed his 22
countenance before Abimelech; and he 22
let him go, and he departed.

I will bless the Lord at all times: his 22
praise shall be continually in my mouth. 23
My soul shall boast herself in the Lord: 23
let the meek hear, and rejoice. 24 Magnify 24
the Lord with me, and let us exalt his 24
name together.

1 I sought the Lord diligently, and he 25
hearkened to me, and delivered me from 25
all my sojournings. 2 Draw near to him, and 26
be enlightened: and your faces shall not 26
by any be ashamed. 3 This poor man 27
sighed, and the Lord hearkened to him, and 27
delivered him out of all his afflictions. 4
The angel of the Lord will encamp round 28
about them that fear him, and will deliver 28
them. 5 Taste and see that the Lord is 29
good: blessed is the man who hopes in 29
him. 6 Fear the Lord, all ye his saints: for 30
there is no want to them that fear him. 7
The rich have become poor and hungry: but 30
that they seek the Lord diligently shall not 31
want any good thing. Pause.

Come, ye children, hear me: I will teach 31
you the fear of the Lord. 2 What man is 32
there that desires life, loving to see good 32
days? 3 Keep thy tongue from evil, and 32
thy lips from speaking guile. 4 Turn away 33
from evil, and do good; seek peace, and pur- 33
sue it.

# Perhaps 'individually,' Var. sigillatin.  
γ Gr. be praised.  
δ Lit. neighbourhoods.
Psalm 38

The eyes of the Lord are over the righteous, and his ears are open to their prayer; 
but the face of the Lord is against them that do evil, to destroy their memory from the earth. 
The righteous cry, and the Lord hearkeneth them, and delivereth them out of all their afflications. 
The Lord is near to them that are of a contrite heart; and will save the lowly in spirit. 
Many are the afflictions of the righteous; but out of them all the Lord will deliver them. 
He keepeth all their bones: not one of them shall be broken. 
The death of sinners is evil; and they that hate righteousness will go wrong. 
The Lord will redeem the souls of his servants; and none of those that hope in him shall go wrong.

A Psalm of David.

Judge thou, O Lord, them that injure me, fight against them that fight against me. 
Take hold of shield and buckler, and arise for my help. Bring forth a sword, and stop the way against them that persecute me: say to my soul, I am thy salvation.
Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame.
Let them be as dust before the wind, and an angel of the Lord afflicting them. Let their way be dark and slippery, and an anger of the Lord pursuing them.
For without cause they have hid for me their destructive snare: without a cause they have reproached my soul.
Let a snare which they know not come upon them; and the gin which they hid take them: and let them fall into the same snare.
But my soul shall exult in the Lord: it shall delight in his salvation. All my bones shall say, O Lord, who is like to thee? delivering the poor out of the hand of them that are stronger than he, yea, the poor and needy one from them that spoil him.
Unjust witnesses arose, and asked me of things I knew not. They rewarded me evil for good, and bereavement to my soul.
But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer returned to my own bosom. I behaved agreeably towards them as if it had been our neighbour or brother: I humbled myself as one mourning and sad of countenance. Yet they rejoiced against me, and plagues were plentifully brought against me, and I knew if not: they were scattered, but repented not. They tempted me, they smote me at me most contemptuously, they grasped their teeth upon me.
O Lord, when wilt thou look upon me? Deliver my soul from their mischief, mine only-begotten one from the lions. I will give thanks to thee even in a great congregation: in an abundant people I will praise thee. Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing and wink with their eyes. For to me they spoke peaceably, but imagined deceits in their anger. And
For, and he shall not die. For with thee is the fountain of life: in thy light shall we see light.

36 (37) 


'Upotagghi ton Kuriou, kai 1euteusen auton mihe parakletos 7

A Psalm of David.

Psalm XXXIV. 22—XXXVI. 7. 178

ΨΑΛΜΟΙ.

they opened wide their mouth upon me; they said, Aha, aha, our eyes have seen it.

Let them not say in their hearts, Aha, aha, if is pleasing to our soul: neither let them say, We have devised him. Let them not rejoice in my righteousness, but be glad: and let them say continually, The Lord be magnified, who desire the peace of his servant. And my tongue shall meditate on thy righteousness, and on thy praise all the day.

For the end, by David the servant of the Lord.

The transgressor, that he may sin, says within himself, that there is no fear of God before his eyes. For he has dealt craftily before him, to discover his iniquity and hate it. The words of his mouth are transgression and deceit: he is not inclined to understand how to do good. He devises iniquity on his bed; he gives himself to every evil way; and does not abhor evil.

O Lord, thy mercy is in the heaven; and thy truth reaches to the clouds. Thy righteousness is as the mountains of God, thy judgments are as a great deep: O Lord, thou wilt preserve men and beasts. How hast thou multiplied thy mercy, O Lord! so the children of men shall trust in the shelter of thy wings. They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights. For with thee is the fountain of life: in thy light shall we see light.

Extend thy mercy to them that know thee; and thy righteousness to the upright, in heart. Let not the foot of pride come against me, and let not the hand of sinners move me.

There have all the workers of iniquity fallen: they are cast out, and shall not be able to stand.

A Psalm of David.

Fret not thyself because of evil-doers, neither be curious of them that do iniquity. For they shall be withered as the grass, and shall soon fall away as the green herbs. Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it. Delight thyself in the Lord; and he shall grant thee the requests of thine heart. Disclose thy way to the Lord, and hope in him; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

Submit thyself to the Lord, and suppli-
Psalm XXXVI. 8—37.

The sinner will watch for the righteous, and crush his teeth upon him. But the Lord shall laugh at him: for he foressest that his day will come. Sinners have drawn their swords, they have bent their bow, to cast down the poor and needy one, and to slay the upright in heart. Let their sword enter into their own heart, and their bows be broken.

A little is better to the righteous than abundant wealth of sinners. For the arms of sinners shall be broken; but the Lord supports the righteous.

The Lord knows the ways of the perfect; and their inheritance shall be for ever. They shall not be ashamed in an evil time; in days of famine they shall be satisfied. For the sinners shall perish: and the enemies of the Lord at the moment of their being honoured and exalted have utterly vanished like smoke. The sinner borrows, and will not pay again: but the righteous has compassion, and gives. For they that bless him shall inherit the earth; and they that curse him shall be utterly destroyed.

The steps of a man are rightly ordered by the Lord: and he will take pleasure in his way. When he falls, he shall not be bruised: for the Lord supports his hand. I was once young, indeed I am now old; yet I have not seen the righteous forsaken, nor his seed seeking bread. He is merciful, and lends continually; and his seed shall be blessed.

Turn aside from evil, and do good; and dwell for ever. For the Lord loves judgment, and will not forsake his saints: they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed. But the righteous shall inherit the earth, and dwell upon it for ever.

The mouth of the righteous will meditate wisdom, and his tongue will speak of judgment. The law of his God is in his heart; and his steps shall not slide. The sinner watches the righteous, and seeks to slay him. But the Lord will not leave him in his hands, nor by any means condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are destroyed, thou shalt see it.

I saw the ungodly very highly exalting himself, and lifting himself up like the cedars of Libanus. Yet I passed by, and lo! he was not; and I sought him, but his place was not found. Maintain innocence and behold uprightness: for there is
remnant to the peaceable man. 38 But the transgressors shall be utterly destroyed together; the remnant of the ungodly shall be utterly destroyed. 39 But the salvation of the righteous is of the Lord; and he is their defender in the time of affliction. 40 And the Lord shall help them, and deliver them; and he shall rescue them from sinners, and save them, because they have hoped in him.

A Psalm of David for remembrance concerning the Sabbath-day.

O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 2 For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me. 3 For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins. 4 For my transgressions have gone over mine head: they have pressed heavily upon me like a mighty burden. 5 My bruises have become noiseless, and corrupt, because of my foolishness. 6 I have been wretched and bowed down continually: I went with a mourning countenance all the day. 7 For my soul is filled with mockings; and there is no health in my flesh. 8 I have been afflicted and brought down exceedingly; I have roared for the groaning of my heart.

9 But all my desire is before thee; and my groaning is not hidden from thee. 10 My heart is troubled, my strength has failed me; and the light of mine eyes is not with me. 11 My friends and my neighbours drew near before me, and stood still; and my nearest of kin stood afar off. 12 While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanity, and devised deceits all the day. 13 But I, as a deaf man, heard not; and was as a dumb man not opening his mouth. 14 And I was as a man that hears not, and who has no reproofs in his mouth.

15 For I hoped in thee, O Lord: thou wilt hear, O Lord my God. 16 For I said, Let mine enemies rejoice against me: for when my feet were moved, they spoke boasting against me. 17 For I am ready for thy plagues, and my grief is continually before me. 18 For I will declare mine iniquity, and be distressed for my sin. 19 But mine enemies live, and are mightier than I; and that they hate me unjustly are multiplied. 20 They that reward evil for good slandered me; because I followed righteousness. 21 Forsake me not, O Lord my God: depart not from me. 22 Draw nigh to my help, O Lord of my salvation.

For the end, a Song of David, to Idithun.

I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence. 2 I was dumb, and humbled myself, and kept silence from good words; and my grief was renewed. 3 My heart grew hot

ψαλμος τὸ δαυίδ εἰς ἀνάμμηνα περὶ σαββάτου. 37 (38)

Κύριε, μή τῷ θυμῷ σου ἐλέγξῃ με, μηδὲ τῇ ὀργῇ σου παντεύοι με. "Οτι τὰ βέλη σου ἐνεπάγγορα μοι, καὶ ἐπετηρίζεις 2 ἐν' ἐμὲ τὴν χείρα σου. Οὐκ ἔστω ἁσίσι ἐν τῇ σκαρί μου ἀπὸ προσώπου τῆς ὀργῆς 3 σου, οὐκ ἔστω ἐρήμη τοῖς δόσεωις μου ἀπὸ προσώπου τῶν ἀμαρτωλῶν μου. "Οτι αἱ ἁμαρτίαι μου ὑπέρθησαν τὴν κεφαλήν μου, 4 οὐσὲ φορτίῳ βαρύ βαρύνθησαν ἐκ' ἐμὲ. Προσόδοσαν καὶ 5 ἔστησαν αἱ μιλωτεῖς μου, ἀπὸ προσώπου τῆς ἀφροσύνης μου. Εὐαλώπησαν καὶ κατεκάμψαν ἡς τέλους, ὄλην τὴν ἡμέραν 6 σκυνδρομῆσαι ἐπορεύομαι. "Οτι τῇ ψυχῇ μου ἐπλησθῇ ἐμπαγμός, καὶ οὐκ ἐστιν ἁσίσι ἐν τῇ σκαρί μου. Ἐκακώθη καὶ 8 ἐπανεισήκω ἡς σόφρονα, ἀφόρουμ ἀπὸ στεναγμοῦ τῆς καρδίας μου. "Καὶ ἐναντίον σου πάσα ἡ ἐπιθυμία μου, καὶ οὗ στεναγμὸς 9 μου οὐκ ἀπεκρίβη ἀπὸ σοῦ. Ἡ καρδία μου ἐπαράτηθε, ἐγκατέλιπτε μὴ ἱσχύς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου οὐκ ἔστι με' ἐμοῦ. Ὅπλοι μοι καὶ οἱ πληγοὶ μου εἰς ἐναντίας μου 11 ἡγάσαν καὶ ἐκτήτωσαν, καὶ οἱ εὐγνώμων μου μακροθεν ἐτύπωσαν, καὶ ἐξεβάζομεν ὀν εὐποτοῦσαι τὴν ψυχήν μοι καὶ οἱ ἐξισότας 12 τὰ κακὰ μαί ἐλάθησαν ματαίωσας, καὶ δολιοστάτας ὄλην τὴν ἡμέραν ἐμελέτησαν. Ἐγὼ δὲ ὢσει κωπός οὐκ ἔκοιμον, καὶ ὠσεὶ 13 ἀλάνος οὐκ ἀνοίγων το στόμα αὐτῶν. "Καὶ ἐγενάων ὠσεὶ 14 ἀνθρωποι οὐκ ἀκούσαν, καὶ οὐκ ἔχουν εἰς τὸ στόμα αὐτῶν ἐλεγοῦσαν.

"Οτι ἐπί σοι Κύριε ἐλπίσα, σοι εἰσακουσάς ἐλπίσα ὁ Θεός μου. 15 "Ότι ἐπί, μὴ ποτε ἐπιχαρισώτας μοι οἱ ἐχθροὶ μου, καὶ εἰνε 16 τὸ σπέρμα μου πίσας μου, ἡ ἐμε ἐμεγαλορρήμνησαν. "Ότι εὖ 17 ἐδώκα μέτρια ἐτομάς, καὶ ἡ ἀλήθεια μου ἐνώπιον μου διαπαντᾶτος. "Ότι τὴν ἀνώμαλον μου ἀναγελίζω, καὶ μεριμνήσαμεν ὑπὲρ τῆς 18 ἀμαρτίας μου. Οἱ δὲ ἐχθροὶ μου ἔσωσαν καὶ κεκρανταίνω τὸ ἐμὲ ἐμε ἐπληθυνότας οἱ μισοῦντες με ἄδικοι. Οἱ αὐτῶτα 20 διδόντες κακὰ ἀνάγαθνων, ἐνδεχόμας με, ἐπεὶ κατεδικών 21 δικαιοσύνην. Ἔγει ἐγκαταλείπῃς με Κύριε ὁ Θεός μου, μὴ ἀπὸ 21 στῆς ἐπὶ ἐμοῦ. Πρόσχες εἰς τὴν βοήθειάν μου Κύριε τῆς 22 σωτηρίας μου.

Εἰς τὸ τέλος, τῷ Ἰδιθοῦν φθονὸν τῷ δαυίδ. 38 (39)

Εἴπα, φυλάξω τὰς δύος μου, τοῦ μὴ ἀμαρτάνεις ἐν γλύσσῃ μου ἐβέβηλε τῷ στόματι μου φυλακήν, ἐν τῷ συντίμην τὸν ἀμαρτωλὸν ἐναντίον μου. Ἐκακώθη καὶ ἐπανεισήκω καὶ 2 ἐσήγησα ἡς ἀγάθων, καὶ τὸ ἀληθινὰ μάν ἀνεκαναίσθη. Ἐθελ-
...Lord, I will sing of thy mercies in the morning, and will sing of thy faithfulness throughout all the day. 11 For thou hast magnified thy word above all thy name. 12 I have said, ‘I will not know weakness;’ but the Holy One of Israel has justified me. 13 I will not know weakness; for thy name is with me. 14 He will hear me and help me. 15 He is my God, and I will declare his works to all generations. 16 I will glory in the Lord; I will be glad in the God of my salvation. 17 He is the rock and refuge of my life; a strong tower, in whom I trust. 18 The Lord is the God who justifies me; he will magnify his name; he will regard my suppliant. 19 He will hear my prayer and help me. 20 Let all the people say, ‘Blessed is the Lord!’ 21 And let all the people say, ‘Praise the Lord!’ 22 The Lord will live forever. 23 Praise the Lord!”

The Psalms

For the end, a Psalm of David.

I waited patiently for the Lord, and he attended to me, and hearkened to my supplication. And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. And he put a new song into my mouth, even a hymn to our God; many shall see it, and fear, and shall hope in the Lord. Blessed is the man whose hope is the name of the Lord, and who has not regarded vanities and false frenzies.

O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number. Sacrifice and offering thou wouldst not: but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. Then I said, Behold, I come: in the volume of the book it is written concerning me, I have desired to do thy will, O my God, and thy law in the midst of my heart. I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness. I have not hid thy truth within my heart, and I have declared thy salvation: I have not hid thy mercy and thy truth from the great congregation.

But thou, Lord, remove not thy compassion far from me: thy mercy and thy truth have helped me continually. For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied...
more than the hairs of my head; and my heart has failed me. 8Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me. 9Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. 10Let all those that say to me, Aha, aha, quickly receive shame for their regard. 11Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified. 12But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not.

For the end, a Psalm of David.

Blessed is the man who thinks on the poor and needy: the Lord shall deliver him in an evil day. 2May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy. 3May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness. 4I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee. 5Mine enemies have spoken evil against me, saying, When shall he die, and his name perish? 6And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner. 7All my enemies whispered against me; against me they devised my hurt. 8They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again? 9For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me.

But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them. 11By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me. 12But thou didst help me because of mine innocence, and hast established me before thee for ever. 13Blessed be the Lord God of Israel from everlasting, and to everlasting. So be it, so be it.

For the end, a Psalm for instruction, for the sons of Core.

As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God. 2My soul is thirsted for the living God; when shall I come and appear before God? 3My tears have been bread to me day and night, while they daily said to me, Where is thy God? 4I remembered these things, and poured out my soul in me, for I will go to the place of the many tabernacles, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival. 5Therefore art thou very sad, O my soul? For thou art troubled within me: therefore will I remember thee.

A psalm of David. More than the hairs of my head, and my heart has failed me. 8Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me. 9Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. 10Let all those that say to me, Aha, aha, quickly receive shame for their regard. 11Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified. 12But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not.

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from the land of Jordan, and of the Ermonites, from the little hill. 7 Deep calls to
depth at the voice of thy cataracts: all thy billows and all thy waves have gone over
me. 8 By day the Lord will command his mercy, and shall manifest it by night: with me is
prayer to the God of my life. 9 I will say to God, Thou art my helper; why hast thou
forgotten me? wherefore dost thou trouble me? hope in God; for I will give thanks to him;
he is the health of my countenance, and my God.

A Psalm of David.

Judge me, O God, and plead my cause, against an ungodly nation: deliver me from
the unjust and crafty man. 3 For thou, O God, art my strength: wherefore hast thou
cast me off? and why do I go sad of countenance, while the enemy oppressed me?

Send forth thy light and thy truth: they have led me, and brought me to thy holy
mountain, and to thy tabernacles. 4 And I will go in to the altar of God, to God who
gladdens my youth: I will give thanks to thee on the harp, O God, my God.

5 Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me?
Hope in God; for I will give thanks to him, who is the health of my countenance, and
my God.

For the end, a Psalm for instruction, for the sons of Core.

God, we have heard with our ears, our fathers have told us, the work which thou
wroughtest in their days, in the days of old. 2 Thine hand utterly destroyed the heathen, and
they didst plant them: thou didst afflict the nations, and cast them out. 3 For they
inherited not the land by their own sword, and their own arm did not deliver
them: but thy right hand, and thine arm, and the light of thy countenance, because
thou wert well pleased in them.

4 Thou art indeed my King and my God, who commundest deliverances for Jacob.
5 In thee will we push down our enemies, and in thy name will we bring to nought
them that rise up against us. 6 For I will not trust in my bow, and my sword shall
not save me. 7 For thou hast saved us from them that afflicted us, and hast put to
shame them that hated us. 8 In God will we make our boast all the day, and to thy
name will we give thanks for ever. Pause.

5 But now thou hast cast off, and put us to shame; and thou wilt not go forth with
our hosts. 9 Thou hast turned us back before our enemies; and they that hated us
spoiled for themselves. 10 Thou madest us as sheep for meat; and thou scatteredst
us among the nations. 12 Thou hast sold thy people without price, and there was
no profit by their exchange.

5 6 Heb. and Alex. his song shall be, etc. 7 Gr. understanding. 8 Gr. will we be praised, etc. See Ps. 106.
made us a reproach to our neighbours, a scorn and derision to them that are round about us. 14 Thou hast made us a proverb among the Gentiles, a shaking of the head among the nations. 15 All the day my shame is before me, and the confusion of my face do cover me. 16 For thou hast laid us low in a place of affliction, and the shadow of death has covered us. 17 If we have forgotten the name of our God, and if we have spread out our hands to a strange god; shall not God search these things out? for he knows the secrets of the heart. 18 For, for thy sake we are killed all the day long; we are counted as sheep for slaughter.

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.

My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer. 2 Thou art more beautiful than all men; grace has shed forth on thy lips: therefore God has blessed thee for ever. 3 Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty; and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. 4 Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies.

5 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. 6 Thou hast loved righteousness, and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows. 7 Myrrh, and aloes, and cassia are laid out before thee: it is the anointing oil of the young men; before thee burn myrrh, aloes, and cassia. 8 The king shall rejoice in thy beauty; for he is clothed with strength. 9 He shall be clothed with the beauty of the sun, and the dew of young men shall be upon him. 10 His lips shall be most precious; and whatsoever falls out of his mouth is right. 11 Be wise now, therefore; for so it is. 12 Forsake her not, and she will go far from thee, and will greatly despise thy glory.

Eis το τέλος, ὑπὲρ τῶν ἀλλοιωθησθέντων τῶν νεότων 44 (45)  
Κορέ εἰς σύνεσιν, φώνῃ ὑπὲρ τοῦ ἀγαθοῦ.  

'Εξερεύνατο ἡ κορία μου λόγον ἁγάθον, λέγω ἡγάθον ἐγὼ τῷ βασιλεῖ: ἡ γλῶσσά μου κάλλιστος γραμματέως δεξιοπάθεον. Ἡρῴδας καλές παρὰ τῶν νεώτων τῶν ἀνθρώπων, ἐκείνη δή χαίρει τῇ κυρίᾳ τῆς κυριακάς.  

Περιώσαι τὴν μορφαίαν σου ἐπὶ τῶν μηρῶν σου δια JSX 3 ὁρατῆται σου, καὶ τῷ κάσσiy v s so 5 καὶ τῷ θυσμῷ καὶ τῷ κάλλει σου, καὶ γυναικεῖ, καὶ κατανύσσει, καὶ συγγραφείται σος καὶ ἐνιαυτός, καὶ ἐν τῷ θυσμῷ τῇ θυσμῷ, καί ἐν τῷ θυσμῷ τῷ κάλλει, καὶ ἐν τῷ θυσμῷ τῷ κάλλει.

Ο θρόνος σου διὰ τοῦ Θεοῦ εἰς αἰώνα, ἀμώνος, βάπτος ἑομίστης ἡ ἡγανίσται της θυσμάτων σου.  

Σμύρνα καὶ στακτή καὶ κασία ἀπὸ τῶν ιματίων σου, ἀπὸ βάρον ἑλειφαντὶς, ἐς δίνεται σου τῷ θυσμῷ βασιλείας διὰ τῆς θυσμᾶς, ἐν τῇ θυσμῇ τῇ θυσμῷ, ἐν τῇ θυσμῇ τῇ θυσμῷ, ἐν τῇ θυσμῇ τῇ θυσμῷ, ἐν τῇ θυσμῇ τῇ θυσμῷ, ἐν τῇ θυσμῇ τῇ θυσμῷ, ἐν τῇ θυσμῇ τῇ θυσμῷ.

Πάσα ἡ δόξα τῆς θυσμᾶς τοῦ βασιλείας ἑσεβῶν, ἐν 13
For the end, for the sons of Core; a Psalm concerning secret things.

God is our refuge and strength, a help in the afflictions that have come heavily upon us. 2 Therefore will we not fear when the earth is trodden, and the mountains are removed into the depths of the seas. 3 Their waters have roared and been troubled, the mountains have been troubled by his might. 4 Pause. 5 The流的s of the river gladden the city of God: the Most High has sanctified his tabernacle. 6 God is in the midst of her; she shall not be moved; God shall help her and with her countenance. 7 The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook. 8 The Lord of hosts is with us; the God of Jacob is our helper. Pause.

Come, and behold the works of the Lord, what great things he has accomplished on earth. 9 Putting an end to wars as for the ends of the earth; he will crush the bow, and break in pieces the weapon, and burn the bucklers with fire. 10 Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. 11 The Lord of hosts is with us; the God of Jacob is our helper.

For the end, a Psalm for the sons of Core.

Clap your hands, all ye nations; shout to God with a voice of exultation. 2 For the Lord most high is terrible; he is a great king over all the earth. 3 He has subdued the peoples under us, and the nations under our feet. 4 He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.

God is gone up with a shout, the Lord with a sound of a trumpet. 5 Sing praises to our God, sing praises: sing praises to our King, sing praises. 6 For God is king of all the earth: sing praises with understanding. 7 God reigns over the nations; God sits upon the throne of his holiness. 8 The rulers of the people are assembled with the God of Abram: for God's mighty ones the earth have been greatly exalted.

A Psalm of 5 praise for the sons of Core on the second day of the week.

Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain. 2 They shall be brought with gladness and exultation: they shall be led into the king's temple. 3 Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth. 4 They shall make mention of thy name from generation to generation; therefore shall the nations give thanks to thee for ever, even for ever and ever.
Psalms XLVII. 3—XLVIII. 16.

Psalm 72

unto his name, 3 God is known in her palaces, when he undertakes to help her.

4 For, behold, the kings of the earth were assembled, they came together. 5 They saw, and so they wondered: they were troubled, they were moved. 6 Trembling took hold on them: there were the pangs as of a woman in travail. 7 Thou wilt break the ships of Tharsis with a vehement wind.

8 As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. Pause.

9 We have thought of thy mercy, O God, in the midst of thy people. 10 According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. 11 Let mount Sion rejoice, let the daughters of Judaea exult, because of thy judgments, O Lord.

12 Go round about Sion, and encompass her: tell ye her towers. 13 Mark ye well her strength, and observe her palaces: that ye may tell the next generation. 14 For this is our God for ever and ever: he will be our guide for evermore.

For the end, a Psalm for the sons of Core.

Hear these words, all ye nations, hearken, all ye that dwell upon the earth: 2 both the sons of mean men, and sons of great men; the rich and poor man together. 3 My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding. 4 I will incline mine ear to a parable: I will open my riddle on the harp.

5 Wherefore should I fear in the evil day? the iniquity of my heel shall compass me. 6 They that trust in their strength, and boast themselves in the multitude of their wealth — A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself, 8 or the price of the redemption of his soul, though he labour for ever, and live to the end, so that he should not see corruption.

8 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. 9 And their sepulchres are their houses for ever, even their tabernacles to all generations; they have called them to their lands after their own names. 12 And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. 13 This their way is an offence to them: yet afterwards men will commend their sayings. Pause. 14 They have laid them as shields in Hades: death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory. 15 But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.

16 Fear not when a man is enriched, and
The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof. Out of Sion comes the excellence of his beauty. God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest. He shall summon the heaven above, and the earth, that he may judge his people. Assembly ye his saints, those that have engaged in a covenant with him upon sacrifices. And the heavens shall declare his righteousness for God is judge. Pause. Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God. I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually. I will take no bullocks out of thine house nor he-goats out of thy flocks. For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen. I know all the birds of the sky; and the beauty of the field is mine. If I should be hungry, I will not tell thee: for the world is mine, and the fulness of it. Will I eat the flesh of bulls, or drink the blood of goats? Offer to God the sacrifice of praise; and pay thy vows to the Most High. And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. Pause. But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth? Whereas thou hast hated instruction, and hast cast my words behind thee. If thou savest a thief, thou seluest along with him, and hast cast in thy lot with adulterers. Thy mouth has multiplied wickedness, and thy tongue has framed deceit. Thou didst sit and speak against thy brother, and didst scandalise thy mother's son. These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee; but I will reprove thee, and set thee before thee. Consider these things, ye that forget God lest he rend you, and there be no deliverer. The sacrifice of praise will glorify me, and that is the way wherein I will shew to him the salvation of God.

For the end, a Psalm of David, when Nathan the prophet came to him, when he had gone in to Bersabee.

Have mercy upon me, O God, according to thy great mercy; and according to the
multitude of thy compassions blot out my transgression. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I am conscious of mine iniquity; and my sin is continually before me. 4 Against thee only have I sinned, and done evil before thee; that thou mightest be justified in thy sayings, and mightiest overcome when thou art judged. 5 For, behold, I was conceived in iniquities, and in sins did my mother conceive me.

6 For, behold, thou lovest truth: thou hast manifested to me the secret and hidden things of thy wisdom. 7 Thou shalt sprinkle me with hyssop, and I shall be purified: thou shalt wash me, and I shall be made whiter than snow. 8 Thou shalt cause me to hear gladness and joy: the afflicted bones shall rejoice. 9 Turn away thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit in my inward parts. 11 Cast me not away from thy presence; and remove not thy holy Spirit from me. 12 Restore to me the joy of thy salvation: establish me with thy ² directing Spirit.

13 Then will I teach transgressors thy ways: and ungodly men shall turn to thee. 14 Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall joyfully declare thy righteousness. 15 O Lord, thou shalt open my lips; and my mouth shall declare thy praise. 16 For if thou desiredst sacrifice, I would have given it: thou wilt not take pleasure in whole-burnt-offerings. 17 Sacrifice to God is a broken spirit: a broken and humbled heart God will not despise.

18 Do good, O Lord, to Sion in thy good pleasure; and let the walls of Jerusalem be built. 19 Then shalt thou be pleased with a sacrifice of righteousness, ² offering, and whole-burnt-sacrifices: then shall they offer calves upon thine altar.

For the end, a Psalm of ¹ instruction by David, when Doeg the Eduman came and told Saul, and said to him, David is gone to the house of Abimelech.

Why dost thou, O mighty man, boast of iniquity in thy mishief? All the day ² thy tongue has devised unrighteousness; like a sharpened razor thou hast wrought deceit. ³ Thou hast loved wickedness more than goodness; unrighteousness better than to speak righteousness. Pause. ⁴ Thou hast loved all words of destruction, and a deceitful tongue.

Therefore may God destroy thee for ever, may he pluck thee up and utterly remove thee from thy dwelling, and thy root from the land of the living. Pause. ⁵ And the righteous shall see, and fear, and shall laugh at him, and say, ⁶ Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

But I am as a fruitful olive in the house of God: I have trusted in the mercy of God.
For the end, a Psalm of David upon Maceleth, of instruction.

The fool hath said in his heart, There is no God. They have corrupted themselves, and become abominable in iniquities; there is none that does good. God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. They have all gone aside, every one to his own way; they are together become unprofitable; there is none that does good, there is not even one.

4 Will none of the workers of iniquity know, who devour my people as they would eat bread? they have not called upon God. There they greatly afraid, where there was no fear: for God has scattered the bones of the men-pleasers; they were ashamed, for God despised them. Who will bring the salvation of Israel out of Sion? When the Lord turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

For the end, among the Hymns of instruction by David, when the Ziphites came and said to Saul, Lo, is not David hid with us?

Save me, O God, by thy name, and judge me by thy might. O God, hear my prayer; hearken to the words of my mouth. For strangers have risen up against me, and mighty men have sought my life: they have not set God before them. Pause.

4 For lo! God assists me; and the Lord is the helper of my soul. He shall return evil to mine enemies; utterly destroy them in thy truth. I will willingly sacrifice to thee: I will give thanks to thy name, O Lord; for it is good. For thou hast delivered me out of all affliction, and mine eye has seen my desire upon mine enemies.

For the end, among Hymns of instruction by David.

Hearken, O God, to my prayer; and disregard not my supplication. Attend to me, and hearken to me: I was grieved in my meditation, and troubled; because of the voice of the enemy, and because of the oppression of the sinner: for they brought iniquity against me, and were wrathfully angry against me.

4 My heart was troubled within me; and the fear of death fell upon me. Fear and trembling came upon me, and darkness covered me. And I said, O that I had wings as those of a dove! then would I flee away, and be at rest. I lo! I have fled afar off, and lodged in the wilderness. Pause.

I waited for him that should deliver me from distress of spirit and tempest.

2 Destroy, O Lord, and divide their tongues: for I have seen iniquity and gain
saying in the city. 16 Day and night 3 he shall go round about it upon its walls: iniquity and sorrow and unrighteousness are in the midst of it; 4 and usury and craft have not failed from its streets.

17 For an enemy had reproached me, I would have endured it; and if one who hated me had spoken vauntingly against me, I would have hid myself from him. 18 But thou, O man likeminded, my guide, and my acquaintance, 5 who in companionship with me sweetened our food: we were as the image of God in concord. 19 Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

20 I cried to God, and the Lord heartened me. 21 Evening, and morning, and at noon I will declare and make known my <br>22 Cast thy care upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. 23 But thou, O God, shalt bring them down to the pit of destruction; bloody and crafty men shall not live out half their days; but I will hope in thee, O Lord.

For the end, concerning the people that were removed from the 6 sanctuary, by David for a memorial, when the Philistines caught him in Geth.

Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me. 2 Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me. 3 They shall be afraid, but I will trust in thee. 4 In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me. 5 All the day long they have abominated my words; all their devices are against me for evil. 6 They will dwell near and hide themselves; they will watch my steps, accordingly as I have waited patiently in my soul. 7 Thou wilt on no account save them; thou wilt bring down the people in wrath. 8 O God, I have declared my life to thee; thou hast set my tears before thee, even according to thy promise. 9 Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God. 10 In God will I praise his word; in the Lord will I praise his saying. 11 I have hoped in God; I will not be afraid of what man shall do to me. 12 The vows of thy praise, 13 that I did not anamnai and antilogian en tis poleis. 14 Hmepas kai 10 vukto tou kuklousei autin eti ta teichy autis, anamia kai ponos en meues autis kai adikia, kai oux ezelepton k tei planein 11 autis tokos kai dolos.

15 "Oti e khrhos avneidize me, upiynegka an, kai ei o misos 12 eti, empe megalophrmynten, ekrips an ap autou. 16 Sou be 13 andreptse isophixe, hgemon mou kai gnwsthe mou, di etipontan 14 eglakanas ededemata, en tis oikis tou Theou epohermen en umonoia. 15 Elthe tis thanatos ap autous, kai katazhtusan 16 eis duo zontes: oti ponhria en tais paroikias auton en meues auton.

17 "Eyn pros ton Theou ekprrasa, kai o Kuriros eisaktusen mou. 18 Eposeras kai proi, kai megabria dorgastomai, kai apagellon, 19 kai eisakoustetai tis phonis mou. 20 Aptronetai en eirini 21 ton phychon mou apton eis ton eglkioton mou, oti en polloidon hagasan mou. 21 Eisakoustetai o Theos kai tapanisoues autous, 22 o uparkon pro ton aiwnon. 23 Diaphalma:

18 Oi gam eistin autous antallagia, kai oux ephofrhisen ton Theou. 19 Exeuse tis xieron autou en tis apoiodaram ebebhl 20 saan tis diachrhen autou. Diemnirhisaen apto orhri tov 21 prospou autou, kai hgyesen h karitia autou, etalizeis en lagnen auton 22 apelisai, kai autou eisai boifides.

23 Epipromen epi Kuriou ton merimnai mou, kai autous se 24 diadrefes, ou duses eis ton aiwna stalon tis dikia. 25 Sou be 26 o Theos katazeis autous eis ffreas diaphrassas anores alyn 27 kai dolisths oti m hmiswioi tais hmeras auton. Egoi 28 de elpiste epi se, Kypire.

Eis to telos, uper tov lados tov ap tis metakef 56 be 55 mou, tis David eis stthograpihan, otopote ekatrasen ois allophuloi en 6th.

29 "Eleusenon me o Theos, oti katepatepros me an whisperis, dhlh tis hmeron polun meren elhthe me. Katabathsan me oia ektopoi 2 mu dhlh tis hmeran ap tis yfous hmeras, oti polloi ois polynous me.

30 Phobhtsoumen, egoi de elpiste epi sou. 31 En tis Theou 3, 4 epimeusen tois logos mou, dhlh tis hmeran en tis Theou hlipisa, oti phobhtsoumen ta ti pothei mou sarkh.

32 "Dhlh tis hmeran tois logos mou ebdelousanto, kat 3 esti pantos ois dialogismos auton eis kakov. Paroikousenn 6 kai kataprousoun autou, tis pitpen mou filuzeugen kathper ypemea tis phychi mou. 34 Eper tis mnei vos soua 7 autous en orhri logas katazei. o Theos tis lwon mou ex 8 phygela sou, eis to dikaia mou enopistion mou, kai en tis epaggeleia sou.

35 "Epistptousen oia ektwos mou eis tis optima, en yh en hmera 9 epikalewomei se idou esti en tis Theou mou en 6th. 36 Epi tis Theou aivos rima, epiti tis Kuriou avneis mou. 37 Epi tis Theou 11 hlipisa, oti phobhtsoumen ti pothei mou anhrptos. Egoi 12
O God, which I will pay, are upon me. 

For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.

For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave.

Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away.

I will cry to God most high; the God who has benefited me. Pause. He sent from heaven and saved me; he gave to reproach them that trampled on me: God has sent forth his mercy and his truth: and he has delivered my soul from the midst of lions' whelps: I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons, and their tongue a sharp sword.

Be thou exalted, O God, above the heavens; and thy glory above all the earth.

They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. Pause. My heart, O God, is ready: my heart is ready; I will sing, you will sing psalms. Awake, my glory; awake, psaltery and harp: I will awake early. O Lord, I will give thanks to thee among the nations: I will sing to thee among the Gentiles. For thy mercy has been magnified even to the heavens, and thy truth to the clouds. Be thou exalted, O God, above the heavens; and thy glory above all the earth.

For the end. Destroy not: by David, for a memorial.

If ye do indeed speak righteousness, then do ye judge rightly, ye sons of men. For ye work iniquities in your hearts in the earth: your hands plot unrighteousness.

Sinners have gone astray from the womb: they go astray from the belly: they speak lies. Their venom is like that of a serpent: as that of a deaf asp, and that stops her ears: which will not hear the voice of charmers, nor heed the charm prepared skilfully by the wise.

God has crushed their teeth in their mouth: God has broken the cheek-teeth of the lions. They shall utterly pass away like water running through: he shall bend his bow till they shall fail. They shall be destroyed as melted wax: the fire has fallen and they have not seen the sun. Before your thorns feel the white thorn, he shall swallow you up as living, as in his wrath.

The righteous shall rejoice when he sees the vengeance of the ungodly: he shall wash his hands in the blood of the sinner.

And a man shall say, Verily there is a reward for the righteous: verily there is a God that judges them in the earth.
For the end. Destroy not: by David for a memorial, when Saul sent, and watched his house to kill him.

Deliver me from mine enemies, O God; and ransom me from those that rise up against me. 2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, behold, they have hunted after my soul; violent men have set upon me; neither is it my iniquity, nor my sin, O Lord. 4 Without iniquity I ran and directed my course aright: awake to help me, and behold. 5 And thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. Pause. 6 They shall return at evening, and hunger like a dog, and go round about the city.

7 Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, say they, has heard? 8 But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen. 9 I will keep my strength, looking to thee; for thou, O God, art my helper. 10 As for my God, his mercy shall go before me: my God will shew me vengeance on mine enemies.

11 Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender. 12 For the sin of their mouth, and the word of their lips, let them be even taken in their pride. 13 And for their cursing and falsehood shall utter destruction be pronounced: they shall fall by the wrath of utter destruction, and shall not be; so shall they know that the God of Jacob is Lord of the ends of the earth. Pause. 14 They shall return at evening, and be hungry as a dog, and go round about the city. 15 They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur.

16 But I will sing to thy strength, and in the morning will I exult in thy mercy; for thou hast been my supporter, and my refuge in the day of mine affliction. 17 Thou art my helper; to thee, my God, will I sing; thou art my supporter, O my God, and my mercy.

For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand.

O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us. 2 Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken. 3 Thou hast shewn thy people hard things; thou hast made us drink the wine of astonishment. 4 Thou hast given a token to them that fear thee, that they might flee from the bow. Pause. 5 That thy beloved ones may be delivered; save with thy right hand, and hear me.

6 God has spoken in his holiness; I will rejoice, and divide Scicima, and measure out

Eis to têlos, µη διαφθείρησθαι, to ðavid eis storga- 58 (59) γραφιν, ópote apostellte Saxoul, kai efylaxe tov vêon autou tov thanaatws autou.

'Egelou me ek tov enkhlwmon mou ð theos, kai ek tov evantastumaînêton ev ëme arroswa me. 'Prwsa me ek tov éragazomenôn 2 tov anamia, kai ës anômous aimaîtos swws mou. 'Oti idou ëðhreswv toin phugwv mou, epêthento ëme 3 krataiow òthe ënaamia mou, òthe òthe amartia mou Kuriw. Anev anamia édrous kai kataéthisa ëgeyferhtei eis svnánti- 4 sion, kai ëde. Kai sti Kuriw ð theos tov dunáwmen ð theos 5 tou 'Iraia, prósches tov épiskéfasa thánata ëv ëvthn, ì thvktiðrâpws pántas tov éragazomenôn tov anamia diadálma. Ëspísthevewn eis ëste peron, kai límowzovn ò es kîn, kai 6 kuklwswv toulw. 'Iðon ápofthegmhn èin ëtov sthmati avtwn, kai ropofai ev 7 tovov xellei avtwn, óti òthe koukste. 'Kai sti Kuriw ëgeylerh 8 avtwn, ëgeudwosèis pánta ëv ëvthn. To krapio mou prós ëv 9 fisuîa, óti òthe òthe antilîptwv mou ë. 'Òtheos mou, 10 ëv ëvlelo avtou proßbhasei me, ð theos mou deizei mou ë tov ëhðhros mou.

Mì òpkêwngis avtwn, mëptote ëmplawthwv tov nýmou sou 11 diakòskwv avtwn èv tà dynâmwv sou, kai kataçgave avtwn ð òperaspatiwv mou Kuriw. 'Amartiav stómatos avtwn, 12 lógon xhelwv avtwn, kai sullephêsventav èv tà uperphnàmata avtwn, kai ës arâs kai pev洗手 diaglyfesiovnta svntellai, 13 èv òpfrh svntelwia, kai òu òwe upárwovn kai gnwstovnto ð ð theos tov 'Iakow deñpseovn tov peratów tàs ëvthis diáxalma. Ëspísthevewn eis ësteperan, kai límowzovn ò es kîn, kai 14 kuklwswv toulw. Avtov diakòskwvsîthwv tov fâgav, 15 ëvan ò òwe xorotatowwv, kai ygowwvovn.

'Evw ò òwe dè òswma ò dynâmwv sou, kai ògallalîstwv tov pròp 16 ëv ëvlelo sou, òtò evkatasthè avtîlpwv mou kai kataçgave ëv ëvmev ðlwswv mou. Bopswv mou, soi yâlô ð theos 17 mou, antilîptwv mou ë ò theos mou, ëv ëvlelo mou.

Eis to têlos, tois ëllowthswoménovs èt, eis stthlogwv 59 (60) to ðavid ò ðidhikh, ópote ënevdvyna tòn Mesopotamia Symiav, kai tòn Symiav Soûlâ, kai ëpêstheven 'Iwò, kai ëpêptwv tòn fâragwv tòn òloun, dîwdeka chlalâdov.

'O òtheos áptôswv ëmav kai katêleis ëmav, dôrignwv kai òphkeírassv ëmav. Sîvneowwsv tòn ëvni kai svntêrâpav avtû, 2 tois ðavid ò ðidhikh, ópote ënevdvyna tòn Mesopotamia Symiav, kai tòn Symiav Soûlâ, kai ëpêstheven 'Iwò, kai ëpêptwv tòn fâragwv tòn òloun, dîwdeka chlalâdov.

8 Some read ñaf 'people.'
Psalm LX. 7—LXI. 12.

the valley of tents. 7 Galad is mine, and Manasse is mine; and Eglon is the strength of my head. 8 Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me.

9 Who will lead me into the fortified city? who will guide me as far as Idumea? 10 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces? 11 Give us help from trouble: for vain is the deliverance of man.

12 In God will we not; and he shall bring to nought them that harass us.

For the end, among the Hymns of David.

O God, hearken to my petition; attend to my prayer. 2 From the ends of the earth have I cried to thee, when my heart was in trouble; thou liftest me up on a rock, thou dost guide me; 3 because thou wert my hope, a tower of strength from the face of the enemy. 4 I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. Pause.

5 For thou, O God, hast heard my prayers; thou hast given an inheritance to them that fear thy name. 6 Thou shalt add days to the days of the king: thou shalt lengthen his years to all generations. 7 He shall endure for ever and God: which of them shall seek out his mercy and truth? 8 So will I sing to thy name for ever and ever, that I may daily perform my vows.

For the end, a Psalm of David for Idithun.

Shall not my soul be subjected to God? for of him is my salvation. 2 For he is my God and my Saviour; my helper, I shall not be moved 4 very much. 3 How long will ye assail a man? ye are all slaughtering as with a bowed wall and a broken hedge. 4 They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. Pause.

5 Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope. 6 For he is my God and my Saviour: my helper, I shall not be moved. 7 In God is my salvation and my glory: he is the God of my help, and my hope is in God. 8 Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. Pause.

9 But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity. 10 Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. 11 God has spoken once, and I have heard these two things, that power is of God; 12 and mercy is thine, O Lord; for thou wilt recompense every one according to his works.
A Psalm of David, when he was in the wilderness of Idumea.

O God, my God, I cry to thee early; my soul has thirsted for thee: how often has my flesh lusted after thee, in a barren and trackless and dry land! 2 Thus have I appeared before thee in the sanctuary, that I might see thy power and thy glory. 3 For thy mercy is better than life: my lips shall praise thee. 4 Thus will I bless thee during my life: I will lift up my hands in thy name. 5 Let my soul be filled as with marrow and fatness; and my joyful lips shall praise thy name.

6 Forasmuch as I have remembered thee on my bed: in the early seasons I have meditated on thee. 7 Thou hast been my helper, and in the shelter of thy wings will I rejoice. 8 My soul has kept very close behind thee: thy right hand has upheld me. 9 But they vainly sought after my soul: they shall go into the lowest parts of the earth. 10 They shall be delivered up to the power of the sword: they shall be portions for foxes. 11 But the king shall rejoice in God; every one that swears by him shall be praised; for the mouth of them that speak unjust things has been stopped.

For the end, a Psalm and Song of David.

Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy. 2 Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity; 3 who have sharpened their tongues as a sword; they have bent their bow maliciously; 4 to shoot in secret at the blameless; they will shoot him suddenly, and will not fear. 5 They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them? 6 They have searched out iniquity; they have wornied themselves with searching diligently, a man shall approach and the heart is deep, and God shall be exalted, their wounds were caused by the weapon of the foolish children, 7 and their tongues have set him at nought, all that saw them were troubled; 8 and every man was alarmed, and they related the works of God, and understood his deeds.

10 The righteous shall rejoice in the Lord, and hope on him, and all the upright in heart shall be praised.

For the end, a Psalm and Song of David.

Praise becomes thee, O God, in Sion; and to thee shall the vow be performed. 2 Hear my prayer: to thee all flesh shall come. 3 The words of transgressors have overpowered us; but do thou pardon our sins. 4 Blessed is he whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy. 5 Thou art wonderful in righteousness. Hearken to us, O God our Saviour: the hope of all the ends of the earth, and of them that are on the sea afar off: 6 who dost establish the

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Eis to telos, ψαλμός τῷ Δαβίδ. 63 (64)

Εἰς τὸ τέλος, ψαλμός τῷ Δαβίδ.

Eis τὸ τέλος, ψαλμός τῷ Δαβίδ, ὄψη. 64 (65)

Σοὶ πρέπει ὄνομα ὁ Θεός ἐν Σιω, καὶ σοὶ ἀποδοθεῖται εὐχή. Εἰςάκουσον προσευχή μου, πρὸς σὲ πᾶσα σάρξ ἤξει. 2 Λόγοι αὐτῶν ὑπερευθύναμεν ἡμᾶς, καὶ τὰς ἁγιελαῖς ἡμῶν σὺ ἱερὸς. Μακάριοι, ὅτι εἰσελήλθον καὶ προσελήφθην, κατα- 4 σκηνώθη ἐν ταῖς ἀλλαίς σου πληροθεσμοί ἐν τοῖς ἁγαθοῖς τοῦ οἶκου σου, ἁγίος ὁ ναὸς σου, θαιματος ἐν δικαιοσύνῃ 5 ἐπάκουσαν ἡμᾶς ὁ Θεός ὁ σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν πεπάθη τῆς γῆς, καὶ τῶν ἐν θαλάσσῃ μακράν ἐτοιμὰσα 6
Psalm 65

65 (66) Eis τὸ τέλος, οὕτω ψαλμοῦ ἀναστάσεως.

2 Ἀλάλατα τῷ Θεῷ πάσα ἡ γῆ, ψάλατε δι' τὸ ὄνομα
3 αὐτοῦ, δότε δόξα αἴνεσι αὐτοῦ. Ἐκπάτη τῷ Θεῷ, ὡς φοβερὰ
4 τὰ ἑργά τοῦ; εἰς τὸ πληθὺς τῆς δυνάμεως σου ψεύσωσι σε εἰς
5 ἑξήριοι σου. Πάσα ἡ γῆ προσκυνήσωσάν σοι, και γαλάτω-
6 σάν σου, ψαλάτασι τὸ ὄνομάτι σου· διάφαλμα.

5 Δεῦτε καὶ ἦτε τὰ ἑργά τοῦ Θεοῦ, φοβερὸς ἐν βουλαῖς
6 ὑπὲρ τοὺς ἔγον τῶν ἀνθρώπων. Ὁ μεταστρέφει τὴν βά-
7 λασσαν εἰς ἑπέρα, εἰς τοπομά διελεύσονται ποῦ ἐκεῖ εὐ-
8 φρανθερομένα ἐπὶ αὐτῷ, τὸ δεσπόζοντι ἐν τῇ δυναστείᾳ
9 αὐτοῦ τοῦ αἰῶνος· οἱ ὄφραλοι αὐτοῦ ἐπὶ τὰ ἑθνά ἐπιβλέ-
10 πούντων, οἱ παραπροκαίρινες μὴ ψυχοῦσαν εἰς ἑαυτοῦ-
11 διάφαλμα.

8 Εὐλογεῖτε θεὸν τὴν ἡμῶν, καὶ ἀκουστάτε τὴν φωνὴν
9 τῆς αἴνεσις αὐτοῦ, τοῦ θεομένου τὴν ψυχὴν μου εἰς ζωήν,
10 καὶ μὴ δόντες εἰς σάλον τοὺς πόδας μου. Ὑπος ἑκομίσασας
11 ἡμῶν ὁ θεὸς, ἀπόρριψας ἡμᾶς ὡς πυροπότῳ τὸ ἀργύριον.
12 Εἰσῆγαγες ἡμᾶς εἰς τὴν παγίδα, ἐδουθλέλεες ἐπὶ τοῦ νῦν
13 ἡμῶν, ἐπεβίβασας ἁνθρώπους ἐπὶ τὰς κεφάλας ἡμῶν· ἀνθίζω-
14 μεν διὰ τῶν και ἐγέρσατε, καὶ ἐνάγαμης ἡμᾶς εἰς ἀνάχριν.

13 Εὐσελεύσομαι εἰς τὸν οἶκόν σου εἰς ὅλοκαυτόμασιν, ἀποδοσῶ
14 σου τὰς εὐχὰς μου, ἀς διέσεστε τὰ χείλε μου, καὶ ἐλάχητε
15 τὸ σῶμά μου εἰς τῇ βλάψει μου. Ὅλοκαυτόμασα μεμειλεμένα
16 αὐνάων σου μετὰ θυσίματος καὶ κριῶν, ποιήσον σου βοῶν μετὰ
17 χυμάρων διάφαλμα.

16 Δεῦτε ἀκοῦστε, καὶ διηγήσομαι, πάντες οἱ φοβοῦμενοί τῶν
17 Θεοῦ, οὐκ ἐποίησε τῇ ψυχῇ μου. Πρὸς αὐτὸν τὸ στόματι
18 μου ἐκέκραξα, καὶ ψυχαὶ ὑπὸ τὴν γλυκόσαν μου. Ἀδικιάν εἰ
19 τεθύρων εἰς καρδία μου, μὴ εἰσακούσατο Κύριος. Διὰ τοῦτο
20 εἰσήκουσέ μου ὁ Θεὸς, προσέπεξε τῇ φωνῇ τῆς προσευχῆς μου.

20 Εὐλογηθὸς ὁ Θεὸς, δε οὐκ ἀπέτρεπτε σιν προσευχῆς μου, καὶ
21 τὸ ἔλεος αὐτοῦ ἀπ' ἐμού.
Psalms LXVI. 1—LXVII. 18.

Eis τό τέλος, τῷ Ἑβραίου ψαλμῶν τῷ Δαυίδ. 66 (67)

Ο Θεός οἰκτερότης ἡμᾶς, καὶ εὐλογήσεται ἡμᾶς, ἐπιφάνεια τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς: διάφωμα. Τοῦ γὰρ εἰν τῇ τῇ τῆς ὀδόν σου, ἐν πάσιν ἔδειξε τῷ σωτῆρίον σου. Ἐξομολογοῦσαυσαθησαν σοι λαοὶ ὁ Θεός, εξομολογοῦσαθησαν σοι λαοὶ πάντες. Εὑρισκόμεναι καὶ ἀγαλλίασθον ἐθνῆ, ὅτι 4 κρείττον λαοὺς ἐν εὐθυτησί, καὶ θυσίν εἰν τῇ γῇ ὀδόν σου διάφωμα. Ἐξομολογοῦσαθησαν σοι λαοὶ ὁ Θεός, εξομολογοῦσαθησαν σοι λαοὶ πάντες. Γῇ εὐθυτῇ τὸν καρπὸν αὐτῆς: 6 εὐλογήσεται ἡμᾶς ὁ Θεός, ὁ Θεός ἡμῶν, εὐλογήσεται ἡμᾶς ὁ Θεός, 7 καὶ φοβηθησάναι αὐτῶν πάντα τὰ πέρατα τῆς γῆς.

Eis τό τέλος, τῷ Δαυίδ ψαλμῶν ὁδης. 67 (68)

Ανιστήτω ὁ Θεός, καὶ διασκορπισθήσων οἱ ἕχοιροι αὐτοῦ, καὶ φυγήτωσαν οἱ μισοῦντες αὐτόν ἀπὸ προσώπον αὐτοῦ. Ὁ Θεός κληρονομίας ἐκτένεσθαι ὡς τίκη κριός ἀπὸ προσώπου τοῦ πυρός, ὅπως ἀπόλοιφοι ἐρμαίρωλοι ἀπὸ προσώπου τοῦ Θεοῦ. Καὶ οἱ δίκαιοι εὐφρανθήσωσαν ἀγαλλίασθον εὐνόμων 3 πιποῦ τοῦ Θεοῦ, τερμῆθησαν ἐν εὐφρασίᾳ.

"Ασάετε τῷ Θεῷ, φώλατε τῷ οὐρανῷ αὐτοῦ, ὁδοιποιήσατε τῷ 4 ἐπίβεβηκότι ἐπὶ δυσμῶν, Κύριος ὄνομα αὐτοῦ, καὶ ἀγαλλίασθε ἐν πάντη τοῦ 4 αὐτοῦ ταραχθῆναι ἀπὸ προσώπου αὐτοῦ, τοῦ 5 πατρὸς τῶν ὀρφανῶν, καὶ κριτοῦ τῶν χρυσῶν, οὐκ ἔστω ἄγων αὐτοῦ. Ὁ Θεός κατοικίζει μανσόρους ὡς οἰκοί, ἐξάγων 6 πεπεσμένος ἐν αὐράη: ὥμοιοι τοὺς παραπτακραύσατο, τῶν κατακούσατον ἐν τάφοις.

"Ο Θεός, εἰν τῷ ἐκπορευεσθαι σε ἑνώτον τοῦ λαοῦ σου, εἰ 7 διαβαίνειν σε τὴν ἐρήμου διάφωμα. Γῇ ἐσεύθη, καὶ εἰ 8 γεροί οἱ ὑπάρχοι ἐστέαζαν ἀπὸ προσώπου τοῦ Θεοῦ τοῦ Σωτῆρος, ἀπὸ προσώπου τοῦ Θεοῦ Ἰσραήλ. Βραχίονα ἐκκούσαν ἀφόρμος 9 ὁ Θεός τῇ κληρονομίᾳ σου καὶ ἤθελεν ὑπό τῇ κατηρτισμοῖς αὐτῆς.

Ταῦτα σου κατακούσαν εἰν αὐτή, ὡς ὀμάσας εἰν τῇ χρυστῶτερῃ 10 τῇ σοι τῇ πτωχῇ. Ὁ Θεός Κύριος δώσει ῥήμα τοῖς εἰς 11 ἀγγελιζομένοις δυναμεῖς τοῖς, ὁ βασιλείας τῶν δυνάμεων τοῦ 12 ἀγαπητοῦ, τοῦ ἀγαπητοῦ, καὶ ὡριστῃ στὸν ὀκον διελθίσαθαι σκόλυ. Ἐὰν κοιμήθητε ἀναμένων τῶν κληρῶν, πτερυγεὶς 13 περιστερὰς περιτυργωμέναι, καὶ τὰ μετάφρασα αὐτῆς ἐν κλωρότητι χρυσῆ. Ἐν τῇ διαστέλλειν τὴν ἐπουρανίαν 14 κληρεῖς αὐτῆς, χωνευόμεναι ἐν Σελήνῳ. Ὁρος τοῦ 15 Θεοῦ ὁροὶ πτερυγείων, ὁροὶ πτερυγωμένοι, ὁροὶ πτερυγείων. Ἰνατί ὑπόλημα 16 βάνετε ὡς ὑπόλημα, τὸ ὁροὶ δ' ἐνδόξησαν ὁ Θεός κατοικεῖν ἐν αὐτῷ καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος.

Τὸ ἅρμα τοῦ Θεοῦ κυριοπλαστικά, ἀριστείς εἰσθηνοῦντες 17 Κύριος εἰν αὐτοῖς ἐν Σινα ἐν τῇ ἀγίῳ. Ἕνατις εἰς ψυφος, 18 ἐπικλαύστησας αἰχμαλωσίαν ἐδαβίοσα ὡς κατασκηνώσει ἐν τῷ ἀγίῳ.
Psalms LXVII. 19—LXVIII. 9.

Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. 

20 Our God is the God of salvation; and to the Lord belong the issues from death. 

21 But God shall crush the heads of his enemies; and to the Lord again through the depths of the sea.

22 That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies.

23 Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary.

24 The princes went first, next before the players on instruments, in the midst of damseels playing on timbrels.

25 Praise God in the congregations, the Lord from the fountains of Israel. 

26 There is Benjamin the younger one in ecasty, the princes of Juda, their rulers, the princes of Zabulon, the princes of Nephtali.

27 O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us. 

28 Because of thy temple at Jerusalem shall kings bring presents to thee.

29 Rebuke the nations, which rise up against thee; let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars.

30 Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God.

31 Sing to God, ye kingdoms of the earth; sing psalms to the Lord. 

32 Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice. 

33 Give ye glory to God: his excellency is over Israel, and his power is in the clouds. 

34 God is wonderful in his holy places, the God of Israel: he will give power and strength to his people: blessed be God.

For the end, a Psalm of David, for alternate strains.

Save me, O God; for the waters have come in to my soul. 

I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me. 

I am weary of crying, my throat has become hoarse; mine eyes have failed by my waiting on my God.

Let not them that wait on thee, O God, be ashamed that look out on account; let not them that seek thee, be ashamed on my account, O God of Israel. 

For I have suffered reproach for thy sake; shame has covered my face. 

I became strange to my brethren, and a stranger to my mother's children. 

For the zeal of thine house has eaten me up; and the reproaches of
them that reproached thee are fallen upon me. 10 And I bowed down my soul with fasting, and that was made my reproach.

And I put on sackcloth for my covering; and I was made despised, and I did not love. 12 They that sat in the gate talked against me, and they that drank wine sang against me.

But I will cry to thee, O Lord, in my prayer; O God, it is a propitious time; in the multitude of thy mercy hear me, in the truth of thy salvation. 14 Save me from the mire, that I stick not in it; let me be delivered from them that hate me, and from the deep waters. 15 Let not the water flood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me. 16 Hear me, O Lord; for thy mercy is good; according to the multitude of thy compassions look upon me. 17 And turn not away thy face from thy servant; for I am afflicted, I am hurt speedily. 18 Draw nigh to my soul and redeem it; deliver me because of mine enemies.

For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee. 19 My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none. 20 They gave me also gall for my food, and made me drink vinegar for my thirst. 21 Let their table before them be for a snare, and for a trap, and for a stumbling-block. 22 Let their eyes be darkened that they should not see; and bow down their back continually. 23 Pour out thy wrath upon them, and let the fury of thine anger take hold on them. 24 Let their habitation be made desolate; and let there be no inhabitant in their tents: because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. 25 Add iniquity to their iniquity; and let them not come into thy righteousness. 26 Let them be blotted out of the book of the living, and let them not be written with the righteous.

I am poor and sorrowful; but the salvation of thy countenance has helped me. 27 I will praise the name of my God with a song, I will magnify him with praise; and this shall please God more than a young calf having horns and hoofs. 28 Let the poor see and rejoice; seek the Lord diligently, and ye shall live. 29 For the Lord hears the poor, and does not set at nought his fettered ones. 30 Let the heavens and the earth praise him, the sea, and all things moving in them. 31 For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it. 32 And the seed of his servants shall possess it, and they that love his name shall dwell therein.

For the end, by David for a remembrance, that the Lord may save me.

Draw nigh, O God, to my help. 2 Let them be ashamed and confounded that seek my soul; let them be turned backward

Elisha, the son of Shaphat, 7 who raised the young man from the dead, 8 said to the elders of Israel: "Why have you turned back to the king? 9 Look, a heavy burden is on you. 10 And the king said, "Say, there is peace."

The word of the Lord came to me, saying: 11 "What is this heavy burden that you have laid upon the king's heart?" 12 And I said, "The burden is that he has gone down to the sea to die, and he is in deep mourning." 13 And the Lord said to me, "Before you prophesy, there will come the word of the Lord to Shaphat of Rabbath, saying: 14 "Has not the Lord poured upon you a very great burden? 15 But now you must add to it. 16 Is this an easy thing? 17 Who ever heard of such a thing as this before?''

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For the end, by David for a remembrance, that the Lord may save me.

Draw nigh, O God, to my help. 2 Let them be ashamed and confounded that seek my soul; let them be turned backward
Psalm 51

O Lord, I have hoped in thee; let me never be put to shame.

For I am in the hands of God, and a strong hold to save me: for thou art my fortress and my refuge.

Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man.

For thou art my support, O Lord; O Lord, thou art my hope from my youth.

On thee have I been stayed from the womb: from the belly of my mother thou didst art my protector: of thee is my praise continually.

I am become as it were a wonder to many; but thou art my strong helper.

Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day.

Cast me not off at the time of old age; forsake me not when my strength fails.

For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, saying, God has forsaken him: persecute ye and take him: for there is no deliverer.

O God, go not far from me, O my God, draw nigh to my help.

Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour.

But I will hope continually, and will praise thee more and more.

My mouth shall declare thy righteousness openly, and thy salvation all the day: for I am not acquainted with the affairs of men.

I will go on in the might of the Lord: O Lord, will make the mention of thy righteousness only.

O God, thou hast taught me from my youth, and until now will I declare thy wonders; even until I am old and advanced in years.

O God, forsake me not: until I shall have declared thine arm to all the generation that is to come: even thy power and thy righteousness, O God, up to the highest heaven, even the mighty works which thou hast done: O God, who is like to thee?

What afflictions many and sore hast thou shewed me? yet thou didst turn and quicken me, and broughtest me again from the depths of the earth.

Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth.

I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the

\[ \text{β Gr. hymn-singing.} \]
Psalm LXX. 23—LXXII. 6.

A Psalm for Asaph.

How good is God to Israel, to the upright in heart! 2 But my feet were almost overthrown; my goings very nearly slipped. 3 For I was jealous of the transgressors, beholding the tranquillity of sinners. 4 For there is no sign of reluctance in their death; and they have firmness under their afflictions. 5 They are not in the troubles of other men; and they shall not be scourged with other men. 6 Therefore pride has possessed them; they have clothed

Psalmos tò 'Asáf. 72 (73)

'Ως ἀγάθος ὁ Θεὸς τοῦ Ἰσραήλ, ὁ ποιῶν βασιλείαν 18 μῶν, καὶ εὐλογηθηνὸς τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα · καὶ εἰς αἰῶνα τοῦ αἰώνος· καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. Ἐξέλειπτον οἱ γυναικείοι τοῦ 20 νυφὸς Ἰσραήλ.
741. 741.

When I would hearken, my heart didthunder.

Behold, I will cause to understand, and his understanding shall be quickened.

He said, I will speak of thy understanding: I will open thy lips with knowledge.

Surely thou hast appointed judgments to them because of their crafty dealings: thou hast cast them down when they were lifted up.

How have they become desolate! suddenly they have failed: they have perished because of their iniquity.

As the dream of one awakening, O Lord, in thy city thou wilt despise their image.

For my heart has rejoiced, and my reins have been gladdened. But I was vile and knew not: I became brutish before thee.

Yet I am continually with thee: thou hast holden my right hand.

Thou hast guided me by thy counsel, and thou hast taken me to thyself with glory.

For what have I in heaven but thee? and what have I desired upon the earth beside thee?

My heart and my flesh have failed: but God is the strength of my heart, and God is my portion for ever.

For, behold, they that remove themselves far from thee shall perish: thou hast destroyed every one that goes a whoring from thee.

But it is good for me to cleave close to God, to put my trust in the Lord; that I may proclaim all thy praises in the gates of the daughter of Zion.

A Psalm of instruction for Asaph.

Wherefore hast thou rejected es, O God, for ever? wherefore is thy wrath kindled against the sheep of thy pasture?

Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt.

Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places.

And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs, ignorantly as it were in the entrance above; they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter. They have burnt thy sanctuary with fire to the ground;
they have profaned the habitation of thy name. They have said in their heart, even all their kindred together, Come, let us abolish the feasts of the Lord from the earth. We have not seen our signs; there is no longer a prophet; and God will not know us any more.

10 How long, O God, shall the enemy reproach? shall the enemy provoke thy name for ever? 11 Wherefore turnest thou away thine hand, and thine right hand from the midst of thy bosom for ever? But God is our King forever; he has wrought salvation in the midst of the earth. 12 Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water. 13 Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations. 14 Thou didst make cleft fountains and torrents; thou didst dry up 5 mighty rivers. 15 The day is thine, and the night is thine; thou hast prepared the sun and the moon. 16 Thou hast made all the borders of the earth; thou hast made summer and spring.

18 Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name. 19 Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor. 20 Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity. 21 Let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name. 22 Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day. 23 Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee.

For the end, Destroy not, a Psalm of a Song for Asaph.

We will give thanks to thee, O God, we will give thanks, and call upon thy name; I will declare all thy wonderful works. When I shall take a set time, I will judge righteously. 3 The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause.

4 I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn. Lift not up your horn on high; speak not unrighteousness against God. 5 For good comes neither from the east, nor from the west, nor from the south nor from the desert mountains. 6 For God is the judge; he puts down one, and raises up another. 7 For there is a cup in the hand of the Lord, full of unmingled wine; and he has turned it from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink them.

8 But I will exalt for ever; I will sing praises to the God of Jacob. 10 And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.

Εἰς τὸ τέλος, μὴ διαφθείρῃς, ψαλμὸς ὁδής τοῦ Ἀσάφ. 74 (75)

'Εξομολογούμεθα σοι ὁ Θεὸς, εξομολογησόμεθα, καὶ ἐπικαλοῦμεθα τὸ ὄνομά σου διαγγέλλωμαι πάντα τὰ θαυμάσια σου. Ὑπέβηλον τῇ δεξιᾷ σου, ἐκ τῶν πλέον ὀφθαλμῶν εἶδον τὸν κύριον ἡμῶν. Ἐτάκτης 2, 3, ἡ γῆ, καὶ τίνες οἱ κατοικοῦσιν αὐτὴν, ἡν ἐστερέωσα τοῖς στεφάλιοις αὐτῆς, διαφαλαμά.

Εἰσάγαγε τὸ παρανομούμενον, μὴ παρανομεῖν, καὶ τοὺς ἀμαρτάνοντας, καὶ τοὺς ἀπολιθωμένους, μὴ παραπληρεῖς κεφαλέας. Μὴ ἐπαιρέσεις εἰς ψυχὰς τὸ κέρας υἱῶν, μὴ λαλέσαι κατὰ τὸν δικαίον αὐτῶν. Ὑπέβηλον τῇ δεξιᾷ σου, ἐκ τῶν πλέον ὀφθαλμῶν, ὑπέβηλον τῷ νόμῳ τῷ κρίτῃ τῷ δικαίῳ, καὶ τῷ τυφλῷ, καὶ τῷ νησίτῃ, τῷ νηπίῳ, τῷ τυφλῷ, καὶ τῷ τυφλῷ. Ὑπέβηλον τῇ δεξιᾷ σου, ἐκ τῶν πλέον ὀφθαλμῶν, ὑπέβηλον τῷ νόμῳ τῷ κρίτῃ τῷ δικαίῳ, καὶ τῷ τυφλῷ, καὶ τῷ τυφλῷ. Ὁ θεὸς κύριος ἡμῶν ἀληθεύει τὰς κύριας τοῦ θαυμάσιον τούτοις. Καὶ πάντες οἱ ἀμαρτωλοὶ τῆς γῆς.

Ἐγὼ δὲ ἀγαλλάσσομαι εἰς τὸν αἰῶνα, ψαλοῦ τῷ θεῷ ἸΑΚΩΒ. 9 Καὶ πάντα τὰ κέρατα τῶν ἀμαρτωλῶν συγκλάσω, καὶ ὑψώσω· 10 σεται τὰ κέρατα τοῦ δικαίου.
For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.

God is known in Judah; his name is great in Israel. 2 And his place has been in peace, and his dwelling-place in Sion.

There he broke the power of the bows, the shield, and the sword, and the battle. Pause.

4 Thou dost wonderfully shine forth from the everlasting mountains. All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands. 6 At thy rebuke, O God of Jacob, the riders on horses slumbered. Thou art terrible; and who shall withstand thee, because of thine anger?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek in heart. Pause.

10 For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee. 11 Vow, and pay your vow to the Lord our God; all that are round about him shall bring gifts, even to him that is terrible, and that takes away the spirits of princes; to him that is terrible among the kings of the earth.

For the end, for Idithun, a Psalm of Asaph.

I cried to the Lord with my voice, yea, my voice was addressed to God; and he gave heed to me. 2 In the day of my affliction I earnestly sought the Lord; even with my hands by night before him, and I was not deceived; my soul refused to be comforted. 3 I remembered God, and rejoiced; I poured out my complaint, and my soul fainted. Pause. 4 All mine enemies set a watch against me: I was troubled, and spoke not.

5 I considered the days of old, and remembered ancient years. 6 And I meditated; I communed with my heart by night, and diligently searched my spirit, saying, Will the Lord cast off for ever? and will he be well pleased no more? 8 Will he cut off his mercy for ever, even for ever and ever? 9 Will God forget to pity? or will he shut up his compassions in his wrath? Pause.

10 And I said, Now I have begun; this is the change of the right hand of the Most High. 11 I remembered the works of the Lord; for I will remember thy wonders from the beginning. 12 And I will meditate on all thy works, and will consider thy doings.

13 O God, thy way is in the sanctuary; who is a great God as our God? 14 Thou art the God that dost wonders; thou hast made known thy power among the nations.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Pause.

16 The waters saw thee, O God, the waters saw thee, and feared; and the depths were troubled. 17 There was an abundant sound of waters: the clouds uttered a voice; for thine arrows went abroad. 18 The voice of thy thunder was abroad, and around thy
lightnings appeared to the world; the earth
trembled and quaked. 19 Thy way is in the
sea, and thy paths in many waters, and thy
footsteps cannot be known. 20 Thou didst
guide thy people as sheep by the hand of
Moses and Aaron.

A Psalm of Instruction for Asaph.

Give heed, O my people, to my law:
incline your ear to the words of my mouth.
2 I will open my mouth in parables; I will
utter dark saying, which have been from
the beginning. 3 All which we have heard
and known, and our fathers have declared to us.
4 They were not hid from their children to
a second generation; the fathers declaring
the praises of the Lord, and his mighty
acts, and his wonders which he wrought.
5 And he raised up a testimony in Jacob,
and appointed a law in Israel, which he
commanded our fathers, to make it known
to their children: 6 that another generation
might know, even the sons which should be
born; and they should arise and declare
them to their children. 7 That they might
set their hope on God, and not forget the
works of God, but diligently seek his
commandments. 8 That they should not be as
their fathers, a perverse and provoking
generation; a generation which set not his
heart aright, and his spirit was not 5 steadfast with
God.
9 The children of Ephraim, bending and
shooting with the bow, turned back in the
day of battle. 10 They kept not the covenant
of God, and would not walk in his law.
11 And they forgot his benefits, and his
miracles which he had shewed them, 12 the
miracles which he wrought before their
fathers, in the land of Egypt, in the plain of
Tanes. 13 He clave the sea, and led them
through: he made the waters to stand as
in a bottle. 14 And he guided them with a
cloud by day, and all the night with a light
of fire. 15 He clave a rock in the wilderness,
and made them drink as in a great deep.
16 And he brought water out of the rock,
and caused waters to flow down as rivers.
17 And they sinned yet more against him;
they provoked the Most High in the wilderness.
18 And they tempted God in their hearts,
in asking meat for the desire of their souls.
19 They spoke also against God, and said,
Will God be able to prepare a table in the
wilderness? 20 Forasmuch as he smote the
rock, and the waters flowed, and the
torrents ran abundantly; will he be able
also to give bread, or prepare a table for his
people?
21 Therefore the Lord heard, and was
provoked: and fire was kindled in Jacob, and
wrath went up against Israel. 22 Because
they believed not in God, and trusted not
in his salvation. 23 Yet he commanded the
clouds from above, and opened the doors of
heaven, 24 and rained upon them manna
to eat, and gave them the bread of heaven.
25 Man ate angels' bread; 26 he sent them
provision to the full.
27 He removed the south wind from heav-
en; and by his might he brought in the
\footnote{δ Gr. understanding. γ Mat. 13. 35. δ Gr. faithfully secured.  Ματ. 6. 31.}
Psalm LXXVII. 27—56.

Psalm LXXVII. 27—56.

27 aitou Líbeta. Kai ebrēzev eπ autōv ωsai χον σάρκας, kai
28 orēi ámmou balasontōn πετεεν πετεράτα. Kai éppesteron eis
mése tois perimelisais autōn, kiklōw ton skhmonamptōn autōn.
29 Kai efágasen kai enplēsthēsan sfôdra, kai tīn ἐπιθυμίαν
autōn ἱρέκεν αὐτοῖς.
30 Oik euerghēsan απ' tīs ἐπιθυμίαις autōn. ἔτι tīs brōsew
31 autōn óusias eis tī stōmati autōn, kai òrhoi tou Theou anéβη
ep' autōs, kai ἀπέκτενεν en tīs πίσων autōn, kai tōn ἐκλεκ
32 tōn tou Ierushaλēm hēmegōn. 32 'En pāsai tointos ἡμαρτον ἐτι, kai oik ἐπίστευσαν tōs
33 thumasisous autōν. Kai eβέλπιζαν en mαtaiotitàt ai ἱμέραι
autōν, kai tē tī autōn metα σπουδῆς.
34 'Ostai ἀπέκτενεν autōn, eβύστον autōn, kai ἐπέστρεφαν kai
φρέθιζαν πρὸ τοις Theou. Kai δμνησθησαν ὅτι δ' Θεὸς βοήθησ
36 autōn ēsti, kai δ' Θεὸς δυνάμεις θυρωρίζη τῶν autōn ēsti. Kai
37 ἤγιάσαν autōn eis τοις στόρατοι autōn, kai τή γλῶσσα τῶν
38 ἐφέσαντο autō: ἡ δ' καρδία autōn òkes eβίδειa μετ' autōν, kai
dē ἐπιστάθησαν eis τή διαθήκη autōn. 38 Αὐτοὶ δ' ἔστιν οἰκτίρμων, kai ὕλοται ταῖς ἀμαρτίας
39 autōn, kai oüi diaβρεῖται kai ἐκλήθην το νποστρέφα στὸν
39 θυμὸν autō, kai òhli κακοθάνατωσαν τήν ὀργήν autōn.
40 Kai ἔκληθη ὅτι σάρξ εἰσι, πνεύμα πορευόμενον kai oik
41 autōn ἐπέστρεψαν. 41 autōn eis τή ἐρήμων, παρώργιαν
42 autōn eis τή άνδρα; Kai ἐπιστρέψαν kai ἐπεσταλμαν τον Theō,
43 kai τον ἄγιον τού Ierushaλēm παρώνασαν. Oi δμνησθησαν τής
χειρὸς autō, ἡμέρας ἵς ἐλυτρώσατο autōν ἐκ χειρὸς θλί
44 bontos: Ὅσ το εἶθεν ει̇n Αἰγυπτίω τά σημεία autō, kai τά
tērata autōn eis τήδειο Tάνεως: Kai μεταστρέφειen eis αμία τοις
44 πτομαύοι autōν, kai τα δμβρήματα autōν ὅπως μη πίσων
ἐξαπετέλεσαν εἰς αὐτούς κυνόμενοι kai κατέφαγαν αὐτούς, kai
45 βάταρχον, kai διεφθέρευσαν αὐτούς. Kai ἐδώκε τήν ἐρυσίθην τή
45 καρπον autōν, kai τοὺς πόνους autōν τή ἀκρίβη. 'Απέκτενεν
46 ἐν χειλαζῇ τήν ἁμπελον autōν, kai τὰς συκαμίνους autōν εἰς
47 τή πάρχη. Kai παρεδωκεν ἐν χειλαζῇ τή κηνή autōν, kai τή
48 τῆς υπαρχής autōν τή πυρί. Ἐξαπετέλεσαν εἰς αὐτούς ὁργήν
49 θυμὸν autō, θυμὸν καὶ ὄργην kai ἁλίσκην, ἀποστολὴν δὲ
50 ἄγγελον τον αὐτοὺς. Ἅδωορηθῆ ἐδώκε τήν ὄργην autō, οὐκ
51 ἐφεύαστο ἀπὸ θανάτου τῶν ψυχῶν autōν, kai τὰ κηνή autōν
eis θάνατον συνκλεψε. Kai ἑπάταξαν πᾶς πρωτότοκον ἐν γῇ
52 Ἀγυπτιῶ, ἀπαρχὴν πῶν autōν en τῶν σκηνώμασι Χάρι.
53 Kai ἀπήρεν ὡς πρόβατα τῶν λαῶν autōν, ἤγαγεν autōs ὡσεὶ
tōμιν autōn. Kai ὠφίγεσαν autōn ἐν ἐλπίδι, kai oik
54 ἐκθέλασαν, kai τῶν ἐγθροι autōn ἐκαλύψη θάλασσα. Kai
55 ἔθησαν ἐν τοῖς ἐκτομάσαι autōn τός φυλᾶς τού
56 Ierushaλēm.
56 Kai ἐπείρασαν καὶ παρεπίκραναν τον Theον τον ὕψωστον, καὶ
most high God, and kept not his testimonies. 56 And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow. 57 And they provoked him with their high places, and moved him to jealousy with their graven images.

58 God heard and was greatly despaired of Israel. 59 And he rejected the tabernacle of Selom, his tent where he dwelt among men. 60 And he gave their strength into captivity, and their beauty into the enemy's hand. 61 And he gave his people to the sword; and disdained his inheritance. 62 Fire devoured their young men; and their virgins were burnt not. 63 Their priests fell by the sword; and their widows shall not be wept for.

64 So the Lord awoke as one out of sleep, and as a mighty man who has been heated with wine. 65 And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.

66 And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; 67 but chose the tribe of Juda, the mount of Sion which he loved. 68 And he built his sanctuary as the place of unicorns; he founded it for ever on the earth. 69 He chose David also his servant, and took him up from the flocks of sheep. 70 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance. 71 So he tended them in the innocency of his heart; and guided them by the skilfulness of his hands.

A Psalm for Asaph.

O God, the heathen are come into thine inheritance; they have polluted thy holy temple: they have made Jerusalem a storehouse of fruits.

2 They have given the dead bodies of thy servants to be food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth. 3 They have shed their blood as water, round about Jerusalem; and there was none to bury them. 4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? 6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name. 7 For they have devoured Jacob, and laid his place waste.

8 Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished. 9 Help us, O God our Saviour; for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake. 10 Lest haply they should say among the heathen, Where is their God? and let the avenging of thy servants' blood that has been shed be known among the heathen before our eyes.

Psalmos τον Ἀσάφ. 78 (79)

Ο Θεός, ἠθὼς ἐθνης ἐς ταῖς κληρονομιαῖς σου, εὐμαινάν τόν ναὸν τόν ἄγιον σου· ἔβεβληκεν ἑρωυσαλήμ ἐς ὀπωροφόρακι κιν. Ἐθαντο τα ἂνθρωποι τῶν δούλων σου βρομάτα τοίς 2 πετενοῖς τοῦ οὐρανοῦ, τὰς σάρκας τῶν ὀσίων σου τοῖς θηρίοις τῆς γῆς. Ἐξεῖχαν τὸ ἄμα αὐτῶν ὡς ὕδωρ, κύκλῳ Ἱερον 3 σαλημ, καί οὐκ ἦν ὁ βάπτων. Ἐγενήθησαν εἰς ὄνειδος 4 τοῖς γείτονις ἡμῶν, μυκτηρισμός καὶ χλευασμός τοῦ κύκλου ἡμῶν.

Ἐως τότε, Κύριε, ὁρισθήτη εἰς τέλος; ἐκκαθίσταται ὡς 5 πύρ ὁ ἐξῆλος σου; "Εκέχει τὴν ἀμύνην σου ἐπὶ ἐπὶ τῷ 6 ἐπεκροκότα τε, καὶ ἔπι βασιλείας αὐτὸ τὸ ὄνομα σου οὐκ ἐπεκτάλεσαν. Ὑπὶ τῆς κατέφαγον τοῦ Ἰακώβ, καὶ τὸν τότον αὐτῶν ἦν ἡμᾶς.

Μη μνησθή εἶμι ἄνωμοι ἄρχαιοι, ταχὺ προκαταβλήτε 8 τωσαν ἡμᾶς οἱ ὀκτυμοι σου, ὅτι ἐπηχεισσαμεν σοφοδρά. Βοήθησον ἡμῖν ὁ Θεός ὁ σωτὴρ ἡμῶν, ἐνέκει τῆς δόξης τοῦ 9 αὐτοῦ σου Κύριε μυροῦ ἡμᾶς, καὶ ἁλάσητε ταῖς ἀμαρτίαις ἡμῶν, ἐνέκει τοῦ ἀνόμου σου. Μὴ ποτὲ ἔπτωσον ἐν 10 τοῖς ἑσύνην, τοῦ ἐπούν ὁ Θεός αὐτῶν; καὶ γνωσθήτω ἐν τοῖς ἐθνοῖς ἄνωπι τῶν ὑπάλληλον ἡμῶν ἡ ἐκδίκησις τοῦ αἰματός τῶν δούλων σου τοῦ ἐκκεκυριέων.
Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones.

2 Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord.

3 For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations.

For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian.

Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubims, manifest thyself; before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us. Turn us, O Lord, and cause thy face to shine; and we shall be delivered.

5 O Lord God of hosts, how long art thou angry with the prayer of thy servant? Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure.

6 Thou hast made us a strife to our neighbours; and our enemies have mocked at us. Turn us, O Lord God of hosts, and cause thy face to shine; and we shall be saved. Pause.

8 Thou hast transplanted a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it. Its shadow covered the mountains, and its shoots equalled the goodly cedars. It sent forth its branches to the sea and its shoots to the river.

9 Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? The boar out of the wood has laid it waste, and the wild beast has devoured it.

10 O God of hosts, turn, we pray thee; look on us from heaven, and behold and visit this vine, and restore that which thou hast broken down; and let thy hand be upon the son of man whom thou didst strengthen for thyself. It is burnt with fire and dug up; they shall perish at the rebuke of thy presence. Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

12 So will we not depart from thee; thou shalt quicken us, and we will call upon thy name. Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.

For the end, a Psalm for Asaph, concerning the winepresses.

Rejoice ye in God our helper; shout aloud to the God of Jacob. Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. Blow the trumpet at the new moon, in the glorious day of your feast.

4 For this is an ordinance for Israel, and a statute of the God of Jacob. He made it to be a testimony in Joseph, when he came forth out of the land of Egypt; he heard a language of the land which he understood not.
A Psalm for Asaph.

God stands in the assembly of gods; and in the midst of them will judge gods.

How long will ye judge unrighteously, and accept the persons of sinners? Pause.

2 Judge the orphan and poor: do justice to the low and needy. Rescue the needy, and deliver the poor out of the hand of the sinner.

3 They know not, nor understand; they walk on in darkness; all the foundations of the earth shall be shaken. I have said, Ye are gods; and all of you children of the Most High. But ye die as men, and fall as one of the princes.

4 Arise, O God, judge the earth: for thou shalt inherit all nations.

A Song of a Psalm for Asaph.

O God, who shall be compared to thee? be not silent, neither be still, O God.

2 For behold, thine enemies have made a noise; and they that hate thee have lifted up the head.

3 Against thy people they have craftily imagined a device; and have taken counsel against thy saints. They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all.

4 For they have taken counsel together with one consent: they have made a confederacy against thee; even the tents of the Idumæans, and the Ismaelites; Moab, and the Agarenæs; Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre; Yea, Assur too is come with them; they have become a help to the children of Lot. Pause.

5 Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison.

6 They were utterly destroyed at Ader: they became as dung for the earth. Make their princes as Oreb and Zeb, and Zebêe

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Eis to telos, uper ton lariv ton vidos Koroi psalmos.

Oys agapeta ta skenomara ta Kupre ton dynamev.
2 'Espinosei kai ekkleiste i 'ypsi mou eli tais elias ton Kuprion
ke karidia mou kai i sarpei mou i'galliasato epi Theon Zonta.
3 Kai gar strothion euvon eautou oikian, kai trugon nosisun
eauti, o diei tais nosiai eautis: tais thsiaisthira sva Kupre
ton dynamev, o basteileus mou kai o Theos mou.
4 Makarion oi katakonvêtes epi to oikov sou, eli tov aivov
5 tov aiwovn aivnouv sva. Makarion angh ouv estin
6 i antilpsisi eautou para sou, Kupre anabaseis epi tis karidia
7 eautou dieiethi, eli tis koladai tov kluamwnion, eli tis tvon
8 din othei kai gar elugiai woste o nomobetoun, pareisoun-
9 tais dynamev eli dynamv, ofbojsetai o Theos ton theon eiv
Siv.
8 Kupre o Theos ton dynamev, eisakounon tis proseuxhj mou,
9 enostatai o Theos Iakwv: diapalma. 'Yperastproui hmiain i
10 o Theos, kai epi:blefow epi to proswton tov christov sou.
10 Oi kriasthmera hmera mia en tais aivlai sou, upere
11 exelisamh paraamatthw ethi epi tis koiadv ouv allh
12 ovnei me epi skenomasa amartwlon. Oi elegon kai allh-
13 thesan yagata Kupres, o Theos charin kai doxan doxw: Kupres
14 oux utergetai thea i anagwinaion en akakia. Kupre
15 ton dynamev, makarion anbrwpos o elpizw epi se.

84 (85)

Eis to telos, tois vidos Koroi psalmos.

Evdikrasa Kupres tin ygn sou, apostrephas tin aiakhmalwvan
1 Iakwv. 'Afkinsa tas anomias to lao sou, ekallousias patas
2 tas amartias autov diaphalma. Katetanusan pasan tin
3 orgh sou, apostrephas apo orghs theou sou.
4 Epistrophon hymas o Theos ton swatirw hymon, kai apostre-
5 phon ton theon sou oor hymon. Mhi eli ton aiwna orghasth
6 hmiain; h diateneis tin orgh sou apo geneis apo geneis;
7 o Theos, ou apostrephas eiswseis hmiain, kai ou laos sou evphran
8 xristasa epi soi. Daevon hymin Kupre to elo sou, kai to
9 swatirw sou orghs hymon.
8 Akouma hinei lalipse i evoi Kupres o Theos, hinei
9 lalipse eufrhchn epi ton laon autov, kai epi tous oous autov, kai epi
10 tous apostrephon pros autov karidia. Plhyn evghis ton
11 and Salmana; even all their princes; 12 who
12 said, Let us take to ourselves the altar of
12 God as our inheritance. 13 O my God, make
13 them as a wheel; as stubble before the face
14 of the wind. 15 As fire which shall burn up
15 a wood, as the flame may consume the
16 mountains; 17 so shalt thou persecute them
17 with thy tempest, and trouble them in thine
18 anger. 19 Fill their faces with dishonour;
19 and so shall they seek thy name, O Lord. 20 Let
20 them be ashamed and troubled, and let their
20 yea, let them be confounded and destroyed.
21 And let them know that thy name is
21 Lord; that thou alone art Most High over
22 all the earth.

For the end, a Psalm for the sons of Core,

concerning the wine-presses.

How amiable are thy tabernacles, O Lord,

of hosts! 2 My soul longs, and faints for the

courts of the Lord: my heart and my flesh

have exulted in the living God. 3 Yes, the

sparrow has found himself a home, and the

turtle-dove a nest for herself, where she may

lay her young, even thine altars, O Lord of

hosts, my King, and my God.

8 Blessed are they that dwell in thy house:

they will praise thee evermore. Pause.
8 Blessed is the man whose help is of thee, O

Lord; in his heart he has purposed to go

up the valley of weeping, to the place where

he has appointed, for there the law-giver

will grant blessings. They shall go from

strength to strength: the God of gods shall

be seen in Sion.

8 O Lord God of hosts, hear my prayer:

hearken, O God of Jacob. Pause. 9 Behold,

O God our defender, and look upon the face

of thine anointed. 10 For one day in thy

courts is better than thousands. I would

rather be an abject in the house of God,

than dwell in the tents of sinners. 11 For

the Lord loves mercy and truth: God will

give grace and glory: the Lord will not

withhold good things from them that walk

in innocence. 12 O Lord of hosts, blessed is

the man that trusts in thee.

For the end, a Psalm for the sons of Core.

O Lord, thou hast taken pleasure in thy

land: thou hast turned back the captivity

of Jacob. 4 Thou hast forgiven thy people

their transgressions; thou hast covered all

their sins. Pause. 5 Thou hast caused all

thy wrath to cease: thou hast turned from

thy fierce anger.

4 Turn us, O God of our salvation, and

turn thine anger away from us. 5 Wouldest

thou be angry with us for ever? or wilt

thou continue thy wrath from generation to

generation? 6 O God, thou wilt turn and

quicken us; and thy people shall rejoice in

thee. 7 Shew us thy mercy, O Lord, and

grant us thy salvation.

8 I will hear what the Lord God will say

concerning me: for he shall speak peace to

his people, and to his saints, and to those

that turn their heart toward him. 9 More-
over his salvation is near them that fear him; that glory may dwell in our land.
10 Mercy and truth are met together; righteousness and peace have kissed each other. 
11 Truth has sprung out of the earth; and righteousness has looked down from heaven.
12 For the Lord will give goodness; and our land shall yield her fruit. 13 Righteousness shall go before him; and shall set his steps in the way.

A Prayer of David.
O Lord, incline thine ear, and hearken to me; for I am poor and needy. 2 Preserve my soul, for I am holy; save thy servant, O God, who hopes in thee. 3 Pity me, O Lord; for to thee will I cry all the day. 4 Rejoice the soul of thy servant: for to thee, O Lord, have I lifted up my soul. 5 For thou, O Lord, art kind, and gentle; and plenteous in mercy to all that call upon thee. 6 Give ear to my prayer, O Lord, and attend to the voice of my supplication. 7 In the day of my trouble I cried to thee: for thou didst hear me.
8 There is none like thee, O Lord, among the gods; and there are no works like thy works. 9 All nations whom thou hast made shall worship thee, and shall worship before thee, O Lord; and shall glorify thy name. 10 For thou art great, and dost wonders: thou art the only and the great God. 11 Guide me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that I may fear thy name. 12 I will give thee thanks, O Lord my God, with all my heart; and I will glorify thy name for ever. 13 For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.
14 O God, transgressors have risen up against me, and an assembly of violent men have sought my life; and have not set thee before them. 15 But thou, O Lord God, art compassed about with mercy and truth: neither hast thou forsaken those who seek thee. 16 Look thou upon me, and have mercy upon me: give thy strength to thy servant, and save the son of thine handmaid. 17 Establish with me a token for good; and let them that hate me see it and be ashamed: because thou, O Lord, hast helped me, and comforted me.

A Psalm of a Song for the sons of Core.
His foundations are in the holy mountains. 2 The Lord loves the gates of Zion, more than all the tabernacles of Jacob. 3 Glorious things have been spoken of thee, O city of God. Pause. 4 I will make mention of Reab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born before me. 5 A man shall say, Sion is my mother; and such a man was born in her; and the Highest himself has founded her. 6 The Lord shall recount it in the writing of the people, and of these princes that were born in her. Pause. 7 The dwelling of all within thee is as the dwelling of those that rejoice.
A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of an instruction for Ethan the Israelite.

O Lord God of my salvation, I have cried by day and in the night before thee. Let my prayer come in before thee; incline thine ear to my supplication, O Lord.

For my soul is filled with troubles, and my life has drawn nigh to Hades. I have been reckoned with them that go down to the pit; I became as a man without help; free among the dead, as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand. They laid me in the lowest pit, in dark places, and in the shadow of death. Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. Pause. Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth. Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee.

Wilt thou work wonders for the dead? or shall physicians raise them up, that they shall praise thee? Shall any one declare thy mercy in the tomb? and thy truth in destruction? Shall thy wonders be known in darkness? and thy righteousness in a forgotten land? But I cried to thee, O Lord, in the morning shall my prayer prevent thee.

Wherefore, O Lord, dost thou reject my prayer, and turn thy face away from me? I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair. Thy wrath has passed over me; and thy terrors have greatly disquieted me. They compassed me like water; all the day they beset me together. Thou hast put far from me every friend, and mine acquaintances because of my wretchedness.

A Psalm of instruction for Ethan the Israelite.

I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations. For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens. I made a covenant with my chosen ones, I sware unto David my servant: If I will establish thy seed for ever, and build up thy throne to all generations. Pause.

The heavens shall declare thy wonders O Lord; and thy truth in the assembly of the saints. Whatward in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God? God is glorified in the council of the saints; great and terrible toward all that are round about him. O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee. Thou rulest the power of the sea, and thou calmest the tumult of its waves.
Thou hast brought down the proud as one that is slain; and with the arm of thy power thou hast scattered thine enemies. 10 The heavens are thine, and the earth is thine: thou hast founded the world, and the fulness of it. 11 Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name. 12 Thine is the mightiest of power: thy wisdom is much better than gold. 13 For by strength thy right hand shall be strengthened. 14 Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face.

Blessed is the people that knows the joyful sound: they shall walk, O Lord, in the light of thy countenance. 16 And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. 17 For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted.

But I will hew down his foes before him, and put to flight those that hate him. 21 But my truth and my mercy shall be with him; and in my name shall his horn be exalted. 22 And I will set his hand in the sea, and his right hand in the rivers. 23 He shall call upon me, saying, Father, my Father, my God, and the helper of my salvation. 24 And I will make him my first-born, higher than the kings of the earth. 25 I will keep my mercy for him for ever, and my covenant shall be firm with him. 26 And I will establish his seed for ever and ever, and his throne as the days of heaven.

If his children should forsake my law, and walk not in my judgments; 31 if they should profane my ordinances, and not keep my commandments; 32 I will visit their transgressions with a rod, and their sins with scourges. 33 But my mercy I will not utterly remove from him, nor wrong my truth. 34 Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips. 35 Once have I sworn by my holiness, that I will not lie to David. 36 His seed shall endure for ever, and his throne as the sun before me; and as the moon that is established for ever, and as the faithful witness in heaven. 37 But thou hast cast off and set at nought, thou hast rejected thine anointed. 38 Thou hast overthrown the covenant of thy servant; thou hast profaned his sanctuary, casting it to the ground. 39 Thou hast broken down all his hedges; thou hast made his strongholds a terror. 40 All that go by the way have spoiled him: he is become a reproach to his neighbours. 41 Thou hast exalted the right hand of his enemies;
Psalm LXXXVIII. 43—XC. 1.

thou hast made all his enemies to rejoice. 43 Thou hast turned back the help of his sword, and hast not helped him in the battle. 44 Thou hast deprived him of 
Or, what is more than these.

A Prayer of Moses the man of God.

Lord, thou hast been our refuge in all generations. 2 Before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art. 3 Turn not man back to his low place, whereas thou saidst, Return, ye sons of men? 4 For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night. 5 Years shall be 
be intreated concerning thy servants. 6 We have been satisfied in the morning with thy mercies; and in the night with thy song, and with our hearts in the mid-night. 7 And let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil. 8 And look upon thy servants, and upon thy works; and guide their children. 9 And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands.

Praise of a Song, by David.

He that dwells in the help of the Highest,
shall sojourn under the shelter of the God of heaven. 2 He shall say to the Lord, Thou art my helper and my refuge: my God; I will hope in him. 3 He shall deliver me from the snare of the hunter from every troublesome matter. 4 He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield. 5 Thou shalt not be afraid of terror by night; nor of the arrow flying by day; 6 nor of the evil thing that walketh in darkness; nor of the evil spirit at noonday. 7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8 Only with thine eyes shalt thou observe and see the reward of sinners.

9 For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge. 10 No evil shall come upon thee, and no scourge shall dwell nigh to thee dwelling. 11 For he shall give his angels charge concerning thee, to keep thee in all thy ways. 12 They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone. 13 Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon.

A Psalm of a Song for the Sabbath-day.

It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High; 2 to proclaim thy mercy in the morning, and thy truth by night, 3 on a psaltery of ten strings, with a song on the harp. 4 For thou, O Lord, hast made me glad with thy work: and in the operations of thy hands will I exult.

5 How have thy works been magnified, O Lord! thy thoughts are very deep. 6 A foolish man will not know, and a senseless man will not understand this. 7 When the sinner spring up as the grass, and all the workers of iniquity shall be scattered. 8 But thou, O Lord, art most high for ever.

9 For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered. 10 But my horn shall be exalted as the horn of a unicorn; and mine old age with righteousness. 11 And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me.

12 The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus. 13 They that are planted in the house of the Lord shall flourish in the courts of our God. 14 Then shall they be increased in a fine old age: and they shall be prosperous, and they may declare that the Lord my God is righteous, and there is no iniquity in him.
For the day before the Sabbath, when the land was first inhabited, the praise of a Song by David.

The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved. 2 Thy throne is prepared of old: thou art art from everlasting: 3 The rivers have lifted up, O Lord, the rivers have lifted up their voices, 4 at the voices of many waters: the billows of the sea are wonderful: the Lord is wonderful in high places. 5 Thy testimonies are made very sure; holiness becomes thine house, O Lord, for ever.

A Psalm of David for the fourth day of the week.

The Lord is a God of vengeance; the God of vengeance has declared himself. 2 Be thou exalted, thou that judgest the earth: render a reward to the proud.

How long shall sinners, O Lord, how long shall sinners boast? 3 They will utter and speak unrighteousness; all the workers of iniquity will speak so. 4 They have appointed thine people, O Lord, and have taught them to perceive.

He that planted the ear, does he not hear? or he that formed the eye, does he not see? 6 He that is blind can judge the sightless? or he that is crooked can reprove? 7 Lord, answer me these things: 8 For even a fool is reared up with knowledge; and the stiff necked is filled with madness.

The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved. 2 Thy throne is prepared of old: thou art from everlasting: 3 The rivers have lifted up, O Lord, the rivers have lifted up their voices, 4 at the voices of many waters: the billows of the sea are wonderful: the Lord is wonderful in high places. 5 Thy testimonies are made very sure; holiness becomes thine house, O Lord, for ever.
make a joyful noise to God our Saviour.  Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.  For the Lord is a great God, and a great king over all gods:  for the Lord will not cast off his people.  For the ends of the earth are in his hands; and the heights of the mountains are his.  For the sea is his, and he made it: and his hands formed the dry land.

Come, let us worship and fall down before him; and weep before the Lord that made us.  For he is our God: and we are the people of his pasture, and the sheep of his hand.  To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of the test in the wilderness:  where your fathers tempted me, proved me, and saw my works.  Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways.  So I sware in my wrath, They shall not enter into my rest.

When the house was built after the Captivity, a Song by David.

Sing to the Lord a new song; sing to the Lord, all the earth.  Sing to the Lord, bless his name; proclaim his salvation from day to day.  Publish his glory among the Gentiles, his wonderful works among all people.

For the Lord is great, and greatly to be praised: he is terrible above all gods.  For all the gods of the heathen are devils: but the Lord made the heavens.  Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

Bring to the Lord, ye families of the Gentiles, bring to the Lord glory and honour.  Bring to the Lord the glory becoming his name: take offerings, and go into his courts.  Worship the Lord in his holy court: let all the earth tremble before him.  Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness.  Let the heavens rejoice, and the earth exult; let the sea be moved, and the fulness of it.  The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of the Lord:  for he comes, for he comes to judge the earth; he shall judge the world in righteousness, and the people with his truth.

For David, when his land is established.

The Lord reigns, let the earth exult, let many islands rejoice.

Cloud and darkness are round about him; righteousness and judgment are the establishment of his throne.  Fire shall go before him, and burn up his enemies round

σωτῆρ ἡμῶν. Προφήσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογησία, καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ. Ὡτε θεὸς μέγας 3 Κύριος, καὶ βασιλεὺς μέγας ἔπι πάντας τοὺς θεοὺς· ὅτι οὐκ ἀποτελεῖ Κύριος τὸν λαὸν αὐτοῦ, ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ 4 πέρατα τῆς γῆς, καὶ τὰ υψὸν τῶν ὄρεων αὐτοῦ ἔστιν. Ὡτέ 5 αὐτὸ ἔστιν ἡ βάλασσα καὶ αὐτὸς ἐποίησεν αὐτὴν, καὶ τὴν ἔφέραν χεῖρες αὐτοῦ ἐπλασάν.  

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ, καὶ κλαύσομεν ἐναντίον Κυρίου τοῦ ποίησαντος ἡμᾶς. Ὡτε αὐτὸς 7 ἐστιν ὁ θεὸς ἡμῶν, καὶ ἡμᾶς λαὸς νομίσει αὐτοῦ, καὶ προβάτα χειρῶν αὐτοῦ· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσσε, μὴ 8 σκληρύνῃ τὰς καρδίας ἡμῶν, ὡς ἐν τῷ παραπτωματικῷ, κατὰ τὴν ἡμῶν τοῦ παραπτώματος ἐν τῇ ἐρημῷ, οὕτω εἴπαται με διὸ ταῦτα ἡμῶν ἐδόκιμας, καὶ εἰδοῦ τὰ ἐργά μου.  

κοινώτερα ἐν πᾶσιν τῶν ἑσυχασθήσατε ἔκεινη, καὶ ἔπει, αἱ θανασία 10 τὰς καρδίας, καὶ αὐτοὶ οὐκ ἔγνωτος τῶν ὀσῶν μου. Ὡς ὦμος 11 εἰς τῇ ὁργῇ μου, εἰ εἰσελθοῦσαν εἰς τὴν καταπαύσας μου.

"Οτέ δὲ οἶκος ψυχήθηκε μετὰ τὴν αἰχμαλωσίαν, 95 (98) ὁ λίθος τῷ Δαίδῳ.

"Ασάτε τῷ Κυρίῳ ἁγία καίνη, ἀσάτε τῷ Κυρίῳ πάσα ἡ γῆ. Ἄσατε τῷ Κυρίῳ, εὐλογήσατε τὸ ὄνομα αὐτοῦ, εὐαγγελίζεσθε ἡμῖν ἐν ἡμέρας τοῦ σωτηρίου αὐτοῦ. Ἀναγγέλεατε 3 εἰς τοὺς θεοὺς τὴν δοξάν αὐτοῦ, ἐν πάσι γὰρ λαὸς τὰ βασιλεία αὐτοῦ.

:"Οτε μέγας Κύριος καὶ κυρίευσιν ἐκείνης, φωθίσομεν ἐν αὐτῷ, ἐγερθῆς 4 εἰς τὰ πάντα τοὺς θεοὺς. Ὁτε πάντες οἱ θεοὶ τῶν ἑθῶν διαμοίραται, ὁ δὲ Κύριος τοὺς ὀφεῖς ἐποίησεν. Ἐξουσιλογήσεις 6 καὶ ὕφαιτος ἐνόπων αὐτοῦ, ἀγιώτητι καὶ μεγαλοπρεπείᾳ εἰς τῷ ἀγίασμα τοῦ αὐτοῦ.

:"Ενέγκα τῷ Κυρίῳ αἱ πατριαὶ τῶν ἑθῶν, ἐνέγκα τῷ 7 Κυρίῳ δοξαν καὶ τιμὴν, ἐνέγκα τῷ Κυρίῳ δοξάν ὄνοματος αὐτοῦ, ἀρατε θυσίας καὶ εἰσπρετέσθε εἰς τὰς αὐλὰς αὐτοῦ. Προσκυνήσατε τῷ Κυρίῳ ἐν ἀληθίᾳ ἁγία αὐτοῦ, σαλευθητί ἀπὸ 9 προσώπου τοῦ αὐτοῦ πάσα ἡ γῆ. Ἐπιτρέπετε καὶ εἰς τοὺς θεοὺς, ὁ Δαίδῳ 10 ἐβασιλεύετο καὶ γὰρ καταπέρασε τὴν οἰκομενήν, ὅτι εἰς σαλευθήσεται, κρίνει λαοὺς ἐν ἐβυθιστὶ. Εὐφανεῖσθαν οἱ 11 οὐρανοὶ καὶ ἀγαλλιάζω ἡ γῆ, σαλευθήστι ἡ βάλασσα καὶ τὸ πλῆρος αὐτῆς. Χαρίστεται τὰ πεδία, καὶ πάντα τὰ ἐν 12 αὐτοῦ· τότε ἐγκαθίσταται πάντα τὰ ξύλα τοῦ θρόνου πρὸ 13 προσώπου τοῦ Κυρίου, ὅτι ἐρχεται· ὅτι ἐρχεται κρίνει τὴν γῆν· κρίνει τὴν οἰκομενήν εἰς δικαιοσύνην, καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ.

Τῷ Δαίδῳ, ὅτε ἡ γῆ αὐτοῦ καθίσταται. 96 (97)

"Ὁ Κύριος ἐβασιλεύεσθε, ἀγαλλιάζωθη ἡ γῆ, εὐφανεῖσθαι νῦν ὑπὸ πόλλα. 

Νεφέλη καὶ γνόφος κύκλῳ αὐτοῦ, δικαιοσύνη καὶ κρίμα 2 κατάρθωσις τοῦ βραόν αὐτοῦ. Πῦρ ἐναντίον αὐτοῦ προ- 3

3 Heb. and Alex. omit this clause. See Ps. 90. 14. 7 Heb. 3. 7-12. 9 Note, ἐκδρομαῖον is the reading of several editions.
God, thou hast exalted his right hand, and his holy arm.

12 Ye that love the Lord, hate evil; the Lord preserveth the souls of his saints; he shall deliver them from the hand of sinners.

9 Light is sprung up for the righteous, and gladness for the upright in heart.

10 The Lord is exalted among the nations; he is exalted in the earth.

11 He has remembered his mercy, and his truth toward his people Jacob.

12 All his ordinances are faithful and righteous.

13 Great is the Lord, and greatly to be praised; and his great beauty shall not be slain.

14 As the mountains bring forth the sea and the hills dew the earth, so the Lord giveth righteousness and power to his king, and showeth mercy and faithfulness to them that walk before him.

15 I have waited for thy salvation, O Lord, and will serve thee for ever.

16 Saying, The Lord shall appear in flaming fire unto the sons of men, and shall admirable and marvellous things; and the Lord shall be exalted in thy strength, and in thy salvation shall the kingdom of God be established.

17 The Lord will establish his king in the greatness of his glory; and the Lord shall reign over everlastingly.

18 He shall have judgment unto the ends of the earth.

19 He shall put down the enemy in the greatness of his strength; he shall put down the pride of them that rise up against him, and the houses of them that hate him.

20 He shall save his king in the greatness of his salvation; and he shall show mercy and truth to all them that call upon his name.

21 For his kingdom is an everlasting kingdom; and his righteousness is as the heavens.

22 Let him be exalted in glory; and let his horn be exalted with the horn of the Lord our God.

23 The Lord is the everlasting God, the Creator of the ends of the earth; he shall not grow old, neither shall his strength fail.

24 He is the Ruler of the ends of the earth; and his righteousness shall be unto truth.

25 The Lord shall speak all the words of his righteousness, and the Lord shall be feared in his strength.

26 The Lord shall be feared in his strength; the whole earth shall be filled with the knowledge of the Lord's glory.

27 Let the Lord be praised in the greatness of his strength; and let he exalt the Lord in his strength.

28 The Lord is his name; the Lord is his strength; the Lord is his salvation; and he shall bless his people, and shall exalt his name for ever.

29 The Lord shall judge the world with righteousness, and the Gentiles with his truth.
Psalm 118 was written as a Thanksgiving psalm. It is one of the most popular psalms in the Bible, celebrated in many religious traditions. The text is a prayer of praise and thanksgiving for the protection and guidance of the psalmist.

The first verse of the psalm begins with the words, "I will sing to the Lord, for He has done wonderful things for me."

The psalmist then goes on to list several reasons for gratitude, such as being safe from the man of violence, and being protected from the evil poet. The psalm concludes with a call to praise the Lord, who has given the psalmist victory over his enemies.

The psalm is a celebration of faith and trust in God, and a reminder of the importance of praise and thanksgiving in our lives.
Psalm 118:8-18

For the Lord shall build up Sion, and shall appear in his glory. He has had regard to the prayer of the lowly, and has not despised their petition. Let this be written for another generation; and the people that shall be created shall praise the Lord. For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven; to hear the groaning of the fettered ones, to loosen the sons of the slain; to proclaim the name of the Lord in Sion, and his praise in Jerusalem; when the people are gathered together, and the kings, to serve the Lord.

He answered him in the way of his strength; he told me the fewness of my days. Take me not away in the midst of my days; thy years are written through all generations. In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as a garment; and as a garment shalt thou fold them, and they shall be changed.

But thou art the same, and thy years shall not fail. The children of thy servants shall dwell securely, and their seed shall prosper for ever.

A Psalm of David.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his praises: who forgives all thy transgressions, who heals all thy diseases; who redeems thy life from destruction; who crowns thee with mercy and compassion; who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle.

The Lord executes mercy and judgment for all that are injured. He made known his ways to Moses, his will to the children of Israel. The Lord is compassionate and pitiful, long-suffering, and full of mercy. He will not be always angry; neither will he be wrathful for ever. He has not dealt with us according to our sins, nor compensated us according to our iniquities. For as the heavens are high above the earth, the Lord has so increased his mercy toward them that fear him. As the east is from the west, so far has he removed our transgressions from us.

As a father pities his children, the Lord pities them that fear him. For he knows our frame: remember that we are dust. As for man, his days are as grass; as a flower of the field, so shall he flourish.

For the wind passes over it, and it shall not be; and it shall know its place no more.

But the mercy of the Lord is from generation to generation upon them that fear him.
Bless the Lord, O my soul. O Lord my God, thou art very great; thou hast clothed thyself with praise and honour: 2 who dost robe thyself with light as with a garment; spreading out the heaven as a curtain. 3 Who covers his chambers with waters; who makes the clouds his chariot; who walks on the wings of the wind. 4 Who makes his angels spirits, and his ministers a flaming fire. 5 Who establishes the earth on her sure foundation: it shall not be moved for ever. 6 The deep, as it were a garment, is his covering: the waters shall stand upon the hills. 7 At thy rebuke they shall flee; at the voice of thy thunder they shall be alarmed. 8 They go up to the mountains, and down to the plains, to the place which thou hast founded for them. 9 Thou hast set a bound which they shall not pass, neither shall they turn again to cover the earth. 10 He sendeth forth his fountain among the valleys; the waters shall run between the mountains. 11 They shall give drink to all the wild beasts of the field: the wild ass shall take them to water, quenching their thirst. 12 By the heave of the earth and the deep he shall set a bound which they shall not pass, nor shall they return and cover the earth: 13 He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works. 14 He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth: 15 and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengtheneth man's heart. 16 The trees of the plain shall be full of sap; even the cedars of Lebanon which he has planted. 17 There the sparrows will build their nests; and the house of the heron takes the lead among them. 18 The high mountains are a refuge for the stags, and the rock for the rabbits. 19 He appointed the moon for seasons: the sun knows his going down. 20 Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad: even young lions roaring for prey, and to seek meat for themselves from God. 21 The sun arises, and they shall be gathered together, and shall lie down in their dens. 22 Man shall go forth to his work, and to his labour till evening. 23 How great are thy works, O Lord! in

ΨΑΛΜΟΙ.

103 (104)

Εὐλογεῖ η ψυχή μου τὸν Κύριον. Κύριε ὁ Θεός μου ἐμεγαλύνθης σφοδρὰ ἐξομολογημένος καὶ εὐπρεπεῖς ἐγένετο, ἀναβαλλόμενος φῶς ὡς ιμάτιον, ἐκτείνων τὸν ὀφραν ὡςεί 2 ἄρην. Ἡ στόχος εἰς ἄνωτα τὰ ὑπέρων αὐτοῦ, τὸ τείχει νέφος τῆς επείθαις αὐτοῦ ἐπὶ πετροποτῶν ἀνέμου. Ὡς ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγων.

Τὸ διδ. 17: 11 Ἐξαποστάλλων πηγᾶς ἐν φάραγγι, ἀναμέσων τῶν ὀρέων διελεύσων ὑδάτα. Ποιούσι πάντα τὰ θεριὰ τὸν ἄγρον, 11 προσδέονται ὅναγροι εἰς δῆμαν αὐτῶν. Ἔπει αὐτὰ τὰ πετενά τοῦ ὀφραν παύςκρυσέως, ἐκ μέσου τῶν πετρῶν δώσου κυρίαν. Ποικίλους ὄρους ἕκ τῶν ὑπέρων αὐτῶν, ἀπὸ καρπῶν τῶν ἑρῶν συνέστησεν ἡ γῆ.

Τὸ διδ. δ. Ἐξαποστάλλων ἀχρόνων τοὺς κτήσεις, καὶ χλόης τῆς δουλείας ἐν τῶν ἀνθρώπων τοῦ εξαγαγεί τόν όρατόν ἐκ τῆς γῆς, καὶ ὡς δάσην ἐφοράς καὶ ἀνθρώπους τοῦ ἐλαίαν πρόσετεν ἐν ἑλαίῳ καὶ ἀρτός κατίσαντες ἀνθρώποις ἀπερίβλητος. Χαραστάθησαν τὰ ἔξω τοῦ πεδίου, ἀκέρανον τοῦ Λιβανίου ἀπὸ ἐφόρας. Ἐκεῖ 17 ορυγγᾶν ἐνοποστύνσουσι, τὸ ἐρωτεύοντα ἡ οἰκία ἑγεῖται αὐτῶν.

Όμηρη τὰ ὑψηλὰ τὰς ἑλάφως, πέτρα καταφύγιο τοὺς χορογρυλο-

ησίων.

Ἐποίησε σάλινης εἰς καιροὺς, ὁ ὄλιος ἐγένε τὴν δύσει αὐ-
τοῦ. ῾Εθοὺς σκότας καὶ γέφυνε νυκτὶ, ἐν αὐτῇ διελεύσαται 20 πάντα τὰ θρήνα τοῦ ἄριστος. Αὐξηθῆκαν ἁρμόμενοι ἀρτάσας, καὶ ἐξητίσαντα πάρα τοῦ Θεοῦ βρέσσων αὐτοῖς. Ἀνέτειλεν ὁ ὄλιος καὶ 22 συναχθήσατο καὶ ἐν ταῖς μάνδραις αὐτῶν κοινοτάθησαν. Ἐξελεύσατο ἀνθρώπως ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐπὶ τὴν ἐγρα-

ςίαν αὐτοῦ ἔστρεπα τὸν ὄλιον παντελῶς ἐπί τὸν ἑλάφως, πέτρα τοὺς χορογρυλο-

ησίων.
wisdom hast thou wrought them all: the earth is filled with thy creation. 20 So is this great and wide sea: there are things creeping innumerable, small animals and great. 21 There go the ships; and this dragon whom thou hast made to play in it. 22 All wait upon thee, to give them their food in due season. 23 When thou hast given it them, they will gather it; and when thou hast opened thine hand, they shall all�件, and nothing shall fail. 24 But ye did not so: when thou hast turned away thy face, they shall be troubled: thou wilt take away their breath, and they shall fall, and return to their dust. 25 Thou shalt send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth.

31 Let the glory of the Lord be for ever: the Lord shall rejoice in his works; 32 who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke. 33 I will sing to the Lord while I live; I will sing praise to my God while I exist. 34 Let my meditation be sweet to him; and I will rejoice in the Lord. 35 Let the sinners fall from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul.

Alleluia.

Give thanks to the Lord, and call upon his name; declare his works among the heathen, 2 and tell of his praises among the nations. 3 Glory in his holy name: let the heart of them that seek the Lord rejoice. 4 Seek ye the Lord, and be strengthened; seek his face continually. 5 Remember his wonderful works that he has done; his wonders, and the judgments of his mouth; 6 ye seed of Abraam, his servants, ye children of Jacob, his chosen ones.

7 He is the Lord our God; his judgments are in all the earth. 8 He has remembered his covenant for ever, the covenant which he commanded for a thousand generations; 9 which he established as a covenant to Abraam, and he remembered his oath to Isaac. 10 And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant: 11 saying, To thee will I give the land of Chanaan, the line of your inheritance; 12 when they were few in number, very few, and sojourners in it. 13 And they went from nation to nation, and from one kingdom to another people. 14 He suffered no man to wrong them; and he rebuked kings for their sakes: 15 saying, Touch not my anointed ones; and do my prophets no harm. 16 Moreover he called for a famine upon the land; he broke the whole support of bread.

17 He sent a man before them; Joseph was sold for a slave. 18 They sold him, yet his feet with fetters; 19 his soul passed into iron, until the time that his cause came on; the word of the Lord tried him as fire. 20 The king sent and loosed him; even the prince of the people, and let him go free. 21 He made him Lord over his house, and ruler of all his
substance; 22 to chastise his rulers at his pleasure, and to teach his elders wisdom.

23 Israel also came into Egypt, and Jacob sojourned in the land of Cham. 24 And he increased his people greatly, and made them stronger than their enemies. 25 And he turned their heart to hate his people, to deal craftily with his servants. 26 He sent forth Moses his servant, and Aaron whom he had chosen.

27 He established among them his signs, and his wonders in the land of Cham. 28 He sent forth darkness, and made it dark; yet they rebelled against his words. 29 He turned their waters into blood, and slew their fish. 30 Their land produced frogs abundantly, in the chambers of their kings. 31 He spoke, and the dog-fly came, and lice in all their coasts. 32 He turned their rain into hail, and sent flaming fire in their land. 33 And he smote their vines and their fig-trees; and broke every tree of their coast. 34 He spoke, and the locust came, and caterpillars innumerable, 35 and devoured all the grass in their land, and devoured the fruit of their ground. 36 He smote also every first-born of their land, the first-fruits of all their labour. 37 And he brought them out with silver and gold; and there was not a feeble one among their tribes. 38 Egypt rejoice at their departing; for the fear of them fell upon them. 39 He spread a cloud over them, and fire to give them light by night. 40 They asked, and the quail came, and he satisfied them with the bread of heaven. 41 He clave the rock, and the waters flowed; rivers ran in dry places.

42 For he remembered his holy word, which he promised to Abraham his servant. 43 And he brought out his people with exultation, and his chosen with joy; 44 and gave them the lands of the heathen; and they inherited the labours of the people; 45 that they might keep his ordinances, and diligently seek his law.

Alleluia.

Give thanks to the Lord; for he is good: for his mercy endures for ever. 2 Who shall tell the mighty acts of the Lord? who shall cause all his praises to be heard? 3 Blessed are they that keep judgment, and do righteousness at all times.

4 Remember us, O Lord, with the favour thou hast to thy people; visit us with thy saluation; 5 that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may pray with thine inheritance.

6 We have sinned with our fathers, we have transgressed, we have done unrighteously. 7 Our fathers in Egypt understood not thy wonders, and remembered not the multitude of thy mercy; but provoked him as they went up by the Red Sea. 8 Yet he saved them for his name's sake, that he
9 And they provoked Moses in the camp, and Aaron the holy one of the Lord.

10 Then Moses was very angry, and he spoke to the people, and they...
their enemies; and they that hated them ruled over them. 4 And their enemies oppressed them, and they were brought down into their hands. 5 Many a time he delivered them; but they provoked him by their counsel, and they were brought low by their iniquities. 6 Yet the Lord looked upon their affliction, when he heard their petition. 7 And he remembered his covenant, and repented according to the multitude of his mercy. 8 And he causeth them to be pitted in the sight of all who carried them captive.

42. Save us, O Lord our God, and gather us from among the heathen, that we may give thanks to thy holy name, that we may glory in thy praise. 43. Blessed be the Lord God of Israel from everlasting and to everlasting; and all the people shall say, Amen, Amen.

Alleluia.

Give thanks to the Lord, for he is good; for his mercy endures for ever. 2 Let them say so who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy; 3 and gathered them out of the countries, from the east, and west, and north, and south. 4 They wandered in the wilderness in a dry land; they found no way to a city of habitation. 5 Hungry and thirsty, their soul fainted in them. 6 Then they cried to the Lord in their affliction, and he delivered them out of their distresses. 7 And he guideth them into a straight path, that they might go to a city of habitation.

8 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 9 For he satisfieth the empty soul, and fills the hungry soul with good things, 10 even them that sit in darkness and the shadow of death, fettered in poverty and iron; 11 because they rebelled against the words of God, and provoked the counsel of the Most High. 12 So their heart was brought low with troubles; they were weak, and there was no helper. 13 Then they cried to the Lord in their affliction, and he saved them out of their distresses. 14 And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

15 Let them acknowledge to the Lord his mercies, and his wonders to the children of men. 16 For he broke to pieces the brazen gates, and crushed the iron bars.

17 He helped them out of the way of their iniquity; for they were brought low because of their iniquities. 18 Their soul abhorred all meat; and they drew near to the gates of death. 19 Then they cried to the Lord in their affliction, and he saved them out of their distresses. 20 He sent his word, and healed them, and delivered them out of their destructions.

21 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 22 And let them offer to him the sacrifice of praise, and proclaim his works with exultation.

Ps. 106, 1. 1. Give thanks to the Lord, for he is good: for his mercy endureth for ever. 2. Let them say so who have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy; 3. And gathered them out of the countries, from the east, and west, and north, and south. 4. They wandered in the wilderness in a dry land: they found no way to a city of habitation. 5. Hungry and thirsty, their soul fainted in them. 6. Then they cried to the Lord in their affliction, and he delivered them out of their distresses. 7. And he guideth them into a straight path, that they might go to a city of habitation.

8. Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 9. For he satisfieth the empty soul, and fills the hungry soul with good things, 10. Even them that sit in darkness and the shadow of death, fettered in poverty and iron; 11. Because they rebelled against the words of God, and provoked the counsel of the Most High. 12. So their heart was brought low with troubles; they were weak, and there was no helper. 13. Then they cried to the Lord in their affliction, and he saved them out of their distresses. 14. And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

15. Let them acknowledge to the Lord his mercies, and his wonders to the children of men. 16. For he broke to pieces the brazen gates, and crushed the iron bars.
They that go down to the sea in ships, doing business in many waters; 24 these men have seen the works of the Lord, and his wonders in the deep. 25 He speaks, and the stormy wind arises, and its waves are lifted up. 26 They go up to the heavens, and go down to the depths; their soul melts because of troubles. 27 They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up. 28 Then they cry to the Lord in their affliction, and he brings them out of their distresses. 29 And he commands the storm, and it is calmed into a gentle breeze, and its waves are still. 30 And they are glad, because they are quiet; and he guides them to their desired haven.
31 Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 32 Let them extol him in the congregation of the people, and praise him in the seat of the elders.
33 He turns rivers into a desert, and streams of water into a dry land; 34 a fruitful land into saltiness, for the wickedness of them that dwell in it. 35 He turns a wilderness into pools of water, and a dry land into streams of water. 36 And there he causes the hungry to dwell, and they establish for themselves cities of habitation.
37 And they sow fields, and plant vineyards, and they yield fruit of increase. 38 And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle. 39 Again they become few, and are brought low, by the pressure of evils and pain. 40 Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land. 41 But he helps the poor out of poverty, and makes his families as a flock. 42 The upright shall see and rejoice; and all iniquity shall stop her mouth. 43 Who is wise, and will observe these things, and understand the mercies of the Lord?

Song of a Psalm by David.

O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory. 2 Awake, psaltery and harp; I will awake early. 3 I will give thanks to thee, O Lord, among the people; I will sing praise to thee among the Gentiles. 4 For thy mercy is great above the heavens, and thy truth reaches to the clouds. 5 Be thou exalted, O God, above the heavens; and thy glory above all the earth. 6 That thy beloved ones may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary; 7 I will be exalted, and will divide Sicima, and will measure out the valley of tents. 8 Galaad is mine; and Manasses is mine; and Ephraim is the help of mine head; Judas is my king; 9 Moab is the caldron of my hope; over Idumea will cast my sword; the Philippines are made subject to me.
10 Who will bring me into the fortified city? or who will guide me to Idumea? 11 Wilt thou not, O God, who hast rejected us? and wilt not thou, O God, go forth
with our hosts? 12 Give us help from tribulation; for vain is the help of man. 13 Through God we shall do valiantly; and he will bring to nought our enemies.

For the end, a Psalm of David.

O God, pass not over my praise in silence; 2 for the mouth of the sinner and the mouth of the crafty man have been opened against me: they have spoken against me with a crafty tongue. 3 And they have compassed me with words of hatred; and fought against me without a cause. 4 Instead of loving me, they falsely accused me: but I continued to pray. 5 And they rewarded me evil for good, and hatred for my love.

Set thou a sinner against him; and let the devil stand at his right hand. 7 When he is judged, let him go forth condemned: and let his prayer become sin. 8 Let his days be few: and let another take his office of overseer. 9 Let his children be orphans, and his wife a widow. 10 Let his children wander without a dwelling-place, and beg; let them be cast out of their habitations. 11 Let his creditor exact all that belongs to him: and let strangers spoil his labours. 12 Let him have no helper; neither let there be any one to have compassion on his fatherless children. 13 Let his children be given up to utter destruction: in one generation let his name be blotted out. 14 Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out. 15 Let them be before the Lord continually; and let their memorial be blotted out from the earth.

Because he remembered not to shew mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart. 17 He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him. 18 Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones. 19 Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually. 20 This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul.

But thou, O Lord, Lord, deal mercifully with me, for thy name's sake: for thy mercy is good. 22 Deliver me, for I am poor and needy, and my heart is troubled within me. 23 I am removed as a shadow in its going down: I am tossed up and down like locusts. 24 My knees are weakened through fasting, and my flesh is changed by reason of the want of oil. 25 I became also a reproach to them: when they saw me they shook their heads.

Help me, O Lord my God; and save me according to thy mercy. 27 And let them know that this is thy hand; and that thou, Lord, hast wrought it. 28 Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice. 29 Let those that falsely accuse me be clothed with shame, and let them cover
Psalms CVIII. 30—CXI. 8.

A Psalm of David.

The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. 2 The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. 3 With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. 4 The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec. 5 The Lord at thy right hand has dashed in pieces kings in the day of his wrath. 6 He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth. 7 He shall drink of the brook in the way; therefore shall he lift up the head.

111 (112)

'Alleluia.

I will give thee thanks, O Lord, with my whole heart, in the council of the upright, and in the congregation. 2 The works of the Lord are great, sought out 3 according to all his will. 4 His work is worthy of thanksgiving and honour; and his righteousness endures for ever and ever. 5 He has caused his wonderful works to be remembered: 6 The Lord is merciful and compassionate. 7 He has given good and sufficient reasons to praise him: he will remember his covenant for ever. 8 He has declared to his people the power of his works, to give them the inheritance of the heathen. 9 The works of his hands are truth and judgment; all his commandments are sure: 10 established for ever and ever, done in truth and uprightness. 11 He sent redemption to his people; he commanded his covenant for ever: holy and fearful is his name. 12 The fear of the Lord is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever.

Alleluia.

Blessed is the man that fears the Lord; he will delight greatly in his commandments. 2 His seed shall be mighty in the earth: the generation of the upright shall be blessed. 3 Glory and riches shall be in his house; and his righteousness endures for evermore. 4 To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous. 5 The good man is he that pities and lends: he will direct his affairs with judgment. 6 For he shall not be moved for ever; the righteous shall be in everlasting remembrance. 7 He shall not be afraid of any evil report, his heart is ready to trust in the Lord. 8 His heart is established, he shall not fear, till he shall
see his desire upon his enemies. 9 He has dispersed abroad; he has given to the poor; his righteousness endures for evermore: his horn shall be exalted with honour. 10 The sinner shall see and be angry, he shall gnash his teeth, and consume away: the desire of the sinner shall perish.

Alleluia.

Praise the Lord, ye servants of his, praise the name of the Lord. 2 Let the name of the Lord be blessed, from this present time and for ever. 3 From the rising of the sun to his setting, the name of the Lord is to be praised. 4 The Lord is high above all the nations; his glory is above the heavens.

Who is as the Lord our God? who dwells in the high places, and yea looks upon the low things in heaven, and on the earth: 7 who lifts up the poor from the earth, and raises up the needy from the dunghill; 8 to set him with princes, even with the princes of his people: 9 who settles the barren woman in a house, as a mother rejoicing over children.

Not to us, O Lord, not to us, but to thy name give glory, because of thy mercy and thy truth. 7 But as for thy mercy and thy truth; let them exceed all things. Blessed be the name of thy glory, evermore. Amen.

The idols of the nations are silver and gold, the works of men's hands. 4 They have a mouth, but they speak not; they have eyes, but they see not; 6 they have ears, but they hear not; they have noses, but they cannot smell; 7 they have hands, but they cannot handle; they have feet, but they cannot walk: they cannot speak through their throat. 8 Let those that make them become like to them, and all who trust in them.

The house of Israel trusts in the Lord; he is their helper and defender. 10 The house of Aaron trusts in the Lord: he is their helper and defender. 11 They that fear the Lord trust in the Lord: he is their helper and defender.

The Lord has remembered us, and blessed us: he has blessed the house of Israel; he has blessed the house of Aaron. 13 He has blessed them that fear the Lord, both small and great. 14 The Lord add blessings to you and to your children, and to your fathers; to the days of eternity. The Lord will increase you and bless you in the land which he has given to your fathers, to the days of eternity.

Amen, Amen.
114 (116)  

'Ἀλληλούα.

Ὑπετήσα, ὅτι εἰσακούσεται Κύριος τῆς φωνῆς τῆς δεήσεως
μου. Ὅτι ἔκλινε τὸ σῶς αὐτῶν ἐμοί, καὶ ἐν τοῖς ἐμέραις μου
ἐπικάλεσάμαι. Περιέσχον με ὁδοίνοις ταθάντων, κίνδυνοι ἐμοί
εὑροῦσαν με θλίψειν καὶ ὀδύνην εὑροῦν, καὶ τὸ ὄνομα Κυρίου
ἐπεκαλεσάμην, κύριε γίναι τὴν ψυχήν μου.

Εἰληφὼν ο Κύριος καὶ δίκαιοι, καὶ ὁ Θεός ἥμων ἔλεες.

Φιλάσων τὰ νόημα τοῦ Κυρίου, ἐπαναφέργεται καὶ ἐσώτε με.

Ἐπιστρέφων ψυχή μου εἰς τὴν ἀνάπαυσάν σου, ὅτι Κύριος
εὐθυγέτησε σε. Ὅτι ἔξειλε τὴν ψυχήν μου ἐκ βαθαντός, τῶν
δολφόμους μου ἀπὸ δακρύων, καὶ τῶν πόδας μου ἀπὸ ὀλισθή-
ματος. Εὐδαιμονία καὶ νόστοι Κυρίου εἰς χώρα ζωτῶν.

115  

'Ἀλληλούα.

Ἐπεισόδιο, διὸ ἐλάλησα, ἐγὼ δὲ ἐπετυσμύνθη σφόδρα.

Ἐγὼ δὲ εἶπα ἐν τῇ ἐκκόσμησέ μοι, πάς ἄνθρωπος ψεύδετο.

Τή ἀνταπόδωσον τῷ Κυρίῳ περὶ πάντων ὑω ἀνταπέδωκέ μοι;

Ποτήριον σωτηρίων λήψομαι, καὶ τὸ ὄνομα Κυρίου ἐπικάλεσο-
μαι. Τὰς εἰχάς μου τῷ Κυρίῳ ἀποδώσω, ἐναντίον παντός
τοῦ λαοῦ αὐτοῦ.

Τίμιοι ἐναντίον Κυρίου ο θάνατος τῶν ὀσίων αὐτῶν. 

Κύριε ἐγὼ δούλος σου, ἐγὼ δούλος σου, καὶ νός τῆς παιδάκης
σου, δέχομαι τοὺς δεσμοὺς μου. Σοι θύω θυσίων αἰνέσων,

καὶ ἐν ὅνοματι Κυρίου ἐπικάλεσάμαι. Τὰς εἰχάς μου τῷ
Κυρίῳ ἀποδώσω, ἐναντίον παντός τοῦ λαοῦ αὐτοῦ, ἐν αἰώναις
αἰῶνον Κυρίου, ἐν μέσῳ σου Ἱερουσαλήμ.

116 (117)  

'Ἀλληλούα.

Αἰνεῖτε τὸν Κυρίον πάντα τὰ ἐθνη, ἐπανέσσατε αὐτῶν πάντες

οἱ λαοὶ. Ὅτι ἐκχαρισώθη τὸ ἔλεος αὐτοῦ ἐφ’ ἡμᾶς, καὶ ἡ ἀλλη-

βεία τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

117 (118)  

'Ἀλληλούα.

Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἄγαθος, ὅτι εἰς τὸν αἰώνα τὸ

ἔλεος αὐτοῦ. Ἐπιστάτω δὴ ὄικος Ἰσραήλ, ὅτι ἄγαθος, ὅτι εἰς τὸν

αἰώνα τὸ ἔλεος αὐτοῦ. Ἐπιστάτω δὴ ὄικος Ἀαρών, ὅτι ἄγαθος,

ὅτι εἰς τὸν αἰώνα τὸ ἔλεος αὐτοῦ. Ἐπιστάτωσον δὴ πάντες οἱ

φοβούμενοι τοῦ Κυρίου, ὅτι ἄγαθος, ὅτι εἰς τὸν αἰώνα τὸ ἔλεος

αὐτοῦ.

Εἰ πλησίως ἐπεκαλεσάμην τὸν Κυρίον, καὶ ἐπήκουσέ μου

κύριος ἐμοὶ βοήθησο, καὶ οὐ φοβηθήσομαι τί
Psalm 118

118 (119)

1. The Lord is my helper; and I will not fear what man shall do to me.  
2. The Lord is my helper; and I shall see my desire upon mine enemies.  
3. It is better to trust in the Lord than to trust in man.  
4. All nations compassed me about: but in the name of the Lord I repulsed them.  
5. They compassed me about as bees do a honeycomb, and they are burned like fire among thorns: but in the name of the Lord I repulsed them.  
6. I was thrust, and sorely shaken, that I might fall: but the Lord helped me.  
7. The Lord is my strength and my song, and is become my salvation.  
8. The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily.  
9. The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully.  
10. I shall not die, but live, and recount the works of the Lord.  
11. The Lord has chastened me sore: but he has not given me up to death.  
12. Open to me the gates of righteousness; I will go into them, and give praise to the Lord.  
13. This is the gate of the righteous: the righteous shall enter by it.  
14. I will give thanks to thee: because thou hast heard me, and art become my salvation.  
15. The stone which the builders rejected, the same is become the head of the corner.  
16. This has been done of the Lord; and it is wonderful in our eyes.  
17. This is the day which the Lord has made: let us exult and rejoice in it.  
18. O Lord, save now: O Lord, send now prosperity.  
19. Blessed is he that comes in the name of the Lord: we have blessed you out of the house of the Lord.  
20. God is the Lord, and he has hallowed us: celebrate the feast with thick branches, binding the victims even to the horns of the altar.  
21. Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee.  
22. I will give thanks to thee, for thou hast heard me, and art become my salvation.  
23. Give thanks to the Lord; for he is good: for his mercy endures for ever.

Alleluia.

Blessed are the blameless in the way, who walk in the law of the Lord.  
2. Blessed are they that search out his testimonies: they shall diligently seek him with the whole heart.  
3. For they that work iniquity have not walked in his ways.  
4. Thou hast commanded us diligently to keep thy precepts.  
5. O that my ways were directed to keep thine ordinances.  
6. Then shall I not be ashamed, when I have respect to all thy commandments.  
7. I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness.  
8. I will keep thine ordinances: O forsake me not greatly.  
9. Wherewith shall a young man direct his way? by keeping thy words.  
10. With my whole heart have I diligently sought thee.
Psalm CXVIII. 11—48.

11 μὴ ἀπώτηρι ἐμοὶ ἐκρυπταί τῶν ἐντολῶν σου. Ἐν τῇ καρδίᾳ μου έκρυπτά τοίς λόγοις σου. Ἐπετέλθησαν ή φωνή μου τοὺς ἐντολάς σου εὐφράστω, ὡς ἐπὶ παντὶ πλούσιῳ. Ἐν τοίς ἐντολάς σου ἀδολοσείωσα, καὶ κατανόησα τὸν ὀδόν σου. Ἐν τοῖς δικαίωμασι σου μελετήσα, οὐκ ἐπιλύσαμε τῶν λόγων σου.

17 ἀναπαύει τῷ δουλῷ σου, ἐξοσμαὶ καὶ φυλάξω τούς λόγους σου. Τοὺς ἀκολουθήσω τοὺς ἐντολάς σου, καὶ κατανοήσω τὰ δικαίωμασι σου. Τὰ πάντα τὰ κρίματα τούτοις σου ἐτέρθησα, ὡς ἐπὶ παντὶ πλούσιῳ. Ἐν τοῖς ἐντολάς σου ἀδολοσείωσα, καὶ κατανόησα τὸν ὀδόν σου. Τοὺς δικαίωμασι σου μελετήσα, οὐκ ἐπιλύσαμε τῶν λόγων σου.
commands which I loved; and I meditated in thine ordinances.

59 Remember thy words to thy servant, wherein thou hast made me hope. 60 This has comforted me in mine affliction: for thine oracle has quickened me. 61 The proud have transgressed exceedingly; but I suffered not from thy law. 62 I remembered thy judgments of old, O Lord; and was comforted. 63 Despair took hold upon me, because of the sinners who forsake thy law.

64 Thine ordinances were my songs in the night: and kept thy law. 65 This I had, because I diligently sought thine ordinances.

66 Thou art my portion, O Lord: I said that I would keep thy law. 67 I besought thy favour with my whole heart: have mercy upon me according to thy word.

68 I thought on thy words, and turned my feet to thy testimonies. 69 I prepared myself, (and was not terrified,) to keep thy commandments. 70 The snares of sinners entangled me: but I forgot not thy law. 71 At midnight I arose, to give thanks to thee for the judgments of thy righteousness.

72 I am a companion of all thy judgments: I will keep thy commandments. 73 O Lord, the earth is full of thy mercy; teach me thine ordinances.

74 Thou hast wrought kindly with thy servant, O Lord, according to thy word. 75 Teach me kindness, and instruction, and knowledge; for I have believed thy commandments. 76 Before I was afflicted, I transgressed; therefore have I kept thy word. 77 Good art thou, O Lord; therefore in thy goodness teach me thine ordinances.

78 The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart. 79 Their heart has been curdled like milk; but I have meditated on thy words. 80 It is good for me that thou hast afflicted me; that I might learn thine ordinances. 81 The law of thy mouth is better to me than thousands of gold and silver.

82 Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments. 83 Thy fear, they will see me and rejoice: for I have hoped in thy words. 84 I know, O Lord, that thy judg- ments are righteousness, and that thou in truthfulness hast afflicted me. 85 Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant. 86 Let thy compassions come to me, that I may live: for thy law is my meditation.

87 Let the proud be ashamed, for they transgressed against me unjustly: but I will meditate in thy commandments. 88 Let those that fear thee, and those that know thy testimonies, turn to me. 89 Let mine heart be blameless in thine ordinances, that I may not be ashamed.

90 My soul faints for thy salvation: I have hoped in thy words. 91 Mine eyes failed in waiting for thy word, saying, When wilt thou comfort me? 92 For I am become as a bottle in the frost: yet I have not forgotten thine ordinances. 93 How many are the days

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8 Gr. presence, or, countenance.
Psalm CXVIII. 85—119.

85 Of thy servant? when wilt thou execute judgment, for me on them that persecute me? 86 Transgressors told me idle tales; but not according to thy law, O Lord.

87 All thy commandments are truth; they persecuted me unjustly; help thou me. 88 They nearly made an end of me in the earth; but I forsook not thy commandments. 89 Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

90 Thy word, O Lord, abides in heaven for ever. 91 Thy truth endures to all generations; thou hast founded the earth, and it abides. 92 The day continues by thy arrangement; for all things are thy servants.

93 Were it not that thy law is my meditation, then should I have perished in mine affliction. 94 I will never forget thine ordinances; for with them thou hast quickened me. 95 I am thine, save me; for I have sought out thine ordinances. 96 Thee will I wait to destroy me; but I understood thy testimonies. 97 I have seen an end of all perfection; but thy commandment is very broad.

98 How I have loved thy law, O Lord! it is my meditation all the day. 99 Thou hast made me wiser than mine enemies by thy commandments; for it is mine for ever.

100 I have more understanding than all my teachers; for thy testimonies are my meditation. 101 I understand more than the aged; because I have sought out thy commandments. 102 I have kept back my feet from every evil way, that I might keep thy words. 103 I have not declined from thy judgments; for thou hast instructed me.

104 How sweet are thine oracles to my throat! more so than honey to my mouth! 105 I gain understanding by thy commandments; therefore I have hated every way of unrighteousness.

106 Thy law is a lamp to my feet, and a light to my paths. 107 I have sworn and determined to keep the judgments of thy righteousness.

108 I have been very greatly afflicted, O Lord; quicken me, according to thy word. 109 Accept I pray thee, O Lord, the freewill-offerings of my mouth, and teach me thy judgments. 109 My soul is continually in thy hands; and I have not forgotten thy law. 110 Sinners spread a snare for me; but I erred not from thy commandments.

111 I have inherited thy testimonies for ever; for they are the joy of my heart. 112 I have inclined my heart; to perform thine ordinances for ever, in return for thy mercies.

113 I have hated transgressors; but I have loved thy law. 114 Thou art my helper and my support; I have hoped in thy words. 115 Depart from me, ye evildoers; for I will search out the commandments of my God. 116 Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation. 117 Help me, and I shall be saved; and I will meditate in thine ordinances continually. 118 Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous. 119 I have reckoned all the
Psalm Cxviii. 120—155.

sinner of the earth as transgressors: therefore have I loved thy testimonies, 131 Penetrate my flesh with thy fear; for I am afraid of thy judgments.
132 I have done judgment and justice; deliver me not up to them that injure me. 133 Receive thy servant for good: let not the proud accuse me falsely. 134 Mine eyes have failed for thy salvation, and for the word of thy righteousness.
135 Deal with thy servant according to thy mercy, and teach me thine ordinances. 136 It is time for the Lord to work: they have utterly broken thy law. 137 Therefore have I loved thy commandments more than gold, or the topaz.
138 I directed myself according to all thy commandments: I have hated every unjust way.
139 Thy testimonies are wonderful: therefore my soul hath sought them. 140 The manifest acts of thy words will enlighten, and instruct the simple. 141 I opened my mouth, and drew breath: for I earnestly longed after thy commandments. 142 Look upon me and have mercy upon me, after the manner of them that love thy name. 143 Order my steps according to thy word: and let not any iniquity have dominion over me. 144 Deliver me from the false accusation of men: so will I keep thy commandments. 145 Cause thy face to shine upon thy servant: and teach me thine ordinances. 146 Mine eyes have been bathed in streams of water, because I kept not thy law.
147 Righteous art thou, O Lord, and upright are thy judgments, as thy testimonies. 148 Thy zeal has quite wasted me: because mine enemies have forgotten thy words. 149 Thy word has been very fully tried; and thy servant loves it. 150 I am young and despaired: yet I have not forgotten thine ordinances: for thy righteous commandments are everlasting righteousness, and thy law is truth. 151 Afflictions and distresses found me: but thy commandments were my meditation. 152 Thy testimonies are an everlasting righteousness: instruct me, and I shall live.
153 I cried with my whole heart: hear me, O Lord: I will search out thine ordinances. 154 I cried to thee; save me, and I will keep thy testimonies. 155 I arose before the dawn, and cried: I hoped in thy words. 156 Mine eyes prevented the dawn, that I might meditate on thine oracles. 157 Hear my voice, O Lord, according to thy mercy: quicken me according to thy judgment. 158 They have drawn nigh who persecuted me unlawfully: and they are far removed from thy law. 159 Thou art near, O Lord; and all thy ways are truth. 160 I have known of old concerning thy testimonies, that thou hast founded them for ever.
161 Look upon mine affliction, and rescue me: for I have not forgotten thy law. 162 Plead my cause, and ransom me: quicken me because of thy word. 163 Salvation is far from sinners: for they have not searched

Psalm Cxviii. 120—155.

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'Εποίησα κρίμα καὶ δικαιοσύνην, μὴ παραδῷς με τοῖς ἀδικ., 121 κοπιῆς με. 'Ενδειξα τὸν δολοῦν σου εἰς ἀγαθόν, μὴ συνοφαν- 

Instruct me, and I shall know thy testimonies. 126 It is time for the Lord to work: they have utterly broken thy law. 127 Therefore have I loved thy commandments more than gold, or the topaz. 128 I directed myself according to all thy commandments: I have hated every unjust way. 129 Thy testimonies are wonderful: therefore my soul has sought them. 130 The manifest acts of thy words will enlighten, and instruct the simple. 131 I opened my mouth, and drew breath: for I earnestly longed after thy commandments. 132 Look upon me and have mercy upon me, after the manner of them that love thy name. 133 Order my steps according to thy word: and let not any iniquity have dominion over me. 134 Deliver me from the false accusation of men: so will I keep thy commandments. 135 Cause thy face to shine upon thy servant: and teach me thine ordinances. 136 Mine eyes have been bathed in streams of water, because I kept not thy law.
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β Alex. ἐντολαι, commands. — Gr. of.
Psalms CXVIII. 156—CXX. 5.

out thine ordinances. 156 Thy mercies, O Lord, are many; quicken me according to thy judgment. 157 Many are they that persecute me and oppress me: but I have not declined from thy testimonies. 158 I beheld men acting foolishly, and I pined away; for they kept not thine oracles. 159 Behold, I have loved thy commandments, O Lord: quicken me in thy mercy. 160 The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever.

161 Princes persecuted me without a cause, but my heart feared because of thy words. 162 I will exult because of thine oracles, as one that finds much spoil. 163 I hate and abhor unrighteousness; but I love thy law. 164 Seven times in a day have I praised thee because of the judgments of thy righteousness. 165 Great peace have they that love thy law: and there is no stumbling-block to them. 166 I waited for thy salvation, O Lord, and have kept thy commandments. 167 My soul has kept thy testimonies, and loved them exceedingly. 168 I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord.

169 Let my supplication come near before thee, O Lord; instruct me according to thine oracle. 170 Let my petition come in before thee, O Lord; deliver me according to thine oracle. 171 Let my lips utter a hymn, when thou shalt have taught me thy ordinances. 172 Let my tongue utter thine oracles, for all thy commandments are righteous. 173 Let thine hand be prompt to save me; for I have chosen thy commandments. 174 I have longed after thy salvation, O Lord; and thy law is my meditation. 175 My soul shall live, and shall praise thee; and thy judgments shall help me. 176 I have gone astray like a lost sheep; seek thy servant; for I have not forgotten thy commandments.

A Song of Degrees.

In mine affliction I cried to the Lord, and he hearkened to me. 2 Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue.

3 What should be given to thee, and what should be added to thee, for thy crafty tongue? 4 Sharpened weapons of the mighty, with coals of the desert.

5 Woe is me, that my sojournings is protracted, and I have tabernacled among the tents of Kedar. 6 My soul has been a sojourner; 7 I was peaceable among them that hated peace; when I spoke to them, they warred against me without a cause.

A Song of Degrees.

I lifted up mine eyes to the mountains, whence my help shall come. 2 My help shall come from the Lord, who made the heaven and the earth. 3 Let not thy foot be moved; and let not thy keeper slumber.

4 Behold, he that keeps Israel shall not slumber nor sleep. 5 The Lord shall keep thee: the Lord is thy shelter upon thy
right hand. The sun shall not burn thee by day, neither the moon by night. May the Lord preserve thee from all evil: the Lord shall keep thy soul. The Lord shall keep thy coming in, and thy going out, from henceforth and even for ever.

A Song of Degrees.
I was glad when they said to me, Let us go into the house of the Lord. Our feet stood in thy courts, O Jerusalem. Jerusalem is built as a city whose foundation is complete. For thither the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, even thrones for the house of David.

Pray now for the peace of Jerusalem: and let there be prosperity to them that love thee. Let peace, I pray, be within thine host, and prosperity in thy palaces. For the sake of my brethren, and of my neighbours, I have incense spoken peace concerning thee. Because of the house of the Lord our God, I have diligently sought thy good.

A Song of Degrees.
Unto thee who dwellest in heaven have I lifted up mine eyes. Behold, as the eyes of servants are directed to the hands of their masters, and as the eyes of a maid servant to the hands of her mistress; so our eyes are directed to the Lord our God, until he have mercy upon us. Have pity upon us, O Lord, have pity upon us: for we are exceedingly filled with contempt. Yea, our soul has been exceedingly filled with it: let the reproach be to them that are at ease, and contempt to the proud.

A Song of Degrees.
If it had not been that the Lord was among us, we should have been as the fish out of water. Verily they would have swallowed us up alive, when their wrath was kindled against us: verily the water would have drowned us, our soul would have gone under the torrent. Yea, our soul would have gone under the overwhelming water.

Blessed be the Lord, who has not given us for a prey to their teeth. Our soul has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered. Our help is in the name of the Lord, who made heaven and earth.

A Song of Degrees.
They that trust in the Lord shall be as mount Sion: he that dwells in Jerusalem shall never be moved. The mountains are round about her, and the Lord is round about his people, from henceforth and even for ever. For the Lord will not allow the rod of sinners to be upon the lot of the righteous; lest the righteous should stretch forth their hands to iniquity.

Or, ask Jerusalem how it is with her. Or, we are the reproach of them that are at ease.
4 'Agáthoun, Kúrie, tois ágathous kai tois eúthiei tê kardia.
5 Tois de ékklínontas eis tás stragglalías, ápáxei Kúrios metà
twv érgazómenov tôn ánomoian eírênê épi tôn 'Iśraēl.'

125 (126)
'Odè twn anabathmōn.

'En tō epistrofēs Kúrios tēn aikhmalosian Σιων, egnēthô-
2 méne ósai paraekklēmenvoi. Tōte epiléthē xhōras tō strómâ
hêmou, kai h gūlōsa hêmou agalliasēs: tōte éroutan eis tōs
3 étvseis, émegálunv Kúrios tō poízē tē aútōn. Εmegal-
lunv Kúrios tō poízē meb hêmou, egnēthēmen eufraíriomenv.
4 Epiústrofēs, Kúrie, tēn aikhmalosian hêmou ws xemârroı̂n
5 eis tō Nótou. Oi steirontes én dákrwous, én agalliasē te-
6 rōmōn. Porevneunoi epóreoun, kai éklaino ballontes tā
spērmata aútōn érxomenoi de éξouv eis agalliasēi aírōntes
tā dражmata aútōn.

126 (127)
'Odè twn anabathmōn.

'Ean mpē Kúrios oikodómygi' òikon, eis máthē ékoiptasan oι
oikodómyontes: éan mpē Kúrios phuláxē pólon, eis máthē ήγγγγ-
2 πνεun o phulásson. Ei's máthē hêmē eis tō ódrobrýxēn eγγγγγ-
renthe meta tē kathēsian, oi òthiôntes aρτōn dōúnhs, oτan dū
tōs òngapotōs aútōn upnōn.
3 'Idōi h klironomē Kúrios, vïoi, o mōrōs tōs karptō tēs
4 gαstrōs. 'Ωrēs bêlē en χειρι δυνατοτ, oπōs o vïoi tōs ékten-
5 xianvēnōn. Macáriōs δι πληρώσεi tīn épamviam tē aútōn ex
6 aútōn kai kathoxynthēsontai, oτan lalòsik tōs êxbrōs aútōn
en púlais.

127 (128)
'Odè twn anabathmōn.

Macáriōs pāntes oi phochoymenoı tōn Kúrios, oi pochopoimenoi
2 eis tās òdōs aútōt. Tōus pōion tōn karptōn sou fāgeis:
3 macáriōs ei kai kalos sou ëstai. 'H gynē sou ωs ámpelos
4 évnhnosta en tās klētēs tēs oikias sou o vïoi sou ωs nēvo-
5 futa éklaiou kūlwy tēs trapezēs sou.
4 'Idōi òutōs ebllóghntenai anthrōpos o phochoymenos tōn
5 Kúriou. Eυllóghsai se Kúrios ek Sion, kai òdōs tā agabh
6 'Eρουσαλήm pāsa tis ημέραs tēs ζωῆs sou. Kαi òdōs vïoi
7 o vïoi sou 'Eriēnē épi tōn 'Iśraēl.'

128 (129)
'Odè twn anabathmōn.

Pleōvakis épolelímenan me ek neōttōs mou, epstató dē 'Iś-
2 raphē: Pleōvakis épolelímenan me ek neōttōs mou, kai ĝar
3 oúk hōndithēsan mou. 'Epi tōn vētōn mou étkeiban oii ĝam-
4 τωλοί, émákrōn tēn ĝamvian aútōn. Kúrios dikasios sun-
5 ekóphs aγénεs aμαρτωλων.
6 Aızoduntumai kai apostrepthōsan eis tā òptiōs pāntes
7 oii mēsoyntes Σιων. Gενθθτωsan wōe χόρτωs dωματων, δς
8 prō tōu épastazhōn eξηράνh. Oi oúk epilēusen tēn χρῆmα

4 Do good, O Lord, to them that are good and to them that are upright in heart.
5 But them that turn aside to crooked ways the Lord will lead away with the workers of iniquity: *Out peace shall be upon Israel.

A Song of Degrees.

When the Lord turned the captivity of Sion, we became as comforted ones. 2 Then was our mouth filled with joy, and our tongue with exultation: then would they say among the Gentiles, 3 The Lord has done great things among them. The Lord has done great things for us, we became joyful.

4 Turn, O Lord, our captivity, as the streams in the south. 5 They that sow in tears shall reap in joy. 6 They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them.

A Song of Degrees.

Except the Lord build the house, they that build labour in vain: except the Lord keep the city, the watchman watches in vain. 2 It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved.

3 Behold, the inheritance of the Lord, children, the reward of the fruit of the womb. 4 As arrows in the hand of a mighty man; so are the children of those who were outcasts. 5 Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates.

A Song of Degrees.

Blessed are all they that fear the Lord; who walk in his ways. 2 Thou shalt eat the labours of thy hands; blessed art thou, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine on the sides of thy house: thy children as young olive-plants round about thy table.

4 Behold, thus shall the man be blessed that fears the Lord. 5 May the Lord bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life. 6 And mayest thou see thy children's children. Peace be upon Israel.

A Song of Degrees.

Many a time have they warred against me from my youth, let Israel now say: 2 Many a time have they warred against me from my youth: and yet they prevailed not against me. 3 The sinners wrought upon my back: they prolonged their 3 iniquity. 4 The righteous Lord has cut asunder the necks of sinners.

6 Let all that hate Sion be put to shame and turned back. 6 Let them be as the grass of the house-tops, which withers before it is plucked up. 7 Wherewith the
A Song of Degrees.

Out of the depths have I cried to thee, O Lord. 2 O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication. 3 If thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? 4 For with thee is forgiveness; for thy name's sake, 5 have I waited for thy word. 6 My soul has hoped in the Lord; from the morning watch till night.

7 Let Israel hope in the Lord: for with the Lord is mercy, and with him is plentiful redemption. 8 And he shall redeem Israel from all his iniquities.

A Song of Degrees.

O Lord, my heart is not exalted, neither have mine eyes been haughtily raised: neither have I exercised myself in great matters, nor in things too wonderful for me. I shall have sinned if I have not been humble, but have exalted my soul: according to the relation of a weaned child to his mother, so wilt thou recompense my soul. 2 Let Israel hope in the Lord, from henceforth and for ever.

A Song of Degrees.

Lord, remember David, and all his meekness: how he spake to the Lord, and vowed to the God of Jacob, saying, 3 I will not go into the tabernacle of my house; I will not go up to the couch of my bed; 4 I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob. 5 Behold, we heard of it in Ephrata; we found it in the fields of the wood. 6 Let us enter into his tabernacles: let us worship at the place where the feet stood.

7 Arise, O Lord, into thy rest; thou, and the ark of thine holiness. Thy priests shall clothe themselves with righteousness; and thy saints shall exult. 8 For the sake of thy servant David turn not away the face of thine anointed.

The Lord spake in truth to David, and he will not annul it, saying, Of the fruit of thy body will I set a king upon thy throne. 2 If thy children will keep my covenant, and these my testimonies which I shall teach them, their children also shall sit upon thy throne for ever. 3 For the Lord has elected Sion, he has chosen her for a habitation for himself, saying, This is my rest for ever; here will I dwell; for I have chosen it. 4 I will surely bless her provision: I will satisfy her poor with bread. 5 I will clothe her priests with salvation; and her saints shall greatly exult. 6 There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed.

αυτοù δ θερίζων, και τὸν κόλπον αὐτοῦ ὁ τὰ δράγματα συλλέ-
γων. Και οὐκ εἶπαν οἱ παράγοντες, εὐλογία Κυρίου ἐφ' ἐµᾶς, εἰ


 unnatural text is the result of a technical error and should be ignored.
18 kérás ὑπὸ Δαυὶδ, ἁτομάσα λύχνον τῷ χρυσῷ μου. Τοὺς ἐχθροὺς αὐτοῦ ἐνδονύμαι αἰσχύνην, ἐπὶ δὲ αὐτοῦ ἑξανθήσετο τὸ ἱγασμα μου.

132 (133) Ὁδὴ τῶν ἀναβαθμῶν.

'Ἰδοὺ δὲ τὸ καλὸν, ἢ τί περπάτην, ἀλλ’ ἢ τὸ κατοικεῖν ἀδέλφων ἐτοιμασάντος τῷ μνήματι τῶν ἁγίων τούτων. Ἡ μέση τῆς δόξας, ἡ ἀποκάλυψις τοῦ Οὐρανοῦ ἡ ἐν οἴκῳ τοῦ Κυρίου. Ἶδιον δὲ δεῖ λαβεῖν ἡμῖν τὸ ἐνδονύμιον τοῦ καθαρίσματος τῆς θυσίας τοῦ Κυρίου, ἀντὶ τῶν ἁμαρτιῶν αὐτοῦ.

133 (134) Ὁδὴ τῶν ἀναβαθμῶν.

'Ἰδοὺ δὲ εὐλογεῖται τὸν Κύριον πάντες οἱ δούλοι Κυρίου, οἱ ἐστωτεῖς ἐν οἴκῳ Κυρίου ἐν αἵλαις οἴκου Θεοῦ ἡμῶν. Εἴπετε τῷ Κυρίῳ, ὅτι ἀγαθὸς Κύριος: φάλατε τῷ ὅνοματι αὐτοῦ, ὅτι καλὸν.

134 (135) Ἀλληλούια.

2 Αἰνεῖτε τὸ ὅνομα Κυρίου, αἰνεῖτε δούλοι Κυρίου. Οἱ ἐστωτεῖς ἐν οἴκῳ Κυρίου, ἐν αἵλαις οἴκου Θεοῦ ἡμῶν. Αἰνεῖτε τὸν Κύριον, ἵνα ἀγαθὸς Κύριος: φάλατε τῷ ὅνοματι αὐτοῦ, ὅτι καλὸν.

4 Οτι τὸν Ιακώβ ἐξελέγα τοῦ Κυρίου, Ἰσραήλ εἰς περιφυσισμὸν ἑαυτοῦ. Ἐγὼ γὰρ εὐγνώς, ὅτι μέγας ὁ Κύριος, καὶ ὁ Κύριος ἡμῶν παρὰ πάντας τοὺς θεοὺς. Πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐπιτίθεται τῷ οἴκῳ τοῦ Κυρίου καὶ συνειδητά ἐν τῇ γῇ ἐν ταῖς πολείοις ταῖς ἀδυνασίαις. Ἀνάγων νεφέλας ἐξ ἑσχάτου τῆς γῆς, ἀστραπὰς ἐξ οὐτῶν ἐποιήσεν ὁ ξάγων ἄνεμον ἐκ θυρασίων αὐτοῦ. Ὁσὶ ἐπάταξα τῷ πυρόπολι Ἀγγίστων ἀπὸ ἀνθρώπου ἑως κτίσματος. Ἐξεσάπτερε σημεία καὶ τέρατα ἐν μέσῳ σου Αἴγυπτε, ἐν Φαραώ καὶ ἐν πάσῃ τοῖς δούλοις αὐτοῦ. Ὁσὶ ἐπάταξεν ἐννία πολλὰ, καὶ ἐπάτευε βασιλείας κραταμόις τῶν Σηρων βασιλεῶν τῶν Ἀμώρεων, καὶ τὸν Ὁμόν διὰ βασιλείας Βασίλεως, καὶ πάσας τὰς βασιλείας Χαναῶν. Καὶ ἐδώκε τῇ γῇ αὐτῶν κληρονομικὸν, κληρονομοῖς Ἰσραήλ λαῷ αὐτοῦ.

13 Κυρίτην τὸ ὅνομα σοῦ εἰς τὸν αἰώνα, καὶ τὸ μνημόσυνον σου εἰς εἰς γενεάν καὶ γενεάν. Ὅτι κρίνει κύριος τῶν λαῶν αὐτοῦ, καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακηγρηθήσεται. Τὰ ἐδώκε τῷ ἐθνῷ τῶν ἐθνῶν ἀργύριον καὶ χρυσόν ἐγένετο χειρῶν ἀνθρώπων. Στόμα ἔχουσι καὶ οὐ λαληθήσονται, σφαλμοῖς ἔχουσι καὶ οὐκ ἢνωτὶς. Ὡτα ἔχουσι καὶ οὐκ ἐνεστθήσονται, οὐδὲ γὰρ ἔστιν πνεῦμα ἐν τῷ στόματι αὐτῶν. Ὅμως αὕτη γένεσεν οἱ ποιοῦντες αὐτὰ, καὶ πάντες οἱ πεποιθήθες ἐπὶ αὐτῶν.

19 ὅποιος Ἰσραήλ εὐλογήσατε τὸν Κύριον, οἱ ὅποιος Ἀρών εὐλογήσατε τὸν Κύριον, οἱ γέρσατε τὸν Κύριον. Ὅποιος δελεί εὐλογήσατε τὸν Κύριον, οἱ...
fear the Lord, bless the Lord. 21Blessed in Sion be the Lord, who dwells in Jerusalem.

Alleluia.

Give thanks to the Lord: for he is good; for his mercy endures for ever. 2Give thanks to the God of gods: for his mercy endures for ever. 3Give thanks to the Lord of lords: for his mercy endures for ever.

4To him who alone has wrought great wonders: for his mercy endures for ever. 5To him who made the heavens by understanding; for his mercy endures for ever. 6To him who established the earth on the waters; for his mercy endures for ever. 7To him who alone made great lights; for his mercy endures for ever. 8The sun to rule the day; for his mercy endures for ever. 9The moon and the stars to rule the night; for his mercy endures for ever.

10To him who smote Egypt with their first-born; for his mercy endures for ever. 11And brought Israel out of the midst of them; for his mercy endures for ever. 12with a strong hand, and a high arm: for his mercy endures for ever. 13To him who divided the Red Sea into parts: for his mercy endures for ever. 14and brought Israel through the midst of it: for his mercy endures for ever. 15And overthrew Pharaoh and his host in the Red Sea: for his mercy endures for ever. 16To him who led his people through the wilderness: for his mercy endures for ever.

17To him who smote great kings: for his mercy endures for ever. 18and slew mighty kings: for his mercy endures for ever. 19Seon king of the Amorites: for his mercy endures for ever. 20and Og king of Basan: for his mercy endures for ever. 21and gave their land for an inheritance: for his mercy endures for ever. 22even an inheritance to Israel his servant: for his mercy endures for ever.

23For the Lord remembered us in our low estate: for his mercy endures for ever. 24and redeemed us from our enemies: for his mercy endures for ever. 25Who gives food to all flesh: for his mercy endures for ever. 26Give thanks to the God of heaven: for his mercy endures for ever.

β For David, a Psalm of Jeremiahs.

By the rivers of Babylon, there we sat; and wept when we remembered Sion. 2We hung our harps on the willows in the midst of it. 3For there they that had taken captive asked of us the words of a song; and that they had carried us away asked a hymn, saying, Sing us one of the songs of Sion.

How should we sing the Lord's song in a strange land? 5If I forget thee, O Jerusalem, let my right hand forget its skill.

May my tongue cleave to my throat, if I do not remember thee; if I do not prefer Jerusalem as the chief of my joy.

ψ Aloxe. omits. 7 Gr. organs, or, instruments. 8 Gr. on.
7 Remember, O Lord, the children of Edom in the day of Jerusalem, who said, 
8 Rise it, rise it, even to its foundations.
9 Wretched daughter of Babylon! blessed shall he be who shall reward thee as thou hast rewarded us. 10 Blessed shall he be who shall seize and dash thine infants against the rock.

A Psalm for David, of Aggæus and Zacharias.

I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth. 2 I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing. 3 In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul. 4 Let all the kings of the earth, O Lord, give thanks unto thee; for they have heard all the words of thy mouth. 5 And let them sing in the ways of the Lord; for great is the glory of the Lord.

For the Lord is high, and yet regards the lowly, and he knows high things from afar off. 7 Though I art journeying in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me. 8 O Lord, thou shalt recompense them on my behalf: thy mercy, O Lord, endures for ever: overlook not the works of thine hands.

For the end, a Psalm of David.

O Lord, thou hast proved me, and known me. 2 Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before. 3 Thou hast traced my path and my 4 bed, and hast foreseen all my ways. 4 For there is no unrighteous word in my tongue: behold, O Lord, thou hast known all things, the last and the first: thou hast fashioned me, and laid thine hand upon me. 5 The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it. 7 Whither shall I go from thy Spirit? and whither shall I flee from thy presence? 8 If I should go up to heaven, thou art there: if I should go down to hell, thou art present.

If I should spread my wings to fly straight upward, and sojourn at the extremity of the sea, it would be vain, for even there thy hand would guide me, and thy right hand would hold me. 10 When I said, Surely the darkness will cover me; even the night was light in my 11 luxury.

For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light be to thee. 12 For thou, O Lord, hast possessed my reins; thou hast helped me of my mother's womb. 13 I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well. 14 My bones which thou madest in secret were not hidden from thee, nor my substance, in
the lowest parts of the earth. 16 Thine eyes saw my unwrought substance, and all men shall be written in thy book; they shall be formed by day, though there should for a time be no one among them.

But thy friends, O God, have been greatly honoured by me; their rule has been lengthened. 13 I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee.

Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood. 20 For thou wilt say concerning their thought, that they shall take thy cities in vain. 1 Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies? 2 I have hated them with perfect hatred; they were counted my enemies. 22 Prove, O God, and know my heart; examine, and know my path; and see if there is any way of iniquity in me, and lead me in an everlasting way.

For the end, a Psalm of David. Rescue me, O Lord, from the evil man; deliver me from the unjust man. Who have devised injustice in their hearts; all the day they prepared war. They have sharpened their tongue as the tongue of a serpent; the poison of asps is under their lips. Pause. Keep me, O Lord, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings. The proud have hid a snare for me, and have stretched out ropes for snares for my feet; they set a stumbling-block for me near the path. Pause.

I said to the Lord, Thou art my God; hearken, O Lord, to the voice of my supplication. O Lord God, the strength of my salvation; thou hast screened my head in the day of battle. Deliver me not, O Lord, to the sinner, according to my desire; they have devised mischief against me; forsake me not, lest they should be exalted. Pause.

As for the head of them that compass me, the mischief of their lips shall cover them. Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up under them. A talkative man shall not prosper on the earth: evils shall hunt the unredeemed man to destruction. 23 know that the Lord will maintain the cause of the poor, and the right of the needy ones. Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence.

A Psalm of David.

O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee. Let my prayer be set forth before thee as incense; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, on my mouth, and a strong door about my lips. Incline not my heart to evil things, to employ pretences.
for sins, with men who work iniquity: and let me not unite with their choice ones.

The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures.

Their mighty ones have been swallowed up near the rock; they shall hear my words, for they are sweet. 10 A lump of earth is crushed upon the ground, our bones have been scattered by the mouth of the grave. 11 For mine eyes are to thee, O Lord God: I have hoped in thee; take not away my life. 12 Keep me from the snare which they have set for me, and from the stumbling-blocks of them that work iniquity. 13 Sinners shall fall by their own net: I am alone until I shall escape.

A Psalm of instruction for David, when he was in the cave,—A Prayer.

I cried to the Lord with my voice; with my voice I made supplication to the Lord. 2 I will pour out before him my supplication: I will declare before him mine affliction.

When my spirit was fainting within me, then thou knowest my paths: in the very way wherein I went, they hid a snare for me. 4 I looked on my right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul. 5 I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living.

Attend to my supplication, for I am brought very low; deliver me from them that persecute me: for they are stronger than I. 6 Bring my soul out of prison, that I may give thanks to thy name, O Lord; the righteous shall wait for me, until thou recompense me.

A Psalm of David, when his son pursued him.

O Lord, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness. 2 And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

3 For the enemy has persecuted my soul; he has brought my life down to the ground; he has made me to dwell in a dark place, as those that have been long dead. 4 Therefore my spirit was grievous in me; my heart was troubled within me. 5 I remembered the days of old, I meditated on all thy doings: yea, I meditated on the works of thine hands. 6 I spread forth my hands to thee; my soul thirsts for thee, as a dry land. Pause.

7 Hear me speedily, O Lord; my spirit has failed; turn not away thy face from me, else I shall be like to them that go down to the pit. 8 O Lord, I heard thy mercy in the morning: for I have hoped in thee, make known to me, O Lord, the way wherein I should walk; for I have lifted up my soul to thee. 9 Deliver me from mine enemies, O Lord; for I have fled to thee for refuge.

10 Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the
Psalms CXLI. 11—CXLIV. 9.

The Lord shall quicken me, O Lord, for thy name's sake; in thy righteousness shalt thou bring my soul out of affliction. And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those that afflict my soul; for I am thy servant.

A Psalm of David concerning Goliad.

Blessed be the Lord my God, who instructs my hands for battle, and my fingers for war. My mercy, and my refuge; my helper, and my deliverer; my protector, in whom I have trusted; who subdues my people under me.

Lord, what is man, that thou art made known to him? or the son of man, that thou takest account of him? Man is like to vanity: his days pass as a shadow.

O Lord, bow thy heavens, and come down: touch the mountains, and they shall smoke. Send lightning, and thou shalt scatter them: send forth thine arrows, and thou shalt discomfit them. Send forth thine hand from on high; rescue me out of great waters, out of the hand of strange children; whose mouth has spoken vanity, and their right hand is a right hand of iniquity.

O God, I will sing a new song to thee: I will play to thee on a psaltery of ten strings. Even to him who gives salvation to kings: who redeems his servant David from the hurtful sword. Deliver me, and rescue me from the hand of strange children, whose mouth has spoken vanity, and their right hand is a right hand of iniquity; whose children are as plants, strengthened in their youth: their daughters are beautiful, sumptuously adorned after the similitude of a temple. Their garners are full, and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets. Their oxen are fat: there is no falling down of a hedge, nor going out, nor cry in their folds.

Men bless the people to whom this lot belongs, but blessed is the people whose God is the Lord.

David's Psalm of praise.

I will extoll thee, my God, my king; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. The Lord is great, and greatly to be praised; and there is no end of his greatness. Generation after generation shall praise thy works, and tell of thy power. And they shall speak of the glorious majesty of thy holiness, and recount thy wonders. And they shall speak of the power of thy terrible acts; and recount thy greatness. They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

The Lord is compassionate, and merciful; long-suffering, and abundant in mercy. The Lord is good to those that wait on him; and his compassions are over all his

Aineis to τον Κύριον.

Ψιλωσον se, ὁ Θεός μου ὁ βασιλεὺς μου, καὶ εὐλογησον τὸ ὄνομά σου εἰς τὸν αἰώνα καὶ εἰς τὸν αἰώνα τοῦ αἰώνος. Καθ᾿ ἑκάστην ἡμέραν εὐλογησον se, καὶ αἰνεῖσθαι τὸ ὄνομά σου εἰς τὸν αἰώνα καὶ εἰς τὸν αἰώνα τοῦ αἰώνος. Μέγας ὁ Κύριος καὶ εἰς αἰνεῖσθαι σφήνα, καὶ τῆς μεγαλοπρεπείας αὐτοῦ οὐκ ἔστι πέρας. Γενεά καὶ γενεά ἐπανεἴσοι τῇ ἐργῇ σου, καὶ τὴν δύναμιν σου 4 ἀπαγελουσίαν. Καὶ τὴν μεγαλοπρεπείαν τῆς δύνας τῆς ἁγίως σου λαλήσουσί, καὶ τὰ χαμάσαι σου διαγγελουσίαν. Καὶ τὴν δύναμιν τῶν φοβερῶν σου ἑφόσου καὶ τὴν μεγαλοπρεπείαν τὴν σου διαγγελουσίαν. Μνημήν τοῦ πλήθους τῆς χριστιανίτης 7 σου ἑξεφέρουσί, καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσουσί.

Οικτηρίμου καὶ οἰκτηρίμου ὁ Κύριος, μακροθυμόν τοὺς πολυνεκρές. Χριστός Κύριος τοὺς υπομόνευον, καὶ οἱ οἰκτηρίμοι αὐτοῦ ἐπὶ 9

8 Alex. as Heb. 'land of uprightness.' 7 Gr. many. 6 Or, victory. 5 Or, habitation. 6 Lit. to the age, and to the age of the age.
Psalm 45 (146)

'Αλληλουϊα: 'Αγαγιόν καὶ Ζαχαρίου.

1 Αἰνεῖ ἡ ψυχή μου τὸν Κύριον. Αἰνεῖ Κύριον ἐν ζωῇ μοι, μὴ πεποίηται ἐπ' ἄρχοντας, καὶ ἀφεθείη ὁ ἄνθρωπος οὗτος σωτηρία. Ἐξελευθέρωσεν τὸ πνεῦμά αὐτοῦ, καὶ ἔποιεσεν αὐτὸν ἐν τῇ ἁγιᾷ αὐτοῦ, ἐν ἑαυτῇ τῇ ἡμέρᾳ ἀπολύουσαν ὅλας τοὺς διαλογισμοὺς αὐτῶν.

5 Μακάριος ὁ ὁ Θεός Ιακώβ βοηθὸς αὐτοῦ, ἡ ἐπί τίς αὐτοῦ ἐπί τοῦ Θεοῦ μου ἔναρξος. Μὴ πεποίηται ἐπ' ἄρχοντας, καὶ ἀφεθείη ὁ ἄνθρωπος οὗτος σωτηρία. Ἐξελευθέρωσεν τὸ πνεῦμά αὐτοῦ, καὶ ἔποιεσεν αὐτὸν ἐν τῇ ἁγιᾷ αὐτοῦ, ἐν ἑαυτῇ τῇ ἡμέρᾳ ἀπολύουσαν ὅλας τοὺς διαλογισμοὺς αὐτῶν.

9 Κύριος καὶ ἐν τῷ κόσμῳ τοῦ ἔθελος αὐτοῦ. Θαλάσσων καὶ πάντα ἐν αὐτοῖς: Θαλάσσων καὶ πάντα ἐν αὐτοῖς: Βασιλεύει Κύριος ἐν τῷ αἰῶνα, ὁ Θεός σου, ὁ Ἐξειδικεύει καὶ γενεάν.

Psalm 46 (147)

'Αλληλουϊα: 'Αγαγιόν καὶ Ζαχαρίου.

Αἰνεῖ οὖν τὸν Κύριον ὅτι ἀγαθὸν ψαλμόν, τῷ Θεῷ ἤμων ἤδων.

2 Βασιλεὺς αἰνείς. Οἰκοδομοί Ιεροσολύμων ὁ Κύριος, καὶ τὰς διαταγὰς τοῦ Ισραήλ ἐπιτιναξεῖ. Ὁ ἰόνες τοὺς συντετριμμένους τὰς καρδίας, καὶ συνεώνες τὰς χειρὰς αὐτῶν. Ὁ ἄρθρων πλάθη ὀψίν, καὶ πάντας αὐτοὺς ἀνάματα καλῶς.

5 Εἰσίς οὖν τὸν Κύριον ἤμων, καὶ πάντας ἐν εὐθείᾳ αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ ὅτι ἐστὶν ἄρθρων. Ὁ ἰόνες τοῖς πρεσβείως ὁ Κύριος, πατερείς ἐν ἀμαρτωλοῖς ἐως τῆς γῆς.
Psalms CXLVI. 7—CXLIX. 1. 786

A l l e l u i a , a Psalm of Aggeus and Zacharias.

Praise ye the Lord from the heavens; praise him in the highest. 2 Praise ye him, all his angels; praise ye him, all his hosts.

Praise the Lord, O Jerusalem; praise thy God, O Sion. 3 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. 4 He maketh thy borders peaceable, and filleth thee with the pleasantness of his presence. 5 He sendeth his word to the earth; his word will run swiftly. 6 He giveth snow like wool: he scattereth the mist like ashes. 7 Casting forth his ice like morsels: who shall stand before his cold. 8 He shall send out his word, and melt them; he shall blow with his wind, and the waters shall flow. 9 He sendeth his word to Jacob, his ordinances and judgments to Israel. 10 He has not done so to any other nation; and he has not shewn them his judgments.

Praise the Lord from the earth, ye serpents, and all deeps. 5 Fire, hail, snow, ice, stormy wind; the things that perform his word. 6 Mountains, and all hills; fruitful trees, and all cedars: 7 wild beasts, and all cattle; reptiles, and winged birds: 8 kings of the earth, and all peoples; princes, and all judges of the earth: 9 young men and virginis, old men with youths: 10 let them praise the name of the Lord: for his name only is exalted; his praise is above the earth and heaven. 11 He shall exalt the horn of his people, there is a hymn for all his saints, even of the children of Israel, a people who draw near to him.

Sing to the Lord a new song: his praise

A l l e l u i a .

A s a t e t w Κυρίῳ Ἀσμα καίνῳ ἡ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ

7 Begin the song with thanksgiving to our God: 2 sing praises on the harp to our God: who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, 3 green herb for the service of men: and gives to cattel their food, and to the young ravens that call upon him. 4 He will not take pleasure in the strength of a horse; neither is he well pleased with the legs of a man. 5 The Lord takes pleasure in them that fear him, and in all that hope in his mercy.

A l l e l u i a .

'Εχάρετα τῷ Κυρίῳ ἐν ἐξόμολογησε, φάλατε τῷ Θεῷ ἡμῶν 7 εἰς κύκαρα. Τῷ περιβάλλοντι τὸν οὐρανόν ἐν νεφελαίς, τῷ ἐτοιμάζοντι τῇ γῇ υπότον, τῷ ἐξαντάλλοντι ἐν ὀρείς χόρων, καὶ χλόην τῷ δουλεία τῶν ἀνθρώπων καὶ δίδοντι τοῖς κτίσεσι: 9 τροφὴν αὐτῶν, καὶ τοῖς νεοσσοῖς τῶν κοράκων τοὺς ἐπικαλουμένους αὐτῶν. Οὐκ εἴ τῇ δυναστείᾳ τοῦ ὑποπο θνησί, 10 ὁ δὲ ἐν ταῖς κηνέσις τοῦ ἀνδρός εὐδοκεί. Εὐδοκεί Κύριος ἐν τοῖς φοβουμένοις αὐτῶν, καὶ ἐν πάσι τοῖς ἐλπιζούσιν ἐπὶ τῷ ἔλεος αὐτοῦ.

'Αλληλούια. 'Αγγαίῳ καὶ Ζαχαρίαν. 147

Διανείπει, 'Ιερουσαλήμ, τὸν Κύριον, αἰνεῖ τὸν Θεόν σου Σωή. 12 Ὑπερκείρησαν τοὺς μοχλοὺς τῶν πυλῶν σου, εὐλόγησεν τοὺς υἱοὺς σου ἐν σοί: Ο τιθεῖς τὰ ὄρη σου εἰρήνη, καὶ στέιρα πυρῖ ἐμπτιλων σε. 'Ο ἀποστέλλων τὸ λόγον αὐτοῦ τῇ γῇ, έξω τὰς τράπενες δραμείται ὁ λόγος αὐτοῦ. Τοῦ διδόντος χιώνα νείκει 15 ἐρών, ὁμίχλην ωσει σποδόν πάσοντος: Βάλλοντος κρυσταλλον αὐτοῦ ωσει ψυμούς, κατὰ πρόσωπον ψυχοὺς αὐτῶν τύποστημένα; 'Αποστέλλει τὸν λόγον αὐτοῦ, καὶ τίξει αὐτά, 18 πνεύσε τὸ πνεῦμα αὐτοῦ, καὶ ρυμήσεται ὑδάτα. 'Ἤγγελοι αὐτῶν ἐπὶ τῷ ἱδρύματι, δικαιώματα καὶ κρίματα αὐτοῦ τῷ Ἰσραήλ. Οὐκ ἐποίησεν οὕτως παντὶ έκεῖνο, καὶ τὰ κρίματα 20 αὐτοῦ οὐκ ἐδῆλωσεν αὐτοῖς.

'Αλληλούια. 'Αγγαίῳ καὶ Ζαχαρίαν. 148

Αἰνείτε τὸν Κύριον ἐκ τῶν σύρανων, αἰνείτε αὐτὸν εἰς τοὺς υφίστασιν. Αἰνείτε αὐτοῦ πάντες οἱ ἀγγέλοι αὐτοῦ, αἰνείτε 2 αὐτῶν πᾶσαι αἱ δυνάμεις αὐτοῦ. Αἰνείτε αὐτοῦ ἔλεος καὶ 3 σελήνη, αἰνείτε αὐτοῦ πάντα τὰ ἀστρα καὶ τὸ φῶς. Αἰνείτε 4 αὐτῶν οἱ σύρανοι τῶν σύρανων, καὶ τὸ νῷρῳ τὸ υπέρανον τῶν σύρανων. Αἰνείστωσαν τὸ ὄνομα Κύριου, ότι αὐτός εἶπε καὶ 5 ἐγενήθησαν, αὐτὸς ένετελέσατο καὶ κτίσθησαν. 'Εστησεν αὐτά 6 εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος πρόσταγμα ἐθέτο, καὶ οὐ περενείσεται.

Αἰνείτε τὸν Κύριον ἐκ τῆς γῆς, δράκοντες καὶ πάσαι ἄβινο- 7 σοι. Πύρ, χάλαζα, χιών, κρυσταλλος, πνεῦμα καταγίδος, τὰ 8 ποιοῦν τῶν λόγων αὐτοῦ. Τὰ ὁρί καὶ πάντες θεοῦ, ἕξαλα 9 καρποφόρα καὶ πάσαι κέδροι. Τὰ θηρία καὶ πάντα τὰ κτήνη, 10 ἐρετα καὶ πετεών πτερωτα: Βασιλεῖς τῆς γῆς καὶ πάντες 11 λαοί, ἄρχοντες καὶ πάντες κρατα γῆς: Νεανίσκαι καὶ παρθὲ- 12 νοι, προσβάλεται μετά νεωτέρων αἰνεστάσασαν τὸ ὄνομα Κύριου, 13 ότι ψυφή τὸ ὄνομα αὐτοῦ μόνον. ἡ ἐξομολογία αὐτοῦ ἐπὶ γῆς καὶ σύρανων, καὶ ψυφώσει κέρας λαοῦ αὐτοῦ ὤμον 14 πάσι τοῖς οὐσίοις αὐτοῦ, τοῖς νικότο 'Ισραήλ, λαῷ ἐγγίζωντι αὐτῷ.

'Αλληλούια. 149

'Ασάτε τῷ Κυρίῳ ἀσμα καίνῳ ἡ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ.
20. Αἴνειτε τὸν Θεόν εἰς τοὺς ἄγιοι αὐτοῦ, αἴνειτε αὐτὸν ἐν
2 στερεώμασι δυνάμεως αὐτοῦ. Αἴνειτε αὐτὸν ἐπὶ ταῖς δυνα-
3 στείαις αὐτοῦ, αἴνειτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλο-
4 συνείας αὐτοῦ. Αἴνειτε αὐτὸν ἐν ἡχοῖ σάπτηγος, αἴνειτε αὐτὸν ἐν
5 ψαλτηρίῳ καὶ κυθάρᾳ. Αἴνειτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ,
6 αἴνειτε αὐτὸν ἐν χορδαῖς καὶ ὦργάσι. Αἴνειτε αὐτὸν ἐν κυμβά-
7 λοις εὐφώνοις, αἴνειτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῖ.
Πάσα τοι δ' αἴνεσάτο τὸν Κύριον.

Οὗτος ὁ ψαλμὸς ἰδιώγραφος εἷς Δανίδ, καὶ ἔχωθεν τοῦ ἄρθρου, ὅτε ἐμονομάχησε τῷ Γαλιατί.

Μικρὸς ἦμνῃ ἐν τοῖς ἄδελφοις μου, καὶ νεότερος ἐν τῷ ὀκῷ
2 τοῦ πατρὸς μου, ἐποίμανον τὰ πρόβατα τοῦ πατρὸς μου. Αἱ
3 χεῖρες μου ἐποίησαν ὄργανον, καὶ οἱ δάκτυλοι μου ἤρμοσαν
4 ψαλτηρίον. Καὶ τίς ἄναγγελει τῷ Κυρίῳ μου; αὐτὸς Κύριος,
5 αὐτὸς εἰσκομείε. Αὐτὸς ἐξαπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ
6 ἤρε με ἐκ τῶν προβάτων τοῦ πατρὸς μου, καὶ ἔρευνε με ἐν τῷ
7 ἑλαίῳ τῆς χρίσεως αὐτοῦ. Οἱ δέδελφοι μου καλοὶ καὶ μεγάλοι,
6 καὶ οὐκ εὑόδήσεν εἰς αὐτοῖς Κύριος. Εὐχῆν μοι εἰς συνάντησιν
8 τῷ ἀλλόφυλῳ, καὶ ἐπικατακράσατο με ἐν τοῖς εἶδολοις αὐτοῦ.
7 Ἐγὼ δὲ σπασάμενος τὴν παρ' αὐτοῦ μάχαιραν, ἀπεκεφαλίσα
8 αὐτὸν, καὶ ὥρα ὑσιδίος ἐς νῦν Ἰσραήλ.

Psalm CXLI. 2—CL.

Psalm CXLI. 2—CL.

I. Alleluia.

Praise God in his holy places; praise him in the firmament of his power. 2 Praise him on account of his mighty acts; praise him according to his abundant greatness. 3 Praise him with the sound of a trumpet; praise him with psaltery and harp. 4 Praise him with timbrel and dance; praise him with stringed instruments and the organ. 5 Praise him with melodious cymbals; praise him with loud cymbals. Let every thing that has breath praise the Lord.

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with 5 Goliad.

I was small among my brethren, and youngest in my father's house: I tended my father's sheep. 2 My hands formed a musical instrument, and my fingers tuned a psaltery. 3 And who shall tell my Lord? the Lord himself, he himself hears. 4 He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing. 5 My brothers were handsome and tall; but the Lord did not take pleasure in them. 6 I went forth to meet the Philistine; and he cursed me by his idols. 7 But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

8 Gr. exaltations, g. d. extortions. 7 Gr. inscribed, sc. in the scripture. 5 Alex. Goliath.

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The Proverbs of Solomon son of David, who reigned in Israel; 2 to know wisdom and instruction, and to perceive words of understanding; 3 to receive also 4 hard sayings, and to understand true justice, and how to direct judgment; 5 that he might give subtlety to the simple, and to the young man discretion and understanding. 6 For by the hearing of these a wise man will be wiser, and the man of understanding will gain direction; 7 and will understand a parable, and a dark speech; the sayings of the wise also, and riddles.

The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practise it; and piety toward God is the beginning of discretion; but the ungodly will set at nought wisdom and instruction. 8 Hear, my son, the instruction of thy father, and reject not the rules of thy mother. 9 For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

10 My son, let not ungodly men lead thee astray, neither consent thou to them. 11 If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth; 12 and let us swallow him alive, as Hades would, and remove the memorial of him from the earth. 13 Let us seize on his valuable property, and let us fill our houses with spoils; 14 but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch: 15 go not in the way with them, but turn aside thy foot from their paths: 16 for nets are not without cause spread for birds. 17 For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. 18 These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

19 Wisdom sings aloud in passages, and in the broad places speaks boldly. 20 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, 21 So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reprofs. 22 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

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Sophia in έξόδοις ὑμεῖς, ἐν δὲ πλατείαις παρθηρίσαι ἄγει. 20 Ἑτέρως, διευθέσθαι ἐν δικαίωμα, ἢ ἐν πύλαις δυνατών παρέδεδοι, ἤτοί ἐν πύλαις πολέως παρθηρίσαι λέγει, ὅσον ἐν θρόνον ακάκοι ἐχονται τοῦ δικαιουσίαν, οὐχὶ αὐλοῦσανται οἱ δὲ ἀφρόνες τῶν ὑβρῶν ὄντες ἐπιθυμηται, ἀσέβεις γενόμενοι ἐμήσθησαν ἀσώματα, καὶ ἔπεκακαν ἐγένοντο θλήλους. Ιδοὺ δὲ προκύσσομαι ὑμῖν ἐμῆς πνεύμης ῥήσιν διδάξω δὲ ῥῦσιν τὸν ἐμὸν λόγον.
24 "Sow to thyself in the morning and do not withhold it until evening, for the fear of the Lord; and the knowledge of God is wisdom, and in the way of righteousness is understanding. 25 For an idle way is an abomination to the Lord, and a good ear is a blessing in his presence. 26 A little [goodness] is better than a great gift [without it]; and the remembrance of [it] is better than the [wealth of] silver and gold.

27 For the [wise] man will hear and increase in learning, but the [foolish] man [will] give ear to their [own] [wisdom]. 28 For even though thou mayest apply wise counsel and give thyself to instruction, and though thou mayest be wise in thy [own] eyes, yet [the] Lord will not give effect to thy wisdom.

29 When thou goest, it shall be given to thee; and when thou sleepest, it shall keep thee; and when thou wakest, it shall keep thy soul. 30 There is an evil which I have seen under the sun, that it is right with God to [test] even men that they have no choice of their own ways; 31 For that which he hath done will undo him; and this is the [reproof] of the one before the other, as every man will be beaten for his iniquity.

32 He that is far from the city will see wickedness. 33 The words of a man are a [counsel] of life to him that hath understanding, but the speech of fools is as [waste] plowed in the earth.

34 The [wise] man will understand the [scornful] and will be afraid, and will rebuke him, 35 But the foolish will mock at knowledge, and will scoff at the [wisdom of] the prudent, and in a lawful [case] will not apply his hand to judgment. 36 Mine is a natural [condition] this: but that which is overthrown will come upon the [disgraced].

37 He that is diligent will seek knowledge, but he that is a [wasteful] soul will [be] [reproached]. 38 The wise in heart will receive commandments, but a [stupid] soul will he rebuke. 39 He that understandeth knowledge will see the sun and [the] sky, and the beauty of the earth. 40 Wisdom is a tree of life to them that have understanding, and he that hath [wisdom] shall find good.
earth, and the holy shall be left behind in it. The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it. My son, forget not my laws; but let thine heart keep my words: for length of existence, and years of life, and peace, shall they add to thee. Let not mercy and truth forsake thee; but bind them about thy neck: so shalt thou find favour: and do thou provide things honest in the sight of the Lord, and of men. Trust in God with all thine heart; and be not exalted in thine own wisdom. In all thy ways acquaint thyself with her, that she may rightly direct thy paths. Be not wise in thine own conceit; but fear God, and depart from all evil. Then shall there be health to thy body, and good keeping to thy bones. Honour the Lord with thy just labours, and give him the first of thy fruits of righteousness: that thy storehouses may be filled with corn, and that thy presses may burst forth with wine. My son, despise not the chastening of the Lord; nor faint when thou art rebuked of him: for whom the Lord loves, he rebukes, and scourges every son whom he receives. Blessed is the man who has found wisdom, and the mortal who knows prudence. For it is better to be righteous than for treasures of gold and silver. And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness, and she carries law and mercy upon her tongue. Her ways are good ways, and all her paths are peaceful. She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord. God by wisdom founded the earth, and by prudence he prepared the heavens. By understanding were the depths broken up, and the clouds dropped water. My son, let them not pass from thee, but keep my counsel and understanding: that thy soul may live, and that there may be health to thy flesh, and safety to thy bones: that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. For if thou rest, thou shalt be undismayed; and if thou sleepest, thou shalt slumber sweetly. And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved. Forbear not to do good to the poor, whensoever thy hand may have power to help him. Say not, Come back another time, to-morrow I will give; while thou art able to do him good: for thou knowest not

γίνω, καὶ δοσιν ὑπολειφθησθούνται ἐν αὐτῇ. 'Οδοι ἄσεβων ἐκ γῆς ἀλοίπων, οἱ δὲ παράνομοι ἐξωθησόμενοι ἀπ' αὐτής.

γίε, ἔμων νομίμων μὴ ἐπιλαυνανό, τὰ δὲ ῥηματὰ μόνον τρειτε 8 σῷ καρδίᾳ. Μήκος γὰρ βίων, καὶ ἐπὶ ζωῆς, καὶ εἰρήνης προσ- 2 θησοῦνς σοι. Ἐλεημοσύνης καὶ πίστεως μὴ ἐκλειπτῶσαν σε 3 αφαιρεῖ δὲ αὐτὰς ἐπὶ σῷ τραχύλῳ, καὶ εἰρήνεις χάριν καὶ 4 προνοεῖ καλὰ ἐννοιῶν Κύριῳ καὶ ἀνθρώπων.

'Iσθι πεπουθὸς ἐν ὀλῃ τῇ καρδίᾳ ἐπὶ Θεῷ, ἐπὶ δὲ σῷ σοφία 5 μη ἐπαύρῃ. Πάσας οἴκους σου γνωρίζε ταῖς ὀδοῖς σου. Μὴ ἱσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν 7 θεόν, καὶ ἐκκλίνε ἀπὸ παντός κακοῦ. Τότε ἰσθαί τῇ 8 σώματι σου, καὶ ἐπηκελέα τοῖς δοτέοις σου.

'Τίμα τὸν Κύριον ἀπὸ σῶν δικαίων πόνων, καὶ ἀπάρχον αὐτῷ 9 ἀπὸ σῶν καρδίων δικαιοσύνης. 'Ινα πιστεύεται τὰ ταιεία τοῖς 10 πληροφορίας σίτῃ, ὅπως δὲ αἱ λαρνή σοι ἐκβλητικῶν.

γίε, μὴ ὁλόγρωι ταιείας Κύριῳ, μηδὲ ἐκλύνον ὑπ' αὐτοῦ 11 ἐλεγχομένοι. 'Ον γὰρ ἀγαπᾷ Κύριος, ἐλέγχει, μαστίγοι δὲ 12 τάντα νῦν ὁ παραδεχεται.

Μακάριοι ἀνθρώπους δο εὐρί σοφίαν, καὶ θυτίς δ ἐδε ἐκ 13 φρόνησιν. Κρύεσον γὰρ αὐτὴν ἐμπορεύεσθαι, ἡ χρυσίν καὶ 14 αργυρίων πολυτελείων, οὐκ ἀντιτάσσεται αὐτὴν οὐδὲν ποιηθείν ἐγγυνωστός ἐπὶ πάσαν τοῖς ἐγγύζοντοι αὐτήν, ταῦτα τίμοιν οὐκ ἂν οἶκον αὐτήν ἔστι. Μήκος 16 γὰρ βιῶν καὶ ἐπὶ ζωῆς ἐν τῇ δεξιᾷ αὐτῆς, ἐν τῇ ἀριστερᾷ αὐτῆς πλούσιος καὶ δόξα: ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη, νόμον δὲ καὶ ἐλεον ἐπὶ γλώσσῃς φορεί. Αἱ ὁδοί 17 αὐτῆς οὐδο καλοῖ, καὶ πάσαι αἱ τρίβοι αὐτῆς ἐν εἰρήνῃ. Εὐλογε 18 ζωῆς ἐπὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς, καὶ τοὺς ἐπερεδο- μένους ἐπὶ αὐτὴν ὡς ὁ ποιήσων ἀσφαλίζῃ.

'Ὁ Θεὸς τῇ σοφίᾳ ἐκμειλεῖτο τήν γῆν, ὑπομάσκε 19 οἱμανοὺς φρονισε. Ἐν αἰσθήσει ἀβύσσου ἐφάγαγον, νέφῳ 20 δὲ ἐφύγαν δρόσουσιν.

γίε, μὴ παραρρήσῃς, τύμρησον δε ἐμίνη βουλὴν καὶ ἐννοιαν 21 ἢν ἠγάθη ἢν ἴνωκη σοι, καὶ χάρες ἢ περί σῷ τραχύλῳ ἐσται 22 καὶ σοῖς τοῖς σαρκί σοι, καὶ ἐπικελέα τοῖς σοῖς δοτέοις ἵνα πορεύῃ πεπουθὸς ἐν εἰρήνῃ πάσας τὰς οἰκείους σου, δὲ ποῦς 23 σοῦ ὡς μυ προσκύπῃ. Ἐὰν γὰρ καθή, ἄφοβος ἐστὶν ἐὰν 24 καθέσθη, ἱδέα ἡπιοι. Καὶ οὐ φοβηθησάτση ποτόν ἐπέλ. 25 βοσάν, οὔτε ὁμᾶς ἄσεβων ἐπερχόμενοι. Ὁ γὰρ Κύριος 26 ἐσται ἐπὶ πασῶν ἡμῶν σου, καὶ ἐφέσει σοῦ πόδα ἵνα μὴ σα- λευθῆς.

Μὴ ἀπόσχισχεν ὡς ποιεῖν ἐνδυή, ἤνικα ἀν ἐξή ἢ ἑκεί σοι βοσ- 27 θείν. Μὴ εἰπτ, ἐπανελθὼν ἐπάνηκε, αὕροι δώσω, δυνάμοι 28 σοῦ ὡς ποιεῖν σοῦ γὰρ οἴδας τί τεῖται ἢ ἐπισκέπται.
29 Μὴ τεκτήργε ἐπὶ σὸν φίλον· κακὰ παροικοῦντα καὶ πεποιθότα ἐπὶ σοὶ.
30 Μὴ φιλεχθήσῃς πρὸς ἄνδρων μάτην, μήτη σὲ ἐργάζῃτα κακῶν.
31 Μὴ κτήσῃς κακῶν ἀνδρῶν ὀνείδος, μηδὲ ζηλωθῇς τὰς ὁδοὺς
32 αὐτῶν. Ἀκαθάρτως γὰρ ἐναντίον Κυρίου πᾶς παράνομος, ἐν δὲ
33 δικαίως οὐ συνεδριάζει. Κατάρα Θεοῦ ἐν ὅικοις ἁσβείων, εἰς
34 ἐταίλεις δὲ δικαίων ἐλευθεροῦται. Κύριος ὑπερηφάνους ἄντι-
35 τάσσεται, τυπευῶν δὲ διώκει χάριν. Δὸξαν σοφοὶ κληρο-

36 τοῦσιν, οἱ δὲ ἁσβεῖς ὑπὼσαν ἀτιμῶν.
37 Ακούσας, παιδεῖς, παιδεῖαν πατρός, καὶ προσέχετε γνῶναι
38 ἐνοικίαν. Δώρων γὰρ ἄγαθον δωροῦμαι ὡμν., τὸν ἐμὸν νόμον
39 μὴ ἐγκαταλείπητε. Υἱὸς γὰρ ἐγενομένη καρδιᾷ πατρὸς ὕπτικος,
40 καὶ ἀγαπήμενος ἐν προσώπῳ μητρὸς. Οἱ ἐλεγκον καὶ ἀδικασκὸν
41 με, ἐρείδετο ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν: φύλασσε ἐντο-
42 λιώσει. Μηδὲ παρίδῃς μὴν ἐμὸν στόματος, μηδὲ ἐγκαταλείπηται αὐτήν, καὶ ἀνέδειξαν σον ἐράβαθη αὐτῆς, καὶ
43 τρέχει σε. Περιπαράκκουσιν αὐτήν, καὶ ὑψόσε σε τίμησον
44 αὐτήν, ἵνα σε περάλαβη: Ἰνα δοὺ τῇ σῇ κεφαλῇ στεφάνων
45 χαριῶν, στεφάνω τὶς τρυπῆς ἐπεπάτησά σου.
46 Ακοῦσα νει καὶ δέξαι ἐμὸς λόγους, καὶ πληρωθῆσατε ἐπὶ
47 ζωῆς σου, ἵνα σοι γίνονται πολλαὶ ὁδοὶ βιου. "Οδοὺς γὰρ
48 σοφίας διδάσκω σε, ἐμβεβαιῶ δὲ σε προικίας ὀρθᾶς. "Εαν
49 γὰρ πορεύῃ, οὐ συγκλεισθήσῃ σοι τὰ διαβήματα: εἰς δὲ
50 τρέχεις, οὐ κοπιάσης. Ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφης,
51 ἀλλὰ φύλαξον αὐτὴν σεαυτῷ εἰς ζωῆς σου.

52 Ὑπὸ ὄδους αἰσθᾶν μὴ ἐπέλθης, μηδὲ ζηλωθῇς ὀδοὺς παρα-
53 νομῶν. Ἐν ὁ ἀν τόπῳ στρατοπεδεύησον, μὴ ἐπέλθης εἰκῇ,
54 ἐκκλίνων δὲ ἀπ' αὐτῶν καὶ παράλληλων. Ὁ γὰρ μὴ ὑπο-
55 σώσω, εἰ μὴ κακοποιήσομαι ἀφήρηται δ' ὑπὸς αὐτῶν, καὶ
56 οὐ κομίζων. ὅπε γὰρ στείρωντα στίς αἰσθαίες, οὐν ἐς
57 παρανόμων μεθυσκόσσοι. Αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως
58 φωτὶ λάμπουν, προπεράνων καὶ φωτίζουσιν, ἔσω κατορθώση
59 ἡ ἡμέρα. Αἱ δὲ ὁδοὶ τῶν ἀσθεῶν δεκατεῖναι, οὐκ οἴδασιν ὡς
50 προσκόπτονται.

60 Ὡλὴ ἡμὴ ρήσει πρὸς σε, τοὺς δ' ἐμοῖς λόγοις παράβαλλε
61 σὺν σοι. Ὁποὶ μὴ ἐκπλησίον σε αἰ πείρασαν, φύλασσε
62 αὐτὰς εἰς καρδίαν. ζωὴ γὰρ ἐστὶ αὐτοὺς εἰς οἰκονομία αὐτῶν, καὶ
63 πάσης σαρκὶ ἰασίης. Πάση φυλακὴ τίρει σῇ καρδίᾳ, ἐκ γὰρ
64 τοῦτον ἐξοδὸν ὑζής. Περιέλθεσαι σεαυτῷ σκολοῦν στόμα, καὶ
65 άδικα χειλὶς μακρὰν ἀπὸ σοῦ ἀπωστίαν. Ὁ αἴθαμαι σου ὀρθᾶ,
66 βλεπτόσσαι, τὰ δὲ βλέφαρά σου νενέων ὀδάκα. Ὄρθας τρο-
67 χίων ποιεῖ σοὶ σοι, καὶ τὰς ὁδοὺς σου κατεῦθυνε. Μὴ
68 ἐκκλίνης εἰς τὰ δεξιά, μηδὲ εἰς τὰ ἀριστερά, ἀπόστρεφον
69 δὲ σῶν πόδας ἀπὸ ὁδοὺ κακῆς, ὁδοὺς γὰρ τὰ δεξιῶν οὐδὲ
70 Θεοῦ, διεστραμμέναι δὲ εἰσόν αἱ ἀριστερῶν αὐτὸς δὲ

71 2 See Pet. 1. 22. 7 See App. 9 Lit. dig a trench about her, see Heb. 25 3 Gr. order itself aright. 9 Or, healing. 7 Gr. wheel-tracks, see chap. 2. 18. Heb. 12. 13. 9 Heb. omits.
left are crooked: 1 and he will make thy ways straight, and will guide thy steps in peace.

My son, attend to my wisdom, and apply thine ear to my words; 2 that thou mayest keep good understanding, and the discretion of my lips gives thee a charge.

Give no heed to a worthless woman; 
for honey drops from the lips of a harlot, 
who for a season please thy palate: 4 but afterwards thou wilt find her 5 more bitter than gall, and sharper than a two-edged sword. 5 For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established.

For she goes not upon the paths of life; 
but her ways are slippery, and not easily known.

Now then, my son, hear me, and make not thy words of none effect. 8 Remove thy way far from her; draw not near to the doors of her house: 9 lest thou give away thy life to others, and thy substance to the miserable: 10 lest strangers be filled with thy strength, and thy labours come into the house of strangers; 11 and thou repent at last, when the flesh of thy body is consumed, 
and thou shalt say, How have I hated instruction, and my heart avoided reproofs!

I heard not the voice of him that instructed me, and taught me, neither did I apply mine ear. 14 I was almost in all evil in the midst of the congregation and assembly.

Drink waters out of thine own vessels, and out of thine own springing wells. 15 Let not waters out of thy fountain be split by thee, but let thy waters go into thy streets. 16 Let them be only thine own, and let no stranger partake with thee.

Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth. 17 Let thy loving heart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased. 20 Be not intimate with a strange woman, neither fold the arms of a woman not thine own. 21 For the ways of a man are before the eyes of God, and he looks on all his paths. 22 Iniquities ensnare a man, and every one is bound in the chains of his own sins.

Such a man dies with the unstructured; and he is cast forth from the abundance of his own substance, and has perished through folly.

My son, if thou become surety for thy friend, thou shalt deliver thine hand to an enemy. 2 For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. 3 My son, do what I command thee, and deliver thyself; for on thy friend's account thou art come into the power of evil men: faint not, but stir up even thy friend for whom thou art become surety.

Give not sleep to thine eyes, nor slumber with thine eyelids; 5 that thou mayest deliver thyself as a doe out of the toils, and as a bird out of a snare.

Go to the ant, O sluggard; and see, and emulate his ways, and become wiser

Orbash poiOe/aas tbs tro/xias sou, tas de poraeis sou en eVri/jh proOeis.

Ye, e/ipe so/ia proOexhe, emouis de logous paraVallke soVn 5 ouS, deVn, evin/ali xevnoV anagathiv a/isthentiv de eVionv xelelWv 2 enVellalai sou.

Mh proOexhe faVlh ynaVaki. Mela yar apo/etazei apo 3 xellevy ynaVakiVorpojv, kai proS kairov lipiainV sen xainyV, 4 usteron evanVtoV pikerDerov xoVVs eVri/hs, kai xekonmivn 4 molvwv maXaVrivos dia/ToMoV. 5 Tjs yar a/foxovV ev oj rodV 6 katagovn toVw xroVmvous aVtI metav thanaVtov eis toVn xovV, tV de 7 yrgV aVtis ouk eVri/hs. 8 Odivos yar xovV 6 ouK efperxia, 9 sfaLera de ai troVxai aVtis, kai ouk evyngktoV.

YN evn viV akouV mou, kai mh akouVv poiOeis evmous 7 logous. Makravn poiOen apo aVtis sien odon; mh yngkis 8 proS thyrav oiVwv aVtis, eva mh proS allouV xouv sou, kai 9 6von anve/lojmai. "Ivna mh plhroswvin allorriwv stis 10 iVxovV, oj de sori ponov eis oikous allorivmen elVwv.

Kal metaleiphtis eV' eVxatov, xinika de kataxidiwv sarkes s'matojV sou, kai epeis, xovs eVmisthia xaidhVn, kai elegovV 12 eVkleivin 6 karinjV mou; Ouk xhkonV fanwV xaidhVnV 13 me kai didasakontos me, oude paraVallVn to oVV mou. Para 14 eligon seVnojV en panti Kakw, ev meswV ekkleiaV kai svn- 15 aVghV.


Ye, eiv evyngkisou soun filov, paraVdoVseis s'is xevra 28 thVjV, 29 Paghj yar xignvV anVri tis idia xelhV, kai alivsketaV xellevV 2 30 idiou stymosV. Poijj evn viV 6 yVgjiV sou eV'tjlojmi, kai svxovV 3 x'heis yar elis xevras kajwv diaw soun filovV 'Isthe mh 4 eklyvmenos, paraVdo' 5 de kai ton filovV sou ev 6nyngkisw. Mh dos 6povV 4 soVis ojmaVsi, myhe 6pynvtojVsi sou blefjVrouj, 5a svxjV 7 wstper dorjka' ek brjxovV, kai wstper orenjV ek 8v'jVdos.

"I'vi proS ton miVmpjka 6 akj'he, kai xljwsoV idioV tis 9

Gr. a more bitter thing. 7 Alex. omits 'not.'
7 \'Odous autou, kai genou ekeinou sofiteros. 'Ekeino gar gear-
chiou mi uparchontos, mihe to anagkalonta eoun, mihe upo
8 deostyni on, eptomizeita theros tis trophi, polllin te e
'to amptou poietai tis parabesthe. he poroideithi pros tis
meliasso, kai mahe de egragias esti, tis te egragiasan os se
mimpan poietai teous tus pinoxbasiale kai idiosi pros oigeian
prosfeiron tis pothei de esti pasi kai epidoxos, kaieter ou
9 tis rhami astheia, thn sofian timiasa proichthe. 'Ewos tinos
okynhe katakisa; potte de ei upoun egeristro; 'Olygon mei
upinoi, olygon de kathias, mikron de vostaseis, olygon de
11 enagkalizei xerio stith. Epi empanrigei sou stois kakis
odoiporos i pinia, kai h endia woster agathos dromies; ein de
\x03 akousi, hei \x03 woster pithi \x03 amtous sou; h de endia, woster
kakis dromies apantomoligei.

12 'Anpse \x03 dromon kai pararanous poroeita doous oik agathas.
13 'O de autous enenei ophalmoi, smaimai te podi, didakei de
14 enevisiosis daktulwos. Dieistrummev karodia tekanetei kaka,
15 ein panti kairo touwtos taraxas simiatise polei. Día
touto eptaynthei erxetai h atopleia autou, diakoty kai swaribh
aniasatos.

16 "Oti xairei paisin ois miset \x03 \x03 \x03 Theo, swastisetai de di\n17 akatharaiy pinychs. \x03 Ophalmoi \x03 ibristwos, glawosa \x03 akous.
18 cheires ekchounai aima dikaios, kai karodia tekanemeno
19 lessmentos kakis, kai podes episteudontes kakotepheis. Ekkai
\x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03 \x03
Not the desire of beauty overcome thee, neither be thou caught by thine eyes, neither be captivated with her eyelids.
23 For the value of a harlot is as much as of one loaf; and a woman hunts for his precious souls of men. 24 Shall any one
bind fire in his bosom, and not burn his garments? 25 or will any one walk on coals of fire, and not burn his feet? 26 So is he
that goes in to a married woman; he shall not be held guiltless, neither any one that touches her. 27 It is not to be wondered
at if one should be; and a man searches for the thieves that when hungry he may satisfy his soul: 28 but if he should be taken, he shall
repay sevensfold, and shall deliver himself by giving all his goods. 29 But the adulterer
through want of sense procures destruction to his soul. 30 He endures both pain and disgrace, and his reproach shall never be wiped off. 31 For the soul of her husband is

8 Gr. stength. 7 Comp. Heb. 6 Gr. sends forth judgments.
full of jealousy: he will not spare in the day of vengeance. 35 He will not forego his enmity for any ransom; neither will he be reconciled for many gifts.

My son, keep my words, and hide with thee my commandments. 2 My son, honour the Lord, and thou shalt be strong; and fear none but him: keep my commandments, and thou shalt live; and keep my words as the pupils of thine eyes. 3 And bind them on thy fingers, and write them on the table of thine heart.

4 Say that wisdom is thy sister, and gain prudence as an acquaintance for thyself; that she may keep thee from the strange and wicked woman, if she should assail thee with flattering words.

5 For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding, 6 passing by the corner in the passages near her house, and speaking, in the dark of the evening, when there happens to be the stillness of night and of darkness: 7 and the woman meets him having the appearance of a harlot, and the lips of her speech deceitful, and her voice pleasant.

8 And she is sickle, and debauched, and her feet abide not at home. 9 For at one time she wanders without, and at another time she lies in wait in the streets, at every corner. 10 Then she caught him, and kissed him, and with an impudent face said to him, 11 I have a peace-offering to-day, nay my vows: 12 therefore I came forth to meet thee, desiring thy face; and I have found thee. 13 I have spread my bed with sheets, and I have covered it with double tapestry from Egypt. 14 I have sprinkled my couch with saffron, and my house with cinnamon.

15 Come, and let us enjoy love until the morning; come, and let us embrace in love. 16 For my husband is not at home, but is gone on a long journey; 17 having taken in his hand a bundle of money: after many days he will return to his house.

18 So with much converse she prevailed on him to go astray, and with the snares of her lips she lured him from the right path.

19 And he followed her, being gently led on, and that as an ox is led to the slaughter, and as a dog to bonds, or as a hart shot in the liver with an arrow: 20 and he hastens as a bird into a snare, not knowing that he is running for his life.

21 Now then, my son, hearken to me, and attend to the words of my mouth: 22 for she has wounded and cast down many, and those whom she has slain are innumerable. 23 Her house is the way of hell, leading down to the chambers of death.

Thou shalt proclaim wisdom, that understanding may be obeyed to thee. 2 For she is on lofty eminences, and stands in the midst of the ways. 3 For she sits by the gates of princes, and sings in the entrances, saying, 4 You, O men, I exhort; and utter my voice to the sons of men. 5 O ye simple, understand subtlety, and ye that are untutored, imbibe knowledge. 6 Hearken
7 Every, and an evil, from the face of the sons of men. 8 The fear of the Lord is the beginning of wisdom, and knowledge is the 9 wealth of skill. 10 The lips of the righteous speak wisdom, and his tongue delivers 11 grace. 12 The heart of the wise is in the house of wisdom, and the mouth of the learned speaks knowledge.

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beasts; she has mingled her wine in a bowl, and prepared her table. She has sent forth her servants, calling with a loud proclamation to the feast, saying, Whoso is foolish, let him turn aside to me; and to them that want understanding she says, Come, eat of my bread, and drink wine which I have mingled for you.

6 Leave folly, that ye may reign for ever; and seek wisdom, and improve understanding by knowledge. He that reproves evil renews his own honour; and he that rebukes an ungodly man shall disgrace himself. 7 Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. 8 Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. 9 The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind.

10 For in this way thou shalt live long, and years of thy life shall be added to thee.

11 Son, if thou be wise for thyself, thou shalt also be wise for thy neighbours; and if thou shouldest prove wicked, thou alone will bear the evil. 12 He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their flight; for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.

13 A foolish and bold woman, who knows not modesty, comes to want a morsel. 14 She sits at the doors of her house, on a seat openly in the streets, calling to passers by, and to those that are going right on their ways; saying, Whoso is wise, let him understand; and let him that receives understanding, say, I exhort thee to understand.

15 Take and enjoy secret bread, and the sweet water of theft.

16 But he knows that mighty men die by her; and he falls in with a snare of hell. But hearken thou, delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but do thou abstain from strange water, and drink not of a strange fountain, that thou mayest live long, and years of life may be added to thee.

A wise son makes his father glad; but a fool's son is a grief to his mother. 2 Treasures shall not profit the lawless; but righteousness shall deliver from death. The Lord will not famish a righteous soul; but he will overthrive the life of the ungodly.

4 Poverty brings a man low: but the hands of the vigorous make rich. A son who is instructed shall be wise, and shall use the fool for a servant. 5 A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

6 The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mounth of the ungodly. 7 The memory of the just is praised; but the
name of the ungodly man is extinguished. 8 A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness. 9 He that walks simply, walks confidently; but he that pursues ways of his own shall be known. 10 He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker. 11 There is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly. 12 Hatred stirrith up strife; but affection covers all that do not love strife. 13 He that brings forth wisdom from his lips smites the fool with a rod. 14 The wise will hide discretion; but the mouth of the hasty draws near to ruin. 15 The wealth of rich men is a strong city; but poverty is the ruin of the ungodly. 16 The works of the righteous produce life; but the fruits of the ungodly produce sin. 17 Instruction keeps the right ways of life; but instruction unchastened goes astray.

18 Righteous lips cover enmity; but they that utter railings are most foolish. 19 By a multitude of words thou shalt not escape sin; but if thou refrain thy lips, thou wilt be prudent. The tongue of the just is a well of silver, but the heart of the ungodly shall fail. 20 The lips of the righteous know sublime truths: but the foolish die in want. 21 The blessing of the Lord is upon the head of the righteous; it enriches him, and grief of heart shall not be added to it. 22 A fool does mischief in sport; but wisdom brings forth prudence for a man.

23 The ungodly is engulfed in destruction; but the desire of the righteous is acceptable. 24 When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. 25 As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurtes those that practise it. 26 The fear of the Lord adds length of days: but the years of the ungodly are shortened. 27 Joy rests long with the righteous: but the hope of the ungodly shall perish. 28 The fear of the Lord is a strong hold of the saints: but ruin comes to them that work wickedness. 29 The righteous shall never fail: but the ungodly shall not dwell in the earth. 30 The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish. 31 The lips of just men drop grace: but the mouth of the ungodly is perverse.

False balances are an abomination before the Lord: but a just weight is acceptable unto him. 2 Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom. 3 When a just man dies he leaves regret: but the destruction of the ungodly is speedy, and causes joy. 4 Righteousness traces out blameless paths: but ungodliness encounters unjust dealing.

5 The righteousness of upright men delivers them: but transgressors are caught in their own destruction. 6 At the death of a just man his hope does not perish: but the boast of the ungodly perishes.
A righteous man escapes from a snare, and the ungodly man is delivered up in his place. In the mouth of the ungodly man is a snare to citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth; but by the mouths of ungodly men it is overthrown.

A man void of understanding sneers at his fellow citizens: but a sensible man is quiet. A double-tongued man discloses the secret counsels of an assembly: but he that is faithful in spirit conceals matters. They that have no guidance fall like leaves: but in much counsel there is safety. A bad man does harm wherever he meets a just man: and he hates the sound of safety. A gracious wife brings glory to her husband: but a woman hating righteousness is a theme of dishonour. The slothful come to want: but the diligent support themselves with wealth. A merciful man does good to his own soul: but the merciless destroys his own body.

An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth. A righteous son is born for life: but the persecution of the ungodly ends in death. Perverse ways are an abomination to the Lord: but all they that are blameless in their ways are acceptable to him. He that unjustly strikes hands shall not be unpunished: but he that sows righteousness shall receive a faithful reward. As an ornament in a swine's snout, so is beauty to an ill-minded woman. All the desire of the righteous is good: but the hope of the ungodly shall perish. There are some who scatter their own: and make it more: and there are some also who gather, yet have less. Every sincere soul is blessed: but a passionate man is not graceful. May he that harks corn leave it to the nation: but blessing be on the head of him that gives it. He that devises good counsels seeks food: but the man who seeks after evil, evil shall overtake him. He that trusts in wealth shall fall: but he that trusts in the Lord shall rise. He that deals not.graciously with his own house shall inherit the wind; and the fool shall be servant to the wise man. Out of the fruit of righteousness grows a tree of life: but the souls of transgressors are cut off before their time.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear? He that loves instruction loves sense, but he that hates reproofs is a fool. He that has found favour with the Lord is made better: but a transgressor shall be passed over in silence. A man shall not prosper by wickedness: but the roots of the righteous shall not be taken up. A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

The thoughts of the righteous are true judgments: but ungodly men devise deceit. The words of ungodly men are crooked: but the mouth of the upright shall deliver righteous acts, and he that walks uprightly shall inherit.
8 Δικαιος οικερει ψυχας κτηνων αυτου, τα δε σπαλαγχνα
10 των άσβεσιν ανελευμονα. Σαμα ανελευμονα, ο ληπτος μεν άσβεσιν άνωτων, η τιμιων έμπρισεις και προσδοκημενον αρτου.

12 Επιθυμαις άσβεσιν κακαι, α δε ρίζαι των άσβεσιν εν
13 ουρωματι. Δε άμαρταις χειλεων εμπτητει εις σαρκες άμαρτωλων, εκφευγει δε ες αυτων δικαιος. ε θεπνων λεια εληφθη, ηνοι, δε συναντων εν πύλων εκθιλεις ψυχας. Απο καρπων στοματων ψυχη άνδρου πληρωθησαις άγαθων, άνταποι δε χειλεων αυτου δοθησεται αυτω. Οδοι αφρώνων, ε ραδιαν ενωσιν αυτων, εισακουει δε συμβουλια σοφος. Αφρων ανήθμηρον εξαγγελεις όργαν αυτω, κρυπτει δε την έμπρισην αυτου, ατιμαν άνπρο πανορφωσ. Επιτελευταις δικαιον, δε μαρτυς των αδικων δολων.

18 Ευμενος οι λεγοντες περοκουσιν, μαχαιραν γλωσσας δε
19 σωφων λαμβαινει. Χειλη αληθων καταρθουμενα μαρτυριαν, μαρτυριον της ίδιων αιτων, οι δε βουλωμενοι ειρηνη ευφρανθησαις. Ουκ άρετος το δικαιων ουδεν αδικου, οι δε ασβεσιν πληρωθησαις κακων. Βολγημα Κυριω χειλη ψευδη, ο δε ποιων της τις εκδοτα
21 δεκτος παρ αυτου. Ενευμενος βρονος άσβεσιν, καρδια
22 δε αφρωνων συναιτητας εραις.

24 Χειρ εκλεκτων κρατησει ευχερως, δοληνοι δε έσονται εν
25 προνοια. Φοβοισιν λογος καρδιαν ταρασαι ανδρος δυκαιου, ανδρος δυκαιου. Εν πολλαις κακων, οι δε βουλωμενοι ιερην ευφρανθησαις. Όυκ άρετος το δικαιων ουδεν αδικου, οι δε ασβεσιν πληρωθησαις. Ημων, αδικους πλανητας αυτων. Ουκ επετευκατε δολων θερας, κηπαι δε τιμων άνηρ καθαρως. Εν οδοις δικαιουσης έμπρι, οδοι δε μηνοσκαων εις βαθανται.

27 Υψωσον πανορφους υπερκοος πατρι, υ δε άνηκος εν ιπω
28 λεια. Απο καρπων δικαιουσης φαγεται άγαθος, ψυχαν δε
29 παραμονων ολουηται αυροι. Οι φυλασσει το έμπριο στομα ημερει την έμπριο ψυχην, ο δε προποτης χειλεις πτωσις έμπρισην. Εν επιθυμησι εισι τοις áγροσ, χειρες δε άνθρωπων έμπρισην. Άνθρωπων, άνθρωπων, αυτως δε άσβεσιν. δεικνυειται, και ουκ εμειναι παραμεριαν. Εισιν οι πλοηγηθαις έμπρισην μυθεων χοντες, και εισιν οι τατενυνητες έμπρισην εν πολλω πλοηγηθαι.
life: but the poor\textsuperscript{2} endures not threatening.
\textsuperscript{1} The righteous always have light: but the light of the ungodly is quenched.\textsuperscript{2} Crafty souls go astray in sins: but just men pity, and are merciful.\textsuperscript{2} A bad man does evil with insolence: but they that are judges of themselves are wise.\textsuperscript{11} Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased.\textsuperscript{12} The righteous is merciful,\textsuperscript{12} and lends.\textsuperscript{12} But better is he that begins to help heartily, than he that promises and leads another to hope: for a good desire is a tree of life.\textsuperscript{12} He that slights a matter shall be slighted of it: but he that fears the commandment has health of soul.\textsuperscript{2} To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright.

\textsuperscript{14} The law of the wise is a fountain of life: but the man void of understanding shall die by a snare.\textsuperscript{17} Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.\textsuperscript{13} Every prudent man acts with knowledge: but the fool displays his mischiefs.\textsuperscript{1} A rash king shall fall into mischief: but a wise messenger shall deliver him.\textsuperscript{15} Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured.\textsuperscript{1} The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge.\textsuperscript{2} If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known.\textsuperscript{24} Evil shall pursue sinners; but good shall overtake the righteous.\textsuperscript{27} A good man shall inherit children's children: and the wealth of ungodly men is laid up for the just.\textsuperscript{27} The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

\textsuperscript{26} He that spares the rod hates his son: but he that loves, carefully chastens him.\textsuperscript{28} A just man eats and satisfies his soul: but the souls of the ungodly are in want.\textsuperscript{28} Wise women build houses: but a foolish one digs hers down with her hands.\textsuperscript{2} He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonoured.\textsuperscript{3} Out of the mouth of fools comes a rod of pride: but the lips of the wise preserve them.\textsuperscript{4} Where no oxen are, the crib is clean: but where there is abundance produce, the strength of the ox is apparent.\textsuperscript{4} A faithful witness does not lie: but an unjust witness kindles falsehoods.\textsuperscript{6} Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

\textsuperscript{7} All things are adverse to a foolish man: but wise lips are the weapons of discretion.\textsuperscript{8} The wisdom of the prudent will understand their ways: but the folly of fools leads astray.\textsuperscript{9} The houses of transgressors will need purification; but the houses of the just are acceptable.

\textsuperscript{10} To a man's mind is intelligent, his soul is sorrowful: and when he rejoices, he has no fellowship with pride.\textsuperscript{11} The houses of *v`\textsuperscript{2} Or, comes not in tor.\textsuperscript{7} Gr. shall owe. See Job 6. 21.\textsuperscript{8} Or, heart: be sensitive.
Proverbs XIV. 12— XV. 5.

8 Gr. come. — Lit. bold-hearted.  
9 Comp. Heb. 10 Gr. the healing of the tongue.  
11 Gr. spirit.
ness is great strength: but the ungodly shall utterly perish from the earth.

6 In the houses of the righteous is much strength: but the fruits of the ungodly shall perish.

7 The lips of the wise are bound by discretion: but the hearts of the foolish are not safe.

8 The sacrifices of the ungodly are an abomination to the Lord; but the prayers of them that walk honestly are acceptable with him.

9 The ways of an ungodly man are an abomination to the Lord; but he loves those that follow after righteousness.

10 The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully.

11 Hell and destruction are manifest to the Lord; how shall not also be the hearts of men?

12 An uninstructed person will not love those that reprove him; neither will he associate with the wise.

13 When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad.

14 An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

15 The eyes of the wicked are always looking for evil things: but the good are always quiet.

16 Better is a small portion with the fear of the Lord, than great treasures without the fear of the Lord.

17 Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity.

18 A passionate man stirs up strife: but he that is slow to anger appeases every quarrel.

19 A man slow to anger will extinguish quarrels: but an ungodly man rather stirs them up.

20 The ways of sluggards are strewed with thorns: but those of the diligent are made smooth.

21 A wise son gladdens his father; but a foolish son sneers at his mother.

22 The ways of a foolish man are very crooked: but a wise man proceeds on his way aright.

23 They that honour not counsels put off deliberation: but counsel abides in the hearts of counsellors.

24 A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common weal.

25 The thoughts of the ungodly are ways of life, that he may turn aside and escape from hell.

26 The Lord pulls down the houses of scarers: but he establishes the border of the widow.

27 An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honour.

28 A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. [By alms and by faithful dealings 5 sins are purged away;] but by the fear of the Lord every one departs from evil.

29 The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. The ways of righteous men are acceptable with the Lord; and through them their enemies become friends.

30 God is far from the ungodly: but he hearkens to the prayers of the righteous. Better are small receipts with righteousness, than abundant fruits with unrighteousness.

Let the heart of a man think justly, that

Oú μὴ υπακούσῃς δὲ κακός αὐτῆς, οἶδε μὴ εἴπῃ καίρον τι καὶ 23 καλόν τῷ κοινῷ.

Καρδίας αὐτῶν μελέτησαι πρῶτον, στόμα δὲ ἀσέβων ἀπόκριται κακά· δεκται παρὰ Κυρίῳ ὁδοὶ ἀσεβῶν, διότι τινί καὶ οἱ ἐξήρθοι φιλοί γίνονται. Μάκραν ἀπέχει 28 ο Θεὸς ἀπὸ ἀσέβων, εὐχαί δὲ δικαιῶν ἐπικοινώνει· κρατεῖται ὁλόγραμμα τοῖς μετὰ ἁμαρτιῶν ἀδικίας.

Καρδίας κακῶν λογιζέσθω δίκαια, ἕνα ὑπὸ τοῦ Θεοῦ διώρισε.
his steps may be rightly ordered of God. 30 The eye that sees rightly rejoices the heart; and a good report fattens the bones. 31 He that rejects instruction hates himself; but he that minds reproofs loves his soul. The fear of the Lord is instruction and wisdom; and the highest honour will he that respond therewith. All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day. 35 Every one that is proud in heart is unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless. The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices. He that seeks the Lord shall find knowledge with righteousness: and they that rightly seek him shall find peace. All the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day.

39 There is an oracle upon the lips of a king; and his mouth shall not err in judgment. 41 The poise of the balance is righteousness with the Lord; and his works are righteous measures. 42 An evil-doer is an abomination to a king; for the throne of rule is established by righteousness. 43 Righteous lips are acceptable to a king; and he loves right words. The anger of a king is a messenger of death; but a wise man will pacify him. 45 The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain. 46 The y'brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver. 47 The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth.

49 Pride goes before destruction, and folly before a fall. 50 Better is a meek-spirited man with lowliness, than one who divides spoils with the proud. 51 He who is skilful in his business finds that trust in God is most blessed. 52 Men call the wise and understanding evil; but they that are pleasing in speech shall hear more. 53 Understanding is a fountain of life to its possessors; but the instruction of fools is evil. 54 The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge. 55 Good words are honeycombs, and the sweetness thereof is a healing of the soul. 56 There are ways that seem to be right to a man, but the end of them looks to the depth of hell. 57 A man who labours, labours for himself, and drives from him his own ruin. 58 But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself, and troubles the soul of his own; 59 A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends. 60 A transgressor tries to ensnare friends, and leads them in ways that are not good. 61 And the man that fixes his eyes devise.
Perverse things, and marks out with his lips all evils: he is a furnace of wickedness. 31 Old age is a crown of glory, but it is found in the ways of rig-teousness. 32 A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city. 33 All evils come upon the ungodly into their bosoms; but all righteous things come of the Lord.

Better is a morsel with pleasure in peace, than a house full of many things and unjust sacrifices, with strife. 2 A wise servant shall have rule over foolish masters, and shall divide portions among brethren. 3 As silver and gold are tried in a furnace, so are choice hearts with the Lord. 4 A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips. 5 He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

Children's children are the crown of old men; and their fathers the glory of child, and a fruitful world full of wealth; but the faithless not even a farthing. 7 Faithful lips will not suit a fool; nor lying lips a just man. 8 Instruction is to them that use it a gracious reward: and whithersoever it may turn, it shall prosper. 9 He that conceals injuries seeks love; but he that hates to hide them separates friends and kin. 10 A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. 11 Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger.

Care may befall a man of understanding; but fools will meditate evils. 12 Whoso rewards evil for good, evil shall not be removed from his house. 13 Rightful rule gives power to words; but sedition and strife precede poverty. 14 He that pronounces the unjust just, and the just unjust, is unclean and abominable with God. 15 Why has the fool wealth? for a senseless man will not be able to purchase wisdom. He that exalts his heart seeks ruin; and he that sets aside from instruction shall fall into miscalculations. 16 Have thou a friend for every time, and let brethern be useful in distress; for on this account are they born.

A foolish man applauds and rejoices over himself, as he also that becomes surety would make himself responsible for his own friends. 18 A lover of sin rejoices in strifes; 19 and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into miscalculations; 20 and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother. 21 A glad heart promotes health; but the bones of a sorrowful man dry up. 22 The ways of a man who unjustly receives gifts in his bosom do not prosper; and an ungodly man perverts the ways of righteousness. 23 The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth. 24 A foolish son is a cause of anger to his father, and grief to her that bore him.


It is not right to punish a righteous man, nor is it holy to plot against righteous princes. 27 He that forbesareth his word is discreet, and a patient man is wise. 28 Wisdom shall be imputed to a fool who asks after wisdom: and he who holds his peace shall seem to be sensible.

A man who wishes to separate from friends seeks excuses; but at all times he will be liable to relatives. A senseless man feels no need of wisdom, for he is rather misled by folly. 3 When an ungodly man comes into a depth of evils, he despises them; but dishonour and reproach come upon him. 4 A word in the heart of a man is a deep water, and a river and fountain of life spring forth. 5 It is not good to accept the person of the ungodly, nor is it holy to pervert justice in judgment. 6 The lips of a fool bring him into troubles and his bold mouth calls for death. 7 A fool's mouth is ruin to him, and his lips are a snare to his soul. 8 Fear casts down the slothful; and the souls of the effeminates shall hunger. 9 A man who helps not him self by his labour is brother of him that ruins himself. 10 The name of the Lord is great among great; and his praise shall be exalted to the ends of the earth.

When God changes the heart of a man, he acquits the unjust, and gives grace to the lowly. 5 A man will humble himself and the Lord will exalt him; but he that will exalt himself will be abased.

A man who is great in his own eyes is despised by the Lord, and his spirits shall be battered. 7 The one who mocks the穷人 and his words are not spaced, but the mouth of the poor speaketh wisdom.

A man is not able to make riches in a day, nor shall the poor be able to make his goods. 4 When he enquires of me, and the mouth of the poor speaketh wisdom.

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A man is not able to make riches in a day, nor shall the poor be able to make his goods. 4 When he enquires of me, and the mouth of the poor speaketh wisdom.
3 He that procures wisdom loves himself, and he that keeps wisdom shall find good.

4 A false witness shall not be unpunished; and whosoever shall kindle mischief shall perish by it. 5 Delight does not suit a fool, nor is it seemly if a servant should begin to rule with haughtiness. 6 A merciful man is long-suffering; and his 

7 The threatening of a king is like the roaring of a lion; but as dews on the grass, so is his favour.

8 A foolish son is a disgrace to his father; vows paid out of the hire of a harlot are not pure.

9 Fathers divide house and substance to their children: but a wife is suited to a man in the Lord. 10 Cowardice possesseth the effeminate man; and the soul of the sluggard shall hunger. 11 He that keeps the commandment keeps his own soul; but he that despises his ways shall perish. 12 He that has pity on the poor lends to the Lord; and he will recompense to him according to his gift.
20 tov\(\nu\); Kακολογο\(\nu\)τος πατέρα ἡ μητέρα σβεσθήσεται λαμπτήρ, αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄφονται σκότος.

21 Μερίς ἐπιστοποδαμομένη ἐν πρώτοις, ἐν τοῖς τελευταῖοις,

22 οὐ κελευνθήσεται. Μη ἐξίπης, τίσοιμαι τὸν ξέφρον, ἀλλ' ὑπομείνων τὸν Κύριον, ἵνα σοι βοηθήσῃ.

23 Ἐφελομένη Κυρίῳ διασόν στάθμων, καὶ χυσὸς δόλων, οὗ

24 καλὸν ἐννοίον αὐτοῦ. Παρὰ Κυρίῳ εὐθένται τὰ διαβῆματα

25 ἀνδρός, ἢ ἄλλος ἀναφέρεται, τὸν ἄνδρα μάλλον 

26 γίνεται. Δυσμήτωρ ἄσβεστοι βασιλεῦσε σοφοί, καὶ ἐπιβαλεί

27 αὐτοῖς τροχὸν.

28 Φῶς Κυρίου πνοή ἀνθρώπων, ὡς ἑρεντά ταμεία κοιλιάς,

29 ἐλεημοσύνη καὶ ἀληθεία φυλακῆ βασιλείας, καὶ περικυκλώσων,

30 σὺν ἐν δικαιοσύνῃ τῶν βρόντων αὐτοῦ. Κόσμος νεανίας σοφία,

31 δὸξα δὲ προσβηθήσεται πολιαί. Υπότασι καὶ συντριμματο

32 συνατά κακοίς, πληγά δὲ εἰς ταμεία κοιλιάς.

33 Ὡσπέρ ὀρμῇ ὄδατος, οὕτως καρδία βασιλεῶς ἐν χειρί Θεοῦ,

34 οὗ ἐὰν δέχοιται ἐκεῖ ἐκκλίνει αὐτήν. Πάντα ἄνθρωποι εἰσί,

35 ἐναύτῳ δίκαιοι, κατευθύνοι καὶ καρδίας Κυρίου. Ποιοὶ δίκαια καὶ ἀληθεῖν, ἀρεταί παρὰ Θεόν μᾶλλον ἡ ὦται αἵμα.

36 Μεγαλόφορον ἐν ὑπερταθαυμάσιον, λαμπτήρ δὲ ἀσβεστῶν

37 ἀμαρτία. ὁ ἐνεργὸν ὑσταρμόνα γλῶσσαν πεφεύγεται, µατάη

38 διόκει ἐπί παγίδαν βανατόν. Ἀληθείας ἀσβεστῶν ἐπιζωνιωθη

39 συν, ὃ γὰρ βουλοῖταν πρᾶσσει τὰ δίκαια. Πρὸς τῶν σχολιῶν σχολείας ὄνων ἀποτσάλεται ὁ Θεός, ἀγά καὶ ἡ ὀρθὴ τὰ ἐργα αὐτοῦ. Κρείσσον οἰκεῖ ἐπὶ γνώμης ἤπειρος,

40 ἣ ἐν κοοκαινομένους μετὰ ἀδικίας καὶ ἐν ὕδαι καυνής. Ψυχὴ

41 ἀσβεστῶν οὐκ ἐλεηθήσεται ὅ ποιεῖν τῶν ἀνθρώπων. Σημείῳ

42 μένουν ἀκρόπλον πανουργύτερος γίνεται ὁ ἄκακος, συνὼν δὲ

43 σοφός δεξιέται γνώμων. Συνείς δίκαιος καρδίας ἀσβεστῶν, καὶ

44 φαυλίζει ἀσβεστῶν εἰς κακοίς.

45 Ὅσις φρόστηα τὰ ὀστά αὐτοῦ τοῦ μὴ ἐπακούσαι ἄσβεστον,

46 καὶ αὐτὸς ἐπικαλεῖται καὶ ἐπικαλεῖται ὁ εἰσακούων. Δότες

47 λάβριος ἀνατρέπει ὄργας, δόμων δὲ οὐ βιώμενος θυμών ἐγείρει

48 ἀγορά. Ἐν τοιοῦτοι δικαίων ποιεῖν κρίμα, ὀστος δὲ ἀκαθάρτως

49 παρὰ κοκυλήρους. Ἀνὴρ πλανομένοις ἐξ ὀστοῦ δικαστικοῦν, ἐν συναγωγῇ γιγάντων ἀναπαύσεται. Ἀνὴρ ἀνεκής ἁγάτα

50 ἐντολήσαιν, φιλῶν οὐν καὶ ἔλαον εἰς πλοῦτον. Περικράτω

51 βάρας δὲ δίκαιων ἄνομων. Κρείσσον οἰκεῖ ἐν τῇ ὑγείᾳ, ἕτο δὲ κακοίς, οὐκ ἐλέεται καὶ ἐκάκοι ἐπιζωνιωθῇ. Ἐφεστε ἐκεῖ δικαίων κακοίς, ἐθανατίζειν.
better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman. A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. The way of righteousness and virtue will find life and glory. A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted. He that keeps his mouth and his tongue keeps his soul from trouble.

A bold and self-willed and insolent man is called a pest; and he that remembers injury desires the sluggard; for his hands do not choose to do anything. An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly. A false witness shall perish; but an obedient man will speak cautiously. An ungodly man impudently withstands with his face; but the upright man understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of battle; but help is of the Lord.

A fair name is better than much wealth, and good favour is above silver and gold. The rich and the poor meet together; but the Lord made them both. An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and despise. The fear of the Lord is the spring of wisdom, and wealth, and glory, and life. Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them. The rich will rule over the poor, and servants will lend to their own masters.

He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. God loves a cheerful and liberal man; but a man shall fully prove the folly of his works. He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. He that gives liberally secures victory in his hour; but he takes away the life of them that possess them. Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all.

The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips. But the eyes of the Lord preserve discretion; but the transgressor despises wise words. The sluggard makes excuses, and says, There is a lion in the ways, and murderers in the streets. The mouth of a transgressor is a deep pit; and he that is hated of the Lord shall fall into it. Evil ways are before a man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way. Folly is attached to the heart of a child, but the rod and instruction are then far from him.

He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.
Incline thine ear to the words of wise men; heart, and also my word, and apply thine heart.

That thou mayest know that thy children are good: and if thou lay them to heart, they shall also gladden thee on thy lips.

That thy hope may be in the Lord, and he may make thy way known to thee. And do thou too repeatedly record them for thyself on the table of thine heart, for counsel and knowledge.

I therefore teach thee truth, and knowledge good: that thou mayest answer words of truth to them that question thee.

Do no violence to the poor, for he is needy: neither dishonour the helpless man in the gates. For the Lord will plead his cause, and thou shalt deliver thy soul in safety.

Be not companion to a furious man; neither lodge with a passionate man: lest thou learn of his ways, and get snares to thy soul.

Become not surety from respect of a man's person. For if those have not whence to give compensation, they will take the bed that is under thee. Remove not the old landmarks, which thy fathers placed.

It is fit that an observant man and one diligent in his business should attend on kings, and not attend on slothful men.

If thou sit to sup at the table of a prince, consider attentively the things set before thee: and apply thine hand, knowing that it behoves thee to prepare such meals: but if thou art very insatiable, desire not his provisions: for these belong to a false life.

If thou art poor, measure not thyself with a rich man; but refrain thyself in thy wisdom. If thou shouldst fix thine eye upon him, he will disappear; for wings like an eagle's are prepared for him, and he returns to the house of his master.

Sup not with an envious man, neither desire thou his meats: so he eats and drinks as if anyone should swallow a hair, and do not bring him in to thyself, nor eat thy morel with him: for he will vomit it up, and spoil thine fair words.

Say nothing in the ears of a fool, lest at any time he sneer at thy wise words. Remove not the ancient landmarks; and enter not upon the possession of the fatherless: for the Lord is their redeemer; he is mighty, and will plead their cause with thee. Apply thine heart to instruction, and prepare thine ears for words of discretion.

Refrain not from chastening a child: for if thou beat him with the rod, he shall not die. For thou shalt beat him with the rod, and shalt deliver his soul from death.

Son, if thy heart be wise, thou shalt also gladden my heart; and thy lips shall converse with my lips, if they be right. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day. For if thou shouldst keep these things, thou shalt have posterity; and thine hope shall not be removed.
"Akoue iie, kai sofos ginou, kai katetivbei einovas stis 19 karbias. Mi y ste oinopotis, mude eteineun symbolai, 20 krexos te agorasmis. Pas yar mevusos kai poronkotos 21 pouxeiwsa, kai enoudetai diefrygemena kai rakhwv tas evynw- 

"Akoue, iie, patros tou genistavonos se, kai mi kataforo- 22 nev sti gegovake sou h myht. Kalos exeterei patr 24 dikaia, eti de niv sofou eufraivetai h yuhy autou. Eiv- 25 fraanewthi o patr h myht eti sou, kai xurew h y 
ekouso se.


Tin oida; tin theorofos; tin kriseis; tin de asteroidai 29 laxhia; tin suntrmata diakenvis; tinos telivnoi o ophal- 30 moi. Ou twn eychroniotoen en ouvsoi; ou twn isxutivnoi 31 pou poto ginontai; mi mevunkesthe en ouvsoi, allla omilete 32 anatarwos diakaios kai omilete en periptatos. Ean yap 33 eis tas filas kai ta potira dos touso ophalmois sou, 34 wsteron periptatoseis gynamntos uperboi. To de exoan 35 wster upo dfevos pelagwv ekteenetai, kai wster upo kerat- 36 touo diaxetai aut, o ios.

Oi ophalmoi sou othan idwvnu allotrian, to stomta sou 37 tote laleisai skolda. Kai katakeisi wster en karbias 38 balasosti, kai wster kubzerhtis en pollov kludwn. Eres 39 de, tuptovai me kai ouk epounsas, kai evntesaiwn moi, egw de 40 ouk gevei tote orforos etsai, iena eldhs xiethts mev 41 sun- 42 eleistomai;

Yie, mi elpousis kakkos anbios, mude etepimqyseis einai 43 met autwn. Pevnoi yap meletai h karodia autwn, kai pvnous 44 ta xeili autwn alalei. Mete sofias oikodomeitaic oikos, kai 45 metas suntseos anorboiota. Mete aitheqes aremptipalanetai 46 tamieia en panthos ploutov timov kai kalo. Kresinov 47 sofis isygorou, kai anht frounsvai euexo gerygon megaly. 48 Mete kubzerhtisa ginei polermos, botheia die mete karbias 49 bouleutikis.

Sofia kai einniai agath eini tulaos sofoi ouk 50 ekklivwosen ek stoimatos Kyrvis, allla logizontai en sun- 51 erdois: apoideutous sunanta thanatos, aposthasei de afroyn 52 en amartias: ukafarwma de anvri logwv, emulothenetai en 53 hemera kakh, kai en hemera thleiuscis eous en aklh.

'Nwsi anagomenes eis thanatou, kai ekprw kteunomous, 54 mi feiug. Eivn de exi, ouk oida towv, ginwskete, oti 55 Kyrvis karodia pantow evnoekan kai o plasias pnoi pasn, 56 autous oide pant, os aposthswen ekastw kata ta erga autov. 57 Fage mei ve, agadoi yap kyrivn, iena ylykynh sto o firiug. 58

8 Gr. in public walks.
Proverbs XXIV. 14—XXX. 14.

sweetened. 14 Thus shalt thou perceive wisdom in thy soul: for if thou find it, thine end shall be good, and hope shall not fail thee.

15 Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly. 16 For a righteous man will fall seven times, and rise again: but the ungodly shall be without strength in troubles. 17 If thine enemy should fall, rejoice not over him, neither be elated at his overthrow: 18 For the Lord will see it, and it will not please him, and he will turn away his wrath from him. 19 Rejoice not in evil-doers, neither be envious of sinners. 20 For the evil man shall have no posterity: and the light of the wicked shall be put out.

21 My son, fear God and the king; and do not disobey either of them. 22 For they will suddenly punish the ungodly, and who can know the vengeance inflicted by both?

23 A son that keeps the commandment shall escape destruction; for such an one has fully received it. Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed: for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. My son, reverence my words, and receive them, and repent.

These things says the man to them that trust in God; and I cease.

2 For I am the most simple of all men, and there is not in me the wisdom of men.

3 God has taught me wisdom, and I know the knowledge of the holy. 4 Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? 5 Who has compassed all the ends of the earth? what is his name? or what is the name of his children? 6 For all the words of God are tried in the fire, and he defends those that reverence him. 7 Add not unto his words, lest he reprove thee, and thou be made a liar.

8 Two things I ask of thee; take not favour from me before I die. 9 Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and sufficient: 10 lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear vainly by the name of God.

11 Deliver not a servant into the hands of his master, lest he curse thee, and thou be utterly destroyed. 12 A wicked generation curse their father, and do not bless their mother. 13 A wicked generation judge themselves to be just, but do not cleanse their way. 14 A wicked generation have lofty eyes, and exalt themselves with their eyelids.

15 A wicked generation have swords for teeth and jaw-teeth as knives, so as to destroy and devour the lowly from the earth, and the poor of them from among men.
But the things that are good, that ye yourselves know; be beware of them. Then he said, Hast thou considered my words? and wilt thou render me a judgment? 
I am innocent; break me not off:
For I have not transgressed thy judgments. 
As for me, I am full of wisdom; I shall not err.
Though I be not perfect, I shall be careful to observe thy precepts.
I will speak of the manner of thy words: and I acknowledge that thou art holy, every one that speaketh evil of thee is cursed. 
And we will speak of thy justice, and the remembrance of thy righteousness shall go before me. 
Thou hast planted them, and they grow; thou dost multiply them, and they increase. 
They also exalt thy name in this generation, and in the next generation shall they be spoken of. 
They shall come, and shall declare thy worships: they shall tell of thy strength.
And I will be towards thee for a temple, my bowels shall be towards thee. 
And my soul shall be joyful in the strength of thy salvation: and in the joy of thy salvation shall my heart be exalted. 
And I will praise thee, who hath saved me out of great fear: and I will render thanks unto thee in the highest heavens. 
I will sing of the mercies of the Lord, for thou hast many excellencies; and the thoughts of thine heart are full of wisdom. 
With the fruit of my mouth will I make known to thee the righteousness which is mine: for I may have knowledge of thee.
I have not eaten of the things that cost money, nor of flesh which I have bought.
I will not eat of my bread for money, nor of my meat for reward: for I have loved doing righteousness, more than to eat bread.
Thou art my fortress, my strong tower; where shall the wicked compass me? 
For they purpose a mischief, and devise a lie: they hatch war without a cause.
He will not come before God: for he is a hypocrite; he shall perish in the place where he hath made vows.
He will not fear God: for he will not offer an offering, nor vow: for God is not in his heart.
They regard not the persons of the just; nor do they consider the wisdom of the righteous.
For he despiseth riches and honours: and he sail not count money.
Yea, he regardeth not the reproof of the wise: neither doth he regard them, because they are not with him.
But God shall stretch out his hand, and do mighty things among them; and things wonders of great magnitude he shall do.
And God shall Trumpet in the heavens: and the voice of the Lord shall roll round among them.
And God shall judge all the heathen: and the kings of the earth shall speak of him; even all this shall praise God for his righteousness: for he shall render to every man according to his works.
If thou abandon thyself to mirth, and stretch forth thine hand in a quarrel, thou shalt be disgraced. Milk out milk, and there shall be batter, and if thou wring one's nostrils there shall come out blood: so if thou extort words, there will come forth quarrels and strifes.

My words have been spoken by God—the oracular answer of a king, whom his mother instructed.

What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows? Give not thy wealth to women, nor thy mind and living to remorse. Do all things with counsel: drink wine with counsel. Princes are prone to anger: let them then not drink wine: lest they drink, and forget wisdom, and be not able to judge the poor rightly. Give strong drink to those that are in sorrow, and the wine to drink to those in pain: that they may forget their poverty, and may not remember their trouble anymore. Open thy mouth with the word of God, and judge all fairly. Open thy mouth and judge justly, and plead the cause of the poor and weak.

These are the miscellaneous instructions of Solomon, which the friends of Ezekiel, king of Judea copied out.

The glory of God conceals a matter: but the glory of a king honoureth business. Heaven is high, and earth is deep, and a king's heart is unsearchable. Beat the drossy silver, and it shall be made entirely pure. Slay the ungodly from before the king, and his throne shall prosper in righteousness.

Be not boastful in the presence of the king, and remain not in the places of princes; for it is better for thee that it should be said, Come up to me, than that one should humble thee in the presence of the prince; speak of that which thine eyes have seen.

Get not suddenly into a quarrel, lest thou repent at last. Whenever thy friend shall reproach thee, retreat backward, despise him not; lest thy friend continue to reproach thee, so thy quarrel and enmity shall not depart, but shall be to thee like death. Favor of friends is a man free, which do thou keep for thyself, lest thou be made liable to reproach; but take heed to thy ways peaceably.

As a golden apple in a necklace of sardius, so is it to speak a wise word. In an ear-ring of gold a precious sardius is also set; so is a wise word to an obedient ear.

As a fall of snow in the time of harvest is good against heat, so a faithful messenger refreshes those that send him; for he helps the souls of his employers.

As winds and clouds and rains are most evident objects, so is he that boasts of a false gift. In long-suffering is prosperity to kings, and a soft tongue breaks the bones.

Having found honey, eat only what is enough to make thee full, and omit it up. Enter sparingly into thy friend's house, lest he be satiated with thy company, and hate thee. As a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend.
The way of the wicked and the foot of the transgressor shall perish in an evil day.

As vinegar is bad for a sore, so trouble befailing the body afflicts the heart. As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart.

If thine enemy hunger, feed him; if he thirst, give him drink; for so doing shalt thou shalt heap coals of fire upon his head, and the Lord shall reward thee with good.

The north wind raises clouds; so an impudent face provokes the tongue.

It is better to dwell on a corner of the roof, than with a railing woman in an open house. As cold water is agreeable to a thirsting soul, so is a good message from a land far off. As if one should stop a well, and corrupt a spring of water, so is it unseemly to a righteous man to fall before an ungodly man.

It is not good to eat much honey; but it is right to honour venerable sayings. As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.

As dew in harvest, and as rain in summer, so honour is not seemly for a fool. As birds and sparrows fly, so a curse shall not come upon any one without a cause. As a whip for a horse, and a goad for an ass, so is a rod for a simple nation.

Answer not a fool according to his folly, lest thou become like him. Yet answer a fool according to his folly, lest he seem wise in his own conceit.

He that sends a message by a foolish messenger procures for himself a reproach from his own ways. As well take away the motion of the legs, as transgression from the mouth of fools. He that binds up a stone in a sling, is like one that gives glory to a fool.

Thorns grow in the hand of a drunkard, and servitude in the hand of fools.

All the flesh of fools endures much hardship; for their fury is brought to nought.

As when a dog goes to his own vomit, and becomes abominable, so is a fool who returns in his wickedness to his own sin. [There is a shame that brings sin; and there is a shame that is glory and grace.]

I have seen a man who seemed to himself to be wise; but a fool had more hope than he.

A sluggard when sent on a journey says, There is a lion in the ways, and there are murderers in the streets.

As a door turns on the hinge, so does a sluggard on his bed. A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth. A sluggard seems to himself wiser than one who is most satisfactorily brings back a message.

As he that lays hold of a dog's tail, so is he that makes himself the champion of another's cause.

As those who need correction put forth fair words to men, and he that first fall in with the proposal will be overcome.

All are that lay wait for their own friends, and when they are discovered, say, I did it in jest. With much wood fire increases; but where there is not a double-minded man, strife ceases.

A hearth for coals, and wood for fire; and a
22 máχις. Δόγοι κερκίων μαλακοί, οὗτοι δὲ τύπτουσιν εἰς ταμεία σπλάγχων.

23 Ἀργύριον διδόμενον μετὰ δόλου, ὀσπερ ὀστρακὸν ὑγρεύων.

24 χείλει λεία καρδίαν καλύπτει λυπηράν. Χείλεισι πάντα ἐπιγνέει ἀποκλαίομενος ἐχθρός, ἐν δὲ τῇ καρδίᾳ τεκτάνεται δόλοις.

25 Ἐὰν σου δεῖται ὁ ἐχθρός μεγάλη τῇ φωνῇ, μὴ πεισθῇς, ἐπί ταῖς καρδίαις αὐτοῦ.

26 γὰρ εἰς πονερὰ ἐν τῇ ψυχῇ αὐτοῦ. Οἱ κρίσεις ἐχθρῶν συνίστομεν δόλον, ἐκκαλύπτεται δὲ τὰς ἄκρυβας ἀμαρτίας ἐγγυῶστο.

27 σὺν συνεβίοις. Οἱ ὁρίστους βόθρον τῷ πλησίῳ, ἐμπεσέται οὗτοι αὐτοῦ, ὁ δὲ κυλίων λίθον, ἐφ᾽ ἑαυτὸν κυλίει. Γλῶσσα πνεῦμα μεταλέθει, στόμα δὲ ἀστεγον ποιεῖ ἀκαταστάσεις.

28 Πώς κακοὶ τὰ εἰς αὐρίον, οὐ γὰρ γυνώσκει τὰ τέτειται ἡ ἐπιτοῖων. Ἐγκαμμαζόμενοι σῦ πο τὰ σύ κυρία. Εἰς τοῦ σῶν στόμα, 3 ἀλλότριος καὶ μὴ τὰ σὺ χείλη. Βαρύς λίθος καὶ δυσβάζαστον ὁ ἄμμος, ἀργὴ δὲ ἀφρόνοις βαρύτερα ἀμφοτέρων. 'Ανελείμμων ἡμέρα καὶ ἑρεία ἀργή, ἀλλ' οὐδὲν ἐφίσταται ζῆλος. Κρείσσον, 4 σους ἔλεγχοι ἀποκαλυπάμενοι κρυπτομένοι φιλίας. 'Αξιοπιστοτέρα ἐστὶ τραματία φιλίας, ἡ ἐκούσα φιλίματα ἐχθροῦ.

7 Ψυχῇ ἐν πλησιόν ὑάτις κερών ἔμπαιξε, ψυχῇ δὲ ἐνδείκται καὶ τὰ πικρὰ γλυκακά φαίνεται. Ὡσπερ ὅταν ὄρνεος καταπετασθῇ ἐκ τῆς ἱδας νοσσίας, οὕτως ἄνθρωπος δουλεύει ὅταν ἀποπεθανεῖ ἐκ τῶν ἱδρῶν τόπων. Μύρος καὶ οἶνος καὶ θυμάματα τέρτεται καρδία, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων τῆς ψυχῆς.

10 Φίλον σὺν τῷ ἐφιλων ποιμῶν μὴ ἑκαταλίπηται, εἰς τὸν οἰκὸν τοῦ ἀδελφοῦ σου μὴ ἐξελίξῃς ἀνγέλους κρείσσον φίλος ἐγγύς, ἡ ἀδελφοὶ μακρὰν οἴκον. Σοφὸς γίνοι νεὰ, ἵνα σοῦ εὐφραίνηται ἡ καρδία, καὶ ἀποτρέψω ἀπὸ ἑπονικίας τῶν λογίων. Πανοῦργος κακῶν ἐπερχομένων ἀπεκρύψα, ἀφρόνες 12 ἐκ ἐπελθοῦτος ἐμιαμάν τίσονται. 'Αφελοῦ τὸ ἰματίον αὐτοῦ, παραλάβε γὰρ ὑβριστήρια, ὡστε τὰ ἀλλότρια λυμαίνεται. Ὡς ἂν εἴλογος φίλον τοποῦτε μεγάλη τῇ φωνῇ, καταρρευματούμενος οὐδὲν διαφέρετε δοξῆ.
seeks knowledge. 22 Though thou scourg\. 22

Do thou thoroughly know the number of thy flock, and pay attention to thine herds. 24 For a man has not strength and power for ever; neither does he transmit it from generation to generation. 25 Take care of the herbage in the field, and thou shalt cut grass, and gather the mountain hay; 26 thou mayest have wool of sheep for clothing; pay attention to the land, that thou mayest have lambs. 27 My son, thou hast that words very useful for thy life, and for the life of thy servants.

The ungodly man flees when no one pursues: but the righteous is confident as a lion. 2 By reason of the sins of ungodly men quarrels arise; but a wise man will quell them. 3 A bold man oppresses the poor by ungodly deeds. As an impetuous and unprofitable rain, 4 so that they forsake the law praise ungodliness; but they that love the law fortify themselves with a wall. 5 Evil men will not understand judgment: but they that seek the Lord will understand everything.

A poor man walking in truth is better than a rich liar. 6 A wise son keeps the law: but he that keeps up debauchery dishonours his father. 7 He that increases his wealth by usuries and unjust gains, gathers it for him that pities the poor. 8 He that turns away his ear from hearing the law, even he has made his prayer abominable.

He that contemns his own ungodliness shall not prosper: but he that blames himself shall be loved. 11 Blessed is the man who religiously fears always: but the hard of heart shall fall into mischief. 12 A hungry lion and a thirsty wolf is he, who, being poor, rules over a poor nation. 13 A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time.

He that becomes surety for a man charged with murder shall be an exile, and not in safety. Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation. 14 He that walks justly is assisted: but he that walks in crooked ways shall be entangled therein. 15 He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

A man worthy of credit shall be much blessed: but the wicked shall not be punished. 16 He that reverence not not the persons of the just is numbered among the good: such a one will sell a man for a morsel of bread. 17 An anxious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

γὰρ. Ἐὰν μαντεύοις ἀφρόνοι ἐν μέσῳ συνεδρίου ἀτιμάζουν, 22 οὐ μὴ περιέλθῃς τὴν ἀφροσύνην αὐτοῦ.

Γνωστὸς ἐπηγνωσάῃ ψυχῆς τομαίον σου, καὶ ἐπιτεθείς 23 καρδίαν σου σαίς ἀγέλαις. Ὢτι οὐκ εἰς τῶν αἰώνων ἀνθρόπους 24 κράτος καὶ λόγος, οὐδὲ παραδόθωσιν ἐκ γενεᾶς εἰς γενεάν.

Ἐπειδὴ τῶν ἐν τῷ πέπω πλουτῶν, καὶ κερεῖς πῶς, καὶ 25 σύναγε χρόνου ἀρείων, ἦν ἔχει πρόβατα εἰς ἱματισμὸν 26 τίμων πεδίων, ἦν ὑπὸ σου ἀρείων. Ὑπὲρ, εἰς ἔμοι 27 ῥήησε ἱματισμὸς εἰς τὴν ζωὴν σου, καὶ εἰς τὴν ζωὴν σου βεραντοῦν.

Φεύγει ἁπάντως ρηθείς διόκους, δίκαιος διὸ ὡς πεπώ λέγει 28 πέπωθε. Δὶ ἀναφερίσθη διόκες εὐγενεῖται, ἀνίχνευς 29 πανούργους καταστήσει αὐτάς. Ἀνέργεοι ἐν διόκοις συκο- 30 φαντά πτωχοὺς ὡς πετάνετο λάβρος καὶ ἀνωφέλεις, αὐτῶν 31 οἱ ἐγκαταλείπονται τῶν νομῶν ἑγκαθαλαμίζοντο διόκοις: οἱ δὲ ἀπαγωγεῖς τῶν νομῶν, περιβάλλοντας ἑαυτοῖς τιείς. Ἀνέργεις 32 κακὸι οὐ συνήγοντο κρίμα, οἱ δὲ ἐρωτοῦντες τὸν Κυρίου συνε- ξήσουν ἐν παντί.

Κρεαστῶν πτωχοῦ πορευόμενοι ἐν ἀληθεία, πλούσιοι πεψε 33 δους. Φυλάσσει νόμον νῦν καὶ νυντὸς, ὃς δὲ τοιμαίει ἀσωτῶν 34 ατύμαξεν πατέρα. Οἱ πλούσιοι τῶν πλουτῶν αὐτῶν μετὰ σκότων καὶ πλευρασμῶν, τῷ ἐλεώτῳ πτωχοὺς συνάγεται αὐτῶν. Ὁ ἐκκλάων τὸ ὅποι αὐτῶν μὴ εἰσακοῦται νόμον, καὶ αὐτὸς τὴν 35 προσευχὴν αὐτοῦ ἐβδολοκεῖται.

Οἱ πλαίσι εὐθείας ἐν ὅῳ κακῆ, εἰς διαφοράν αὐτῶν ἔμετε 36 σείται, οἱ δὲ ἀνομοὶ διελείπονται ἁγάθα, καὶ οὐκ εἰσελεί- σουσαν εἰς αὐτά. Σοφὸς παρ' ἐαντο αὐτὴ πλούσιος, τήρησι 37 δὲ νομίων καταγγέλλεται αὐτοῦ. Διὰ βοηθεῖαν δικαίων 38 πολλῇ γίνεται δόξα, ἐν τῇ τούτων ἀσβεστὸς ἄλλοις αὐτῶν.

Ο ἐπικαλυπτὸς αὐτῶν ἁπατάτας αὐτῶν οὐκ εὐδοθήσεται, δὲ 39 ἐξεγούμενοι ἐλέγχους ἀγαθηθήσεται. Μακάριοι ἀνὴρ 40 καταστήσεται πάντα δι' εὐλάβειας, δὲ σκληροὺς τὴν καρδίαν ἐμπεστεῖται κακοῖς. Λέων πεινῶν καὶ λύκου δειφνῶν, δὲ τυραν- 41 νεί, πτωχοῦ ὅν, ἐθνῶν πειραχεῖ. Βασιλεῖς ἐνεχοῦς προσε- 42 δοὺς μέγας συκοφάντες, δὲ δὲ μισθὸς ἀδικίας μακρὸν χρόνον ἐγρήγεται.

Ἀνδρα τὸν ἐν αἰτία φύον ὁ ἐγγυμνοὺς, φυγᾶς ἐσται καὶ 43 ὁ λεύκεις ἐν αὐξανοῖς παιδαί νιὼν καὶ ἀγαπήσῃ σε, καὶ δώσει κάμμον τῇ σῇ ψυχῇ, οὐ τῇ ὑποκμίου ἐθείνη παρανάραμφ. Ὁ πορευόμενος δικαίους βεβοηθήθηται, ὢ δὲ σκολιαῖς δῶς 44 πορευόμενοι ἐμπλακὴσται. Ὁ ἐργαζόμενος τὴν ἐαυτῶ ἐργάζεται ἐν πλούσιοι ἄρτοις, ὢ δὲ διάκοιν σχολὴν πλούσιοτατείς πενίας.

Ἀνήρ ἐξοικοστὸς πολλὰ εὐδοθήσεται, δὲ δὲ κακὸς οὐκ 45 ἀτιμώρητος ἐσται. Ὅς οὐκ ἀγαπήσῃ προσώπων δικαίων, 46 οὐκ ἀγάδος, ὁ τούτως ψωμί ἄρτοι ἀποδοθήσεται ἀνδρα. 47 Σπεύδει πλούτων ἀνήρ βασιλικός, καὶ οὐκ ὄδειν ὅτι ἐλεήμονες 48 κρατήσεται αὐτῶ.
23 'Ο ἐλέγχων ἀνθρώπον ὑδόνες, χάριτας ἐξε πάλαν τοῦ
24 γλωσσοχαριτούντος. 'Ος ἀποβλάκτησε πατέρα ἡ μητέρα, και
dεικε μιᾷ ἀμαρτάνειν, οὕτως κοινωνοῖ ἐστιν ἀνδρὸς ἀσέβειας.
25 Ἀποστὸς ἀνήρ κρίνει εἰκόνυ, δέ πέποιθεν ἐπὶ Κύριον ἐν ἐπὶ
26 μελείᾳ ἑσται. 'Ος πέποιθε βρασσεία καρδία, τοσοῦτοι
27 ἀφιών, δέ σε πορεύεται σοφία σωθήσεται. 'Ος διδόων πτω-
28 χοῖς οὐκ εὐδησθήσεται, δέ ἀποστρέφει τον ὅφθαλμον
29 αὐτοῦ ἐν πολλῇ ἀποτρίᾳ ἑσται. Ἐν τόποις ἄσβεων στέ-
νονται δίκαιοι, ἐν τῇ ἐκείνου ἀπωλεία πλησινίσθησιν
dικαιοὶ.

23 A reprover is better than a stiff-necked man: 
for when the latter is suddenly set on fire, there shall be no remedy. 2 When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn. 3 When a man loves wisdom, his father rejoices; but he that keeps harlots will waste wealth. 4 A righteous king establishes a country, but a sinner destroys it. 5 He that prepares a net in the way of his own friend, entangles his own feet in it. 6 A great snare is spread for a sinner: but the righteous shall be in joy and gladness. 7 A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind.

8 Lawless men burn down a city: but wise men turn away wrath. 9 A wise man shall judge nations: but a worthless man being angry laughs and fears not. 10 Bloody men hate a holy person, but the upright will seek his soul. 11 A fool utters all his mind: but the wise reserves his in part. 12 When a king hearkens to unjust language, all his subjects are transgressors. 13 When the creditor and debtor meet together, the Lord oversees them both. 14 When a king judges the poor in truth, his throne shall be established for a testimony. 15 Stripes and reproofs give wisdom: but an erring child disgraces his parents. 16 When the ungodly abound, sins abound: but when they fall, the righteous are warned.

17 Честен ли ти, и онъ shall give thee rest; and he shall give honour to thy soul. 18 There shall be no interpreter to a sinful nation: but he that observes the law is blessed. 19 A stubborn servant will not be reproved by words: for even if he understand, still he will not obey. 20 If thou see a man hasty in his words, know that the fool has hope rather than he. 21 He that lives wantonly from a child, shall have a servant, and in the end shall grieve over himself. 22 A furious man stirs up strife, and a passionate man digs up sin. 23 Pride brings a man low, but the Lord upholdeth the humble-minded with honour.

24 He that shares with a thief, hates his own soul: and if any having heard an oath uttered fall not of it, they fearing and reverencing men unreasonably have been overthrown, but he that trusts in the Lord shall rejoice. Ungodliness causes a man to stumble: but he that trusts in his master shall be safe. 25 Many wait on the favour of

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8 Mark 7. 11. 7 Gr. groan. 9 Heb. 'for ever.' See Amos 1. 11; Miche. 7. 18; in the Greek. 10 Or. 'most blessed.'
Proverbs XXIX. 27—XXXI. 31.

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rulers; but justice comes to a man from the Lord. 27 A righteous man is an abomination to an unrighteous man, and the direct way is an abomination to the sinner.

Who shall find a virtuous woman? for such a one is more valuable than precious stones. 11 The heart of her husband trusts in her; such a one shall stand in no need of fine spoils. 12 For she employs all her living for her husband's good. 13 Gathering wool and flax, she makes it serviceable with her hands. 14 She is like a ship trading from a distance; so she procures her livelihood.

And she rises by night, and gives food to her household, and appointed tasks to her maids. 15 She views a farm, and buys it; and with the fruit of her hands she plants a possession. 16 She strongly girds her loins, and strengthens her arms for work. 17 And she finds by experience that working is good; and her candle goes not out all night. 18 She reaches forth her arms to needful works, and applies her hands to the spindles.

And she opens her hands to the needy, and reaches out fruit to the poor.

Her husband is not anxious about those at home, for they are abroad; for all her household are clothed. 19 She makes for her husband velour of double texture, and garments for herself of fine linen and scarlet. 20 And her husband becomes a distinguished person in the gates, when he sits in council with the old inhabitants of the land. 21 She makes fine linen, and sells girdles to the Chananites: she opens her mouth heedfully and with propriety, and controls her tongue. 22 She puts on strength and honour; and rejoices in the last days.

The ways of her household are careful, and she eats not the bread of idleness. 23 But she opens her mouth wisely, and according to law. 24 And her kindness to them sets up her children for them, and they grow rich, and her husband praises her.

Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all.

Charm is false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear of the Lord.

Give her of the fruit of her lips; and let her husband be praised in the gates.

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B Gr. those with her. 7 Comp. Heb. and A 11.
The words of the Preacher, the son of David, king of Israel in Jerusalem. 2 Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.

3 What advantage is there to a man in all his labour that he takes under the sun? 4 A generation goes, and a generation comes: but the earth stands for ever. 5 And the sun arises, and the sun goes down and draws toward its place; 6 arising there it proceeds southward, and goes round toward the north. The wind goes round and round, and the wind returns to its circuits. 7 All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again. 8 All things are full of labour; a man will not be able to speak of them: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.

9 What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun. 10 Who is he that speaks and says, Behold, this is new? it has already been in the ages that have passed before us. 11 There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall be at the last time.

12 I the Preacher was king over Israel in Jerusalem. 13 And I applied my heart to seek out and examine by wisdom concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.

14 I beheld all the works that were wrought under the sun; and, behold, all were vanity and waywardness of spirit. 15 That which is crooked cannot be made straight: and deficiency cannot be numbered. 16 I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge. 17 And my heart knew much—wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit. 18 For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.

I said in my heart, Come now, I will prove thee with mirth, and behold thou...
Ecclesiastes II. 2—20.

good: and, behold, this is also vanity. 2 I said to laughter, Madness: and to mirth, Why dost thou this?

And I examined whether my heart would excite my flesh as with wine, (though my heart guided me in wisdom,) and I desired to lay hold of mirth, until I should see of what kind is the good to the sons of men, which they should do under the sun all the days of their life. 4 I enlarged my work; 5 but the houses: I planted me vineyards, 6 I made me pools of water, to water them the timber-bearing wood. 7 I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem. Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

So I became great, and advanced beyond all that were before me in Jerusalem: also my wisdom was established to me. 10 And whatever mine eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour. 11 And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and, behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things wherein he employs it? 13 And I saw that wisdom excels folly, as much as much light excels darkness. 14 The wise man's eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

And I said in my heart, As the event of the fool is, so shall it be to me, even to me; and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance. 16 For there is no remembrance of the wise man with the fool for ever; forasmuch as now in the coming days all things are forgotten: and how shall the wise man die with the fool?

So I hated life; because the work that was wrought under the sun was evil 18 before me: for all is vanity and waywardness of spirit. 18 And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me. 18 And who knows whether he will be a wise man or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity. 18 So I went about to dismiss from my heart all
To all things there is a time, and a season for every matter under heaven.

1 A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted; 2 a time to kill, and a time to heal; a time to pull down, and a time to build up; 3 a time to weep, and a time to laugh; a time to lament, and a time to dance; 4 a time to throw stones, and a time to gather stones together; 5 a time to embrace, and a time to abhor; 6 a time to seek, and a time to lose; a time to keep, and a time to cast away; 7 a time to rend, and a time to sew; 8 a time to speak; 9 a time to love, and a time to hate; 10 a time of war, and a time of peace.

What advantage has he that works in those things wherein he labours?

I have seen all the trouble, which God has given to the sons of men to be troubled with. All the things which he has made are beautiful in his time; he has also set the whole world in their heart, that man might not find out the work which God has wrought from the beginning even to the end. I know that there is no good in them, except for a man to rejoice, and to do good in his life.

Also, in the case of every man who shall eat and drink, and see good in all his labour, this is a gift of God. I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it, and it is impossible to take away from it: and God has done it, that man may fear before him. That which has been is now; and whatever things are appointed to be have already been; and God will seek out that which is past.

And moreover I saw under the sun the place of judgment, there was the ungodly one; and the place of righteousness, there was the godly one. And I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

24 A man has nothing really good to eat, and to drink, and to shew his soul as good in his trouble. This also I saw, that it is from the hand of God. For who shall eat, or who shall drink, without him? For God has given to the man who is good in his sight, wisdom, and knowledge, and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.
3 I said in my heart, concerning the speech of the sons of man, God will judge them, and show that they are beasts. 4 Also to them is the event of the sons of man, and the event of the brute; one event befals them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? nothing; for all is vanity of vanity. 5 And I saw that there was no good, but that wherein a man shall rejoice in his works, for he shall bring him to see any thing of which shall be after him.

6 So I returned, and saw all the oppressions that were done under the sun; and beheld the tears of all vanity that oppressed them was power; but they had no comforter: and on the side of them that oppressed them was power; but they had no comforter: and I praised all the dead that had already died more than the living, as many as are alive until now. 7 Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

8 And I saw all labour, and all the diligence of work, that this is a man's envy from his neighbour. This is also vanity of vanity. 9 The fool folds his hands together, and eats his own flesh. 10 Better is a hand of rest than two handfuls of trouble and waywardness of spirit.

11 So I returned, and saw vanity under the sun. 12 There is one alone, and there is not a second; yea, he has neither son nor brother: yet there is no end to all his labour; neither is his eye satisfied with wealth; and for whom do I labour, and deprive my soul of good? this is also vanity of vanity. 13 Two are better than one, seeing they have a good reward. 14 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls, and there is not a second to lift him up. 15 Also if two should lie together, they also get heat: but how shall one be warmed alone? 16 And if one should prevail against him, the two shall withstand him; and a threefold cord shall not be broken.

17 Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer. 18 For he shall come forth out of the house of the prisoners to reign, because he also that was in his kingdom has become poor. 19 I beheld all the living who were walking under the sun, with the second youth, who shall stand up in each one's place. 20 There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity of waywardness of spirit.

18 Keep thy foot, whosoever thou goest to

19 Also I saw under the sun, that in the place of justice there is vanity, and in the place of righteousness, that is great vanity.

20 For I saw that the seething of brass is better than all costly stones; and the ringing of cymbals than all sweet sounding cymbals. 21 For the body is more precious than the soul: the wisdom is better than the learning. 22 Wisdom and understanding, which is also the fear of the Lord, is better than silver and gold. 23 Theeld of the wise is a tower of brass, that is better than gold. 24 The wise son sees the evil of the way, and stops his feet: he who keeps his way averteth his feet from evil. 25 Unto him that has wisdom and understanding, who has also knowledge of the way, it is given to know the fear of the Lord. 26 Wisdom is better than rubies; and all other precious stones. 27 Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. 28 Pray, and it shall be given thee; seek and ye shall find; knock, and it shall be opened unto you.

29 For by wisdom is goodness, and righteousness, and equity, until men come to knowledge with wisdom. 30 Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. 31 He that fears the Lord is instruction, and an honeycomb is sweetness. 32 A wise son makes a good father, and an hireling makes rash words.

33 Keep thy soul with wine, and with strong drink; and God shall cheer thy heart with joyful songs. 34 Wine is a mocker, strong drink is raging: he that is deceived thereby shall not be wise.

35 The wise shall inherit glory: but the foolish shall dwell in shame.
ECCLESIASTES V. 1—VI. 2.

the house of God; and when thou art near to hear, let thy sacrifice be better than the gift of fools: for they know not that they are doing.

Be not lusty with thy mouth, and let not thine heart be swift to utter anything before God; for God is in heaven above, and thou upon earth: therefore let thy words be few. 2 For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

Whenever thou shalt give a vow to God, defer not to pay it; for he has no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed. 4 It is better that thou shouldst not vow, than that thou shouldst vow and not pay. 5 Suffer not thy mouth to lead thy flesh to sin; and say not in the presence of God, It was an error: lest God be angry at thy voice, and destroy the works of thy hands. 6 For there is evil in a multitude of dreams and vanities and many words: but fear thou God.

If thou shouldst see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for there is a high one to watch over him that is high, and high ones over them. 8 Also the abundance of the earth is for every one: the king is dependent on the tilled field.

He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance thereof? this is also vanity. 10 In the multitude of good they are increased that eat it; and what virtue has the owner, but the right of beholding it with his eyes? 11 The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

There is an infirmity which I have seen under the sun, namely, wealth kept for its owner to his hurt. 12 And that wealth shall perish in an evil trouble: and the man begets a son, and there is nothing in his hand.

As he came forth naked from his mother's womb, he shall return back as he came, and he shall receive nothing for his labour, that it should go with him in his hand. 14 And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labours? 16 Yes, all his days are in darkness, and in mourning, and much sorrow, and infirmity, and wrath.

Behold, I have seen good, that it is a fine thing for a man to eat and to drink, and to see good in all his labour wherein he may labour under the sun, all the number of the days of his life which God has given him: for it is his portion. 18 Yes, and as for every man to whom God has given wealth and possessions, and has given him power to eat thereof, and to receive his portion, and to rejoice in his labour; this is the gift of God. 19 For he shall not much remember the days of his life: for God troubles him in the mirth of his heart.

There is an evil which I have seen under the sun, and it is abundant: a man to whom God shall give wealth, and
substance, and honour, and he wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity, and an evil infirmity.

If a man beget a hundred children, and live many years, yea, however abundant the days of his years be, yet if his soul shall not be satisfied with good, and also he have no burial: I said, An untimely birth is better than a timely one. For he came in vanity, and departs in darkness, and his name shall be covered in darkness. Moreover he has not seen the sun, nor known rest: there is no more rest to this one than another.

Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

All the labour of a man is for his mouth, and yet the appetite shall not be satisfied.

What advantage has a man? for who knows what is good for a man in his life, during the number of the life of the days of his vanity? and he has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

A good name is better than good oil; and the day of death than the day of birth.

It is better to go to the house of mourning, than to go to the banquet house: since this is the end of every man: and the living man will apply good warning to his heart.

Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better.

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

It is better to bear a reproof of a wise man, than for a man to hear the song of fools. As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

For oppression makes a wise man mad, and destroys his noble heart. The end of a matter is better than the beginning thereof: the patient is better than the hasty.

Be not hasty in thy spirit to be angry: for anger will rest in the bosom of fools. Say not, What has happened, that the former days were better than these? for thou dost not enquire in wisdom concerning this.

Wisdom is good with an inheritance: and there is an advantage by it to them that see the sun. For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

Behold the works of God: for who shall be able to straighten him whom God has made crooked? In the day of prosperity

The text is a translation of the Greek work Ecclesiastes 3-7, discussing the vanity of life and the lack of lasting satisfaction in worldly pursuits. It touches on themes of wisdom, the fleeting nature of life, and the moral impermanence.
live joyfully, and consider in the day of adversity: consider, I say, God also has caused the one to agree with the other β for this reason, that man should find nothing after him.

16 I have seen all things in the days of my vanity: there is a just man perishing in his justice, and there is an ungodly man remaining in his wickedness. Be not very just; neither be very wise: lest thou be confounded. Be not very wicked; and be not stubborn: lest thou shouldest die before thy time. It is well for thee to hold fast by this; also by this debile not thine hand; for γ to them that fear God all things shall come forth well.

20 Wisdom will help the wise man more than ten mighty men which are in the city. For there is not a righteous man in the earth, who will do good, and not sin. Also take no heed to all the words which ungodly men shall speak; lest thou hear thy servant cursing thee.

For many times he shall press upon that thing, and repeatedly shall he afflict thine heart; for thus also hast thou cursed others. All these things have I proved in wisdom: I said, I will be wise; but it was far from me. That which is far beyond what was, and a great depth, who shall find it out?

23 I and my heart went round about to know, and to examine, and to seek wisdom, and the account of things, and to know the folly and trouble and madness of the ungodly man.

24 And I find her to be, and I will pronounce to be more bitter than death the woman which is a snare, and her heart nets, who has a band in her hands: he that is good in the sight of God shall be delivered from her; but the sinner shall be caught by her. Behold, this have I found, said the Preacher, seeking by one at a time to find out the account, which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found. But, behold, this have I found, that God made man upright; but they have sought out many devices. Who knows the wise? and who knows the interpretation of a saying?

A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

26 Observe the commandment of the king, and that because of the word of the oath of God. Be not hasty; thou shalt go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please, even as a king having power: and who will say to him, What dost thou?

He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgment. For to every thing there is time and judgment; for the knowledge of the holy is great to him. For there is no one that is wise, or that knoweth what is going to be: for who shall tell him how it shall be?

29 There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no
discharge in the day of battle; neither shall ungodliness save her votary.

So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein the man has power, over man to afflict him. 10 And then I saw the ungodly carried into the tombs, and that out of the holy place: and they departed, and were praised in the city, because they had done thus: this also is vanity.

Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men, is fully determined in them to do evil.

He that has sinned has done evil from that time, and long from beforehand: nevertheless I know, that it is well with them that fear God, that they may fear before him: 12 but it shall not be well with the ungodly, and he shall not prolong his days, which are as a shadow; forasmuch as he fears not before God.

There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the righteous. This also is vanity.

Then I praised mirth, because there is no good for a man under the sun, but to eat, and drink, and be merry; and this shall attend him in his labour all the days of his life, which God has given him under the sun.

Whereupon I set my heart to know wisdom, and to perceive the trouble that was wrought upon the earth: for there is that neither by day nor night sees sleep with his eyes.
perished; yea, there is no portion for them any more for ever in all that is done under the sun.

7 Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works. 8 Let thy garments be always white; and let not oil be wanting on thine head. 9 And see life with the wife whom thou lovest all the days of the life of thy vanity, which are given thee under the sun: for that is thy portion in thy life, and in thy labour wherein thou labourest under the sun.

10 Whosoever thineth shall find for himself; do all the things that he might; for there is no work, nor device, nor knowledge, nor wisdom, in the dust whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet wealth to men of understanding, nor yet favour to men of knowledge; for time and chance will happen to them all. 12 For surely man also knoweth not his own former days; which is that is before him; and his heart judgeth not, that which is after him.

13 This I also saw to be wisdom under the sun, and it is great before me: 14 suppose there were a city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it; 15 and should find in it a poor wise man, and he should save the city through his wisdom: yet no man would remember that poor man. 16 And I said, Wisdom is better than power: yet the wisdom of the poor man is set at nought, and his words are not listened to.

17 The words of the wise are heard in quiet more than the cry of them that rule in folly. 18 Wisdom is better than weapons of war: and one sinner will destroy much good. 19 Pestilent flies will corrupt a preparation of sweet ointment: and a little wisdom is more precious than great glory of folly.

20 A wise man’s heart is at his right hand; but a fool’s heart is at his left. 21 Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinketh of is folly.

22 If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences. 23 There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler. 24 The fool has been set in very high places, while rich men would sit in a low one. 25 I have seen servants upon horses, and princes walking as servants on the earth.

26 He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

27 He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.
If the sxe-head should fall off, then the man troubles his countenance, and he must put forth more strength; and in that case skill is of no advantage to a man.\(^a\)

If a serpent bite when there is no charmer's whisper, then there is no advantage to the charmer.\(^b\) The words of a wise mouth are gracious: but the lips of a fool will swallow him up.\(^c\) The beginning of the words of the wise is a matter of life; and the end of his talk mischievous madness.\(^d\) A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him?\(^e\) The labour of fools will afflict them, as that of one who knows not to go to the city.

Woe to thee, O city, whose king is young, and thy princes eat in the morning!\(^f\) Blessed art thou, O land, whose king is a son of nobles, and whose princes shall eat seasonably, for strength, and shall not be ashamed.

By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.\(^g\) Men prepare bread for laughter, and wine and oil that the living should rejoice: but it to money things will humbly yield obedience.

Even in thy conscience, curse not the king; and curse not the rich in thy bed-chamber: for a bird of the air shall carry thy voice, and that which has wings shall report thy speech.

Send forth thy bread upon the face of the water: for thou shalt find it after many days.\(^h\) Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth.\(^i\) If the clouds be filled with rain, they pour it out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be.\(^j\) He that observes the wind sows not; and he that looks at the clouds will not reap.\(^k\) Among whom none knows what is the way of the wind: as the bones are hid in the womb of a pregnant woman, so thou knowest not the works of God, even all things whatsoever he shall do.\(^l\) In the morning sow thy seed, and in the evening let not thine hand be slack: for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.

Moreover the light is sweet, and it is good for men to see the sun.\(^m\) For even if a man should live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgment.\(^n\) Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity. And remember thy Creator in the days of thy youth, before the days of evil come, and the years overtake thee in which thou shalt

\(^a\) Alex. for τῇ ἄνδρᾳ τῆν ἀνδρείαν. Wisdom is the advantage of an energetic man.

\(^b\) Or, whistle. O Heb. doubly translated. Alex. — 'humbly.'
2 in ois erotic, oin esti moq en aitou thalma. "Eois ou mi' skoptisihi o' yllos kai to fous, kai i' elyphi kai oi astereis, 3 kai eipostrefouni ta vei' oipou to uetou. 'En hmera i' ei' ean sanelvhasi fulakes tis oikias, kai diastrafwv anores tis dynameos, kai ergethai aia alhounai oti olymobhthen kai, 4 sokatosouan ai blepousai en tais opas: Kai kleisousi thiras en agora, en anathena philis tis alhosiis: kai anas- tisetai eis founi tis strouthis, kai taepeiswthsonan passai 5 aia thugatereis toui fomatos: Kai eis to upos omonai, kai thamboi en t' ydo, kai anbthgou to amygdalon, kai pauchvhi' h akri, kai diaskedasth' h kaptaris, oti etoreude o anbropos eis oikon aiwos aitou, kai ekklouses en agora oii kopto- memoi. "Eois oisou mi' anaprapet to scheinoun tou arghriou, kai syntrifi tou anbemou tou xroniou, kai syntrifi odyria 7 epiv t' phyg, kai syntrpha o trochos epileian lakkou. Kai eipostrefei o chous epilei tis ghn wos h, kai to pnevma eipostrefei pros ton theon ois edwken autou.


8 Gr. be subverted. 1 Gr. flower of gold.
The Song of Songs, which is Solomon’s.  
2 Let him kiss me with the kisses of his mouth; for thy breasts are better than wine.  
3 And the smell of thine ointments is better than all spices: thy name is ointment poured forth; therefore do the young maidens love thee.  
4 They have drawn thee; we will run after thee, for the smell of thine ointments: the king has brought me into his closet: let us rejoice and be glad in thee; we will love thy breasts more than wine: righteousness loves thee.

5 I am black, but beautiful, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.  
6 Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother’s sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

7 Tell me, thou whom my soul loves, where thou tendest thy flock, where thou causest them to rest at noon, lest I become as one that is veiled by the flocks of thy companions.

8 If thou know not thyself, thou fair one among women, go thou forth by the footsteps of the flocks, and feed thy kids by the shepherds’ tents.  
9 I have likened thee, my companion, to my horses in the chariots of Pharaoh.  
10 How are thy cheeks beautiful as those of a dove, thy neck as chains!  
11 We will make thee figures of gold with studs of silver.

12 So long as the king was at table, my spikeourd gave forth its smell.  
13 My kinsman is to me a cluster of myrrh; he shall lie between my breasts.  
14 My kinsman is to me a cluster of camphir in the vineyards of Engaddi.

15 Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves.  
16 Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed.  
17 The beams of our house are cedars, our ceilings are of cypress.

I am a flower of the plain, a lily of the valleys.  
2 As a lily among thorns, so is my companion among the daughters.

3 As the apple among the trees of the wood, so is my kinsman among the sons.  
4 I desired his shadow, and sat down, and his fruit was sweet in my throat.  
5 Bring me into the wine house; set love before me.

"ASMA ασμάτων, δ ἐστι Σαλωμών. Φιλησάτω με ἄποι φιλη- 
μάτων στόματος αὐτοῦ ὅτι ἀγαθὸ μαστοὶ σου ὑπὲρ οἴνου, 
καὶ ὧμη μύρων σου ὑπὲρ πάντα τὰ ἀρώματα. μύρων ἐκκενθεῖ.  
ὅτι σου διὰ τὸν νεῦσθις ἓγαντησάν σε, εἰκονοσέ.  
ὅτι σου σου ἵνα ὅμη μύρων σου σαφεῖτε με, ἵνα ἐφην
θύμωμεν ἐν σοί· ἐθανάτος μαστοῖς σου ὑπὲρ οἴνου εὐθύτης 
ἥγαντησάν σε.

Μέλαια εἰμι ἐγώ καὶ καλὴ, θυγατέρας Ιερουσαλήμ, ὅσ 5 
σκορόματα Κεδάρ, ὃς ἰδώρες Σαλωμών. Μη βλέψεις με 6 
ὅτι ἐγώ εἰμι μεμελανωμένη, ὅτι παρεξελέαμε μὲ ὁ ἀλοί που ἀμπερίσο κατά ἐμοί, ἐθελοῦ με φυλάκισαν ἐν ἀμπελώισ, ἀμπελώισ ἐμὸν οὐκ ἑφίλαξα.

'Απάγαγελον μοι ἐν ἑγάπησαι ἢ ψυχὴ μου, τοῦ ποιμαίνει 7 
τοῦ κοιτάζει ἐν μεσημβρία, μήποτε γένομαι ἡ ἑπιβάλλο-
μένη ἐπ' ἄγελας ἑταίρων σου.

'Εάν μὴ γυνὴ σεαυτήν ἡ καλὴ ἐν γυναιξί, ἔξελθε σοὶ ἐν 8 
πτέρναις τῶν ποιμένων, καὶ ποιμαίνει τὰς ἐρίφως σου ἐπὶ 
σκορόμασα τῶν ποιμένων. Τῇ ὑπώ μου ἐν ἀρμασι Φαραώ 9 
ἀμοίωσα σε ἐν πληρωμόν. Τῇ ὁραθέθησάς σαίγον σοι 10 
ὡς τρυγόνοι, πράξαλος σοι ὡς ὁρμικόντι; Ὀμοιώματα χρυ-
σίου ποιησόμεν σοι μετὰ στημάτων τοῦ ἄργωρον.

"Εως ὁ βασιλεῖς ἐν ἀνακλάσει αὐτοῦ νάρδος μοι ἐδωκεν 12 
ὄμηριν αὐτοῦ. Ἀπόδειγμα τῆς στατήρ ἁδελφίδος μοι ἔμοι, 13 
ἀναμένον τῶν μαστῶν μου ἀνίσθηται. Βῶτρυς τῆς κύπερ 14 
ἀδελφίδος μοι ἔμοι, ἐν ἀμπελώισ Ἔγγαδί.

Ίδοὺ εἰ καλὴ ἡ πληγήν μου, ἴδον εἰ καλὴ ὡραῖοι σοι 15 
περιστεραί. ἴδον εἰ καλὸς ἁδελφίδος μου, καὶ γε ὡραίον 16 
πρῶς κλή ἡμῶν σύσκες. Δοκοὶ ὀικῶν ἡμῶν κέδροι, φατνῷ-
ματα ἡμῶν κατεργάζομεν.

"Ἐγὼ ἀνθῶν τοῦ πεδίου, κρύον τῶν κοιλάδων. 2 
"Ὡς κρύον ἐν μέσῳ ἀκανθῶν, ὦτος ἡ πληγήν μου ἀνα-
μένον τῶν φυγάτων.

"Ὡς μῆλον ἐν τοῖς ἄμυλοι τοῦ δρυμοῦ, ὦτος ἁδελφίδος μοι 3 
ἀναμένον τῶν νιῶν. ἐν τῇ ἁκίᾳ αὐτοῦ ἐπεθύμησα, καὶ ἐκάθισα, 
καὶ καρπὸς αὐτοῦ ἀλλὰς ἐν λάρυγγί μου. Εἰςαγαγέτε με εἰς 4

4 Gr. beyond.  
7 Lit. skins.  
8 Or, that vails herself.  
9 Or, wainscots.
The Song II. 5—III. 9.

8 Strengthen me with perfumes, stay me with apples: for I am wounded with love.
9 His left hand shall be under my head, and his right hand shall embrace me.

7 I have enlarged you, ye daughters of Jerusalem, by the powers and by the virtues of the field, that ye do not rouse or wake my love, until he please.

6 My kinsman is like a roe or a young hart on the mountains of Bethel: behold, he is behind our wall, looking through the windows, peeping through the lattices.

5 My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove. For, behold, the winter is past, the rain is gone, it has departed. The flowers are seen in the land; the time of junge has arrived; the voice of the turtle-dove has been heard in our land.

4 Thou art my dove, in the shelter of the rock, near the wall: shew me thy face, and cause me to hear thy voice; for thy voice is sweet, and thy countenance is beautiful.

3 Take us the little foxes that spoil the vines: for our vines put forth tender grapes.

2 Until the day dawn, and the shadows depart, turn, my kinsman, be thou like to a roe or young hart on the mountains of the ravines.

1 By night on my bed I sought him whom my soul loves: I sought him, but found him not; I called him, but he hearkened not to me. I will rise now, and go about in the city, in the market-places, and in the streets, and I will seek him whom my soul loves: I sought him, but I found him not. The watchmen who go their rounds in the city found me. I said, Have ye seen him whom my soul loves? It was as a little while after I parted from them, that I found him whom my soul loves: I held him, and did not let him go, until I brought him into my mother’s house, and into the chamber of her that conceived me.

5 I have charged you, O daughters of Jerusalem, by the 9 powers and by the virtues of the field, that ye rouse not nor awake my love, until he please.

Who is this that comes up from the wilderness as pillars of smoke, perfumed with myrrh and frankincense, with all powders of the perfumer? Behold, Solomon’s bed; sixty mighty men of the mighty ones of Israel are round about it. They all hold a sword, being expert in war: every man has his sword upon his thigh because of fear by night.

9 King Solomon made himself a litter of...
woods of Lebanon. He made the pillars of it silver, the bottom of it gold, the covering of it scarlet, in the midst of it a pavement of love, for the daughters of Jerusalem.

Go forth, ye daughters of Zion, and behold king Solomon, with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves, beside thy veil: thy hair is as flocks of goats, that have appeared from Galaad.

Thy locks are as the sides of the tower of David, that was built for an armoury: a thousand shields hang upon it, and all darts of mighty men.

Thy two breasts are as two twin fawns, that feed among the lilies.

Until the day dawn, and the shadows depart, I will betake me to the mountain of myrrh, and to the hill of frankincense.

Thou art all fair, my companion, and there is no spot in thee.

Come from Libanus, my bride, come from Libanus: thou shalt come and pass from the top of γαλαγία, from the top of Sanir and Hermon, from the lions' dens, from the mountains of the leopards.

My sister, my spouse, thou hast ravished my heart; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

How beautiful are thy breasts, my sister, my spouse! how much more beautiful are thy breasts than wine, and the smell of thy garments than all spices!

Thy lips drop honeycomb, my spouse; honey and milk are under thy tongue; and the smell of thy garments is as the smell of Lebanon.

My sister, my spouse, a garden walled up; a garden walled in, a garden sealed.

Thy shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard; spikenard and saffron, calamus and cinnamon; with all woods of Libanus, myrrh, aloes, with all chief spices; a fountain of a garden, and a well of water springing and gurgling from Libanus.

Awake, O north wind; and come, O south; and blow through my garden, and let my spices flow out.

Let my kinsman come down into his garden, and eat the fruit of his choice berries. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends, and drink; yea, brethren, drink abundantly.

I sleep, but my heart is awake; the voice of my kinsman knocks at the door, saying, Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night.

I have put off my coat; how shall I put it on? I have washed my feet, to my Lord.

The sum of aforesaid are many, and an

10 klovon aitou chrystos epitisbas aitou porfura, etidos aitou libostrotou, agaphten ato thugatoron Ierousalh. Thugatere

Sisew elagathate, kai idete en tw basilei Salamou, en tw strefunw kai estepfanwen aitou h mptet aitou, en hmera nuxi-

feusenw aitou, kai en hmera ephorosunh karidias aitou.

'Idou e kalh h pligos mou, idou e kalh. Ophthalomou en sou 4 peristerai, ekto tis swstikies sou trikhma sou wv agalai twn aigion, ai akefalibhsan ato twn Galadon. Odontes 2 sou wv agalai twn kekarmounw, ai anbebasan ato o luntrw, ai pasos didumeunw, kai aktekousa ouk estin en aitais.

Oe sapttwn to kokkikou xelh sou, kai h lalid sou aeria, 3 wv leptwv roas mihlon sou ekto tis swstikies sou. 0s 4 pigoros Davd trachilos sou, o xodoumhnwv enos thalathe-

chelwv thvros krematwv et aitou, pasas boulides twn dyna-

twv. Dwo mastoi sou ois duo nevbroi dithmous dorkados ou 5 neumenvn en krivos, enos ou diapetisw xelh, kai kinitw 6: en ai aniketai periosomwv emawt prot to oros tis smjwv kai pro twn bwnon twv Libanou. 'Ole kalh e pligos mou, 7 kai mimos ouk estin en soi.

Deiro apo Libanou niphw, deiro apo Libanou elew 8 kai deilewstw apo arxhis Pistoew, apo kefalwv Sainv kai Ermwn, apo mawton levnton, apo xeuron parrhalwv. Ekar-

9 dwhsis hmas adelphw mou niphw, ekarhwsws hmas en apo ophthalon sou, en miw ethymati trachhswv sou. Ti ekallw 10

thasan mastoi sou adelphw mou, niphw; ti ekallwswsan mastoi sou apo oinon, kai omy imatwv sou uter paita arwmatw.


Narios kai krwos, kalwmwv, kai kwnwswv, meta paion 14 zvlon twv Libanou, smjvna, alsw, meta paianwv prwton

muwv, peqy kipwv, kai frew vostos zwstwv kai boizwv 15 apo twv Libanou.

Eexgrfhtw Bbrw, kai erchou Nete, kai diatunwv kipw 16 mou, kai renwswv arwmatw mou.

Kataphwv adelphidwv mou eis kipw autwv, kai fagw 5 karwv akorwdwv autwv eisplhsw eis kipwv mou adelphw mou niphw; etrighsw sloymv mou meta arwmatwv mou, efavw

arston mou meta melwswv mou, epw oinon mou meta xalaktwv mou fegw plemwv kai piew, kai xevnsw adelphwv.

Ew kathwv, kai h karwia mou agwmpwv, fovy adelphi-

2 kypwv mou krouven eti twn thran, anoizwv mou h plwswv mou, adelphw mou, peristera mou, telwv mou oti h kefalw mou episthsw drwsw, kai oi bostrwv mou plwswv nuktov.

Exeudwswan ton xitwv mou, pou evdwsomai autwv; enwswn 3
how shall I defile them? My kinsman put forth his hand by the hole of the door, and my belly was moved for him. I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock. I opened to my kinsman; my kinsman was gone; my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not. The watchmen that go their rounds in the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if ye should find my kinsman, what are ye to say to him? That I am wounded with love.

What is thy kinsman more than another kinsman, O thou beautiful among women? what is thy kinsman more than another kinsman, that thou hast so charged us?

My kinsman is white and ruddy, chosen out from the earth. His head is as very fine gold; his locks are flowing, black as a raven. His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools. His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh. His hands are as 

γυναικός: I am thy kinsman, and this is my companion, O daughters of Jerusalem.

Whither is thy kinsman gone, thou beautiful among women? whither has thy kinsman turned aside? tell us, and we will seek him with thee.

My kinsman is gone down to his garden, to the beds of spice, to feed his flock in the gardens, and to gather lilies. I am my kinsman’s, and my kinsman is mine, who feeds among the lilies.

Thou art fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as armies set in array. Turn away thine eyes from before me, for they have ravished me: thy hair is as flocks of goats which have appeared from Galad. Thy teeth are as flocks of shrub sheep, that have gone up from the washing, all of them bearing twins, and there is none barren among them: thy lips are as a thread of scarlet, and thy speech is comely. Thy cheek is like the rind of a pomegranate, being seen without thy veil.

There are sixty queens, and eighty concubines, and maidens without number. My dove, my perfect one is one; she is the only one of her mother. she is the choice of her that bare her. The daughters saw her, and the queens will pronounce her blessed, yea, and the concubines, and they will praise her. Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as armies set in array?

I went down to the garden of nuts, to look at the fruits of the valley, to see if the
wine flowered, if the pomegranates blossomed. 11 There I will give thee my breasts; my soul knew it not: it made me as the chariots of Aminadab.

12 Return, return, O Sunamite; return, return, and we will look at thee.

What will ye see in the Sunamite? She comes as bands of armies.

Thy steps are beautiful in shoes, O daughter of the prince: the joints of thy thighs are like chains, the work of the craftsman. 2 Thy navel is as a turned bowl, not wanting liquor; thy belly is as a heap of wheat set about with lilies. 3 Thy two breasts are as two twin fawns. 4 Thy neck is as an ivory tower; thine eyes are as pools in Esebon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus. 5 Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the 6 galleries. 7 How beautiful art thou, my love, and how sweet art thou, my daughter! 8 This is thy greatness in thy delights: thou wast made like a palm tree, and thy breasts to clusters. 9 I said, I will go up to the palm tree, and I will take hold of its high boughs: and now shall thy breasts be as clusters of the vine, and the smell of thy nose as apples; 10 and thy throat as good wine, going well with my kinsman, sating my lips and teeth.

11 I am my kinsman's, and his desire is toward me. 12 Come, my kinsman, let us go forth into the field; let us lodge in the villages. 13 Let us go early into the vineyards; let us see if the vine has flowered, if the blossoms have appeared, if the pomegranates have blossomed; there will I give thee my breasts. 14 The mandrakes have given a smell, and at our doors are all kinds of choice fruits, new and old. O my kinsman, I have kept them for thee.

15 I would that thou, O my kinsman, went he that sucked the breasts of my mother; when I found thee without, I would kiss thee; yes, they should not despise me. 16 I would take thee, I would bring thee into my mother's house, and into the chamber of her that conceived me; I would make thee to drink of spiced wine, of the juice of my pomegranates.

17 His left hand should be under my head, and his right hand should embrace me. 18 I have charged you, ye daughters of Jerusalem, by the virtues of the field, that ye stir not up, nor awake my love, until he please.

19 Who is this that comes up all white, leaning on her kinsman? I raised thee up under an apple-tree; there thy mother brought thee forth; there she that bore thee brought thee forth.

20 Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, even the flames thereof.

21 Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, men would utterly despise it.
8 Our sister is little, and has no breasts; what shall we do for our sister, in the day wherein she shall be spoken for? 9 If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels. 10 I am a wall, and my breasts are as towers; I was in their eyes as one that found peace.

Solomon had a vineyard in Beelamôn; he let his vineyard to keepers; every one was to bring for its fruit a thousand pieces of silver. My vineyard, even mine, is before me; Solomon shall have a thousand, and they that keep its fruit two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear it.

14 Away, my kinsman, and be like a doe or a fawn on the mountains of spices.

**A Graphic Representation**

**HΣAIAS.**

The vision which Esaias the son of Amos saw, which he saw against Judea and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Zeekias, who reigned over Judea.

Hear, O heaven, and hearken, O earth: for the Lord has spoken, saying, I have forgotten and reared up children, but they have rebelled against me. The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me.

Ah sinful nation, a people full of sins, an evil seed, lawless children; ye have forsaken the Lord, and provoked the Holy One of Israel. Why should ye be smitten any more, transgressing more and more? the whole head is pained, and the whole heart sad. From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed; it is not possible to apply a plaister, nor oil, nor bandages. Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations.

The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city. And if the Lord of Sabaoth

**For Further Reading**

Rom. 9. 29.
had not left us a seed, we should have been as Sodom, and we should have made like to Gomorrah.

10 Hear the word of the Lord, ye rulers of Sodom; attend to the law of God, thou people of Gomorrah. 11 Of what value to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: 12 neither shall ye come with these to appear before me; for who has required these things at your hands? Ye shall no more tread my court. 13 Though ye bring fine flour, if is vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day; 14 your fasting, and the rest from your work; your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins. 15 When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

16 Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; 17 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

18 And come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. 19 And if ye be willing, and hearken to me, ye shall eat the good of the land; 20 but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

21 How has the faithful city Sion, once full of judgment, became a harlot! wherein righteousness lodged, but now murderers.

22 Your silver is worthless, thy wine merchants mix the wine with water.

23 Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

24 Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies. 25 And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors. 26 And I will establish thy judges as before, and thy counsellors as at the beginning; and afterward thou shalt be called the city of righteousness, the faithful mother-city, Sion.

27 For her captives shall be saved with judgment, and with mercy. 28 And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed. 29 For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. 30 For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water. 31 And their strength shall be as a

8 Gr. to pureness.
thread of tow, and their works as spars and the transgressors and the sinners shall be burnt up together, and there shall be none to quench them.

The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem.

2 For in the last days the mountain of the Lord shall be 2 glorious, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. 3 And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

5 Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. 6 For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

7 For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down; and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Bashan, and upon every high mountain, and upon every high hill, and upon every high tower, and upon every hill of the sea, and upon every height of the land, and upon every cleft of the rock. And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day. And they shall hide all idols made with hands, having carried them into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. For in that day a man shall cast forth his silver and gold abominations, which they made in order to worship vanities and bats; to enter into
behold the Lord, the Lord of hosts, will take away from Jerusalem and from Judah the male and the female, the医治 and the old, the son and the daughter, he will eat in peace on every stony hill and on every high mountain in the wilderness, and on all the mountains that are lifted up, for the Lord is强烈的, and his highway is holiness.

Thus saith the Lord, the Lord of hosts, he shall utterly destroy the vial of Samaria, and he shall utterly burn Jerusalem with fire.

And it shall come to pass, after they have taken you away into exile, and shall have emptied you into the multitude, that he shall give you up in haste for a little moment, and in anger, and in wrath, and with much slaughter, even till the end, because the Heart of the Lord is high, and his ways are unsearchable.

For thus saith the Lord, the Holy One of Israel, and the Saviour thereof, I am in very truth the First, and the Last, and the Great King.

For thus saith the Lord, who createth the earth, who formaeth the fowl of the air; he saith, The Bonds are broken, and the prisoners are released, the good Man is released from prison, and he saith, the Holy One of Israel, and his Saviour, saith, Be hold the Lord shall come with fire, and his Angels with the torch.

And he shall stretch out his hand over the sea, and his right hand shall move over the rivers.

And he shall gather together the waters of the sea, and the floods shall be dried up: and he shall make bare from the depths of the earth, and the valleys shall be dry.

And the dung shall be dried up at the sight of them; and all beasts of the field shall die for fear of them.

And the earth shall be arid, and fertile, and a new world shall be created.

And the Lord shall be king over all the Earth; in that day shall there be one Lord, and his name shall be One.

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24 whereas Gr. or. repositories. 9 Gr. written for life. 4 Gr. born, so Heb. 6 Gr. a man.

24 Whereas  Gr. or. repositories, and  Gr. written for life; and  Gr. born, so Heb. And  Gr. a man.

And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, and take away our reproach.

And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel. And it shall be, that the remnant left in Sion, and the remnant left in Jerusalem, even all that are appointed to life in Jerusalem, shall be called holy. For the Lord shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgment, and the spirit of burning. And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud over-shadow by day, and there shall be as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence. And it shall be for a shadow from the heat, and as a shelter and a hiding-place from inclemency of weather and from rain.

Now I will sing to my beloved a song of my beloved concerning my vineyard.

My beloved had a vineyard on a high hill in a fertile place. And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited for it to bring forth grapes, and it brought forth wild thorns. And now, ye dwellers in Jerusalem, and every man of Judah, judge between me and my vineyard. What shall I do any more to my vineyard, that I have not done to it? Whereas I expected it to bring forth grapes, but it has brought forth thorns. And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be left to be trodden down. And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his beloved plant: I expected it to bring
forth judgment, and it brought forth iniquity; and not righteousness, but a cry.

8 Woe to them that join house to house, and add field to field, that they may take away something of their neighbour's: will ye dwell alone upon the land? 9 For these things have reached the ears of the Lord of hosts: for though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them. 10 For the bed of oxen ploughed the land shall yield one chaff-full, and he that sows six homers shall produce three measures.

11 Woe to them that rise up in the morning, and follow strong drink; who wait at it till the evening: for the wine shall inflame them, and they shall stagger to the east gate.

12 For the wine shall be as the water of life unto them that drink it; but the liquor thereof shall be as the saul of Hades; and they shall be exalted in judgment, and the holy God shall be glorified in righteousness.

13 And they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away.

14 Woe to them that draw sins to themselves, with a thong of the heifer's yoke: 15 who say, Let him speedily hasten what he will do, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.

16 Woe to them that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter.

17 Woe to the strong ones of you that drink wine, and the mighty ones that mingle strong drink: 18 who justify the ungodly for rewards, and take away the righteousness of the righteous.

19 Therefore as stubble shall be burnt by a coal of fire, and shall be consumed by a violent flame, their root shall be as chalk, and their flower shall go up as dust: for they rejected the law of the Lord of hosts, and insulted the word of the Holy One of Israel.

20 Therefore the Lord of hosts was greatly angered against his people, and he reached forth his hand upon them, and smote them: and the mountains were troubled, and their carcases were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised.

Therefore shall he lift up a signal to the nations that are afar, and shall have for them from the end of the earth; and behold, they are coming very quickly.

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8 Gr. Hades.  7 Gr. high.
shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they lose their giraffes from their loins, neither shall their shoe-latches be broken.

25 Whose arrows are sharp, and their bows bent; their horses' hoofs are as a hart, and the king's chariots as a lion's whelps: and he shall seize, and roar as a wild beast, and he shall cast them forth, and there shall be none to deliver them. 26 And he shall roar on account of them in that day, as the sound of the swarming of bees: and they shall fall, as light as a roe, and as heavy as the hart; and the land and, behold, there shall be thick darkness in their perplexity.

And it came to pass in the year in which king Oziias died, that I saw the Lord sitting on a high and exalted throne, and the house was full of his glory. And seraphim stood round about him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew. 3 And one cried to the other, and they said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

And the lintel shook at the voice they uttered, and the house was filled with smoke. And I said, Woe is me, for I am undone; because I am a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts. And there was sent to me one of the seraphim, and he had in his hand a coal, which he had taken off the altar with the tongs; and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go to this people? And I said, Here am I; send me. And he said, Go, and say to this people, Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. And I said, How long, O Lord? And he said, Until the cities be deserted, and the houses be broken down for the men of the land who are not inhabited, and the houses by reason of there being no men, and the land shall be left desolate. And after this God shall remove the men far off, and they that are left upon the land shall be multiplied. And yet there shall be a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its bough.

And it came to pass in the days of Achaz the son of Jotham, the son of Oziias, king of Juda, there came up Rasim king of Aram, and Phakee son of Romeliaus, king of Israel, against Jerusalem to war against it, but they could not take it. And a message was brought to the house of David, saying,
Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind. And the Lord said to Esajas, go forth to meet Achaz, thou, and thy son Jasub who is left, to the pool of the upper way of the fuller's field. And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of two smoking brands; for when my fierce anger is over, I will heal again. And as for the son of Aram, and the son of Romelas, forasmuch as they have devised an evil counsel, saying, We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabecel king of it; thus said the Lord of hosts. This counsel shall not abide, nor come to pass. But the head of Aram is Damascus, and the head of Damascus, Rasis; and yet within sixty and five years the kingdom of Ephraim shall cease from being a people.

And the head of Ephraim is Sameron, and the head of Somoron the son of Romelas; but if ye believe not, neither will ye at all understand.

And the Lord again spoke to Achaz, saying, Ask for thyself a sign of the Lord thy God, in the depth or in the height. And Achaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, is it a little thing for you to contend with men? and how do ye contend against the Lord? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.

Butter and honey shall he eat, before he knows either to prefer evil, or choose the good. For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings. But God shall bring upon thee, and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Judah the king of the Assyrians. And it shall come to pass in that day that the Lord shall hiss for the flies, which shall pass over a part of the river of Egypt, and for the bee which is in the land of the Assyrians. And they shall all enter into the cliffs of the land, and into the holes of the rocks, and into the caves, and into every ravine. In that day the Lord shall shave with the hird razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard. And it shall come to pass in that day, that a man shall rear a heifer, and two sheep. And it shall come to pass from their drinking an abundance of milk, that every one that is left on the land shall eat butter and honey. And it shall come to pass in that day, for every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns. Men shall enter thither with arrow and bow; for all the land shall be barren ground

Kai προελθείς Κύριος ολάθησα το "Αχαζ, λέγων, αὕτη 10, 11 σαι σεαυτό σημείον παρά Κύριου Θεοῦ σου εἰς βάθος, ἢ εἰς ψός. Καὶ ἔπει τῷ "Αχαζ, ὃ μὴ αἰτήσῃς, οὐδὲ μὴ πειράσῃς 12 Κύριον. Καὶ ἔπει, ἀκούσατε ὅτι οἶκος Δαυίδ μὴ μικρὸν ὕψις 13 ἄρχαν πάρεσιν ἀνδρῶν, καὶ τῶς Κυρίω παρέχετο ἀγώινα; Διαμένοι δῶσει Κύριος αὐτοῦ ὑμῖν σημείων ὄνομον 14 ἐν γαστρὶ ζύμη, καὶ τείτεν νῦν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐρμανοῦχη. Βούτυρον καὶ μέλι φαγεῖται πρῶτον γνώναις 15 αὐτοῦ ἡ προεκλείον πονηρά, ἐκλεξοῦσαι ὡς ἄγαθον. Διότι 16 πρῶτο γνώναι τὸ παιδί ἀγάθον ἡ κακός, ἀπετεί νονήρα, ἐκλεξοῦσαι τὸ ἄγαθον καὶ καταλεξοῦσαί τῇ γῇ ἡ σὺ φοβή, ἀπὸ προσώπου τῶν δύο βασιλέων.

Καὶ ἔφέσει ὁ Θεός ἐπὶ σε καὶ ἐπὶ τὸν λαὸν σου καὶ ἐπὶ 17 τὸν οἶκον τοῦ πατρὸς σου ἡμέρας, αἱ οὕτως ἤκασαν ἀρ' ἡ ἡμέρας ἀφελένεν Ἁφραίμ ἀπ' Ἰουδα ὁ βασιλεία τῶν Ἀσσυρίων. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἑρωτάσει Κύριος μνείας, 18 ὁ κυριεύει μέρος ποταμοῦ Ἀμυντοῦ, καὶ τῇ μέλισσῃ, ἡ ἐστὶν ἐν Ἁφραίμ Ἀσσυρίων. Καὶ ἐκλεισοῦσαι πάλιν ἐν ταῖς φάραξιν 19 τῆς χώρας, καὶ ἐν ταῖς πρύγαλαῖς τῶν πετρῶν, καὶ εἰς τὰ στήλαιν, καὶ εἰς πάσαν Ῥαγάδα. ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐβρέειΒίον 20 ἐν τῷ χειρὶ τοῦ μεμαυθεῖσθαι πέραν τοῦ ποταμοῦ βασιλείων Ἀσσυρίων ἐν τῇ κεφαλῇ καὶ τὰς πρίξεις τῶν πωδῶν, καὶ τὸν πώγον ἀφέλει. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ βρέει ἄν 21 ἄρατος δαμαλίν βων, καὶ δύο προβάτα. Καὶ ἔσται ἀπὸ τοῦ 22 πλευτόν πειν ὑγεία, βούτυρον καὶ μέλι φάγεται πάς ὁ καταλεξοῦσα ἐκεί τῆς γῆς.
And the Lord said to me, Take to thyself a volume of a great new book, and write in it with a man's pen concerning the making of a rapid plunder of spoils; for it is near at hand.

And make the addresses of faithful men, Urias, and Zacharias the son of Barachias. And I went in to the prophethood; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily. For before the child shall know how to call this father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

And the Lord spoke to me yet again, saying, Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you, therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours: and he shall take away from Juda every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land. O ye of God with us.

Know, ye Gentiles, and be conquered: hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. And whatsoever counsel ye shall take, the Lord shall bring it to nought: and whatsoever word ye shall speak, it shall not stand among you: for God is with us. Thus saith the Lord, With a strong hand they shall revolt from the course of the way of this people, saying, Let them not say, It is hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be thou dismayed, when ye the Lord himself; and he shall be thy fear: And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit.

Therefore many among them shall be weak, and fall, and be crushed: and they shall draw nigh, and men shall be taken securely. Then shall those who seal themselves that they may not learn the law be made manifest. And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him.
Drink this first. 6 Act quickly, 5 O land of Zabulon, land of Nephthali, and the rest inhabiting the sea-coast, and the land beyond Jordan, Galilee of the Gentiles. 

O people walking in darkness, behold a great light: ye that dwell in the region and shadow of death, a light shall shine upon you. 7 The multitude of people which were scattered abroad shall be gathered together, and they that were divided shall return. 8 The first place of his feet shall be of the region of Zabulon, and the last place shall be of the region of Nephthali; 9 and the Gentiles shall bring their gifts to the Lord, and his people shall be known among the nations. 10 The firstborn of Zabulon shall be the head and tail, great and small, in one day: 11 the old man, and them that have turned not their anger towards the Lord. 12 So the Lord took away from Israel the head and tail, great and small, in one day: 13 And I said, I have set my face against the sons of Israel, to take vengeance and punishment upon them; and they have continued this iniquity. 14 And it shall come to pass, that when they be turned away from me, they shall be broken, and be broken; and I will turn again, and build them up. 15 Then said the Lord, Go down to the father of the people, to Samaria; and there shall I give thee power that the people may hear. 16 And I went down to the father of the people, and came to Samaria; and when I had spoken unto the people, they possessed this power, and they have possessed it still.
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8 Heb. and Alex. + ' and they shall fall under the slain.'

9 Gr. great mind.

The text appears to be a corrupted version of Isaiah 8-10, discussing the Lord's judgment on the nations and the Assyrians. The text is difficult to decipher due to the quality of the image and the handwriting. The content refers to the Assyrians, who are esteemed by some, but are despised by others. The text warns against relying on military strength and praises the steadfastness of those who trust in the Lord. It also contains warnings against the false peace brought by those who promise safety but are ultimately unfaithful. The text concludes with a promise of salvation through the Lord's faithful servant, Jesus Christ, who will bring ultimate peace and salvation to the world.

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even take them as eggs that have been left; and there is none that shall escape me, or contrive it. 12Shall the axe glory itself without him that hews with it? or shall the saw lift itself up without him that uses it, as if one should lift a rod or staff? but it shall not be so; but the Lord of hosts shall send dishonour upon thine honour, and burning fire shall be kindled upon thy glory. 13And the light of Israel shall be for a fire, and he shall sanctify it with burning fire, and it shall devour the wood as grass. 14In that day the mountains shall be consumed, and the hills, and the forests, and fire shall devour both soul and body: and he that flees shall be as one fleeing from burning flame. 15And they that are left of them shall be a small number, and a child shall write them.

20And it shall come to pass in that day that the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth. 21And the remnant of Jacob shall be for the Lord upon the mighty God. 22And though the people of Israel be as the sand of the sea, a remnant of them shall be saved. 23He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world.

Therefore thus saith the Lord of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that thou mayest see the way of Egypt. 25For yet a little while, and the indignation shall cease; but my wrath shall be against their council. And God will stir up enemies against them, according to the stroke of Madim in the place of affliction: and his wrath shall be by the way of the sea, even to the way that leads to Egypt. 27And it shall come to pass in that day, that his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.

28For he shall arrive at the city of Angai, and lay up his stores in Machmas. 29And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. 30The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth. 31Madedeban shall be amazed, and the inhabitants of Gibbir. 32Exhort ye them to-day to remain in the way: exhort ye beckoning with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem.

Behold, the Lord, the Lord of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low: 34and the lofty ones shall fall by the sword, and Libanus shall fall with his lofty ones.

And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root: and the Spirit of God shall rest upon him, the spirit of wisdom even upon the spirit of a man filled with the Spirit.
and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him; 3 the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report; 4 but he shall judge the cause of the lowly, and shall reprove theقوي of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one. 5 And he shall have his in a right with righteousness, and his sides clothed with truth. 6 And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young cow and the lion shall feed together; and a little child shall lead them. 7 And the ox and the bear shall feed together; and their young shall be together; and the lion shall eat straw like the ox. 8 And an infant shall put his hand on the holes of asps, and on the nest of young asps. 9 And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain, for the whole world is filled with the knowledge of the Lord, as much water covers the seas. 10 And in that day there shall be a root of Jesse, and that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious. 11 And it shall be in that day, that the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and that from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia. 12 And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Judah from the four corners of the earth. 13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim. 14 And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them that come from the east, and Idumes: and they shall lay their hands on Moab first; but the children of Ammon shall first obey them. 15 And the Lord shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry-shod. 16 And there shall be a passage for my people that is left in Egypt; and it shall be to Israel as the day when he came forth out of the land of Egypt. 17 And in that day thou shalt say, I will bless thee, O Lord; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me. 18 Behold, my God is my Saviour; I will trust in him, and will not be afraid: for the Lord is my glory and my praise, and is become my salvation. 19 Draw ye therefore water with joy out of the wells of salvation. 20 And in that day thou shalt say, Sing to the Lord, call aloud upon his name, proclaim his glorious deeds among the Gentiles; make mention that his
name is exalted. Sing praise to the name of the Lord; for he has done great things; declare this in all the earth. Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

The Vision which Isaiah son of Amos saw against Babylon.

Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the gates, ye rulers. I give command, and I bring them; giants are coming to fulfill my wrath, rejoicing at the time and insulting. A voice of many nations on the mountains, even like that of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation, to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors are coming to destroy all the world.

Howl ye, for the day of the Lord is near, and destruction from God shall arrive. Therefore every hand shall become powerless, and every soul of man shall be dismayed. The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance like a flame. For behold! the day of the Lord is coming which cannot be escaped, a day of wrath and anger, to make the world desolate, and to destroy sinners out of it. For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light. And I will command evils for the whole world, and will visit their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty. And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Siphir. For the heavens shall be enwrapt, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on. And they that are left shall be as a fleeing fawn, and as a strayed sheep, and there shall be none to gather them: so that a man shall turn back to his people, and a man shall flee to his own land. For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword. And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.

Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold. They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children. And Babylon, which is called glorious by the king of the Chaldeans, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall any enter to the oracle of a town. 'Ye.mightate the oracle of Yahweh, that my eyes are on you, and I will bring judgment on you. Thus saith the Lord God, the Holy One of Israel: I am the Lord thy God, I will cause thee to return, and will restore thy tents as at the first; and will set up thy ruins as in the beginning. Thine iniquities shall be remembered no more; I will cast away thine graven images from thee; thou shalt no more worship the work of thine hands. I will make thee also a little help in the days to come: I will deliver thee, and thou shalt be saved, and shalt proclaim the name of the Lord. Blessed be the land of thy birth, the place where thou wast born, and the church which taught thee to know the Lord. It shall come to pass in those days that I will make a song for thee; I will create for thee a name that shall be remembered in all generations.

The oracle which Isaiah son of Amos saw against Israel...

'Enet, &c; parakaliste te xeiros, anoxotei ois arhontes. 'Egy sttvntasos, kai eyw agh aitou: gignantes erchontai pliroswsa ton thn monon kai charoutes amra kai uvoikoutes. Ferw eton 4 pollon epit ton oren, oriona ethn pollon, forw baileioi kai ethn svngineis. Kuriws sasbath evntelaitai eneia opolomakos, erchestai ek yges thomwv 5 ukrwn thmeiou, kai ois uploamakos aitou, katafheirai pasan ton oikouvnei.


14 And he shall set up a standard for the nations, and shall gather the outcasts of Israel, and gather together the dispersed of Judah from the midst of the people. 

15 As in the days of old, so shall the children of mercy be gathered; one man shall be gathered from the end of the earth to the other end of it. 

16 And I will rebuke the heathen, and renew the nations; and they shall be planted in the land that I have given unto your fathers, and to your forefathers, from the days of Abraham and Isaac and Jacob. 

17 And I will make them one nation, and they shall be strong and powerful; and I will set them over many nations, and I will give them for kings over all the earth. 

18 And they shall obey my voice, and I will make them a covenant for an everlasting covenant with them; and I will put my law in their minds, and write it upon their hearts. 

19 And they shall be my people, and I will be their God; and I will forgive their iniquities, and remember their sins no more."
thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, —thou an evil seed. 2 Prepare thy children to be slain for the sins of their father: that they arise not, and inherit the earth, nor fill the earth with wars. 3 And I will rise up against them, saith the Lord of hosts, and I will destroy their name, and remnant, and seed: thus saith the Lord. 4 And I will make the region of Babylon desert, so that hedgehogs shall dwell there, and it shall come to nothing: and I will make it a pit of clay for destruction. 5 Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so the matter shall remain: 6 even to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders. 7 This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations. 8 For what the Hittites has purposed, who shall frustrate? and who shall turn back his uplifted hand? 9 In the year in which king Achaæ died this word came. 10 Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young of serpents, and their young shall come forth flying serpents. 11 And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant. 12 Howl, ye gates of cities; let the cities be troubled and cry, even all the Philistines: for smoke is coming from the north, and there is no possibility of living. 13 And what shall the kings of the nations answer? That the Lord has founded Sion, and by him the poor of the people shall be saved.

The Word against the Land of Moab.

By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed. 2 Grieve for yourselves; for even Debôn, where your altar is, shall be destroyed: thither shall ye go up to weep, over Nabôb of the land of Moab: howl ye: baldness shall be on every head, and all arms shall be girded. 3 Gird yourselves with sackcloth in her streets; and lament upon her roofs, and in her streets, and in her ways; howl all of you with weeping. 4 For Esôn and Eleaâ shall be heard to Jassâ: therefore the loins of the region of Moab cry aloud; her soul shall know. 5 The heart of the region of Moab cries within her to Segôr; for it is as a heifer of three years old: and on the ascent of Lûth they shall go up to thee weeping by the way of Arûm: she crieth, Destruction, and trembling. 6 The voice of Nômin shall be desolate, and the grass thereof shall fail: for there shall be no green grass. 7 Shall Moab even thus be delivered? for I will
8 Bas, and lift up an iniquity. Sing ye, O daughter of Moab, for Moab... is as far as the well of Elim. 9 And the water of Dimon shall be filled with blood: for I will bring Arameans upon Dimon, and I will take away the seed of Moab, and Arie, and the remnant of Adama.

10 Therefore will I weep as with the weeping of Jazer for the vine of Sefom: Sefom shall be planted, and he shall bring the Arabians upon the valley, and they shall take it. For the cry has reached the border of the region of Moab even of Amelech; and her border shall be as far as the well of Elim.

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there shall no longer be a kingdom in Damascus, or a remnant of Syrians; for thou art no better than the children of Israel, even than their glory; thus saith the Lord of hosts. 4 There shall be in that day a failure of the glory of Jacob, and the riches of his glory shall be shaken. 5 And it shall be as it were the berries of an olive tree, two or three on the topmost bough, or as if four or five should be left on their branches; thus saith the Lord, the God of Israel.

7 In that day a man shall trust in him that made him, and his eyes shall have respect to the Holy One of Israel. 8 And they shall not at all trust in their altars, nor in the works of their hands, which their fingers made; and they shall not look to the trees, nor to their abominations.

9 In that day thy cities shall be desolate, as the Amorites and the Ewans deserted their, because of the children of Israel; and they shall be desolate. 10 Because thou hast forsaken God thy Saviour, and hast not been mindful of the Lord thy helper, therefore shall thou plant a false plant, and a false seed.

11 In the day wherein thou shalt plant thou shall be deceived; but if thou sow in the morning, the seed shall spring up for a crop in the day wherein thou shalt obtain an inheritance, and as a man's father, thou shalt obtain an inheritance for thy sons.

12 The multitude of many nations, as the swelling sea, so shall ye be confounded; and the force of many nations shall sound like water; many nations like much water, as when much water rushes violently; and they shall drive him away, and pursue him afar, as the dust of chaff, when men winnow before the wind, and as a storm whirling with the dust of the whirlwind.

13 Toward evening, and there shall be grief; before the morning, and he shall not be. This is the portion of them that spoiled you, and the inheritance to them that robbed you of your inheritance.

Woe to you, ye wings of the land of ships, beyond the rivers of Ethiopia. 14 He sends messengers by the sea, and paper letters on the water: for swift messengers shall go to a lofty nation, and to a strange and harsh people. Who is beyond it? a nation not looked for, and trodden down. 15 Now all the rivers of the land shall be inhabited as an inhabited country; their land shall be as when a signal is raised from a mountaintop; it shall be audible as the sound of a trumpet.

For thus said the Lord to me, There shall be security in my city, as the light of noonday heat, and it shall be as a cloud of dew in the day of harvest. 17 Before the reaping time, when the flower has been completely formed, and the signal is raised from a mountaintop, its flower and blossomed, then shall he take away the little clusters with pruning-hooks, and shall take away the small branches, and cut them off; and he shall leave them

8 Gr. faithless. 7 Gr. back. Complet. reads ἰχός, 'noise.' 6 Gr. He that sends.
together to the birds of the sky, and to the wild beasts of the earth: and the fowls of the sky shall be gathered upon them, and all the beasts of the land shall come upon him. 7 In that time shall presents be brought to the Lord of hosts from a people afflicted and peeled, and from a people great from henceforth and for ever; a nation hoping and doing that Lord is in a part of a river of his land, to the place where is the name of the Lord of hosts, the mount Sion.

The Vision of Egypt.

Behold, the Lord sits on a swift cloud, and shall come to Egypt: and the idols of Egypt shall be moved at his presence, and their heart shall faint within them. 2 And the Egyptians shall be stirred up against the Egyptians: and a man shall fight against his brother, and a man against his neighbour, city against city, and \\* law against law. 3 And the great sea shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods, and their images that speak out of the earth, and 7 them that have in them a divining spirit. 4 And I will deliver Egypt into the hands of men, of cruel lords; and cruel kings shall rule over them: thus saith the Lord of hosts. 5 And the Egyptians shall drink the water that is by the sea, but the river shall fail, and be dried up. 6 And the streams shall fail, and the canals of the river; and every reservoir of water shall be dried up, in every marsh also of reed and paperus. 7 And all the green herbage round about the river, and everything sown by the side of the river, shall be blasted with the wind and dried up. 8 And the fishermen shall groan, and all that cast a hook into the river shall groan; they also that cast nets, and the anglers shall mourn. 9 And shame shall come upon them that work fine flax, and them that 5 make fine linen. 10 And they that work at them shall be in pain, and all that make beer shall be grieved, and be pained in their souls. 11 And the princes of Tanis shall be fools: as for the king's wise counsellors, their counsel shall be turned into folly: how will ye say to the king, We are sons of wise men, sons of ancient kings? 12 Where are now thy wise men? and let them declare to thee, and say, What has the Lord of hosts purposed upon Egypt? 13 The princes of Tanis have failed, and the princes of Memphis are lifted up with pride, and they shall cause Egypt to wander by tribes. 14 For the Lord has prepared for them a spirit of error, and they have caused Egypt to err in all their works, as one staggerer who is drunken and vomits also. 15 And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

16 But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of hosts, which he shall bring upon them. 17 And the land of the Jews shall be for a terror to the Egyptians:
The Vision of the Desert.

As though a whirlwind should pass through the desert, coming from a desert, even from such a land, so a fearful and a grievous vision was declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself. Therefore are my loins filled with feebleness, and pangs have seized me as a travelling woman: I dealt wrongfully that I might not hear; I hasted

The Vision of the Desert.
And arise, they are asht, and for Esaias said. He is baptized, and, and, he is baptized, and, and, 2

The Vision of Idumea.
11 Call to me out of Seir; guard ye the bulwarks. 12 I watch in the morning and the night: if thou wouldst enquire, enquire, and dwell by me. 13 Thou mayest lodge in the forest in the evening, or in the way of Dedan.
14 Ye that dwell in the country of Theeman, bring water to meet him that is thirsty: meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war. 15 For thus said the Lord to me, Yet a year, as the year of an hireling, and the glory of the sons of Kedar shall fail: and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel has spoken it.

The Word of the Valley of Sion.
What has happened to thee, that now ye are all gone up to the housetops which help you not? The city is filled with shouting men, thy shout is not heard with swords, nor are thy dead those who have died in battle. 3 All thy princes have fled, and thy captives are tightly bound, and the mighty men in thee have fled far away. 4 Therefore I said, Let me alone, I will weep bitterly: labour not to comfort me for the breach of the daughter of my people. 5 For it is a day of trouble and of destruction, and of treading down, and there is perplexity sent from the Lord of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains. 6 And the Elamites took their quivers, and there were men mounted on horses, and there was a gathering for battle. 7 And it shall be that thy choice valleys shall be filled with chariots, and horsemen shall block up thy gates. 8 And they shall uncover the gates of Juda, and they shall look in that day on the choice houses of the city. 9 And they shall uncover the secret places of the houses of the citadel of David:

TO "ORAPA THS 'IDOUMAIAS.

11 Prōs emē kāleie paradē tou Sēire, phulássote ἐπάλλησεν. 12 Φυλάσσω τοπροφ τι καὶ τὴν νύκτα: εἰπεν ζητήσου ζητεί, καὶ παρ' ἐμοί ζητεί.

22 TO "ΡΗΜΑ ΤΗΣ ΦΑΡΑΓΓΟΣ ΣΙΩΝ.

Τι εὐγενείτο σοι, ὅτι λίγον ἄνεβητε πάντες εἰς δύμα μάταια; 2 Ἐνεπλήσθη ἡ πόλις βοῶντων, οἱ τραυματίαι σου οὐ τραυματίαι εἰς μαχαιράς, οὐδὲ οἱ γεγοροί σου γεγοροὶ πολέμων. Πάντες οἱ ἀρχηγοὶ σου πεθαίναν, καὶ οἱ ἄλογοι σκληρῶς δεδεμένοι εἰσί, καὶ οἱ ἰσχύοντες εἰς σοὶ πόρρω πεθαίναν. 

8 Lit. baptizes. 7 Heb. of Arabia.
and they saw that they were many, and that one had turned the water of the old pool into the city; and that they had pulled down the houses of Jerusalem, to fortify the wall of the city. And ye procured to yourselves water between the two walls within the ancient pool: but ye looked not to him that made it from the beginning, and regarded not him that created it.

And the Lord, the Lord of hosts, called in that day for weeping, and for mourning, and for nakedness, and for baldness, and for girding with sackcloth; but they were in joy and gladness, slaying calves, and killing sheep, so as to eat flesh, and drink wine; saying, Let us eat and drink; for to-morrow we die. And these things are revealed in the ears of the Lord of hosts: for this sin shall not be forgiven you, until ye die.

Thus saith the Lord of hosts, Go into the chamber, to Somnas the steward, and say to him, Why art thou here? and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock?

Behold now, the Lord of hosts casteth forth and will utterly destroy such a man, and will take away thy robe and thy glory of thine eyes, and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down.

And, thou shalt be removed from thy stewardship, and from thy place.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah; and I will put him on thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands: and he shall be as a father to them that dwell in Jerusalem, and to them that dwell in Judah.

And I will give him the glory of David; and he shall rule, and there shall be none to speak against him, and I will give him the key of the house of David upon his shoulder; and he shall open, and there shall be none to shut; and he shall shut, and there shall be none to open.

And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father's house. And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day.

Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and taken away, and shall fall; and the glory that is upon him shall be utterly destroyed: for the Lord has spoken it.

**The Word concerning Tyre.**

Howl, ye ships of Carthage; for she has perished, and men no longer arrive from the land of the Citians: she is led captive. To whom are the dwellers in the island become like, the merchants of Phenice, passing over the sea? In great waters, a generation of merchants? as when the harvest is gathered in, so are these traders gathered in.
with the nations. 4 Be ashamed, O Sidon; the sea has said, yea, the strength of the sea has said, I have not travailed, nor brought forth, nor haye I brought up young men, nor reared virgins. 5 Moreover when it shall be heard in Egypt, sorrow shall seize them for Tyre. 6 Depart ye to Carthage; bow, ye shall dwell in this island. 7 Was not this thy pride from the beginning, before she was given up? 8 Who has devised this counsel against Tyre? Is she inferior? or has she no strength? her merchants were the glorious princes of the earth.

9 The Lord of hosts has purposed to bring down all the pride of the glorious ones, and to disgrace every glorious thing on the earth. 10 Till thy land; for ships no more come out of Carthage. 11 And thy hand prevails no more by sea, which troubled kings: the Lord of hosts has given a command concerning Chanaan, to destroy the strength thereof. 12 And men shall say, Ye shall no longer at all continue this island, and Tyre shall be given to the daughter of Sidon: and if thou depart to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen. 13 Howl, ye ships of Carthage: for your strong hold is destroyed.

And it shall come to pass in that day, that Tyre shall be left seventy years, as the time of a king: and it shall come to pass after seventy years, Tyre shall be as the song of a harlot.

16 Take a harp, go about, 0 city, thou harlot that hast been forgotten; play well on the harp, sing many songs, that thou mayest be remembered. 17 And it shall come to pass after the seventy years, that God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth. 18 And her trade and her gain shall be holiness to the Lord: it shall not be gathered for them, but for those that dwell before the Lord, even all her trade, to eat and drink and be filled, and for a covenant and a memorial before the Lord.

Behold, the Lord is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein. 2 And the people shall be as the priest, and the servant as the lord, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor as his creditor. 3 The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things. 4 The earth mourns, and the world is ruined, the lofty ones of the earth are mourning. 5 And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, even the everlasting covenant. 6 Therefore a curse shall consume the earth, because the inhabitants thereof have sinned; therefore the dwellers in the earth shall be poor, and few men shall be left. 7 The wine shall mourn, the vine shall mourn, all the merry-hearted
shall sigh. The mirth of timbrels has ceased, the sound of the harp has ceased. They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink it. All the city has become desolate: one shall shut his house so that none shall enter. 11 There is a howling for the wine everywhere; all the mirth of the land is perished, all the mirth of the land has departed. 12 And cities shall be left desolate, and houses being left shall fall to ruin. 13 All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done, 14 these shall cry aloud; and they that are left on the land shall rejoice together in the glory of the Lord: the water of the sea shall be troubled. 15 Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious. 16 O Lord God of Israel, from the ends of the earth we have heard wonderful things, and our heart rejoiced: but they which say, Woe to the despisers, despise the law. 17 Fear, and a pit, and a snare, are upon you that dwell on the earth. 18 And it shall come to pass, that he that flees from the fear shall fall into the pit; and he that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven, and the foundations of the earth shall be shaken, 19 the earth shall be utterly confounded, and the earth shall be completely perplexed. 20 It reals as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise. 21 And God shall bring his hand upon the host of heaven, and upon the kings of the earth. 22 And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be visited. 23 And the brick shall decay, and the wall shall fall; for the hammer of the prudent shall be turned to ransom the poor, and the needy in Sion, and out of Jerusalem, and shall be glorified before his elders. 24 O Lord God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, even an ancient and faithful one. So be it. 25 For thou hast made cities a heap, even cities made strong that their foundations should not fall: the city of ungodly men shall not be built for ever. 26 Therefore shall the poor people bless thee, and cities of injured men shall bless thee. For thou hast been a helper to every lowly city, and a shelter to them that were disheartened by reason of poverty: thou shalt deliver them from wicked men; thou hast been a shelter of them that they should not thirst, and a refreshing air to injured men.

We were as faint-hearted men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us. 6 And the Lord of hosts shall make a feast for all the nations: on this mount they shall drink gladness, they shall drink wine: 7 they shall dance themselves with ointment in this mountain. Impart thou all these things to the nations; for

They shall be astonished, and shall see the path of the saints: for thou shalt be exalted for ever. 8 For, lo, the lions doth each man the paths of the valley, and the famine shall be their meat. 9 20 And they shall roar against them in that day like lions: for they shall cry against them as they roared. 21 And they shall shake the mountains, and fill the valleys, and break them together, and the stones shall cover the mountains. 22 And they shall shake the earth for fear of them, and the mountains shall quake in the presence of them. 23 They shall sit every one upon the high hill, and upon the mountain tops, and all the sinners of the nations shall howl. 24 For, lo, the Lord will come forth as a strong man to visit vengeance; and his sword shall be against them that are against him. 25 For his slothfulness shall be according to the strangling of a child, and as unoiled flint shall he stir up anger against the nations. D 26 Therefore will I show thy greatness among the heathen, and will set thy name as terrible, and all the kingdoms of the earth shall know that I the Lord am he that buildeth the earth. 27 20 And the heathen shall know that I the Lord, that I have built the earth, and created it to be a inhabitant. For this be cause clipstu be the Lord God of hosts: 28 for those who are mighty be called to my holy mountain, and all the heathen shall walk in thy strength. 29 20 And they shall bring all your brethren, 2 the heathen, unto thy name, and to thy holy temple shall they bring the glory of the nations. 30 And ye shall know that I am the Lord, when I shall send them a messenger that shall not return.
8 Syl. Kataptein o theatos iochitas, kai palin afiile Kýro

9 This is God's counsel upon all the nations.

10 Anaptwun douxei o Theos epo to doros touto, kai katapate-

11 Lord, for He has taken away every tear from every face. He has
taken away the reproach of his people from all the earth: for the mouth of the Lord
has spoken it. And in that day they shall say, Behold our God in whom we have
trusted, and he shall save us: this is the Lord; we have waited for him, and we have
exulted, and will rejoice in our salvation.

12 God will give rest on this mountain, and
the country of Moab shall be trodden down,
and they shall tread upon the floor with wagons.

13 And he shall spread forth his hands, even
as he also brings down man to destroy him:
and he shall bring low his pride in regard
to the thing on which he has laid his hands.

14 And he shall bring down the height of
the refuge of the wall, and it shall come
down even to the ground.

In that day they shall sing this song in
the land of Judea: Behold a strong city;
and he shall make salvation its wall and
bulwark. 2 Open ye the gates, let the
nation enter that keeps righteousness, and
keeps truth, supporting truth, and keeping
peace: for on thee, O Lord, they have
tested with confidence for ever, the great,
the eternal, whom none can know or
brought down them that dwell on high
thou shalt cast down strong cities, and
bring them to the ground. 6 And the feet of
the meek and lowly shall trample them.

7 The way of the godly is made straight:
the way of the godly is also prepared. 3 For
the way of the Lord is judgment: we have
hoped in thy name, and on the remembrance
of thee, 8 which our soul longs for: my
spirit seeks thee very early in the morning.
O Lord, for thy commandments are a light
on the earth: learn righteousness, ye that
dwell upon the earth. 9 For the ungodly
one is put down: no one who will not learn
righteousness on the earth, shall be able to
do the truth: but he shall be taken away,
that he see not the glory of the Lord.

10 O Lord, thine arm is exalted, yet they
knew it not: but when they know they
shall be ashamed: jealousy shall seize upon
an untaught nation, and now fire shall
devour the adversaries. 11 O Lord our God,
give us peace: for thou hast rendered to us
all things. 12 O Lord our God, take pos-
session of us: O Lord, we know not any
other beside thee: we name thy name.

13 But the dead shall not see life, neither
shall physicians by any means raise them
up: therefore thou hast brought wrath
upon them, and slain them, and hast taken
away every male of them. Bring more
evils upon the Lord, and bring more
evils on the glorious ones of the earth.

14 Lord, in affliction I remembered thee;
y thy chastening was to us with small afflic-
tion. 15 And as a woman in travail draws
nigh to be delivered, and cries out in her
pain; so have we been to thy beloved.

16 We have brought, O Lord, because of
thy fear, and have been in pain, and have
brought forth the breath of thy salvation,
which we have wrought upon the earth:
we shall not fail, but all that dwell upon the land shall fall. 9 The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish. 10 The people, enter into thy closest, shut thy door, hide thyself for a little season, until the anger of the Lord have passed away. 11 For, behold, the Lord is bringing wrath from his holy place upon the dwellers on the earth: the earth also shall disclose her blood, and shall not cover her slain.

In that day God shall bring his holy and great and strong sword upon the dragon, even the serpent that flees, upon the dragon, the crooked serpent: he shall destroy the dragon. 2 In that day there shall be a fair vineyard, and a desire to commence a song concerning it. 3 I am a strong city, a city in a siege: in vain shall I water it; for it shall be taken by night, and by day the wall shall fall. 4 There is no woman that has not taken hold of it; who will set me to watch stubble in the field? because of this enemy I have set her aside: therefore on this account the Lord has done all that he appointed. 5 I am burnt up; they that dwell in the cities let us make peace, they that are coming are the children of Jacob. Israel shall bud and blossom, and the world shall be filled with his fruit.

Shall he himself be thus smitten, even as he smote? and as he slew, shall he be thus slain? 6 Fighting and reproaching he will dismiss them; didst thou not meditate with a harsh spirit, to slay them with a wrathful spirit? 7 Therefore shall the iniquity of Jacob be taken away; and this is his blessing, when I shall have taken away his sin; when they have broken to pieces all the stones of the altars as fine dust, and cast them into the dust of the earth, and their idols shall be cut off as a thick grass after off. 8 The flock that dwelt there shall be left, as a desert felled; and the ground shall be for a long time for pasture, and there shall flocks lie down to rest. 9 And after a time there shall be in it no green thing because of the grass being parched. Come hither, ye women that come up from a sight; for it is a people of no understanding; therefore he that made them shall have no pity upon them, and he that formed them shall have no mercy upon them.

And it shall come to pass in that day God shall fence men off from the channel of the river as far as Rhinoceros: but do ye gather one by one the children of Israel. 11 And it shall come to pass in that day, that they shall blow the great trumpet, and the lost ones in the land of the Assyrians shall come, and the lost ones in Egypt, and shall worship the Lord on the holy mountain in Jerusalem.

Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, they that are drunken without wine. 2 Be hold, the anger of the Lord is strong and
The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet. And the fading flower of the glorious hope on the top of the high mountain shall be as the early fig; he that sees it, before he takes it into his hand, will desire to swallow it down.

In that day the Lord of hosts shall be the crown of hope, the woven crown of glory, to the remnant of the people. They shall be left in the spirit of judgment for judgment, and for the strength of them that hinder slaying. For these have trespassed through wine; they have erred through strong drink: the priest and the prophet are mad through strong drink, they are swallowed up by reason of wine, they have staggered through drunkenness; they have erred: this is their vision. A curse shall devour this counsel, for this is their counsel for the sake of covetousness. To whom have we reported evils? and to whom have we reported a message? even to those that are weaned from milk, who are drawn from the breast. Expectation on affliction, hope upon hope: yet a little, and yet a little, by reason of the contemptuous words of the lips, by means of another language: for they shall speak to this people, saying to them, This is the rest to him that is hungry, and this is the calamity but they would not hear.

Therefore the oracle of God shall be to them affliction, and to them affliction, hope on hope, yet a little, and yet a little, that they may go and fall backward; and they shall be crushed and shall be in danger, and shall be taken.

Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem. Because ye have said, We have made a covenant with Hades, and agreements with death; if the rushing storm should pass, it shall not come upon us; we have hankered for falsehood our hope, and by falsehood shall we be protected: therefore thus saith the Lord, even the Lord.

Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed. And I will cause judgment to be for hope, and my compassion shall be for just measures, and ye that trust vainly in falsehood shall fall: for the storm shall by no means pass from you, except it also take away your covenant of灭亡. And they that trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it. Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day, and in the night there shall be an evil hope.

Learn to hear, ye that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered. The Lord shall rise up as a mountain of ungodly men, and shall be in the valley of Gathsb; he shall severe, as descending hail where there is no shelter, violently descending; as a great body of water sweeping away the soil, he shall make rest for the land.
perform his works with wrath, even a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange. Therefore do not ye rejoice, neither let your hands be made strong; for I have heard of works finished and cut short by the Lord of hosts, which he will execute upon all the earth.

Hearken, and hear my voice; attend, and hear my words. Will the ploughman plough all the day? or will he prepare the seed beforehand, before he tills the ground? Does he not, when he has levelled the surface thereof, then sow the small black poppy, or cumin, and afterward sow wheat, and barley, and millet, and bread-corn on borders? So thou shalt be chastened by the judgment of thy God, and shalt rejoice. For the black poppy is not cleansed with harsh treatment, nor will a waggon-wheel pass over the cumin; but the black poppy is threshed with a rod, and the cumin shall be eaten with bread; for I will not be wroth with you for ever, neither shall the voice of my anger crush you. And these signs came forth from the Lord of hosts. Take counsel, exult vain comfort.  

Alas for the city Ariel, which David besieged. Gather ye fruits year by year, eat ye at pleasant times; for I will grievously afflict Ariel; and her strength and her wealth shall be mine. And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee. And thy words shall be brought down to the earth, and thy words shall sink down to the earth, Thy voice shall be as the voice that thine hearer is as the voice of one that喝eth water without aught; or as the voice of one that drinketh water in the deserts; and the voice shall be lowered to the ground. But the wealth of the ungodly shall be as dust from a wheel, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment from the Lord of hosts: for there shall be a visitation with trouble, and earth shall be divided; and the haughty shall be as the grasshopper. And the sound of noise, and rushing tempest, and devouring flame of fire. And the wealth of all the nations together, as many as have fought against Ariel, and all they that war against Jerusalem, and all who are gathered against her, and they that distress her, shall be as one that dreams in sleep by night. And as men drink and are in sleep, and when they have arisen, the dream is vain; and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Zion.

Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine. For the Lord has made you to drink a spirit of deep sleep; and he shall close their eyes, and the eyes of their prophets and of their rulers, who see secret things. And all these things shall be to you as the words of this sealed book, which, if they shall give to a learned man, saying, Read this, he shall then say, I cannot read it, for it is sealed. And this book shall be given into the hands of a man that is met with the ungodly as a thorn bush in their midst, and shall pluck them. 

Ewontisevei kai akoyete th phwnh mou, prosecthevei kai akoyete touso loign mou. Mou te lwn th hemeraan arrotiaze 4000 or. de oinon; h stiron prooimias, prin ergasiasen th thyn. Oi thn oinon omallh to proostpovn autth, toto steipei 4000 or. 6000 melaniav th kumvnon, kai palin steipei puron, kai kriith, kai kevwn, kai zan ev tois orion sou. Kai pai 4000 or. deuthhj krimati theou sou, kai evphravhj. Oi john me 27 4000 or. skhaloros kathizei to melaniav, oide trochos amazh perazaei ev to kumvnon. Alla rabon tovvasoeti to melaniav, to de kumvnon mete otron brwthjeto: oj yhn ev ton aiona 28 4000 or. egw emi homoiotitima, oide phwnh ths pikrias mou katanatpsei thn. Gia kai ta thn Kyrion saavwth thxh 29 4000 or. to terta, boulwvuta, uphostwta metaanai paraiklison.

Oui 'Arwv 4000 or. poulos, 4000 or. epolemive Dain 4000 or. svngyageote 29 4000 or. genevmata evnatoth ev evnatoth, fagevste, fagevste gar ston 4000 or. Muwba, ekkljmov gar Aroiw, kai estei autht h iganw kai 2 4000 or. ploutou einoi. Kai kulklosw ois Dain esti se, kai balw 3 4000 or. peri se charaka, kai thse peri se tirpos, kai tatevhn 4000 or. sou, eis thn thyn ois loign sou, kai eis th thyn ois loign sou dounto. Kai estowe ois ois founntite ek th thyn h founh sou, kai pros to edafos h founh sou upathrjete. Kai estai 5 4000 or. kounrotos apo trochos o ploutos ton asbev, kai ois vnoi ferevmene to plhios tos katanostnontos se, kai estai 4000 or. stigmi parakrihama para Kyrion saavwth upiskopie 4000 or. se 4000 or. estai meta brountis kai seismou kai founh megalh, katasotis ferevmenei, kai phleis puros katetheusia. Kai estai 7 4000 or. enpovmaionkath ujnos vnikos, o ploutos apainon ton thnon, thsoi estpstrasteun evi 'Arwv, kai pinantes ois stratevmevoi evi 'Ierousalhj, kai pinantes ois sunthmmenoi evi autth, kai ois thlfontes autth. Kai ois ois en ton upw pinonote 8 estwntote, kai exanastantovn, mataino to enuphioi kai thn trpo notenpinizei o dophw ois o pinw, kai exanastasas evi dph. h de phvono auttoi eis kevnon elpisein oustos estai 4000 or. o ploutos ton thnon pinontes, thsoi estpstrasteun evi to oros Sion.
6 ¶ ORAZIS TON TETRAPODON TON EN TH \n
ERHMO.

En tî òdigei kai tî stenochorîa, tênov kai sêkimos lênotos, ekêinei kai âspîdes, kai êyovna âspîdôn petoménon, òi ëferov
unlearned, and one shall say to him, Read this; and he shall say, I am not learned.

23 And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men. Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent. 24 Woe to them that deepen their counsel, and not by the Lord. Woe to them that take secret counsel, and works are in darkness, and they say, Who has seen us? and who shall know us, or what we do? 25 Shall ye not be counted as clay of the potter? 26 Shall the thing formed say to him that formed it, Thou didst not form me? or the work to the maker, Thou hast not made me wisely? 27 Is it not yet a little while, and Libanus shall be as the mountain of Carmel, and Parnassus, and the high mountains of Ephraim, and the height of Carmel? 28 And in that day the deaf shall hear the words of the book, and the poor shall rejoice with joy because of the Lord, and they that had no hope among men shall be filled with joy. 29 The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed: 30 and they that cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.

22 Therefore thus saith the Lord concerning the house of Jacob, whom he set apart from Abraham, Jacob shall not now be ashamed, neither shall he now change countenance. 23 But when their children shall have seen my works, they shall sanctify my name for my sake, and they shall sanctify the Holy One of Jacob, and shall fear the God of Israel. 24 And they that err in spirit shall know understanding, and the murmurers shall learn obedience, and the stammerers shall learn to speak peaceable words.

Woe to the apostate children, saith the Lord: ye have framed counsel, not by me, and covenants not by my Spirit, to add sins to sins: even they that proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharao, and protected by the Egyptians. For the protection of the Lord shall be reprobate to you a disgrace, and there shall be a reproach to them that trust in Egypt. For there are princes in Tanes, evil messengers. In vain shall they labour in seeking to a people, which shall not profit them for help, but shall be for a shame and reproach.

6 THE VISION OF THE QUADRUPEDS IN THE DESERT.

In affliction and distress, where are the lion and lion's whelp, thence come also asps, and the young of flying asps, there shall they
be who bore their wealth on asses and camels to a nation which shall not profit them. 7 The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

8 Now then sit down and write these words on a tablet, and in a book; for these things shall be for many long days, and even for ever. 9 For the people is disobedient, false children, who would not hear the law of God, who would not say to the prophets, Report not to us; and to them that see visions, Speak them not to us, but speak and report to us another error; 10 and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.

11 Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect: 12 therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand. 13 And all shall be as the breaking of an earthen vessel, as small fragments of a pitcher, so that thou shalt not find among them a sherd, with which thou mightest take up fire, and with which thou shouldst draw a little water.

14 Thus saith the Lord, the Holy Lord of Israel. When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: then thy strength became vain, yet ye would not hearken: 15 but ye said, We will fly upon horses; therefore shall ye flee: and, We will be aided by swift riders: therefore shall they that pursue you be swift. 16 A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five; until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.

17 And the Lord will again wait, that he may pity you, and will therefor be exalted that he may have mercy upon you: because the Lord your God is a judge: blessed are they that trust, and stay themselves upon him.

18 For the holy people shall dwell in Sion: and whereas Jerusalem has 5 wept bitterly, saying, Pity me: he shall pity thee: when he perceived the voice of thy cry, he hearkened to thee. 19 And though the Lord shall give you the bread of affliction and scant water, yet they that cause thee to err shall no more at all draw nigh to thee; for thine eyes shall see those that cause thee to err. 20 And thine ears shall hear the words of them that went after thee to lead thee astray, who say, This is the way, let us walk in it, whether to the right or to the left. 21 And thou shalt pollute the plated idols, and thou shalt grind to powder the gilt ones, and shall scatter them as the water of a removed woman, and thou shalt thrust them forth as dung. 22 Then shall there be rain to the seed of thy land; and the bread of the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in that day in a fertile and spacious place.

Your bulls

23 Gr. for days in time. Alex. seasons. 24 Gr. with weeping.
Behold, the name of the Lord comes after a long time, burning wrath; the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire. And his breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for their vain error: error also shall pursue them, and overtake them. Must ye always rejoice, and go into my holy places continually, as they that keep a feast? and must ye go with a pipe, as those that rejoice, into the mountain of the Lord, to the God of Israel? And the Lord shall make his glorious voice to be heard, and the wrath of his arm, to make a display with wrath and anger and the fiery flame of devouring, and his wrath shall be as waster, and violent hail. For by the voice of the Lord the Assyrians shall be overcome, even by the stroke wherewith he shall smite them. And it shall happen to him from every side, that they from whom their hope of assistance was, in which they trusted, themselves shall stand against him in turn with drums and with harp. For thou shalt be required before thy time: has it been prepared for thee also to reign? Nay, God has prepared for thee a deep trench, wood piled, fire and much wood: the wrath of the Lord shall be as a trench kindled with sulphur.

Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are senseless, and are in blindness; and are senseless, and are in blindness. And the Assyrians shall be overthrown, and the sword shall lick the earth.
sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown: 9 for they shall be compassed with rocks as with a trench, and shall be wounded; and he that flees shall be taken. Thus saith the Lord, as he that has a seed in Sion, and household friends in Jerusalem.

5 For, behold, a righteous king shall reign, and princes shall govern with judgment. 6.5 And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion as a rushing river, glorious in a thirsty land. 7 And they shall no more make trust in men, but they shall incline their ears to hear. 8 And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace. 9 And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent. 10 For the fool shall speak foolishness, and his heart shall meditate vanity, and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, and he will cause the thirsty souls to be empty. 11 For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgment. 12 But the godly have devised wise measures, and this counsel shall stand.

9 Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words. 10 Remember for a full year in pain, yet with hope; the vintage has been cut off, it has ceased, it shall by no means come again. Be amazed, be pained, ye confident ones: strip you, bare yourselves, gird your loins; 11 and beat on your breasts, because of the pleasant field, and the fruit of the vine. 12 As for the land of my people, the thorn and grass shall come upon it, and joy shall be removed from every house. 13 As for the rich city, the houses are deserted, the wealth of the city, and the pleasant houses: and the villages shall be coves for ever, the joy of wild asses, shepherds' pastures; 14 until the Spirit shall come upon you from on high, and Carmel shall be desert, and Carmel shall be counted for a forest. 15 Then judgment shall abide in the wilderness, and righteousness shall dwell in Carmel. 16 And the works of righteousness shall be peace; and righteousness shall ensure rest, and the righteous shall be confident for ever. 17 And his people shall inhabit a city of peace, and dwell in it in confidence, and they shall rest with wealth. 18 And if the hail should come down, it shall not come upon you; and the swell of the waves in the forests shall be in confidence, as those in the plain country. Blessed are they that sow by every water, where the ox and ass tread.

Woe to them that afflict you; but no one makes you miserable: and he that deals perfidiously with you does not deal perfidiously: thereby that deal perfidiously shall be taken and given up, and as a moth on a garment, so shall they be spoiled.

Lord, have mercy upon us: for we have trusted in thee: the seed of the rebellious

Γυναῖκες πλούσια ἀνάστητε, καὶ ἀκούσατε τῆς φωνῆς μου. 9.8 βουτάρετε ἐν ἑλπίδι ἑλακτικαὶ λόγους μου. 10.11 Ἡμέρας ἐναντίων μενέαν πουρίσασθε ἐν ὑδάιν μετ' ἐπίθεσις; ἁνίλλοτα ὁ τρυγητός, τεπταντα, οὐκεῖται μὴ ἐλθῃ. 11.14 Ἐκστασίν, λυπηθῆσθε αἱ πεπουθίαι, ἐκδώσασθε, γυμναὶ γένεσθαι, περιζωσθάντας τὰς σφάλμας, καὶ ἐπὶ τὸν μαστὸν κύπτασθαι, ἀπὸ ἄγρου ἐπιθυμημάτως, καὶ ἀμπελοῦ γεννήματος. 12.17 Ἡ γῆ τοῦ λαοῦ μου, ἀκάνθω καὶ χόρτος ἀνα- 18 βγάζεται, καὶ ἐκ πάσης οἰκίας εὐφροσύνη ἀρίστηται. 19.21 πλούσια, οἴκοι ἐγκαταλελειμέναι πλούσιον πόλεων ἀφεσθήσουν, ἀιώνοις ἐπιθυμημάτως: καὶ ἐστονώσι κόμης στῆλια ἐώς τοῦ αἰώνος, εὐφροσύνη ὑμῶν ἀγρίων, βοσκίσματα ποιμένων, ἐώς 19.19 ἀν ἐλθῇ ἐφ' ὑμᾶς πνεῦμα ἀφ' υψηλῶν καὶ ἐστοὶ ἐρήμους ὁ Χέρμελ, καὶ ὁ Χέρμελ εἰς ὅρμων λογισθήσεται. 20.23 ἀναπαύεται ἐν τῇ ἑρμην κρίμα, καὶ δικαιοσύνη ἐν τῷ Καρμήλω κατοικήσεται. Καὶ ἐστοὶ τὰ ἑργα τῆς δικαιοσύνης, εἴρην̑, ἐκ 19.21 κρατήσεις ἡ δικαιοσύνη ἀνάπαυεν, καὶ πεπουθίαι ἐως τοῦ αἰώνος. Καὶ κατοικήσεις ὁ λαὸς αὐτῶν ἐν πόλει εἴρην̑, καὶ 19.23 ἐνυφώσασθε πεπουθῶς, καὶ ἀναπαύεται κατὰ πλούτον. Η 19.23 δὲ χύλαξα ἐὰν καταβῇ, οὐκ ἐφ' ὑμᾶς ἱλείωσαν καὶ ἐστονώσι οἱ ἐνυφώσι ἐν τοῖς ὅρμοις πεπουθίαις, ὥσ ὥς ἐν τῷ πέδων. Μακάριοι οἱ σπέιροιτε ἐπὶ τῶν ὑδῶν, οὐ βοῖς καὶ ὅνων 20.20 πατέτες.

Οὐαὶ τοῖς ταλαιπωρούσιν ὑμᾶς, ὑμᾶς δὲ οὐδεῖς ποιεῖς ταλαιπώροις, καὶ ὁ ἄβετος ὑμᾶς οὖν ἀβετεῖ: ἀλώσονται ὁι ἀβετοῦντες, καὶ παραδοθήσονται, καὶ ὡς σὺς ἐφ' ἠμαίνοντο, οὗτοι ἐπιτιθήσονται.

Κύριε ἐλέησον ἡμᾶς, ἐπὶ σοι γὰρ πεπουθαίμεν έγένθη τὸ 2.
is gone to destruction, but our deliverance was in a time of affliction. By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you. The God who dwells on high is holy: Sion is filled with judgment and righteousness.

They shall be delivered up to the law: our salvation is near: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace.

For the ways of these shall be made desolate: the terror of the nations has been made to cease, and the covenant with these is taken away, and ye shall by no means deem them men. The land mourns; Libanus is ashamed: Saron is become marshes; Galilee shall be laid bare, and Chorann.

Now will I arise, saith the Lord, now will I be glorified: now will I be exalted.

Now shall ye see, now shall ye perceive; the strength of your breath shall be vain; fire shall devour you. And the nations shall be burnt up; as a thorn in the field cast out and burnt up.

They that are afar off shall hear what I have done; they that draw nigh shall know my strength. The sinners in Sion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice; he shall dwell in a high place of the rock; bread shall be given him, and his water shall be sure.

Ye shall see a king with glory: your eyes shall behold a land from afar. Your soul shall meditate: where are the scribes? where are the counsellors, where is he that numbers them that are growing up, even the small and great people? with whom he took not counsel, neither did he understand a people of deep speech, so that a despised people should not hear, and there is no understanding to him that hears.

Behold the city Sion, our refuge: thine eyes shall behold Jerusalem, a rich city, tabernacles which shall not be shaken, neither shall the pins of her tabernacle be moved for ever, neither shall her cords be at all broken: for the name of the Lord is great to you: ye shall have a place, even rivers and wide and spacious channels: thou shalt not go this way, neither a vessel with oars go thereby. For my God is great: the Lord our judge shall not pass by: the Lord is our prince, the Lord is our king, the Lord, he shall save us.

Thy cords are broken, for they had no
strength: thy mast has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil.
34 And the people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.

Draw near, ye nations, and hearken: let the earth hear, and they that are in it: the world, and the people that are therein.

For the wrath of the Lord is upon all nations, and his anger upon the number of them, to destroy them, and give them up to slaughter. And their slain shall be cast forth, and their corpses; and their ill savour shall come up, and the mountains shall be made wet with their blood. And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll; and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

My sword has been made drunk in heaven: behold, it shall come down upon Idumen, and with judgment upon the people doomed to destruction.

The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams: for the Lord has a sacrifice in Bozor, and a great slaughter in Idumen. And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be y soaked with blood, and shall be filled with their fat.

For it is the day of the judgment of the Lord, and the year of the recompence of Sion in judgment. And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day: and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations, and for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the burning line of desolation shall be cast over it, and satyrs shall dwell in it. Her princes shall be no more, for her kings and her great men shall be destroyed.

And thorns shall spring up in their cities, and in her strong holds: and they shall be habitations of 5 monsters, and a court for ostriches. And devils shall meet with satyrs, and they shall cry one to the other: there shall satyrs rest, having found for themselves a place of rest. There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces. They passed, a number, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them. And he shall cast lots for them, and his hand has portioned out their pasture, saying, Ye shall inherit the land for ever: they shall rest on it through all generations.

Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom and rejoice: the glory of Libanus has been given to it, and the honour of Carmel; and

sou ëklevn, oux xalade to istoria, ouc afei stigeioin, ouc ou paradodoth eis pronomyn: toinon polloi xholoi pronomyn pousoven, kai ou mih eitwos, kopiws, o laos eunwos en autous: 24 afethi gur aytos h amartia.


Emeneivth h makhara mou ev to ophrou: idon esti tyn 5 lidoiaian kataxhpseis, kai esti ton laos ton atopleias meta kriseos. H makhara to Kuriou enklhsis amathos, sta 6 yechthn apo steteos, apo amathos tragos kai amnon, kai apo steteos tragov kai krwov, oti thvta to Kuriou ev Bosor, kai safrh megaly esti tyn lidoiaian. Kai sunintesontai oi 7 adeloi met autov, kai oi kromi kai oi tairoi, kai mevthistei h ghy apo tou amathos, kai apo tou steteos autov emplhtisetai.

Hmera gar kriosew Kuriou, kai enaunctos apatapodw 8 seis kriseos Sion. Kai strafplhsontai ai pharaggeis autis 9 eis pittai, kai oux autis oux theion, kai eumai h ghy autis oux pittisa kataemyntai nukto kai hemeras, kai o othkeasaiestai eis tyon aiwna chvrnon, kai anaphistesei o kapnoi autis anw, eis geneis autis ermmhistei, kai eis chrown ton polon onera kai eixwos, kai idwes kai korkases katokhiseun eis autht, kai epivlhrisei ep authne spartron geoemetras eirmon, kai onokentauvor oikyphsou eis autht.

Oi arxontes autis ouk 12 eisontai ois gar basilees kai ois megistiawes autis eisotai eis apoleias. Kai anaphistei eis tas poleis autov akitha 13 xila, kai eis to ochyromata auths, kai estai epaiies sepirom, kai aly sthrwov. Kai suanattównai damhnia 14 onokentauvor, kai bojhoventai eteros pros ton eteron, ekei anaapastei onokentauvor, eufontes autous antapausos. Ekei 15 enoosunen eixwos, kai euswstai h ghy to paradia autht meta afaleias: ekei sunntipetai elarphi kai eido ton proswpta alhewn. Arimrou parhldhon, kai mia auton ouk apololos 16 etara ton eteron ouk ejjhtasan, óti o Kuriros autous enetelato, kai to ptnima autov sunghgyen auta. KAI autous epistwle 17 autous klhros, kai h cheir autou diekmerw bokeknav eis ton aiwna chwrna klyromomiasthe, geneias genevoun anaapastei eis autht.

Evphranevthi eirmon diwosa, agalllados eirmon, kai anwteitw 35 ois krivos. Kai euswsthkei kai agalllasiastei to eirma tou 2 Iordanov, h doxa tou Libanou eddoth autht, kai h ton mou
Kar'milou, kai o laos mou ophsetai thn doxa Kuriou, kai to upos tou Theou.

3 Iogousame xheires anavmenai, kai gonata paraphalempine.

4 Parakalates ois olajouskhoi th diaonia: ischusate, mi fo-

beuste: idou o Theos xhous krisin autapoliodouso, kai autapol-

5 se, autous xzei kai sothei xmas. Tote anoixhouno ophiakioi

tuflian, kai ota koiw kai akounontai. Tote aleitai wos elaphos

o kholos, tragei de estai glousa mogylaloi, kai eppragi en t

7 empmu wupw, kai paragae e gypwposin. Kai estai h anvdros

eis el, kai eis tis deinwsws ynr tpyrw dastos estai ek

8 eiphrousyn orineis, epanleis kalalou kai el. "Estai ek

odiis kathara, kai odos agia klyshetai, kai mp paraleia

ekei akathartos. o di de estia

9 menez paraunosetai ev autous, kai oui mp plannhsw. Kai ouk

estai ekkei lewos, oude tis poneirhs theron ou mp anabhe eis

autwn, oude mp eirethi ekai, alla paraunosetai ev authe leitwro-

10 meno, kai sunegmenon dia Krioun, kai apostraphonetai, kai

heousai eis Son met eiphrousyn, kai eiphrousynsw aionios

upere kefalhs autwn epi gar tis kefalhs autwn ainesis kai

agallamia, kai eiphrousyn katalepsetai autous, apodeh odunh

kai lupta kai stegonomois.

36 Kai egeveto tou teosaparakekadatov estou basilewnou

'Evkeion, anebi Senvaxhriem basileous 'Asovriow evi tas

2 polies ths Ioudaias tas oxyras, kai elabven autous. Kais

apeteile basileous 'Asovriow ton Rabsakean ek Lachiso eis

ioursalami prws ton vasileia 'Evkeion meto dynmws pol-

11 lys: kai estai en tis dphonwy tis kolukhias ths anw en t

3 dwo tov agrou tov knavfou. Kai elxhthe pros auton 'Elakeim

o tov Xelkion o ikonomos, kai Somnias o graumateus, kai

Iwach o tov 'Asaf o oubomimiatoqrafos.

4 Kai eite autous 'Rabsakhs, eipate 'Evkeia, tado ligei

o basileus o megas, basileus 'Asovriow, ti peptous eis;

5 Myn ev bohli kai loupous xhelews parataseis gynetai; kai

en eti tina peptousas, oti apeudeis mou. 'Idou peptousas epi

etiv rados thn kalumh, thn telasmenhn tauthn, epi A-

12 lysotou, ws an epistirhbithe anhe epi autwn, elaielineetai eis

ti cheira autou, kai trigesi autwn outhei esti Faraw basi-

13 leus o tov, kai pantes o peptousas epi autou. Ei de

lege, eti Kiyoun ton Thein hymwow peptovamei, wn myptse t

kuryw mou ton basilei 'Asovriwn, kai domw ymow diuxhian

14 epw, diwvasei doudia amathata epi autous. Kαι to

tis dunasthe apostrapheis eis prosoton tis tapharwn iokeita

etoi, ois peptousas epi Alympotous, eis Ippon kai anavathn.

10 Kai von mh anw Kiyoun aeiswvri epi tis hwar tautnh

pulemyse autwn; Kiyoun eite pros m, anavithi epi tis ywr

tauth, kai diafheveron autwn.

11 Kai eite pros auton 'Elakeim, kai Somnias, kai Iwach,

allagon pros tois paiados sou 'Yurwto akoumen gar ymais:

kai mh lalaei pros ymas 'Ioudwati kai xasti lalaeis eis t

my people shall see the glory of the Lord and the majesty of God.

3 Be strong, ye relaxed hands and palsied knees, comfort another, ye faint-

hearted; be strong, fear not; behold, our God renders judgment, and he will render

it; he will come and save us. 4 Then shall the eyes of the blind be opened, and the

ears of the deaf shall hear. 5 Then shall the lame man leap as an hart, and the

tongue of the stammerers shall speak

plainly; 6 Comfort thou the poor in the desert, and a channel of water in a thirsty

land. 7 And the dry land shall become pools, and a fountain of water shall be

poured into the thirsty land; there shall there be a joy of birds, ready habitations and

marshes. 8 There shall be there a pure way, and it shall be called a holy way;

and there shall not pass by there an unclean person, neither shall there be there an

unclean way; but the dispersed shall walk on it, and they shall not go astray. 9 And

there shall be no lion there, neither shall any evil beast go up upon it, nor at all be

found there; but the redeemed and gathered upon the Lord's behalf, shall walk in it,

and shall rest and be satisfied, with joy, peace and everlasting joy shall be over their

head; for on their head shall be praise and exultation, and joy shall take possession of

them: sorrow and pain, and groaning have fled away.

Now it came to pass in the fourteenth year of the reign of Ezekins, that Senna-

cherim, king of the Assyrians, came up against the strong cities of Judah, and took

them. 2 And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to

king Ezekias with a large force: and he stood y by the conduit of the upper pool in

the way of the fuller's field. 3 And there went forth to him Heliakim the steward,

the son of Checles, and Somnas the scribe, and Jouch the son of Asaph, the recorder.

4 And Rabsaces said to them, Say to Ezekias, Thus says the great king, the king of

the Assyrians, Why art thou secure? Is war carried on with counsel and mere

words of the lips? and now on whom dost thou trust, that thou rebellest against me?

5 Behold, thou trustest on this bruised staff of reed, on Egypt: as soon as a man leans

upon it, it shall go into his hand, and pierce it: so is Pharaoh king of Egypt and all that

trust in him. 6 But if ye say, We trust in the Lord our God; 7 yet now make an

agreement with my lord the king of the Assyrians, and I will give you two thousand

horses, if ye shall be able to set riders upon them. 8 And how can ye then turn to the

face of the Syrian king? They that trust on the Egyptians for horse and rider are our

servants. 9 And now, Have we come up against this land to fight against it without

the Lord? The Lord said to me, Go up against this land, and destroy it.

10 Then Eliakim and Somnas and Jouch said to him, Speak to thy servants in the

Syrian tongue; for we understand it: and speak not to us in the Jewish tongue: and

wherefore speakest thou in the ears of the

8 Heb. 12. 12. 7 Gr. in. 9 Or, local governors.
men on the wall? 12 And Rabsaces said to them, Has my lord sent me to your lord or to you, to speak these words? has he not sent me to the men that sit on the wall, that they may eat dung, and drink their water together with you? 13 And Rabsaces stood, and cried with a loud voice in the Gothic language, and said, Hear ye the words of the great king, the king of the Assyrians: 14 thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you. 15 And let not Ezekias say to you, That God will deliver you, and this city will not be delivered into the hand of the Assyrians. 16 Hearken not to Ezekias: thus says the king of the Assyrians, If ye wish to be blessed, come out to me; and ye shall eat every one of his vine and his fig-trees, and ye shall drink water out of your own cisterns; 17 until I come and take you to a land, like your own land, a land of corn and wine, and bread and vineyards. 18 Let not Ezekias deceive you, saying, God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians? 19 Where is the god of Emath, and Arphad? and where is the god of the Amorites? have they been able to deliver Babel out of my hand? 20 Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand? 21 And they were silent, and none answered him a word; because the king had commanded that none should answer.

22 And Isaiah, the son of Heliakim, the steward, and Somnas the military scribe, and Joach the son of Asaph, the recorder, came in to Ezekias, having their garments rent, and they reported to him the words of Rabsaces.

And it came to pass, when king Ezekias heard it, that he rent his clothes, and put on sackcloth, and went up to the house of the Lord. 2 And he sent Isaiah the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Esais the son of Amos, the prophet. And they said to him, Thus says Ezekias, To-day is a day of affliction, and reproach, and rebuke, and anger: for the pangs are come upon the travailing woman, but she has not strength to bring forth. 3 May the Lord thy God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Lord thy God has heard: therefore shall the king shall pray to thy Lord for these that are left.

So the servants of king Ezekias came to Esais. 6 And Esais said to them, Thus shall ye say to your master, Thus saith the Lord, Be not thou afraid at the words which thou hast heard, wherewith the ambassador of the king of the Assyrians have reproached me. 7 Behold, I will send a blast upon him, and he shall hear a report, and return to his own country, and he shall fall by the sword in his own land. 8 So Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from the towns of the Assyrians over the river; and he came again to the king of the Assyrians, and spoke these words to him. 9 So the king of the Assyrians sent against him, and all his mighty men of war, and came into all his land.

And Ezekias sent to him, saying, Thus saith the king, 11 Sir, I beseech thee, let not my life be laid open among the nations, where my fathers are laid at rest; and let not my glory be humbled in the eyes of the nations which are present.

And the king of the Assyrians answered, and said, What have I transgressed thee, that thou dost not depart from me?

12 But Ezekias besought the Lord his God, and cried with a loud voice, and prayed, saying, 13 Hearken, 0 Lord God, the prayer of thy servant, and his supplication, and cause thy face to be good towards thy servant, whom thou hast set over a great people, like as thou hast spoken.

And the Lord heard the prayer of Ezekias, and had mercy on him, and answered him.

14 So the Lord moved the heart of the king of the Assyrians, and the heart of the captain over the host of the king of the Assyrians, to forsake the road of the Lord. 15 And he returned to his own land; and it was told him, saying, Ezekias is not died.

16 And the king of the Assyrians sent, and spake to the king of Babylon, saying, What answer shall I return to the great king of the Assyrians, which have sent to me? 17 And the king of the Babylon answered, and said, Return and answer to the great king of the Assyrians, Thus saith the king of the Babylon, according to all that thou hast sent to me. For the Lord thy God, he will add to thee strength, and success in all thy ways. 18 0 Lord, send thy strength, and let thine aid be done in the name of thy servant Ezekias, and in the name of all thy people Israel, and make him as strong, as he was before.

And the Lord answered, and said, I will deliver thee this day in the hand of thine enemies, and in the hand of the son of them that reproach thee: 19 And many shall fall of thine own city, and thou shalt be driven out of thine own land, and shalt be slain by thine enemies. 20 And I will deliver thee, and this city, and the country of thine fathers, into the hand of thine enemies, and they shall smite thee with the sword. 21 And thine eyes shall see it, and thine heart shall grieve, and thou shalt become mighty in thine heart against thine enemies. 22 And the Lord shall add to thee strength, and success in all thy ways. This is the word which the Lord hath spoken.

And Ezekias shall say, 23 The words of the Lord, good words, and this God shall add, and he shall give thee success in all thy ways. This is the word which the Lord hath spoken.

And the king of the Assyrians sent to his master, saying, Thus saith the king of the Assyrians, what answer shall I return to the great king of the Assyrians, which have sent to me? And the king of the Babylon answered, and said, Return and answer to the king of the Assyrians, 24 Thus saith the king of the Babylon, according to all that thou hast sent to me. For the Lord thy God, he will add to thee strength, and success in all thy ways.

And the Lord added to thine enemies, 25 And many shall fall of thine city, and thou shalt be driven out of thine land. 26 And the Lord will add to thee strength, and success in all thy ways. This is the word which the Lord hath spoken.

And Ezekias shall say, 27 The words of the Lord, good words, and this God shall add, and he shall give thee success in all thy ways. This is the word which the Lord hath spoken.
9 Δαχί. Καὶ ἐξῆλθε Θαρακά βασιλεὺς Αθιώπων πολορκῆσαι αὐτὸν· καὶ ἀκούσας ἀπέστρεψεν, καὶ ἀπέτειλεν ἀγέλους πρὸς Ἑσεκιάν, λέγων, οὕτως ἔρει Ἐσεκία βασιλεὺς τῆς Ἡσαίας, μὴ ἀπατᾶτο ὁ Θεὸς σου, εἰ ἐσὲ πέποιησα εἰπὶ αὐτῷ, λέγων· ὦ μὴ παραδοθῇ Ἰερουσαλήμ ἐν χείρι βασιλέως Ἀσσυρίων.
10 Σὺ οὖν ἱκουσας ἐπὶ ἁσιαλίς βασιλεῖς Ἀσσυρίων, πᾶσαν τὴν γῆν ὡς ἀπόλλεσαι; καὶ σὺ ῥυσθῆτο; Μὴ ἐξεστάσατο αὐτοὶ οἱ θεοὶ τῶν ἔθνων, οὐς ἀπόλισαν οἱ πατέρες μου, τὴν τε Γαλάταν.
11 Καὶ Χαράμμαχ, καὶ Ραφέβ, εἰς ἐσσιν ἐν χώρᾳ Θεομάθ: Πού εἰσι βασιλεῖς Ἐμαλ; καὶ ποῦ Ἄρφαξ; καὶ ποῦ πόλεως Ἐσφαρο-
ουμαι, Ἀναγουγάναι;
12 Καὶ ἔλαβεν Ἐσεκίας τὸ βιβλίον παρὰ τῶν ἁγελῶν, καὶ ἀνέγυρθεν αὐτῷ, καὶ ἀνέβη εἰς οἶκον Κυρίου, καὶ ἤρχοντος
13 αὐτὸν ἐναυτὸν Κυρίου, καὶ προσκυνησα Ἐσεκίας πρὸς Κυρίου, λέγων.
14 Καὶ ἀπεστάλη Ἡσαίας υἱὸς Ἀμώς πρὸς Ἑσεκίαν, καὶ ἔπειν αὐτῷ, ταῦτα λέγει Κύριος ο onActivityResult, ἤκουσας αὐτοὺς;
15 πρὸς με τοῖς Ἑλληνοῖς βασιλεῖς Ἀσσυρίων. Οὕτως ὁ λόγος διὰ ἐλάλησεν περὶ αὐτὸν ὁ Θεός, ἐσφαλείσαι καὶ, ἐκ νυκτήριος εἰς παρθένος θυγατέρι Σωᾶ, ἐπὶ σοὶ κεφαλὴν
16 ἐκέινης θυγατέρι Ἰερουσαλῆμ. Τίνα ἁνεώικας καὶ παραφώνας; ἥ πρὸς σοὶ ψυχής τῆς φωνῆς σου; καὶ οὐκ ἠρώσας εἰς ψυχω
17 τοὺς ὀφθαλμοὺς σου πρὸς τὸν ἄγον του Ἰερουσαλῆμ. "Οτι δὲ ἀγέλους ἁνεώικας Κύριον; συ γὰρ εἶσαι, τὸ πλῆθε τῶν ἀρμάτων ἐγὼ ἀνέβην εἰς ψυχος ἱππῶν, καὶ εἰς τὰ ἔγχεια τοῦ Διβαίνου, καὶ ἔκαψε το ψυχος τῆς κέρυος αὐτού, καὶ τὸ κάλλος τῆς κυπαρίσσου, καὶ εἰσῆλθον εἰς ψυχος μέρους τοῦ δρυμοῦ,
18 καὶ ἑβδομήνη βραχίονα, καὶ ἠρώσαμος ιδανα καὶ πᾶσαν συναγωγὴ βοτανος.
19 Οὔ τιταν ἱκουσας πάλαι ἡ γεω ἐποίησα; ἔκ ἠμείρον ἀρχαῖων συνέταξα, νῦν δὲ ἐπιδείξας ἐξερήμωσαι ἤθη ἐν ὀχυρίσσοις,
20 καὶ οἰκονύςται εἰς πόλεσιν ὁμόρους. Ἀνήκα τὰς χειρας, καὶ ἐξανάθησαν, καὶ ἐξέγοντο ὡς χόρτος ἔργος ἐπὶ ὄρεστα καὶ
21 ὥς ἀγροκτί. Νῦν δὲ τὴν ἀναπαύσιν σου καὶ τὴν ἔξοδον σου,

Lachis. 9 And Tharaca king of the Ethiopians went forth to attack him. And when he heard it, he turned aside, and sent messengers to Ezekias, saying, Thus shall ye say to Ezekias king of Judea, Let thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the land of the king of the Assyrians. 11 Hast thou not heard what the kings of the Assyrians have done, how they have destroyed the whole earth? and shalt thou be delivered? 12 Have the gods of the nations which were before thee, God, in whom thou trustest, delivered them, both Gozan, and Ob, and Terach, and the Liver which are in the land of Togarmah? 13 Where are the kings of Emath? and where is the king of Arphath? and where is the king of the city of Esterphon, and of Anaguanum? 14 And Ezekias received the letter from the messengers, and read it, and went up to the house of the Lord, and opened it before the Lord. 15 And Ezekias prayed to the Lord, saying, 16 O Lord of hosts, God of Israel, who sittest upon the cherubs, thou alone art the God of every kingdom of the world: thou hast made heaven and earth. 17 Incline thine ear, O Lord, hearken, O Lord; open thine eyes, O Lord, and behold the words of Sennacherim, which he hath sent to reproach the living God. 18 For of a truth, Lord, the kings of the Assyrians have laid waste the whole world, and the countries thereof, and have cast their idols into the fire: for they were no gods, but the work of men's hands, wood and stone; and they have cast them away. 19 But now, O Lord our God, deliver us from his hands, that every kingdom of the earth may know that thou art God alone. 20 And Esais the son of Amos was sent to Ezekias, and said to him, Thus saith the Lord, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians. This is the word which God hath spoken concerning him: The virgin daughter of Sion has despised thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee. 21 Whom hast thou reproached and provoked? and against whom hast thou lifted up thine eyes on high against the Holy One of Israel? 22 For thou hast reproached the Lord by messengers; for thou hast said, With the multitude of chariots have I ascended to the height of mountains, and to the sides of Libanus; and I have cropped the height of his cedars and the beauty of his cypresses; and I entered into the height of the forest region: 23 and I have made a bridge, and dried up the waters, and every pool of water. 24 Hast thou not heard of these things which I did of old? I appointed them from ancient times; but now have I manifested my purpose of desolating nations in their strong holds, and them that dwell in strong cities. 25 I weakened their hands, and they withered; and they became as dry grass on the house-tops, and as grass. 26 But now I know thy rest, and thy going out, and thy
And thy wrath wherewith thou hast been enraged, and thy rancour has come up to me; therefore I will put a hook in thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

And this shall be a sign to thee. Eat this year what thou hast sown; and the second year that which is left: and the third year sow, and reap, and plant vineyards, and eat the fruit of them. And they that are left in Judea shall take root downward: 21 so out of Jerusalem there shall be a remnant and the saved ones out of mount Zion: the zeal of the Lord of hosts shall perform this. Therefore thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, nor cast a weapon against it, nor bring a shield against it, nor make a rampart round it. But by the way by which he came, by it shall he return, and shall not enter into this city: thus saith the Lord. 23 I will protect this city to save it for my own sake, and for my servant David's sake.

And the angel of the Lord went forth, and stood out of the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning and found all these bodies dead. And Sennacherim king of the Assyrians turned and departed, and dwelt in Nineve. And while he was worshipping Nasarach his country's god in the house, Adrammelech and Sarsear his sons smote him with swords; and they escaped into Armenia: and Asordan his son reigned in his stead.

And it came to pass at that time, that Ezekias was sick even to death. And Esaias the prophet the son of Amos came to him, and said to him, Thus saith the Lord, Give orders concerning thy house: for thou shalt die, and not live. And Ezekias turned his face to the wall, and prayed to the Lord, saying, Remember, O Lord, how I have walked before thee in truth, with a true heart, and have done that which was pleasing in thy sight. And Ezekias wept bitterly.

And the word of the Lord came to Esaias, saying, Go, and say to Ezekias, Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears: behold, I will add to thy time fifteen years. And I will deliver thee and this city out of the hand of the king of the Assyrians: and I will defend this city. And this shall be a sign to thee from the Lord, that God will do this thing: 8 behold, I will turn back the shadow of the dial by which ten degrees on the house of thy father the sun has gone down—I will turn back the sun the ten degrees; so the sun went back the ten degrees by which the shadow had gone down.

The Prayer of Ezekias King of Judæa, when He Had Been Sick, and Was Recovered from His Sickness.

I said in the end of my days, I shall go to the gates of the grave: I shall part with...
11 πῦλαις ἀδων, καταλείψω τὰ ἐτη τὰ ἐπίλουτα. Εἶπα, οὐκέτα
οὐ μὴ ὅων τὸ σωτηρίου τοῦ Θεοῦ ὑπὶ γῆς ζῶντων, οὐκέτα μὴ ὅων τὸ σωτηρίου τοῦ Ἰσραὴλ ὑπὶ γῆς, οὐκέτα μὴ ὅων ἀνθρωπον.
12 Ἐξελίπτεν ἐκ τῆς συγγενείας μου, κατέλειπον τὸ ἐπιλούσιον τῆς
ζωῆς μου, ἐξῆλθε καὶ ἀπῆλθεν ἀπ' ἐμοῦ ὥσπερ ὁ σκηνὴν καταλιῶν τις ὡς ἵππος τὸ πνεύμα μου παρ' ἐμοὶ ἐγένετο.
13 ἔρθου ἐγγυοῦσις ἐκτείμεν. Εν τῇ ἡμέρᾳ ἐκείνῃ παρέδοθην
Εὐαγγελισμός ἑως προὶ ως λέοντι, ὡς συντρέψει πάντα τὰ ὄστα μου.
14 ἀπὸ γὰρ τῆς ἡμέρας ἢς ὑνῖκτος παρέδοθην. ὡς χελιδών, ὡς φωνήσα, καὶ ὡς περιστερα, ὡς μελέτο ἐξελίπτων γάρ
μου οἱ ὄφθαλμοι τοῦ βλέπει εἰς τὸ ψύχος τοῦ ὄρους πρὸς
tὸν Κύριον, οἱ ἐξελίπτω, καὶ ἀφελέται μου τὴν ὁδὴν τῆς
ψυχῆς.
Κύριε, πέρι αὐτῆς ἡ ψυχὴ σου, καὶ ἐξηγεράθη
17 μου τὴν πνεῦμα, καὶ παρακληθεὶς ἔβασα. Ἐλώς γάρ μου τὴν
ψυχήν, ἵνα μὴ ἀπολήγηται, καὶ ἀπέφυγας ὁπίσω μου πάσας τὰς
ἀμαρτίας. Οὐ γὰρ οἱ ἐν ζώον αἰνεσοῦσι σε, οὐδὲ οἱ ἀπο
θανόντες εὐλογησοῦσι σε, οὐδὲ ἔπλυντον ὁ εἰς ἐν τῆς ἐλερ
μοσύνην σου. Οἱ ἄνθρωποι εὐλογήσονε σε ὅνα τρόπον καθ' ἑαυτής
ἀπό τῆς σήμερον παιδία πουσίω, ἀναγγελεῖσθε τὴν
δικαιοσύνην σου Θεό τῆς σωτηρίας μου, καὶ ὁ πανομοσχήμο
εὐλογησόμενοι σε μετὰ παλαιαίον πάσας τὰς ἡμέρας τῆς ἐς
κατ' αὐτῶν τοῦ ὁμοίου τοῦ Θεοῦ.
21 Καὶ εἶπεν Ἡσαίας πρὸς Ἑζεκίαν, λάβε παλαίθην ἐκ σῶν,
και τρίφος, καὶ κατάπλασαι, καὶ ὕψης θεσ. Καὶ εἶπεν
Ἑζεκίας, τούτο δείησαν πρὸς Ἑζεκίαν, ὅταν ἀνθρωποί ἐν τοῖς
ὁμοίοις τοῦ Θεοῦ.
39 Ἐν τῷ καιρῷ ἐκείνῳ ἀπεστελεῖ Μαρωδία Βαλαδαν ὁ υἱὸς
τοῦ Βαλαδάν, ὁ βασιλεὺς τῆς Βαβυλονίας, ἔπτυσθα ται
κρεμβεῖσι καὶ δώρα Ἐζεκία: ἡκουν γὰρ, ὅτι ἐμαλκυσθή ἔστε
2 θανάτου, καὶ ἀνάστησι. Καὶ ἔχαρθ ἐπ' αὐτῶς Ἑζεκίας, καὶ
ἐδείξατο αὐτόν τῶν οἰκῶν τοῦ νεκροῦ, καὶ τοῦ ἀργυρίου, τοῦ
χρυσίου, καὶ τῆς στακτῆς, καὶ τῶν θυμαμάτων, καὶ τοῦ
μύρου, καὶ πάντας τῶν οἰκῶν τῶν σκευῶν τῆς γάχς, καὶ
πάντα ὅσα ἦν ἐν τοῖς θησαυροῖς αὐτῶν καὶ οὐκ ἦν οἴκεθ
καὶ οὐκ ἦν οἴκεθ. Ἐζεκίας ἐν τῷ ωυὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ ἐξουσίᾳ
αὐτοῦ.
3 Καὶ ἦλθεν Ἡσαίας ὁ προφήτης πρὸς τὸν βασιλέα Ἑζεκίαν,
καὶ εἶπεν πρὸς αὐτὸν, τί λέγουσιν οἱ ἄνθρωποι οὕτως;
καὶ τόδε ἦκασε πρὸς σε καὶ εἶπεν Ἑζεκίας, εἴς γῆς πέρροθεν ἦκασα
4 πρὸς μὲ, ἐκ Βαβυλώνος. Καὶ εἶπεν Ἡσαίας, τί εἶδον ἐν τῷ
οἴκῳ σου; καὶ εἶπεν Ἑζεκίας, πάντα τὰ ἐν τῷ οἴκῳ μου
εἶδον, καὶ οὐκ ἔσται ἐν τῷ οἴκῳ μου, οὐκ εἶδον, ἀλλὰ καὶ
5 τὰ ἐν τοῖς θησαυροῖς μου. Καὶ εἶπεν Ἡσαίας αὐτῷ, ἀκούστων
6 τῶν λόγων Κύριον σαβαὼθ. Ἰδοὺ ἥμερα ἐρχονται, καὶ
ληφθήσονται πάντα ἐν τῷ οἴκῳ σου, καὶ οὕτω συνήγαγον οἱ
πατέρες σου ἐν ἡμέρας ταύτης, εἴς Βαβυλώνα ἤσει, καὶ
7 οὐδὲν οὐ καταλείπων εἶπε δὲ ὁ Θεός, ὅτι ἐκ τῶν
τέκνων σου ὥν γεννήσεις, λήψονται, καὶ ποιήσουσι στάδοντας
8 ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλώνων. Καὶ εἶπεν Ἑζεκίας

β Gr. was.
to Esaias, Good is the word of the Lord, which he hath spoken: let there, I pray, be peace and righteousness in my days.

8 For peace and joy is in mine house: and I have comfort, ye my people, saith God. 9 Speak, ye priests, to the heart of Jerusalem: comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double the amount of her sins.

10 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. 11 Every valley shall be filled, and every mountain and hill shall be brought low: yea all the crooked ways shall become straight, and the rough places plain. 12 And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord hath spoken it.

13 The voice of one crying in the wilderness, Say to the people, Behold your God! 14 Behold, the Lord! The Lord is coming with strength, and his arm is with power: behold, his reward is with him, and his work before him.

15 He shall tend his flock as a shepherd, and he shall gather the lambs of his arm, and shall feed them that are with young. 16 Who has measured the water in his hand, and the heaven with a span, and all the earth in a hand? Who has weighed the mountains in scales, and the forests in a balance?

17 Who has known the mind of the Lord? and who has been his counsellor, to instruct him? 18 Or who has given him the counsel? and he has instructed him? or who has taught him judgment, or who has taught him the way of understanding?

19 Since all the nations are numbered as a drop from a bucket, and as the turning of a balance, and shall be counted as spittle. 20 And Libanus is not enough to burn, nor all beasts enough for an offering, nor all nations together worth the least as a burnt offering.

21 To whom have ye compared the Lord? and with what likeness have ye compared him? 22 Has not the artificer made an image, and the goldsmith has melted it, and it is nothing, and made it a simulacrum?

23 For the artificer chooses out a work that will not rot, and will wisely enquire how he shall set up his image, and that so that it should not be moved. 24 Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth?

25 It is he that comprehends the circle of the earth, and the inhabitants in it are as grasshoppers: he that set up the heaven as a chamber, and stretched it out as a tent to dwell in:

26 he that appoints princes to rule as nothing, and has made the earth as nothing. 27 For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them, and they are withered, and a storm shall carry them away like sticks.
25 No not in my sight, nor in the sight of my Messiah, shall they have power to lead me astray, or to make me turn aside. For lo, the day is coming, and thou shalt say, My strength is the Lord, I will make his word manifest against...}

27 Мη γὰρ εἴπης Ιακώβ, καὶ τὶ ἐλλήσας Ἰσραήλ; ἀπεκρίθη ή θόδος μου ἀπὸ τοῦ Θεοῦ, καὶ ο Θεὸς μου τὴν κρίσιν αὐτοῦ. Καὶ ἀπέστη. Καὶ νῦν οὐκ ἔγνως; εἰ μὴ ἠκούσας; Θεὸς αἰώνιος, ὁ Θεὸς ὁ καταστείρας αὐτῶν, τὰ ἄκρα τῆς γῆς; οὐ πεινάσει, οὐδὲ κοπιάσει, οὐδὲ ἔστων ἔξειρεις τῆς φρονήματος αὐτοῦ. 29 διὸς τοὺς πενώσην ἵππον, καὶ τοὺς μὴ δύναμενύνοις λύπην. 30 Πενίσωσι γὰρ νεότεροι, καὶ κοπιάσωσι νεανίκοι, καὶ ἐκλέκτοι ἀνίσχυμε εὐρονται. Οἱ δὲ ὑπηγονοῦντες τὸν Θεὸν, ἀλλὰς οὐκ ἵππον ἐνδύονται, πεπροφυγονόντως ὡς ἀτόλο, δραμοῦνται καὶ οὐ κοπιάσονται, βαδινόνται καὶ οὐ πεινάνται.

41 Ἐγκανείσθε πρὸς μὲ νῦν, οἱ γὰρ ἐρχοντες ἀλλὰς ἰππόν οὐκ ἔγγυσάτωμεν καὶ λαλησάτωμεν ἄμα, τότε κρίνων ἀναγ. γειλάτωμεν.

2 Τὸ εἴρημεν ἀπὸ ἀνατολῆς δικαιοσύνην, ἐκάλεσα αὐτὴν κατὰ πόδας αὐτοῦ, καὶ πορεύσεται; δῶσει εἰς αὐτοῖν ἐθνῶν, καὶ βασιλεῖς ἐκτότησε, καὶ δώσει εἰς γῆν τῶν μαχαίρων αὐτῶν, 3 καὶ ὡς φριγμάτων ἐξώσμεν τὰ τοὺς αὐτῶν. 4 καὶ διώκεται

5 Εἰςδέναι θυν καὶ ἐφοβοθήσαν τὰ ἄκρα τῆς γῆς ἐγγυσάν. 6 καὶ ἤλθον ἄμα, κρῶν ἐκαστος τοὺς πληθών, καὶ τὸς ἀδελφό 7 ἰσβήνεται καὶ ἤρει, ἐσχάλων αὐτῆς τῶν τέκτων, καὶ ἀλαχείς τυπτῶν χειρῶν, ἄμα ἔλαλησαν ποτὲ μὲν ἤρει, σύμβλημα καλῶν ἐστίν, ἐσχάλων αὐτὰ ἐν ἡλίου, βράζουσαι αὐτὰ, καὶ οὐ κινηθήσονται.

8 Σὺ δὲ Ἰσραήλ παῖς μου Ἰακώβ, καὶ ὠν ἐξελεξάμην, σπέρμα 9 Ἀβρααμ, καὶ ἡγήσατο. Οἱ ἄντειλασῖν ἀπ' ἀκρων τής γῆς, καὶ ἐκ τῶν σκοτίων αὐτῆς ἐκάλεσε σε, καὶ ἐπί σα, παῖς μου 10 εἰ, ἐξελεξάμην σε, καὶ ὠν ἐγκατελίπων σε. Μὴ φοβοῦ, μετὰ σου γὰρ εἰμί, μὴ πλανῶν ἐγὼ γὰρ εἰμί ὁ Θεός σου, ὁ ἐνυχθεῖσα σε, καὶ ἐνδορθήσα σοι, καὶ ἐπολαμβάνω σε εἰς τὴν δεξιὰ τῆς δικαίας μου.

11 Ἰδοὺ αἱμαχθήσονται καὶ ἐνταπήσονται πάντες οἱ ἀντικείμενοι σου, ἐστων γὰρ ως οὐκ ὀντες, καὶ ἀπολύσονται πάντες οἱ ἀντικείμενοι σου. Ἐρρίπεται αὐτοὺς, καὶ οὐ μὴ εὑρήστηι τῶν ἀνθρώπων αὐτῶν, καὶ ἐκπαρασοῦνται εἰς σε ἐστων γὰρ ως οὐκ ὀντες, καὶ οὐκ ἐστων οἱ ἀντικελεμένουτες σε. Οτι ἔγω ὁ Θεός σου 14 σου, ὁ κράτων τῆς δεξιάς σου, ὁ λέγων σοι, μὴ φοβοῦ Ἰακώβ ὁ λαγοῦστος Ἰσραήλ· έγὼ ἐβοηθήσα σοι, λέγει ὁ Θεός σου,
thy God, that he that redeemeth thee, O Israel. 15 Behold, I have made thee as new saw-shaped threshing wheels of a wagon; and thou shalt thresh the mountains, and beat the hills to powder, and make them as chaff: 16 and thou shalt winnow them, and the wind shall carry them away, and a tempest shall scatter them: but thou shalt rejoice in the holy ones of Israel.

And the poor and the needy shall exult: for when they shall seek water, and there shall be none, and their torments shall be parched with thirst: I the Lord God of Israel will hear, and will not forsake them: 18 but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses. 19 I will plant in the dry land the cedar and box, the myrtle and cypress, and white poplar: 20 that they may see and know, and perceive, and understand together, that the hand of the Lord has wrought these works, and the Holy One of Israel has displayed them.

Your judgment draws nigh, saith the Lord God: your counsels have drawn nigh, saith the King of Jacob. Let them draw near: let them come near; bring them all to the mountain, and make them as chaff: 22 and let the wind take them away, and scatter them: 23 and as a reward for the whole land, saith the Lord God, will I scatter them in all the heathen for an inheritance among all the nations for a name, saith the Lord God.

But I have raised up him that comes from the north, and him that comes from the rising of the sun: they shall be called by my name: let the princes come, and as potter's clay, and as a potter treading clay, so shall ye be trodden down. 25 For who will declare the things from the beginning, that we may know also the former things, And we will say, That are true? there is no one that speaks beforehand, nor any one that hears your words. 27 I will give dominion to Sion, and will comfort Jerusalem by the way. 28 For from among the nations, behold, there was no one; and of their idols there was none to declare anything: and if I should ask them, Whence are ye? they could not answer me. 29 For these are your makers, as ye think, and they that cause you to err in vain.

Jacob is my servant, I will help him: Israel my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up his voice, nor shall his voice be heard without. 3 A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgment to truth. 4 He shall shine out, and shall not be repressed, until he have set judgment on the earth: and in his name shall the Gentiles trust.

Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath to his spirit in man: 5 who makes the floods of the sea, and calls forth rivers of blood, and fire, and smoke, and masses of stones, in the midst of the sea. 6 who formeth the north, and nameth the south; and sealeth up the north, and lets loose the south; and maketh his wind to blow from the south unto the north, and maketh measts to come down from above to meet the earth; 7 who breaketh the horns of the north, and maketh the nations to know that I am the Lord; and that the Holy One of Israel is their Redeemer, to sanctify and to praise his name, upon the earth which he made.
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6 'Ew' Kýrios ó Theôs ekálle sa én dikaiosúnha, kai krathés tâs xeurós su, kai éνqeróna se, kai édôka se éis diábikhín.
7 geôs, eis fôs ethîn, anōtei ethalaimous tufloûn, exeuganen iê deúmenous deðmeménon kai eî oûkîn philakês, kai kathmênes iê skótei.
8 'Ew' Kýrios ó Theôs, toutô muô éstoi to ònome, tin déçan muô étérra ou dôsw, òdhes tâs árëtas muô tois
9 gluptois. Tâ âô arýchîs idou âkakai, kai kavâ ã ãw anagêllaw, kai pro tôu anaggeleîa ãdhîlwâ ãwûn.

9 Ὄψισταν τῷ Κύρῳ ῥμων καινῶν ἡ αρχὴ αὐτῶν, δοκάζεται τὸ ἐνόμι αὐτῶν ἀπ' ἀκρῶν τῆς γῆς, οἱ καταβάινουτες εἰς τὴν θάλασσαν, καὶ πλέντες αὐτήν, αἱ νῆσοι καὶ οἱ κατοικίσαντες αὐτῶν.
10 οἱ νῆσοι ἐθάνατου ἰημοίοι, καὶ τίς κώμαι αὐτῆς, ἐπαύλειαι, καὶ οἱ κατοικίσαντες Κρηόρ. ἑθάνατους οἱ κατοικίσαντες
11 πέτρων, ἀπ' ἀκρῶν τῶν ὄρων βοήσουτι, δώσουτι τῷ Θεῷ δοκάζαν τὰς ἀρχὰς αὐτῶν ἐν ταῖς νῆσοις ἀναγελεύουσιν.

13 Κύριος ο Θεός τῶν δυνάμεων ἔξελεσται, καὶ συντρίψει πόλεις, ἐπεγερεὶ ζῆλον, καὶ βοήσεται ἐπὶ τοὺς έχροις αὐτῶν μετά
14 ισχύος. Ἐσώπτητα, μὴ καὶ δεῖ σωστήσαμαι καὶ ἀνέξωμα; ὅς
15 ἦ λίττουσα ηκατέρρησα, ἔκατεσσάμαι καὶ ἐξαρανω ἁμα. Ἐρωμόνων ὅρη καὶ βουνοὺς, καὶ πάντα χύρτον αὐτῶν ἐξαρανω καὶ θύσω
16 ποτανοὺς εἰς νῆσους, καὶ ἐλήξαν ξαρανη. Καὶ ἐξω τύφλων εἰς ὅδον ἦ οὐκ ἐγνώσαν, καὶ τριβῶν ἦς ἦ χαρέας, πατήσαν
ποτήρι αὐτῶς· ποτήρι αὐτῶς τὸ σκότος εἰς φῶς, καὶ τὰ σκολιά ἐς εἰδεύαν ταῦτα τὰ βήματα ποτήρως, καὶ οὐκ ἔγκαταλεύω
17 αὐτῶν. Αὐτοὶ δὲ ἀπετράφασαν εἰς τὰς ὀισίας αἰγχυνὴν αἰγχυνὴν οὶ πεποίθησαν ἐπὶ τοὺς γλυπτοὺς, οἱ λέγοντες τὸς
χωνεύτου, οἱ μὲν εὖ θεοὶ ῥμῶν.
18 Οἱ κυριοὶ ἀκούσατε, καὶ οἱ τυφλοί ἀναβλέψατε ἰδεῖν.
19 Καὶ τὰς τυφλὸς ἀλλ' ἤ οἱ παῖδες μου, καὶ κυριοὶ ἀλλ' ἤ οἱ κυριευτέρες αὐτῶν; καὶ ἐτυφλώθησαν οἱ δοῦλοι του Θεοῦ.
20 Εἴδετε πλενάκαι, καὶ οὐκ ἐφυλαξαθεῖτε ἤνωγμένα τὰ ὀτα, καὶ
21 οὐκ ἢκουσατε. Κύριος ο Θεὸς ἐβουλεύσατο ἵνα δικαιωθή,
22 καὶ μεγαλύνη αὔξοντα. Καὶ ἦδων, καὶ ἐγένετο ο λαὸς πεπερονεμενος καὶ ἐνερταμενος· ἡ γὰρ παγὶ εἰς τοὺς ταμίασις
tαναχοῦ, καὶ ἐν οἷς ἁκα, ὅπως ἐκράφων αὐτῶς· ἐγένοτο εἰς προνοημ, καὶ οὐκ ἦν ἐξαιρομένους ἀρπαγημ, καὶ οὐκ ἦν
δ λέγων, ἄποδος.
23 Τὰς ἐν ᾧν ἃς ἐνωπισαί ταῦτα· εἰσακούσατε εἰς τὰς ἐπερχέμενα. Οἷς ἐδοκει ἐν η ηπηρωγή Ιακωβ καὶ Ἰσραήλ
tοῖς προνοοούσαν αὐτῶν; οἴχι ὁ Θεὸς ἠμάρτησαν αὐτῶς, καὶ οὐκ ἥβουλοντο εἰς ταῖς ὀνήματος αὐτῶν πορευέσθαι, οὕτω ἀκοίνων
25 τοῦ νόμου αὐτῶν; Καὶ ἐπήγαγεν ἐπ' αὐτῶς ὀργήν θυμοῦ αὐτῶν, καὶ κατίσχουσεν αὐτῶν πόλεμος, καὶ οἱ οἰμφλέγοντες
to the people on it, and spirit to them that tread on it: 6 I the Lord God have called thee in righteousness, and will hold thee hand, and will strengthen thee; and I have given thee for the covenant of a race, for a light of the Gentiles; 7 to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.
8 I am the Lord God: that is my name: I will not give my glory to another, nor my praises to graven images. 9 Behold, the ancient things have come to pass, and so will the new things which I tell you: yea, before I tell them they are made known to you.
10 Sing a new hymn to the Lord: ye who are his dominion, glorify his name from the end of the earth: ye that go down to the sea, and sail upon it: the islands, and they that dwell in them. 11 Rejoice, thou wilderness, and the villages thereof, the hamlets, and the dwellers in Kedar: the inhabitants of the rock shall rejoice: the shall shout from the top of the mountains. 12 They shall give glory to God, and shall proclaim his praises in the islands.
13 The Lord God of hosts shall go forth, and crush the war: he shall stir up jealousy, and shall shout mightily against his enemies.
14 I have been silent: shall I also always be silent and forbear? I have endured like a travelling woman, I will now amaze and wither at once. 15 I will make desolate mountains and hills, and will dry up all their grass; and I will make the rivers islands, and dry up the pools. 16 And I will bring the blind by a way that they knew not, and I will cause them to tread paths which they have not known: I will turn darkness into light for them, and crooked things into straight. These things will I do, and will not forsake them. 17 But they are turned back: be ye utterly ashamed that trust in graven images, who say to the molten images, Ye are our gods.
18 Hear, ye deaf, and look up, ye blind, to see. 19 And who is blind, but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind. 20 Ye have often seen, and have not taken heed; your ears have been opened, and ye have not heard. 21 The Lord God has taken counsel that he might be justified, and might magnify his praise. 22 And I beheld, and the people were spoiled and plundered: for there is a snare in the secret chambers everywhere, and in the houses also, where they have hidden them: they became a spoil, and there was no one that delivered the prey, and there was none who said, Restore.
23 Who is there among you that will give ear to these things? hearken ye to the things which I will speak to you. 24 For what did he give Jacob up to spoil, and Israel to them that plundered him? Did not God do it against whom they sinned? and they would not walk in his ways, nor hearken to his law. 25 So he brought upon them the fury of his wrath; and the war, and those that burnt round about them, prevailed against them; yet no one of

Β Some read τίς, who.
them knew it, neither did they lay it to heart.
And now thus saith the Lord God that made thee, O Jacob, and formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 2 And if thou pass through water, I am with thee; and the rivers shall not overflow thee; and if thou go through fire, thou shalt not be burned; the flame shall not burn thee. 3 For I am the Lord thy God, the Holy One of Israel, that saves thee; I have made Egypt and Ethiopia thy ransom, and given Sion for thee. 4 Since thou wast precious in my sight, thou hast become glorious, and I have loved thee: and I will give men for thee, and princes for thy life. 5 Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west. 6 I will say to the north, Bring; and to the south, Keep not back; bring my sons from the land afar off, and my daughters from the ends of the earth; 7 Even all who are called by my name; for I have prepared him for my glory, and I have formed him, and have made him: 8 And I have brought forth the blind people; for their eyes are alike blind, and the ears that have ears are deaf. 9 All the nations are gathered together, and princes shall be gathered out of them; who will declare these things? or who will declare to you things of the beginning? let them bring forth their witnesses, and be justified; and let them hear, and declare the truth.
10 Be ye my witnesses, and I too am a witness, saith the Lord God, and my servant whom I have chosen: that ye may know, and believe, and understand that I am he: before me there was no other God, and after me there shall be none. 11 I am God, and beside me there is no Saviour. 12 I have declared, and have saved; I have reproached, and there was no strange God among you: ye are my witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of my hands: I will work, and who shall turn it back?
13 Thus saith the Lord God that redeemeth you, the Holy One of Israel: For your sakes will I send to Babylon, and I will stir up all that flee, and the Chaldeans shall be bound in ships. 14 I am the Lord God, your Holy One, who have appointed for Israel your king.
15 Thus saith the Lord, who makes a way in the sea, and a path in the mighty water; 16 who brought forth chariots and horse, and their riders down into a deep, and they fell; they lay down, and shall not rise: they are extinct, as quenched flax. 17 Remember ye not the former things, and consider not the ancient things. 18 Behold, I will do new things, which shall presently spring forth, and ye shall know them: and I will make a way in the wilderness, and rivers in the dry land; 19 the beasts of the field shall bless me, the owls and young ostriches: for I have given water in the wilderness, and rivers in the dry land, to give

\[\text{GR. head.} \quad \text{Or. gone to sleep. See Ps 75. (76) 5. 6.}\]
With, upon XT am "I am" will together; do thou first confess thy transgressions, that thou mayest be justified. 2 Thou fathers first, and your princes have transgressed against me. 23 And the princes have defiled my sanctuaries: so I gave Jacob to enemies to destroy, and Israel to reproach.

But now art, Jacob my servant; and Israel, whom I have chosen. 2 Thus saith the Lord God that made thee, and he that formed thee from the womb; Thou shalt yet be helped: fear not, my servant Jacob; and beloved Israel, whom I have chosen.

For I will give water to the thirsty that walk in a dry land: I will put my Spirit upon thy seed, and my blessings upon thy children: and they shall spring up as grass between brooks, and as willows on the banks of running water. 5 One shall say, I am God's; and another shall call himself by the name of Jacob; and another shall write with his hand, I am God's, and shall call himself by the name of Israel.

Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God. 7 Who is like me? let him stand, and call, and declare, and prepare for me from the time that I made man for ever; and let them tell you the things that are coming before they arrive. 8 Hide not yourselves, nor go astray: have ye not heard from the beginning, and have ye not understood? 9 For a living voice saith ye are witnesses if there is a God beside me.

But they that framed false gods did not then hearken; and they that graved images are all vain, performing their own desires, which shall not profit them, but they shall be ashamed that form a god, and all that grave worthless things: 11 and all by whom they were made were withered: yet let all the deaf be gathered from among men, and let them stand together; and let them be ashamed and confounded together:

For the artificer sharpens the iron; he fashions the idol with an axe, and fixes it with an awl, and fashions it with the strength of his arm: and he will be hungry and weak, and will drink no water. 13 The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the form of a man, and as the beauty of a man, to set it up in the house. 14 He cuts wood out of the forest, which the Lord planted, even a pine
tree, and the rain made it grow; 18 that it might be for men to burn: and having taken part of it he warms himself; 19 ye, they burn part of it, and bake loaves thereon; and of the rest they make for themselves gods, and they worship them. 20 Half thereof he burns in the fire, and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats, and is satisfied, and having warmed himself he says, I am comfortable, for I have warmed myself, and have seen the fire. 21 And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God.

15 They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart. 16 And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire, and baked loaves on the coals thereof and has roasted and eaten flesh, and of the rest of it he has made an abomination, and they worship it. 17 Know thou that my heart is ashes, and they are, and no one is able to deliver his soul: see, ye will not say, There is a lie in my right hand.

21 Remember these things, O Jacob, and Israel; for thou art my servant; I have formed thee to be my servant: and do thou, Israel, not forget me. 22 For behold, I have blotted out as a cloud thy transgressions, and thy sin as darkness; turn to me, and I will redeem thee.

23 Rejoice, ye heavens; for God has had mercy upon Israel; sound the trumpet, ye foundations of the earth: ye mountains, shout with joy, ye hills, and all the trees therein; for God has redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord that redeems thee, and who formed thee from the womb, I am the Lord that performs all things: I stretched out the heaven alone, and established the earth. 25 Who else will frustrate the tokens those that have divine spirits, and prophecies: ye from the heart of man? turning the wise back, and making their counsel foolishness; and confirming the word of his servant, and verifying the counsel of his messengers: who says to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be built, and her desert places shall spring forth. 26 Who says to the deep, Thou shalt be dried up, and I will dry up the rivers. 27 Who bids Cyrus be wise, and he shall perform all my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

Thus saith the Lord God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; and I will open doors before him, and gates shall not be closed. 2 I will go before thee, and will level mountains; I will break to pieces brazen doors, and will burst iron bars. 3 And I will give thee the treasures of darkness, I will open to thee hidden, unseen treasures, that thou mayest know that I, the Lord thy God, that call thee by name.
4 so the law is the end of the world, (2a) the sign of the end, the seal of the word. For in it all things are fulfilled. 

5 Or, Woe to you, scribes and Pharisees, hypocrites! For you are like nothing but a beard of hairs and a false form of wisdom. 

6 For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted. 

7 And when Jesus had spoken these words, the Pharisees and teachers of the law, who had come out to him, sought from him a false thing. 

8 Yet he, the sect of the Pharisees, blasphemed against him. 

9 And they sought to lay hands upon him, and feared, lest he should speak upon them. 

10 And the Pharisees and Sadducees came and tested him, asking for a sign to see from heaven. 

11 But he answered them, saying: Every kingdom that shall come into existence, will first of all have a hearing of the good news. 

12 And heaven and earth will perish, before they pass from the world, before there be one stone upon another. 

13 And when the Son of man shall come in his glory, and all the holy angels with him, then he shall sit on the throne of his glory. 

14 And before him shall be the beggar's spy, and he shall come to his heart, and shall make known to him all the secrets of his heart. 

15 And then shall I declare to thee, whether thou hast in fashioning the heart of the land, this is the good news which I have come to declare, and the kingdom which shall come. 

16 For as the light of the sun which is in the heaven, is apparent, so also shall the son of man be in his glory. 

17 And it shall come to pass, that the Pharisees and teachers of the law, who had come out to him, and seeing a very great multitude of people, 

18 Said to one of his disciples, Our master, what shall we tell the people who have come out to us, for they have forgotten to offer sacrifice? 

19 Or, What shall we say about the two sons who went abroad, and one returned and the other did not? 

20 Or, When the son of man shall come in his glory, and in the glory of his Father, and of the holy angels, shall he not sit upon the throne of his glory, 

21 And shall gather together in the kingdom of heaven all the children of Adam, 

22 And shall cause the child to sit on his right hand, and the child on his left. 

23 Then shall the righteous hear, and shall glory, and the righteous shall be confounded, and the righteous shall be made great. 

24 Then shall he say to them: I tell you the truth, I did not know you, but you spoke about me to the King. 

25 But he answered them, saying: Woe to you, scribes and Pharisees, hypocrites! 

26 For ye build the tombs of the prophets, and ye suffer the blood of the prophets shed by them. 

27 Ye witnesses of the blood of the prophets, and ye have built their tombs. 

28 Ye fill up the measure of your fathers. 

29 You behold the city, which is surrounded by walls, which is inhabited, and I tell you, that ye shall not see it again until the days of vengeance. 

30 When the days of vengeance shall come, it shall be said, three generations have perished since the days of Tobias. 

31 As it was in the days of Noé, so shall it be also in the days of the Son of man. 

32 Therefore, the Lord said, The days shall come, when the apostate shall fall, and the dust of the great shall be dried up. 

33 And the stars of heaven, which shall fall, and the powers of heaven, which shall be taken from the heaven, shall be cast into the waters below. 

34 And the men, who shall have fallen from the stars above, shall be cast into the eternal fire: just as there was fire to the wicked in the days of Noé. 

35 And thus also shall it be in the days of the Son of man. 

36 But as the days are, so also shall the coming of the Son of man be. 

37 And after the days being completed, the sun shall be darkened, and the moon shall not give her light. 

38 And the stars of heaven shall fall from heaven, and the powers of heaven shall be taken from the heaven, and the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. 

39 And I will declare before all his sepulchres, the law, and the testament, 

40 And his apostles shall gather together in heaven, and the eyes of all the kingdoms shall see, that the law is the sign of the end, and the testament is the seal of the word. 

41 And heaven and earth shall perish, before they pass from the world, before there be one stone upon another. 

42 And when the Son of man shall come in his glory, and in the glory of his Father, and of the holy angels, shall he not sit upon the throne of his glory, 

43 And shall gather together in the kingdom of heaven all the children of Adam, 

44 And shall cause the child to sit on his right hand, and the child on his left. 

45 Then shall the righteous hear, and shall glory, and the righteous shall be confounded, and the righteous shall be made great. 

46 Then shall he say to them: I tell you the truth, I did not know you, but you spoke about me to the King. 

47 But he answered them, saying: Woe to you, scribes and Pharisees, hypocrites! 

48 For ye build the tombs of the prophets, and ye suffer the blood of the prophets shed by them. 

49 Ye witnesses of the blood of the prophets, and ye have built their tombs. 

50 Ye fill up the measure of your fathers. 

51 And behold, I say to you, that ye shall not see it again until the days of vengeance. 

52 When the days of vengeance shall come, it shall be said, three generations have perished since the days of Tobias. 

53 As it was in the days of Noé, so shall be also in the days of the Son of man. 

54 And thus also shall it be in the days of the Son of man. 

55 But as the days are, so also shall the coming of the Son of man be.
who pray to gods that do not save. If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from the beginning: them was it told you. I am God, and there is no other beside me; a just God and a Saviour; there is none but me. 2 Turn ye to me, and ye shall be saved, ye that come from the end of the earth: I am God, and there is none other. 3 By myself I swear, righteousness shall surely proceed out of my mouth: for I am God, and there is none beside me; I am God, and there is none other besides me. 4 Hear me, O house of Jacob, and all the remnant of Israel, who are borne by me from the womb, and taught by me from infancy, even to old age: I am he; and until ye have grown old, I am he: I bear you, I have made, and I will preserve, I will take up and save you. 5 To whom have ye compared me? see, consider, ye that go astray. They that furnish gold out of a purse, and silver by weight, will weigh it in a scale, and they hire a goldsmith and make idol, and bow down, and worship them. They bear it upon the shoulder, and go; and if they put it upon its place, it remains, it cannot move: and whosoever shall cry to it, it cannot hear; it cannot save him from trouble. 6 Remember ye these things, and groan: repent, ye that have gone astray, return in your heart; and remember the former things that were of old: for I am God, and there is none other beside me; I am telling beforehand the latter events before they come to pass, and they are accomplished together: and I said, All my counsel shall stand, and I will do all things that I have planned: calling a bird from the east, and from a land afar off, for the things which I have planned: I have spoken, and brought him; I have created and made him; I have brought him, and prospered his way. 7 Hearken to me, ye senseless ones, that are far from righteousness: I have brought near my righteousness, and I will not be slow with the salvation that is from me: I have given salvation in Sion to Israel for glory. 8 Come down, sit on the ground, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans: for thou shalt no more be called tender and luxurious. 9 Take a millstone, grind meal: remove thy veil, uncover thy white hairs, make bare the leg, pass through the rivers.

καὶ οἱ προσευχόμενοι πρὸς θεοὺς, οἳ οὐ σώζοντι. Εἴ ἄναγγε- λούσιν, ἐγγυστώσαν, ἵνα γνώσω ἁμα, τὰς ἀκοντὰς ἐποιήσατε ταῦτα ἀπὸ ἀρχῆς τὸς ἀνηργείας ὠμοὶ ἐνῷ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος πλῆν ἐμοῦ δίκαιος καὶ σωτήρ, οὐκ ἔστιν τάρας ἐμοῦ. Ἐποιήσατε ἐπ' ἐμε, καὶ σωθήσεσθε, οἳ ἀπὸ ἀρχαίων τὰς γῆς ἐγὼ εἰμὶ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος. Ἐπεξεῖς βῆλ, συνετρίβης Ναβω, ἐγενέτο τὰ γλυπτά αὐτῶν ἐς θηρία, καὶ τὰ κτήρια αὕτη καταδεδέμενα ὡς φορτίων κοσμίων ἐκλεισμένοι, καὶ πενίων, οὐκ ἀξίουσιν ἁμα, οἳ δι' ὑμῶν σώθησίν σοι ἀπὸ τολικόμενοι, αὐτοὶ δὲ αἰχμαλωτοὶ ἤχησαν.

Ἀκούστε μοι ὁκός τοῦ Ἰακώβ, καὶ πᾶν τὸ κατάλοιπον τοῦ Ἰσραήλ, οἱ αἰρόμενοι ἐκ κολών, καὶ παιδευόμενοι ἐκ παιδίων ἐως γήρων: ἐγὼ εἰμι, καὶ ἐως ἐν καταγράφητε, ἐγὼ εἰμι, ἐγὼ 4 ἀνέχομαι ἐμοί, ἐγὼ ἐποίησα, καὶ ἐγὼ ἀνήγας, ἐγὼ ἄλληροι, καὶ σῶσιν ὑμᾶς.

Τίνι με ὁμοιόωσατε; ἔδειτε, τεχνάσατε οἱ πλανώμενοι. 5 Οἱ συμβαλλόμενοι χρυσῶν ἐκ μαραστοῦν, καὶ ἀργυρίῳ ἐν ἡμέρᾳ, στήσαντον ἐν σταθμῷ, καὶ μαθησάμενοι χρυσάχων ἐποίησαν χειροποίητα, καὶ κύψαντες προσκυνοῦσιν αὐτοῖς. Αἴρονον αὐτὸ ἐπὶ τοῦ ὦμοι, καὶ περιήροντο: ἐὰν δὲ βαstrar 7 αὐτὸ ἐπὶ τοῦ τόπου αὐτοῦ, μένει, οὐκ ἴσησθί· καὶ δε ἐὰν ἀναθάντων ὁ βασιλέας αὐτῶν, οὐκ ἴσησθι σωτηρία αὐτῶν.

Μνήσθητε ταῦτα, καὶ στενάξετε, μετανοήσατε οἱ πελαν- μένοι, ἐπιστρέψατε τῇ καρδίᾳ, καὶ μνήσθητε τὰ πρῶτα ἀπὸ τοῦ αἰῶνος, ὅτι ἐγὼ εἰμὶ ὁ θεός, καὶ οὐκ ἔστιν ἐπὶ πλῆν ἐμοῦ, ἀναγγέλλων πρῶτον τὰ ἐγγαγά τῷ γενέσθαι καὶ ἁμα 9 συνετελέσθη· καὶ ἐπα, σάμα ἡ βουλή μου στήσεται, καὶ πάντα ὁσα βασιλεύσει, ποιήσων. Καλῶν ἀπὸ ἀναστολῶν τετεινών, καὶ αὐτὸ ἐρμοStan per ὁ παίδευσει, ἤλάθη, καὶ ἤγαγαν, ἐκτίσα καὶ ἐποίησα, ἤγαγαν αὐτοῦ, καὶ εὐδοκία τὴν ἐς ἄνυμα αὐτοῦ.

Ἀκούστε μοι ὁποιολοκοῦντες τῆς καρδίας, οἱ μακρὰν ἀπὸ 12 τῆς δικαιοσύνης. Ἡγεσή τὴν δικαιοσύνην μου, καὶ τῆς σωτηρίας τῆς παρ' ἐμοῦ ὦ βραβεύω δέδωκα ἐν Σων σωτηρίαν τῷ Ἰσραήλ εἰς δόξασα.

Κατάβηθι, κάθωσον ἐπὶ τὴν γην παρθένον θυγατέρα Βαβυ- λῶνος, κάθωσον εἰς τὴν γῆν θυγατέρα Χαλδαιῶν, ὅτι οὐκ εἶσει προστήθηκα κληρονόμος ἁπαλή καὶ τρυφερή. Λάβε μύλον, 2 ἄλεους ἄλεους, ἀποκολύψα τοῦ κατακαλύμματα σοι, ἀνακα- λυπτεῖ τὰς πολλὰς, ἀναυστρεῖ τὰς κνήμας, διαβρύσῃ ποταμοὺς.
Thy shame shall be uncovered, thy reproaches shall be brought to light: I will exact of thee due vengeance, I will no longer deliver thee to men.

Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

Sit thou down pierced with woe, go into darkness, O daughter of the Chaldeans: thou shalt no more be called the strength of a kingdom.

I have provoked my people; thou hast defiled mine inheritance: I gave them into thy hand, but thou didst not extend mercy to them: thou madest the yoke of the aged man very heavy, and saidst, I shall be a princess for ever: thou didst not perceive these things in thine heart, nor didst thou remember the latter end.

But now hear these words, thou luxurious one, who art the one that sits at ease, that is secure, that says in her heart, I am, and there is not another; I shall not sit a widow, neither shall I know bereavement.

But now these two things shall come upon thee suddenly in one day, the loss of children and widowhood shall come suddenly upon thee, for thy soreness, for the strength of thine enchantments, for thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another.

And destruction shall come upon thee, and thou shalt not be aware; there shall be a pit, and thou shalt fall into it: and grief shall come upon thee, and thou shalt not be able to grieve; and destruction shall come suddenly upon thee, and thou shalt not know.

Stand now with thine enchantments, and with the abundance of thy soresness, which thou hast learned from thy youth: if thou castest profited. Thou hast wearied in thy counsels. Let now the astrologers of the heaven stand and deliver thee, let them that see the stars tell thee what is about to come upon thee. Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because thou hast cast off the fire of the poor, and thou shalt be ashamed now, and none shall be thy help. Thou hast wearied thyself with traffic from thy youth: every man has wandered to his own house, but thou hast no deliverance.

Hear these words, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness; maintaining also the name of the holy city, and standing themselves on the God of Israel: the Lord of hosts is his name. The former things I have already declared; and they have proceeded out of my mouth, and it became well known; I wrought suddenly, and the events came to pass.
idols have done it for me; and shouldest say, My graven and molten images have commanded me. Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not, Now they come to pass, and not so saidst thou. 5 For mine own sake will I shew thee my wraith, and will bring before thee my glorious acts, that I may not utterly destroy thee. 6 Behold, I have sold thee, but not for silver; but I have rescued thee from the furnace of affliction. 7 For mine own sake will I do this for thee, because my name is great, saith the Lord, and I will not give my glory to another.

12 Hear me, O Jacob, and Israel whom I call; I am the first, and I am the last, saith the Lord. 13 My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together. 14 And all the kings of the nations shall be assembled and shall hear, who has told them these things? Out of love to thee have I fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans. 15 I have spoken, I have called, I have brought him, and made his way prosperous.

16 Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning; when it took place, there was I, and now the Lord, even the Lord, and his Spirit, hath sent me. 17 Thus saith the Lord that delivered thee, the Holy One of Israel; and my God, I have shewn thee how thou shouldst find the way wherein thou shouldst walk. 18 And if thou hast hearkened to my commandments, thou needst not so much fear them. 19 Thy seed also shall have been as the sand, and the offspring of thy belly as the dust of the sea: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me.

20 Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob. 21 And if they shall thirst, he shall lead them through the desert: he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink. 22 There is no joy, saith the Lord, to the ungodly.

Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name: and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver; and said to me, Thou art my servant, O Israel, and in thee I will

8 Or, audible. 7 Gr. am.
4 Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgment with the Lord, and my labour before my God.

5 And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob unto himself, and Israel: I shall be gathered and glorified before the Lord, and my God shall be my strength.

6 And he said to me, It is a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldst be for salvation to the end of the earth.

7 Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succoured thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages: saying to them that are in desert, go forth; and bidding them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. 9 They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort them, and by fountains of waters shall he lead them. And I will make every mountain a way, and every path a pasture to them. Behold, these shall come from far: and these from the north and the west, and others from the land of the Persians.

10 Rejoice, ye heavens; and let the earth be glad: and the mountains shall break forth with joy; for the Lord has had mercy on his people, and has comforted the lowly ones of his people.

11 But Sion said, The Lord has forsaken me, and, The Lord has forgotten me. 12 Will a woman forget her child, so as not to have compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith the Lord. 13 Behold, I have painted thy walls on my hands, and thou art continually before me. 14 And thou shalt soon be built by those by whom thou wert destroyed, and they that made thee desolate shall go forth of thee.

15 Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. As I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire. 16 For thy desert shall be made marred and ruined places shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee. 17 For thy sons shall come from whom thou hast lost, and shall say in thine ears, The place is too narrow for me; make room.
for me that I may dwell. 21 And thou shalt say in thine heart, Who has begotten me these? whereas I was childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?

22 Thus saith the Lord, even the Lord, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in their bosom, and shall bear thy daughters on their shoulders. 23 And kings shall be thy nursing fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am the Lord, and that they that wait on me shall not be ashamed.

24 Will any one take spoils from a giant? and if one should take a man captive unjustly, shall he be delivered? 25 For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes them from a mighty man shall be delivered: for I will plead thy cause, and I will deliver thy children. 26 And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am the Lord that delivers thee, and that upholds the strength of Jacob.

27 Thus saith the Lord, Of what kind is your mother's bill of divorce, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away. 2 Why did I come, and there was no man? why did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers of blood: and their fish shall be dried up because there is no water, and shall die for thirst. 3 I will clothe the sky with darkness, and will make its covering as sackcloth.

4 The Lord even God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me an ear to hear: 5 and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute. 6 I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: 7 but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I knew that I shall never be ashamed, 8 for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me. 9 Behold, the Lord, the Lord, will help me; who will hurt me? all ye shall wax old as a garment, and a moth shall devour you.

10 Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God. 11 Behold, ye all kindle a fire,
and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

Hearken to me, ye that follow after righteousness, and seek the Lord: look to the solid rock, which ye have hewn, and to the hole of the pit, which ye have dug. Look to Abraham your father, and to Sarah that bore thee: for he was alone when I called him, and blessed him, and loved him, and multiplied him. And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her 

6 Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment shall be for a light of the nations. My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the sky, and look on the earth: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail.

7 Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt. For as a garment will be devoured by time, and as wool will be devoured by a moth, so shall they be consumed: but my righteousness shall be for ever, and my salvation for all generations.

9 Awake, awake, O Jerusalem, and put on the strength of thine arm: awake as in the early time, as the ancient generation. Art thou not he that dried the sea, the water, even the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed? For by the help of the Lord they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away.

12 I, even I, am he that comforteth thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass. And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for whereas he counselled to take thee away, yet now where is the wrath of him that afflicted thee? In thy deliverance he shall not halt, nor tarry; for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name. I will put my words into thy mouth, and I will shelter thee under the
A shade of mine hand, with which I fixed the sky, and founded the earth: and the Lord shall say to Sion, Thou art my people.

Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury; thou hast drunk all the cup of wrath; and there was none to comfort thee of all the children whom thou borest; and there was none to take hold of thine hand, not even of all the children whom thou hast reared. Wherefore these things are against thee; who shall sympathise with thee in thine ills, downfall, and destruction, famine, and sword: who shall comfort thee? Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to flint by the Lord God.

Therefore hear, thou afflicted one, and drunken, but not with wine; thus saith the Lord God that judges his people. Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more. And I will give it into the hands of them that injured thee, and them that afflicted thee, who said to thy soul, Bow down, that we may take over; and thou didst let thy body with the ground to them passing by without.

Awake, awake, Sion; put on thy strength, O Sion; and do thou put on thy glory, Jerusalem the holy city: there shall no more pass through thee the uncircumcised and unclean. Shake off the dust and arise; sit down, Jerusalem: put off the band of thy neck, captive daughter of Sion.

For thus saith the Lord, Ye have been sold for nought; and ye shall not be ransomed with silver. Thus saith the Lord, My people went down before to Egypt to sojourn there; and were carried away forcibly to the Assyrians. And now why are ye hale? Thus saith the Lord, Because my people was taken for nothing, wonder ye and howl. Thus saith the Lord, On account of you my name is continually blasphemed among the Gentiles. Therefore shall my people know my name in that day, for I am he that speaks: I am present, as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news: for I will publish thy salvation, saying, O Sion, thy God shall reign.

For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall have mercy upon Sion. Let the waste places of Jerusalem break forth into joy together, because the Lord has had mercy upon her, and has delivered Jerusalem. And the Lord shall reveal his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that comes from our God.

Depart ye, depart, go out from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord. For ye shall not go forth with tumult, neither

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8 Rom. 2. 24. 7 Rom. 10. 15. Another reading is 'How beautiful are the feet,' etc. lit. 'Why have the feet been made beautiful.' See also Joel 3. 2, 'the morning [spread] upon the mountains.' 3 2 Cor. 6. 17. 18.
13 'I do, undergo I, paid, do, and, God, 6 Rom., £ and £, the fix every, for, and £,

2 € and £, £,' to Mat., £ or, £ €i;^€v for he and £AsAiAs /

3 £.vWei i, £?/>€/ €.€9.

4 f «the», ev yoo.

5 Kom. 0€0s tt 15. 21. 24. 8. ¥. a Xoy. 17. ple

6 Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for the Lord has said, 2 Enlarge the place of thy tent, and of thy curtains: fix the pins, spare not, lengthen thy cords, and strengthen thy pins; 3 spread forth thy tent yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited. Fear not, because thou hast been put to shame, neither be

goy by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.

13 Behold, my servant shall understand, and be exalted, and glorified exceedingly. 14 As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory shall not be known by the sons of men. 15 Thus shall many nations wonder at him; and kings shall keep their mouths shut: y for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

6 Or, 5 who has believed our report? and to whom has the arm of the Lord been revealed? 7 We brought a report as of a child before him: he is as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. 8 But his form was ignoble, and inferior to that of the children of men; he was a man in suffering, and acquainted with the bearing of sickness, for his face is turned from us; he was despised, and not esteemed.

9 He bears our sins, and is punished for us: yet we accounted him to be in trouble, and in suffering, and in affliction. 10 But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; and by his bruises we were healed. 11 All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

12 And he, because of his affliction, opens not his mouth: as he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.

13 In his humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. 14 And I will give the wicked for his burial, and the rich for his death; § for he practised no iniquity, nor craft with his mouth. 15 The Lord also is pleased to be gracious to him, and to exalt his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: 16 the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form him with understanding; to justify the just one who serves many well; and he shall bear their sins. 17 Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.
confounded, because thou wast reprooved: for thou shalt forget thy former shame, and shall no more at all remember the reproach of thy widowhood. For it is the Lord that made thee; the Lord of hosts is his name; and he that delivered thee, he is the God of Israel, and shall be called so by the whole earth. The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from her youth, saith thy God. For a little while I let thee; but with great ado, and with compassion upon thee. In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith the Lord that delivers thee.

From the time of the water of Noe this is my purpose: as I swarmed to him at that time, saying of the earth, I will no more be wroth with thee, neither when thou art threatened. shall the mountains depart, nor shall thy hills be removed: so neither shall your mercy fail thee, nor shall the covenant of thy peace be at all removed: for the Lord who is gracious to thee has spoken it.

Allighted and outcast thou hast not been comforted: behold, I will prepare carbuncle for thy stones, and sapphire for thy foundations; and I will make thy buttresses jasper, and thy gates crystal, and thy border precious stones. And I will cause all thy sons to be taught of God, and thy children to be in great peace. And thou shalt be built in righteousness, as a strength from henceforth, and thou shalt not fear; and trembling shall not come nigh thee. Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel fit for work; but I have created thee, not for ruin, that I should destroy thee. I will not suffer any sword formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be condemned thereby. There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord.

Ye that thirst, go to the water, and all that have no money, go and buy; and eat and drink wine and fat without money or price. Wherefore do ye value at the price of money, and give your labour for that which is not sown? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things.

Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David. Behold, I have made him a testimony among the Gentiles, a prince and commander to the Gentiles. Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee.

οτι αισχρων αιώνιον επιλήγη, καὶ ονειδος τῆς χηρείας σου οὐ μὴ μνησθήτη ετι. Ὑπὲρ Κύριος ο ποιών σε, Κύριος σαβαοθ 5 ὄνομα αὐτὸγ καὶ ὁ ρυσάμενος σε, αὐτὸς θεὸς Ἰσραήλ, πάσα τῆ γῆ κληθησται. Ὑδε για γυναίκα καταλειμμένη κά καὶ ὁ λογίσθων κέκληκε σε ὁ Κύριος, οὐδ ο γυναίκα ἐκ νεότητος μεμισθήση, ἐπεν ὁ θεος σου.

Χρόνον μικρὸν κατέλητον σε, καὶ μετ’ ἐλέους μεγαλόν ἐλέεισον σε. Ἐν θυμίῳ μικρῷ ἀπέστερε η τρόποι σου ἀπ’ 8 σου, καὶ εν ἐλέει αἰώνιων ἐλέεισον σε, ἐπεν ὁ ρυσάμενος σε Κύριος:

Ἀπὸ τοῦ ὀδατος τοῦ ἐπι Νῶς τοῦτο μοι ἐστι· καθότι 9 ὄμοσα αὐτὸ ἐν τῷ χρόνῳ ἐκείνῳ, τῇ γῇ μὴ τιμωρηθήσεται ἐπὶ σοι ἐτι, μηδὲ ἐν ἀπελθή σου τὰ ὄρη μετατηρηθήσουσι, οὐδ’ οἱ 10 βοοῦν συ μετακινηθήσοντα· ὄστος οὐδε τὸ παρ’ ἑμοῦ σου ἐλέεος ἐκλείψει, οὐδὲ ἡ διαβήκη τῆς εἰρήνης σου οὐ μὴ μετατηρητὴ εἶπε γὰρ λειψίς σου Κύριε.

Ταπεινή καὶ ἀκατάστατος ὁ παρεκληθης· ἵδιος, εγὼ ἐπομαζόμεν 11 σοι ἀνθρακα τὸν λίθον σου, καὶ τὰ θεμέλια σου σάπφηρον, καὶ θησω τὰς ἐπάλειπς σου ἀπάνω, καὶ τὰς πύλας σου λίθως 12 κρυσταλλοῦ, καὶ τὸν περιβόλον σου λίθος ἐκλεκτοσι· καὶ 13 πάντας τοὺς οὐράς σου διδακτοὺς θεοῦ, καὶ ἐν πολλῇ ἐρήμῳ τὰ τέκνα σου. Καὶ εν ἄκινοιν οὐκοδομηθήση δ’ ἄπαξ ἀπὸ 14 ἄδικον, καὶ οὐ φοβηθήση, καὶ τρόμος οὐκ έγγει σοι. ἰδον 15 προσηντο προσελεύσωται σοι δ έμοι, καὶ παροικήσωσι σοι, καὶ επι σε καταφεύγονται.

Ἰδον εγὼ ἔκτισα σε, οὗ οὐ χαλκεὺς φυλων ἀνθρακας, καὶ 16 ἐκφερὼν σκευης εἰς ἐργον εγὼ δ ἐκτισα σε, οὐκ εἰς ἀπολέων φθειρα. Πάν σκευα σκευαστον ἐπι σε, οὐκ εὑροσιν καὶ 17 πάσα φωνη ἀναστης ἐπι σε εἰς κρίσιν, πάντας αὐτοὺς ἠγισες, ου δε ἐνοχοι σου ἐσταιν εν αὐτη. Ἡστη κληρονομια τοις θεραπευνοι Κύριοι καὶ υιεις ἐσσεθε μοι δικαιο λέγει Κύριος.

Οι δυσώταις περιεσθε εφ’ ὕδωρ, καὶ οσιοι μη ἔχετε ἁργυρον, ἄρα δισαστησαν αγρυσται, καὶ φάγετε ανεν αργυρων καὶ τεμις οὐραν καὶ στεάρ. Ἰνατι τιμασθε ἄργυροι, κα τὸν 2 μοχλον ὕμων οου εἰς πλησιμονιν; ἀκουσατε μου, καὶ φαγετε ἀγαθα, κα ἐντρυφεστε ἐν ἀγαθω ψυχη ὑμων.

Προσεχετε τοις ωτιν ημων, κα ἐπακολουθησται τας δοσις 3 μοι εισακοσισται μου, κα ζησται εν ἄγαθωσι ψυχη ημων, κα διαβροσαι ημιν διαβηκησαν αιωνιον, τα οσια δαιω τα πιστα. Ἰδου, μαρτυρουν εν ἐναντι εως ουκ αυτον ἄρχονται κα 4 προστασανται ἐνενθε. Ἐνα ουκ οιδασι σε, ἐπικαλεσον 5 ται σε, κα και οι ουκ έπιστανται σε, επει σε καταφευ 6 γοντι ου εικουν το υγιον του θεου σου του αγιου Ισραιλ; οη επεξεστη σε.
6 Seek ye the Lord, and when ye find him, call upon him; and when he shall draw nigh to thee, let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy: for he shall abundantly pardon your sins.

7 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord. 8 But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. 9 For as rain shall come down, and not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous, and will effect my commands. 10 For ye shall go forth with joy, and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. 11 And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my mercy to be revealed. 2 Blessed is the man that does these things, and the man that holds by them, and keeps the sabbaths from profaning them, and keeps his hands from doing unrighteousness.

3 Let not the stranger who attaches himself to the Lord, say, Surely the Lord will separate me from his people: and let not the eunuch say, I will dry tre.

4 Thus saith the Lord to the eunuchs, as many as shall keep my sabbaths, and choose the things which I take pleasure in, and take hold of my covenant; 5 I will give them in my house and within my walls an honourable place, better than sons and daughters: I will give them an everlasting name, and it shall not be cut off. 6 And I will give it to the strangers that attach themselves to the Lord, to serve him, and to love the name of the Lord, to be to him servants and handmaids; and as for all that keep my sabbaths from profaning them, and that take hold of my covenant; 7 I will bring them to my holy mountain, and gladden them in my house of prayer: 8 And I will give it to the priests instead of the stranger that attach themselves to the Lord, serving him, and loving the name of the Lord, to be to him servants and handmaids.

9 All ye beasts of the field, come, devour, all ye beasts of the forest. 10 See how they are all blinded: they have not known; 11 They are dull dogs that did not return to the rest, longing to slumber. 12 Yea, they are insatiable dogs, that know not what it is to be filled, and they are wicked, having no
understanding: all have followed their own ways, each according to his own will.

See how the just man has perished, and no one lays it to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of thy way of injustice. 2 His burial shall be in peace: he has been removed out of the way.

But draw ye near hither, ye lawless children, the seed of adulterers and the harlot. Wherein have ye been rioting? and against whom have ye opened your mouth, and against whom have ye loosed your tongue? are ye not children of perdition? a lawless seed? 3 who call upon idols under the leafy trees, slaying your children in the valleys among the rocks? 4 That is thy portion, this is thy lot: and to them hast thou poured forth drink-offerings, and to these hast thou offered meat-offerings. Shall I not therefore be angry for these things?

On a lofty and high mountain, there is thy bed, and thither thou carriedst up thy meat-offerings: 8 and behind the posts of thy door thou didst place thy memorials. Didst thou think that if thou shouldest depart from me, thou wouldest gain? thou hast loved those that lay with thee; 9 and thou hast multiplied thy whoredom with them, and thou hast increased the number of them that are far from thee, and hast sent ambassadors beyond thy borders, and hast been debased even to hell. 10 Thou hast wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou hast done these things; therefore thou hast not supplicated me.

Through dread of whom hast thou feared, and lied against me, and hast not remembered, nor considered me, nor regarded me, yea, though when I see thee I pass thee by, yet thou hast not feared me. 12 And I will declare thy righteousness, and thy sins, which shall not profit thee. 13 When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and that shall be no more known: but they that cleave to me shall possess the land, and shall inherit my holy mountain. 14 And they shall say, 15 Clear the ways before him, and take up the stumbling-blocks out of the way of my people.

Thus saith the Most High, who dwells on high for ever, 5 Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted: 15 I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created all breath. 17 On account of sin for a little while I grievèd him, and smote him, and turned away my face from him; and he was grievèd, and he went on sorrowful in his ways. 18 I have seen his ways, and healed him, and comforted him, and given him true comfort: 19 peace upon peace to them that are far off, and to them that are nigh: and the Lord has said, I will heal them.
20 Or de add to kladwosthoreta, and anathasaethai ou dyni-
21 nontai. Ouk esti kairen tois asebein, etipen o Theos.

68 Ἀναβόησον ἐν ἰσχύ, καὶ μὴ φείσῃ, ὡς σάλπενη ὑψωσιν τὴν φωνὴν σου καὶ ἀναγγελῶν τὸ λαὸ μου τὰ ἀμαρτίματα ἡμῶν, καὶ τῷ Ιακώβῳ τῶν αὐτῶν. Ἐμὲ ἡμέρας ἐξ ἡμέρας ἠτούσιν, καὶ γνῶναι μου τὰς θόδους ἐπιθυμοῦν, ὡς λαὸς δικαιοσὺνης πεποικός καὶ κρίνων Θεοῦ αὐτοῦ μὴ ἐγκατά-
69 λεύσοις: ἀτούσι μὲ νῦν κρίνων δικαίων, καὶ ἐγγίζειν Θεοῦ ἐπιθυμῶσιν, λέγοντες, τί ἐγινεῦσιν, καὶ οὐκ εἶδον; ἐπα-
70 πευσαμένοις τὰς ψυχὰς ἡμῶν, καὶ οὐκ ἐγών;

Ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὑρίσκετε τὰ 
θεληματα ἡμῶν, καὶ πάντας τοὺς ὑποχείριοις ὑμῶν ὑπονύστε 

4 Εἰς κρίσεις καὶ μάχαις νηστεύετε, καὶ τύπτετε πυγμαίς 
7 ταπεινοῦν, ἵνα μοι νηστεύετε ὡς σήμερον, ἀκοῦσθαί ἐν κραν-
8 γῇ τὴν φωνήν ὑμῶν: ὧς ταύτῃ τῆς νηστείας ἔξελεξαμήν, καὶ 
9 ἡμέραν ταπεινοῦν ἄνθρωπον τῆς ψυχῆς αὐτοῦ ὡς ἄν 
10 κάψῃς ὡς κρίνων τῷ τραχύλῳ σου, καὶ σάκκον καὶ σπόδων
11 ὑποστρώσῃ, οὕτω οὕτω καλέστε νηστείαν δεκτήν. Ὁχί 
12 ταὐτῇ 
13 τῆς νηστείας ἔξελεξαμήν, λέγει Κύριος· ἀλλὰ λύ 
14 πάντα σύνεισίν αὐξίας, διάλυε στραγγάλια βιαῶν συναλλαγ 
15 μας, ἀπόστελλε τεθραμμένον ἐν ἁφέσει, καὶ πᾶσαν συγγρα-
16 φήν αὐξίαν διάστα: Διὰπριπτεῖ πνεῦμα τῶν ἁρτῶν σου,
17 καὶ πτωχοῖς ἀστέγοις εἰσάγει εἰς τὸν οἶκον σου ἑώς 
18 γυμνῶν, περιβάλοι, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματος 
19 σου ὑπέρψης.

8 Τότε ῥαγήσατε πρόων τοῦ φως σου, καὶ ταῦτα τοῦ σα 
9 ταυτα θυατεροῦν, καὶ προπορεύσεται εὐπορεῖσθαι σοι ἡ δικαιο-
10 σύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε. Τότε βοήσ 
11 η, καὶ θεοῦ ἐκακοσταῖται σοι, ἐξ ἁλούστοις σου ἐρεῖ, ἵνα 
12 πάρει μοι ἄφεσεν ἀπὸ σου σύνεισιν, καὶ χαροτοινιάν, κα 
13 κῆμα γογγυσοῦν, καὶ δώς πεσώντο τῶν ἁρτῶν ἐν ψυχήν 
14 σου, καὶ ψυχῆν τεταπαιμένην ἐμπλήσῃς, τότε ἀνατεῖ καὶ 
15 σκότα τὸ φῶς σου, καὶ τὸ σκότος σοῦ καὶ μεσσυμβρια, κα 
16 κεῖται ο Θεός σου μετὰ σοῦ διαπαντός, καὶ ἐμπληθοῦσ 
17 καθά 
18 περ ἐπιθυμεῖ τὴν ψυχήν σου, καὶ τὰ εὔτα σου πιανθήσαται, 
19 καὶ εἶται ὡς κῆπος μεθύσοι, καὶ ὡς πηγὴ ἡ μὴ ἐξελπυτ 
20 ὑδρῷ.

12 Καὶ ὁ οἰκοδομηθηκὼς σοὶ ἀρέτην αἰώνων, καὶ ἔσται τὰ 
13 θεμέλια σου αἰώνια γενεῶν γενεάς, καὶ κληρογήθῃ οἰκοδόμοι 
14 φραγμῶν, καὶ ταῖς τρίβουσαν σοῦ ἀναμέσον παῖσες.

13 Ἐὰν ἀποστρέψῃς τὸν πότα σου ἀπὸ τῶν σαββάτων 
14 τοῦ ἡμερῶν σου σὺν τῇ ἡμέρᾳ τῇ ἁγίᾳ, καὶ καλέσεις τὰ 
15 σάββατα τρισφέρα. ἀγιά τὰ Θεοῦ, οὐκ ἔρεις τὸν πότα σου ἐὰ 
16 χρύ, οὐδὲ λαλήσεις λόγον ἐν ὄργῃ ἐκ τοῦ στόματός σου, κα 
17 ως πεποιθός ἔστιν Κύριον, καὶ ἀναβιβάσεις σε ἐπὶ τὰς ἄγαθα 
18 τῆς γῆς, καὶ ποιήσει τῇ κληρονομίᾳ Ιακὼβ τοῦ πατρὸς σοῦ 
19 τὸ γάρ στόμα Κύριον ἐλάλησε ταῦτα. 

59 Μὴ οὖν ἴσχυε ἡ χείρ Κυρίου τοῦ σῶσαι; ἡ ἐβάρνυ νὶ 

See chap. 48. 22 γ Gr. pleasures.
save? or has he made his ear heavy, so that he should not hear? 2 Nay, your iniquities separate between you and God, and because of your sins has he turned away his face from you, so as not to have mercy upon you. 3 For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

4 None seeketh justly, neither is there true judgment; they trust in vanities, and speak empty words; for they conceal trouble, and bring forth iniquity. 5 They have hatched asps' eggs, and weaved a spider's web; and he that is going to eat of their eggs, having crushed an added egg, has found also in it a basilisk. Their web shall not become a garment, nor shall they clothe themselves with their works; for their works are works of iniquity. And their feet run to wickedness, swift to shed blood; their thoughts also are thoughts of murder; destruction and misery are in their ways; 6 and the way of peace they know not, neither is there judgment in their ways by which they go, and they know not peace.

7 Therefore has judgment departed from them, and righteousness shall not overtake them; while they waited for light, darkness came upon them; while they waited for brightness, they walked in perplexity. 8 They shall feel for the wall as blind men, and shall feel for it as if they had no eyes; and they shall feel at noon day as at midnight; they shall groan as dying men. 9 They shall proceed together as a bear and as a dove: we have waited for judgment, and there is no salvation, it is gone far from us.

For our iniquity is great before thee, and our sins have risen up against us: for our iniquities are in us, and we know our unrighteous deeds. 11 We have sinned, and dealt falsely, and revolted from our God: we have spoken unrighteous words, and have been disobedient; we have conceived and uttered from our heart unrighteous words. 12 And we have turned judgment back, and the right way is far from us; 13 and the truth is far from our paths, and we have turned aside their mind from understanding.

And the Lord saw it, and it pleased him not that there was no judgment. And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and established them with his mercy. 15 And he put on righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak, 16 as one about to reprove a reprobate, even reprove to his adversaries. 17 So shall they of the west fear the name of the Lord, and they that come from the rising of the sun his glorious name; for the wrath of the Lord shall come as a mighty river, it shall come with fury.

And the deliverer shall come for Sion's sake, and shall turn away ungodliness from our souls, and shall perform toward our God everlasting righteousness, and shall obtain glory for his anointed. 19"
21 *And Jacob. 22 And this shall be my covenant with them, said the Lord; My Spirit which is upon thee, and the words which I have put in thy mouth, shall never fail from thy mouth, nor from the mouth of thy seed, for the Lord has spoken it, henceforth and ever.

8 Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. 2 Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but on the Lord shall appear his glory, and his light shall be seen upon thee. 3 And kings shall walk in thy light, and nations in thy brightness.

4 Lift up thine eyes round about, and behold thy children gathered; all thy sons have come from far, and thy daughters shall be born on men's shoulders. 5 Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madiam and Gæpha shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. 6 And all the flocks of Kedar shall be gathered together, and the rams of Napoth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified.

7 Who are these that fly as clouds, and as doves with young ones to me? 8 The isles have waited for me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. 9 And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee. 10 And thy gates shall be opened continually; they shall not be shut day nor night; 11 to bring to thee the, the king of the Gentiles, and their kings as captives. 12 For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.

13 And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. 14 And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the holy One of Israel. 15 Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations.

16 And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saveth thee and delivers thee, the Holy One of Israel. 17 And for brass I will bring thee gold, and for iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones, iron; and I will make thy princes peaceable, and thine overseers righteous. 18 And injustice shall no more
be heard in th' land, nor destruction nor misery in th' coasts; but th' walls shall be called Salvation, and th' gates Sculptured Work. 19 And thou shalt no more have the sun for a light by day, nor shalt the rising of th' moon lighten thy night; but th' Lord shall be thine everlasting light, and God thy glory. 20 For th' sun shall no more set, nor shall th' moon be eclipsed; for th' Lord shall be thine everlasting light, and th' days of th' mourning shall be completed. 21 Thy people also shall be all righteous; they shall inherit th' land for ever, preserving that which they have planted, even the works of th'ir hands, for glory. 22 The little one shall become thousands, and th' least a great nation; I th' Lord will gather them in due time.

The Spirit of th' Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal th' broken in heart, to proclaim liberty to th' captives, and recovery of sight to th' blind; 2 to declare th' acceptable year of th' Lord, and th' day of recompence; to comfort all th' that mourn; 3 that there should be given to them that mourn in Sion glory instead of ashes, th' oil of joy instead of mourning, th' garment of glory for th' spirit of heaviness; and they shall be called generations of righteousness, th' planting of th' Lord for glory.

And th' shall build th' old waste places, they shall raise up those that were before made desolate, and shall renew th' desert cities, even those that had been desolate for many generations. 5 And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. 6 But ye shall be called priests of th' Lord, th' ministers of God: ye shall eat th' strength of nations, and shall be admired because of th'ir wealth. 7 Thus shall th' Lorp inherit th' land a second time, and everlasting joy shall be upon th'ir hand. 8 For I am th' Lorp who love righteousness, and hate robberies of injustice; and I will give their labour to th' just, and will make an everlasting covenant with them. And th' righteous shall be known among th' Gentiles, and th'ir offspring in th' midst of peoples: every one that sees them shall take notice of th'ir steps, that th' are a seed blessed of God; 9 and th' shall greatly rejoice in th' Lord.

Let my soul rejoice in th' Lord; for he has clothed me with th' robe of salvation, and th' garments of joy: he has put a mitre on me as on a bridgeway, and adorned me with ornaments as a bride.

And as th' earth putting forth th'ir flowers, and as a garden its seed; so shall th' Lord, even th' Lord, cause righteousness to spring forth, and exultation before all nations.

For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch. 2 And th' Gentiles shall see th'ir righteousness, and th'ir kings th'ir glory: and one shall call thee by a new name, which th' Lord shall name. And thou shalt be a crown of beauty in
the hand of the Lord, and a royal diadem in the hand of thy God. 4And thou shalt no more be called Forsaken; and thy land shall no more be called Desert; for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited.

8 And as a young man lives with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

6 And on thy walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of the Lord. 7 For there is none like you, when he shall have established, and made Jerusalem a praise on the earth. 8 For the Lord has sworn by his glory, and by the might of his arm, I will no more give thy corn and thy provisions to thine enemies; nor shall strangers any more drink thy wine, for which thou hast laboured. 9 But they that have gathered them shall eat them, and they shall praise the Lord; and they that have gathered the grapes shall drink thereof in my holy courts.

10 Go through my gates, and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles.

11 For behold, the Lord has proclaimed to the end of the earth, say ye to the daughter of Sion, Behold, thy Saviour has come to thee, having his reward and his work before his face. 12 And one shall call them the holy people, the redeemed of the Lord: and thou shalt be called a city sought out, and not forsaken.

Who is this that is come from Edom, with red garments from Bozor; who is this that is come from mount Moab, translated in garments of purple? 2 Wherefore are thy garments red, and thy raiment as if fresh from a trodden wine-press? 3 I am full of trodden grape, and of the nations there is not a man with me; and I trampled them in my fury, and dashed them down in my wrath, and made them a dross to the earth, and of the land made it a Desolate.

4 For the day of recompence has come upon them, and the year of redemption is at hand. 5 And I looked, and there was no helper; and I observed, and none upheld: therefore my arm delivered them, and mine anger drew nigh. 6 And I trampled them in mine anger, and brought down their blood to the earth. 7 I remembered the mercy of the Lord, the praises of the Lord in all things where-in he recompenses us. The Lord is a good judge to the house of Israel; he deals with us according to his mercy, and according to the abundance of his righteousness.

8 And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them, and spared them: he himself redeemed them, and took them up, and lifted them up out of all the days of old.

\[\text{\textit{A Mat. 21. 8.}}\] 
\[\text{\textit{Gr. discourse, reason about.}}\] 
\[\text{\textit{d 1 Pet. 2. 9.}}\] 
\[\text{\textit{C Gr. all the days of the age.}}\]
10 But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy to himself, and contended against them. 11 Then he remembered the ancient days, saying, Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them? 12 Who led Moses with his right hand, the arm of his glory? he forced the water to separate from before him, and made him an everlasting blessing. 13 He led them through the deep, as a horse through the wilderness, and they faint not, 14 and as cattle through a plain: the Spirit came down from the Lord, and guided them: thus thou leddest thy people, to make thyself a glorious name.

15 Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us? 16 For thou art our Father: for though Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning.

17 Why hast thou caused us to err, O Lord, from thy way? and hath hardened our hearts, that we should not fear thee? Return for thy servants’ sake, for the sake of the tribes of thine inheritance, 18 that we may inherit a small part of thy holy mountain.

19 We are become as at the beginning, when thou didst not rule over us, and thy name was called upon us.

20 If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt, 21 as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled, 22 whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

23 From of old we have not heard, neither have our eyes seen; a God beside thee, and thy works which thou wilt perform to them that sat in darkness. 24 For thy blessing shall happen to them that work righteousness; and they shall remember thy ways: behold, thou wast angry and we have sinned: therefore we have erred, 25 and we are all become as unclean, and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us away. 26 And there is none that calls upon thy name, or that remembers to take hold on thee: for thou hast turned thy face away from us, and hast delivered us up because of our sins.

27 And now, O Lord, thou art our Father, and we are clay, all of us the work of thine hands. 28 Be not very wroth with us, and remember not iniquity; neither cast us away, 29 but cause us to return, and guide us according to thy compassion and mercy. 30 The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse. 31 The house, our sanctuary, and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin.

32 And for all things, our adversaries have trodden down thy sanctuary, 33 and paraded themselves over thy inheritance; they have burnt and melted thy name, as with fire.

34 And they shall look to thee and say, Where is thy ordinance, where is thy covenant of the day? 35 For the tabernacle of the congregation is spoiled, and the covenant of the people is broken. 36 He said, They have cast out my people, and they have sold their inheritance. 37 They have sold it, they have cast it out for nothing: they have looked upon the nations, and have taken their price, as if it had not been for me.

38 Therefore say, Behold, the days come, saith the Lord, that I will punish all that exact tribute, and all that impose heavy burdens upon my people. 39 And they shall say, Where is the God of Sion, that bare their burdens? Where is the Lord of Sion, that saved them? 40 The Spirit of the Lord shall rise upon me, and his breath shall quicken me: and he shall lead me to the overshadowing of the children of the people, and I will cause the heathen to hear me: 41 the things that I have kept hid in my bosom from the beginning, that my people should know them.

42 The Lord has given me his right hand: and he shall assist me, and shall strengthen me like a mighty hero: and I shall smite many nations, and destroy many gentiles: 43 I shall turn my hand against the East, and lead them to the people, and I will set them, as the sun rises, and as the signs rise in his right hand.

44 They shall not be able to hold a candle for me: they shall sing songs of joy, and be glad. 45 The Lord is my strength, and my song: he shall become my praise.

46 The Lord is my strength, and he is my song: he shall become my praise. 47 The Lord is my strength, and he is my song: he shall become my praise.
65 'Ephahs {e}geynethen tois eme me {e}peromatos, ephrathan tois eme me {e}stousin: eipas, idou emi to eno, ois ovk ekalesan 2 mou to onoma. 'Esetepasa tas cheiras mou olhn twn hymarwn pros laow apetiatho kai antilegontas, tois pereneimovous odo 3 ou kalh, alla {e}pioso twn amartwv autwv. 'O laos ovdos, o parozoun mou enantwv emou diapantos: autoi thunazountan ev twn kipous, kai thumosan ep tais plvous tois daimonwv, 4 dia ouk etmuv. 'En tois mnismi, kai en tois sphylias koumin- tais dia enunpia, oi etstontes kreas neuv, kai zorovn thuvnov, 5 mevomelumena panta ta skhvn autwn, oi legontes, pdrro apt, emov, mev enignihs, ois katathorw emi:

Ovtois kapn tov thvmon mou, pur kaitei en autw pwsis 6 tas hymatas. 'Idou, geyrapai enwstwv mou, ois swsthesiws 7 an apdousis en tois koltwv twn amartwv autwn, kai twn patewv autwv, legi Kipous: ois ethymasen eti twn drwv, kai eti twn bouwuv oineidisaw, apdousiw taw erga autwv eni twn koltwv autwn.

8 Ovtois legei Kipous, en trpou evphrastei o rov emi en to boptwv, kai erou, me leumhn autwn, oti elogia estin en autw, ovtois pousim enek en doulwntos mou, toufou enekew 9 ois me apolosw pantas. Kai exas to eis leiaqos stpwmw, kai eis Toude, kai kllhpronstate to oros to agwv mou, kai kllhpro- nomasthai ois eklektowv mou, kai ois doulov mou, kai katoiky- soun evi ekei. Kai evstw ev tov dromw evaipwv toimwv, 10 kai fayrganv 'Achw eis anapanw doulwvnoi to law mou, ois exignhswen me.

11 'Vmei de ois evkatolipontes me, kai epilaiavnmeno to oros to agwv mou, kai etotmazontes to daimwv trapezan, kai
12 plhronwtes tis tychi keraisv, evw paraqovn ovmas eis maxarav, pantes en sfagw peseiws: oti ekaleasa ovmas, kai oих 13 upkonwstase: elalw, kai parakostase, kai epoystase to toynan enantwv emou, kai o ovk evbolwmhn, exelwasthe.

14 Diasonto tado legei Kipous, idou, oi doulwntes mou fagontai, 15 vmeis de pneusatei idou, ois doulwntes mou pionontai, vmeis de dwhwsatei idou, ois doulwntes mou eiaphrasthsanto, vmeis de
16 aigununhseie: idou, ois doulwntes mou agnallastai en evfraswn, vmeis de kekrajwtei dia ton pwnon en karfias 17 vmpwv, kai ap tov synvnav pnywvovxovv ovwv aloujwete. Kata- 18 leiwte yap to ovoma ovwv eis plhronwvn ois eklektwv mou, ovmas de anelv Kipous, tois de doulwntai moi klhthsatei
19 ovoma kaiwv, o elogwsthse hev tis gphas, elogwsthsun yap tov Theon tov alyavon: kai oi dmpwntes evi tis gphas, oomouw
20 ton Theon ton alyavon: evplhsthsanto yap tov thlwmwv tov pro- 21 twn, kai oiv anabhsthsen autwn evi twn karfias.

22 'Estai yap o dounvov karfias, kai h gav kavw, kai oiv mu muovwvov tois protwv, ouv ouv mu eplhth autwn evi twn
23 karfias, allex evfraswv kaia agyllama evfranwv en auti

these things thou, O Lord, hast withholden thyself, and been silent, and hast brought us very low.

1 I became manifest to them that asked not for me; I was found of them that sought me not: I said, Behold, I am here, to a nation, who called not on my name.

2 have stretched out all day to a disobedient and gain-saying people, to them that walked in a way that was not good, but after their sins. 3 This is the people that provokes me continually in my presence; they offer sacrifices in gardens, and burn incense on bricks to devils, which exist not. 4 They lie down to sleep in the tombs and in the caves for the sake of dreams, even that they eat swine's flesh, and the broth of their sacrifices: all their vessels are defiled:
5 who say, Depart from me, draw not nigh to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually. 6 Behold, it is written before me: I will not be silent until I have recompensed into their bosom, 7 their sins and the sins of their fathers; they have burned incense to other gods, the Lord, who have burdened the mountains, and reproached me on the hills: I will recompense their works into their bosom.

8 Thus saith the Lord, As a grape-stone shall be found in the cluster, and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy them all.

9 And I will lead forth the seed that came of Jacob and of Judah, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there. 10 And there shall be in the forest folds of flocks, and the valley of Achor shall be for a resting-place of herds for my people, who have sought me.

11 But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the ydrinking-offering to Fortune.

12 I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye heartened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things which I delights not.

2 Therefore thus saith the Lord, Behold, my servants shall eat, but ye shall hunger: behold, my servants shall drink, but ye shall thirst: behold, my servants shall rejoice, but ye shall be ashamed: 14 behold, my servants shall exult with joy, but ye shall cry for the sorrow of your heart, and shall howl for the vexation of your spirit. 15 For ye shall leave your name for a loathing to my chosen, and the Lord shall destroy you: but my servants shall be called by a new name, which shall be blessed on the earth; for they shall bless the true God: and they that swear upon the earth shall swear by the true God; for they shall forget the former affliction, and it shall not be remembered.

17 For there shall be a new heaven and a new earth: and they shall not at all remember the former, neither shall they at all come into their mind. 18 But they shall find in her joy and exultation; for, behol,
I make Jerusalem a rejoicing, and my people a joy. 13 And I will rejoice in Jerusalem, and will be glad in my people: and there shall be no more be heard in her the voice of weeping, or the voice of crying. 14 Neither shall there be there any more a child that dies untimely, or an old man that shall not complete his time; 15 for the youth shall be a hundred years old, and the sinner who dies at a hundred years old shall also be accursed; 16 and they shall build houses, and they shall inhabit them; and they shall plant vineyards, and themselves shall eat the fruit thereof. 22 They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours. 23 My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with them. 24 And it shall come to pass, that before they call, I will hearken to them; while they are yet speaking, I will say, What is it? 25 Then wolves and lambs shall feed together, and the lion shall eat the serpent as the ox, and the child shall dwell with a serpent. They shall not injure nor destroy in my holy mountain, saith the Lord. Thus saith the Lord, 3 Heavens is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind is to be the place of my rest? 4 For all these things are mine, saith the Lord: and to whom will I respect, but to the humble and meek, and the man that trembles at my words? 5 But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as one that offers swine's blood; he that gives frankincense for a memorial, is as a blasphemerc. Yet thou hast chosen thy own ways, and their soul has delighted in their abominations. 6 I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the thing wherein I delighted not. 7 Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and may appear their joy; but they shall be ashamed. 8 A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to his adversaries. 7 Before she that travailed brought forth, before the travail-pain came on, she escaped it and brought forth a male. 8 Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children? 9 But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.
10 Εὐφράσθητι Ἰερουσαλήμ, καὶ πανηγυρίσατε ἐν αὐτῇ πάντες
οἱ ἀγαπῶντες αὐτὴν, χάρης ἀμα αὐτῇ χαρᾷ πάντες ὅσοι
πενθεῖτε ἐπ' αὐτῇ, ὅταν θλίπῃ, καὶ ἐμπλησθῆτε ἀπὸ μοστοῦ
παρακλητῶν αὐτῆς, ὡς ἐκβλάσαντες τρυφήσετε ἀπὸ εἰσόδου
dοξῆς αὐτῆς.
11 Ὅτε τάξει λέγει Κύριος, ἵδον ἔγω ἐκκλάνω εἰς αὐτοὺς ὡς
ποταμοὺς εἰρήνης, καὶ ὡς χειμάρρους ἐπτυλίκων δοξῶν ἐθνῶν
tὰ παιδία αὐτῶν ἔπʼ ώμον ἄρθρησεται, καὶ ἐπὶ γονάτων παρα-
κληθήσονται. Ὑπὸ τῶν μὴν παρακληόντων, οὕτω καγὼ
12 παρακλάσει ὡμᾶς, καὶ ἐν Ἰερουσαλήμ παρακληθήσεσθε. Καὶ
dοξήσετε, καὶ χαρῆσατε ἡ κυρία ὑμῶν, καὶ τὰ ὅστα ὑμῶν ὡς
βοτάνα ἀνατελεῖ: καὶ γνωσθήσεται ἡ χείρ Κυρίου τοῖς φοβοῦ-
μένοις αὐτοῦ, καὶ ἀπελύσεται τοῖς ἀπεθάνοντες.
13 Τίδοι γὰρ Κύριος ὡς πῦρ ἤζει, καὶ ὡς καταγίσας τὰ ἁρματα
αὐτοῦ, ἀπόδονται ἐν θυμῷ ἐκδίκησον αὐτοῦ, καὶ ἀποσκορα-
σμὸν αὐτοῦ ἐν φλογὶ πυρὸς. Ἐν γὰρ τῷ πυρὶ Κυρίου κριθήσε-
tαι πάσα ἡ γῆ, καὶ ἐν τῇ ρομφαίᾳ αὐτοῦ πᾶσα σάρξ; πολλοὶ
tραυμάτως ἐσονται ὑπὸ Κυρίου.
14 Οἱ ἀγνόζομεν καὶ καθαριζόμενοι εἰς τοὺς κήπους, καὶ ἐν
tοῖς προθύροις ἐσόντος κρέας νεοῦ, καὶ τὰ βδελύγματα, καὶ
15 τῶν μέν, ἐπιταυρωτὰ ἄναλωσόνται, εἰπὲ Κύριος. Κἀγὼ τὰ
ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν ἔρχομαι συναγαγέων
πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ ἥζοναι καὶ ὄφον τὴν
δόξαν μου. Καὶ καταλείψω ἐπὶ αὐτῶν σημείου, καὶ ἐξαποτελῶ
ἐξ αὐτῶν σεσουμένον εἰς τὰ ἔθνη, εἰς Θαρσίας, καὶ Φωκῆς,
καὶ Λοῦδ, καὶ Μοσοῦ, καὶ εἰς Θαβέλ, καὶ εἰς τὴν Ἑλλάδα, καὶ
16 εἰς τὰς νῆσους τῶν πόρρων, οἱ οὐκ ἀκηκόασί μου τὸ ὄνομα, οὐτέ
ἐφάρμακα μου τὴν δόξαν καὶ ἀναγγέλωτο τὴν δόξαν μου ἐν
τοῖς ἔθνεσι, καὶ ἄδων τοὺς ὀδελφοὺς ὑμῶν ἐκ πάντων τῶν
ἔθνων δῷρον Κύριος, μεθ ἑπτὰ καὶ ἀριθμῶν ἐν λαμπήναις
ἡμῶν μετὰ σκελίων εἰς τὴν ἄγιαν πόλιν Ἰερουσαλήμ, εἰπὲ
Κύριος, ὡς ἀνενεχαίσαν οἱ νῦν Ἰσραήλ τὰς θυσίας αὐτῶν
17 ἐμοὶ μετὰ ψαλμῶν εἰς τὸν οἶκον Κυρίου. Καὶ ἃ ἄρτων
λήψωμαι ἑρείς καὶ λευκαία, εἰπὲ Κύριος.
18 Ὁ τρόπον γὰρ ὁ οὐρανός κατὸς καὶ ἡ γῆ κατὸς, ἡ ἐγὼ
ποιοῦ, καὶ γίνεται ἐπὶ ὑμῶν, ἔλεγε Κύριος, οὐτω στητεῖται τὸ
σπέρμα ὑμῶν, καὶ τὸ ὄνομα ὑμῶν. Καὶ ἔσται μην ἐκ μηνός,
19 καὶ σάββατον ἐκ σάββατον, ἥξει πάσα σάρξ τοῦ προσκυ-
νία ἐπὶ αὐτοῦ ἐν Ἰερουσαλήμ, εἰπὲ Κύριος. Καὶ ἐξελεί-
σονται καὶ δύονται τὰ κάλα τῶν ἀνθρώπων τῶν παραβιβαζό-
των ἐπὶ ἐμοί: ὁ γὰρ σκολὺ ἄρτῳ ὑμῶν ὑπελεύσει, καὶ τὸ
πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὀρασίων πᾶσι
σάρκι.
I E R E M I A S.

THE word of God, which came to Jeremias the son of Oheleias, of the priests, who dwelt in Anathoth, in the land of Benjamin: 2 according as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign. 3 And it was in the days of Josias son of Josias king of Juda, even until the captivity of Jerusalem in the fifth month. 4 And the word of the Lord came to him, saying, 5 Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations. 6 And I said, O Lord, thou art the Supreme Lord, behold, I know not how to speak, for I am a child. 7 And the Lord said to me, Say not, I am a child: for thou shalt go to all whomsoever I shall send thee, and according to all the words that I shall command thee, thou shalt speak. 8 Be not afraid before them: for I am with thee to deliver thee, saith the Lord. 9 And the Lord stretched forth his hand to me, and touched my mouth: and the Lord said to me, Behold, I have put my words into thy mouth. 10 Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to build, and to plant. 11 And the word of the Lord came to me, saying, What seest thou? And I said, A rod of a chythar tree. 12 And the Lord said to me, Thou hast well seen: for I have watched over my words to perform them. 13 And the word of the Lord came to me a second time, saying, What seest thou? And I said, A caldron on the fire; and the face of it is toward the north. 14 And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land. 15 For, behold, I call together all the kingdoms of the earth from the north, saith the Lord; and they shall come, and shall set each one his throne at the entrance of the gates of Jerusalem, and against all the walls round about her, and against all the cities of Juda. 16 And I will speak to them in judgment, concerning all their iniquity, forasmuch as they have forsaken me, and sacrificed to strange gods, and worshipped the works of their own hands. 17 And do thou gird up thy loins, and

8 See Hebrew. Or, rather, nut-tree.
stand up, and speak all the words that I shall command thee: be not afraid of their face, neither be thou alarmed before them; for I am with thee to deliver thee, saith the Lord. 10 Behold, I have made thee this day as a stately city, and as a bait against all the kings of Judah, and the princes thereof, and the people of the land. And they shall fight against thee; but they shall by no means prevail against thee; because I am with thee, to deliver thee, saith the Lord.

And he said, Thus saith the Lord, 11 I remember the kindness of thy youth, and the love of thine espousals, 12 in following the Holy One of Israel, saith the Lord. Israel was the holy people to the Lord, and the first-fruits of his increase: all that devoured him shall offend; evils shall come upon them, saith the Lord.

Hear the word of the Lord O house of Jacob, and every family of the house of Israel. Thus saith the Lord, What trespass have your fathers found in me, that they have revolted far from me, and gone after vanities, and become vain? 2 And they said not, Where is the Lord? and they that held by the law knew me not: the shepherds also sinned against me, and the prophets prophesied by Baal, and went after that which profited not.

Therefore I will yet plead with you, and will plead with your children's children.

For go to the isles of the Chettians, and see; and send to Kedar, and observe accurately, and see if such things have been done; 4 if the nations will change their gods, though they are not gods: but my people shall dwell in their land, and all that forsake them shall be devoured; 5 their name shall not be remembered among men.

The heaven is amazed at this, and is very exceedingly horror-struck, saith the Lord. 6 For my people hath committed two faults, and evil ones: they have forsaken me, the fountain of water of life, and hewn out for themselves broken cisterns, which will not be able to hold water.

Is Israel a servant, or a home-born slave? why has he become a spoil? 8 The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited. 9 Also the children of Memphis and Taphnas have known thee, and mocked thee. 10 Has not thy foresworn one of these things upon thee, saith the Lord thy God?

And now what hast thou to do with the way of Egypt, to drink the water of Geon? and what hast thou to do with the way of the Assyrians, to drink the water of rivers? 11 Thine apostasy shall correct thee, and thy wickedness shall reprove thee: know then,
and see, that thy forsaking me has been bitter to thee, saith the Lord thy God; and I have taken no pleasure in thee, saith the Lord thy God. 2 For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou hast said, I will not serve, but will go upon every high thing under heaven; none shall rule thee. Yet I planted thee a fruitful vine, rentirely of the right sort: how art thou a strange vine turned to bitterness? 22 Though thou shouldst cast thyself with nitre, and multiply to thyself soap, still thou art stained by thine impieties before me, saith the Lord. 23 How say, I am not polluted, and have not gone after Baal? behold thy ways in the burial-ground, and know what thou hast done; her voice has howled in the evening; 24 she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up to them, who will burn and undo her? none that should be saved will be saved; at the time of her humiliation they shall find her. 25 Withdraw thy foot from a rough way, and thy throat from thist: but she said, I will strengthen myself: for she loved strangers, and went after them. 26 As is the shame of a thief when he is caught, so shall the children of Israel be ashamed: they, and their kings, and their princes, and their priests, and their prophets. 27 They said to a stock, Thou art my father; and to a stone, Thou hast begotten me; and they have turned their backs to me, and not to their faces; yet in the time of their afflictions they will say, Arise, and save us. 28 And where are thy gods, which thou madest for thyself? will they arise and save in the time of thin eaffliction? for according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem they sacrificed to Baal. 29 Wherefore do ye speak unto me? ye all have been ungodly, and ye all have transgressed against me, saith the Lord. 30 In vain have I smitten your children; ye have not received correction: a sword has devoured your prophets as a destroying lion; yet ye feared not. 31 Hear ye the word of the Lord; thus saith the Lord, Have I been a wilderness or a dry land to Israel? wherefore has my people said, We will not be ruled over, and will not come to thee any more? 32 Will a bride forget her ornaments, or a virgin her girdle? but my people has forgotten me days without number. 33 What fair device wilt thou yet employ in thy ways, so as to seek love? it shall not be so; moreover thou hast done wickedly in corrupting thy ways; and in the hands thereof has been shed the blood of innocent souls; I have not found them in holes, but on every oak. 34 Yet thou saidst, I am innocent: only let his wrath be turned away from me. Behold, I will plead with thee, whereas thou sayest, I have not sinned. 35 For thou has been so exceedingly intemperate as to repeat thy ways; but thou shalt be ashamed of Egypt, as thou wast ashamed of Kairion, as I have said, and I will give I will destroy and I will turn my hand against thee, and I will scatter thee among the nations, and will hand thee over to the enemies of the earth. 36 Thou that hast not been polluted, and hast not gone after Baal, I will scatter thee among the heathen, and will hand thee over to the enemies of the earth, and I will take thee out of the land which I gave to thy fathers, and will destroy thee, saith the Lord.
37 'Asou yo: 'oti kai eintovn exeleinng, kai al cheires sou ep'tis kefalhis sou, 'oti apotostato Kyrios tin elpida sou, kai oix eudothev es en auth.

3 'Ean exapostelh a nthi tin gynaika auton, kai apti th auton, kai genvetai anbri eterou, av anakamptousa anakamptei pros auton eti, ou mianomenvi manvthei ga gnwv ekhein; kai ev eixepesvnein en pomei poloio, kai anekamptes pro's 2 me, legei Kyrios. 'Apo tois olbhalous sou eis eubhain, kai ide, pou oucixe efervn, eti taious oikasous autous oske korwv efemwvnei, kai eimiav tigi en etais porneias sou

3 kai en tais kakis sou, kai escheis pomeinas pollass kai proso-komma seautt; ofis pwrthi egnvto sou, apneyxvntithsas pros pantas.

4 Ouch ws oikos me ekalasas, kai patera kai arxhgon tis

5 parthenias sou; Mh diameieis eis ton aion, h philvthei eis niko; idou ealhias, kai epoises tais potheia tauna, kai hdoxhias.

6 Kai eipse Kyrios pros me en tais hmerais Iwovton tou basilewos, eides e epoises mou h katokia tou Israfil; eporveinsen epit pwn oros ughllon, kai upokato pantos exulon alwsson, kai

7 eporveinse ekhei. Kai eipta, meta to porneusen autnh tauna pantas, pros me anastrefov kai ouk anastrepsi kai idei tin

8 asunthei autan h asuntheos Iouda. Kai eido, oti peri panton de kataleibh ent ois elwvato h katokia Israfil, kai eixasteilea autan, kai edwka auth bhlwv anoptasios eis tas cheires autan kai ouk efobeibh h asuntheos Iouda, kai eporeuse, kai epanorse autan, kai egeneto eis outhe h porneia autan, kai hmoncheito to exulon kai ton lhth. Kai en pwni toitis ouk epistraphi pros me h asuntheos Iouda eis olh

9 tis karhias autan, all epi fevdei.

10 Kai eipse Kyrios pros me, eduakwse ton wvychn autov Israfil.

11 apo tis asuntheos Iouda. Poreusen kai anagwthi tois loyghs toitous pros Bophran, kai eirei, epistraphi pros me h katokia tis Israfil, legi Kyrios: kai h sthrm to prosownton mou ef ymas, oti elmphov ewg eimi, legi Kyrios, kai ouk mhnw

12 ym eis ton aionw. Plhn, gnwthi tin adikan sou, oti eis Kyriou ton Theon sou hsbehsas, kai diekhas tas odous sou eis alloptwv upokato pantos exulon alwsson, th de fwnhj mou

13 ouc upthkwseis, legi Kyrios. 'Epistraphi vnoi afreshtokes, legi Kyrios, diwou eis katanurwthvmen oum, kai lphrhoi ymases ena ek polwseis kai dio ek patraw, kai eisagw ymases eis Sww,

14 kai dwnw ymias pomeinas kata tis karhias sou, kai pumvanous wmas pumvanontes me episthmis.

15 Kai estai ean plhthnste, kai axeihte epi tis ymis, legi

16 Kyrios, en tais hmerais ekvnais ouk eroustis eti, kuvnotos diathhys anghw Israfil, ouk anabhsetai epi karhias, ouk

Assur. 3For thou shalt go forth thence also with thine hands upon thine head; for the Lord has rejected thine hope, and thou shalt not prosper in it.

If a man put away his wife, and she depart from him, and become another man's, shall she return to him any more at all? shall not that woman be utterly defiled? yet thou hast gone a-whoring with many shepherds, and hast returned to me, saith the Lord. 2Lift up thine eyes to look straight forward, and see where thou hast not been utterly defiled. Thou hast sat for them by the wayside, as a crooked bow; and hast defiled the land with thy fornications and thy wickedness. 3And thou didst retain many shepherds for a stumbling-block to thyself: thou hast a whore's face, thou didst become shameless toward all.

4Hast thou not called me as it were a home, and the father and guide of thy virgin-time? 5Will God's anger continue for ever, or be preserved to the end? Behold, thou hast spoken and done these bad things, and hast power to do them.

6And the Lord said to me in the days of Josias the king, Hast thou seen what things the house of Israel has done to me? they have gone on every high mountain, and under every shady tree, and have committed fornication there. 7And I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness. 8And I saw that (for all the sins of which she was convicted, wherein the house of Israel committed adultery, and I put her away, and gave into her hands a bill of divorce,) yet faithless Juda feared not, but went and herself also committed fornication. 9And her fornication was nothing accounted of; and she committed adultery with wood and stone. 10And for all these things faithless Juda turned not to me with all her heart, but falsely.

11And the Lord said to me, Israel has justified himself more than faithless Juda. 12Go and read these words toward the north, and thou shalt say, Return to me. O house of Israel, saith the Lord; and I will not set my face against you: for I am merciful, saith the Lord, and I will not be angry with you for ever. 13Nevertheless, know thine iniquity, that thou hast sinned against the Lord thy God, and hast scattered thy ways to strangers under every shady tree, but thou didst not hearken to my voice, saith the Lord. 14Turn, ye children that have revolted, saith the Lord; for I will rule over you: and I will take you one of a city, and two of a family, and I will bring you in to Sion: 15and I will give you shepherds after my heart, and they shall certainly tend you with knowledge.

16And it shall come to pass that when ye are multiplied and increased upon the land, saith the Lord, in those days they shall say no more, The ark of the covenant of the Lord of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall this be done.

8 See Heb. also other similar passages. 9 Gr. if.
any more. 17 In those days and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it: and they shall no more walk after the imaginations of their evil heart.

18 In those days the house of Judah shall come together to the house of Israel, and they shall come, together, from the land of the north, and from all the countries, to the land, which I caused their fathers to inherit. And I said, So be it, Lord, for thou saidst, I will set thee among children, and will give thee a choice land, the inheritance of the Almighty God of the Gentiles: and I said, Yea shall call me Father; and ye shall not turn away from me. 20 But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, saith the Lord.

A voice from the lips was heard, even of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One. 2 Turn, ye children that are given to turning, and I will heal your bruises. Behold, we will be thy servants; for thou art the Lord our God. 21 Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel. 22 But shame has consumed the labours of our fathers from our youth; their sheep and their calves, and their sons and their daughters. We have lain down in our shame, and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not hearkened to the voice of the Lord our God.

If Israel will return to me, saith the Lord, he shall return: and if he will remove his abominations out of his mouth, and fear before me, and swear, 2 The Lord lives, with truth, in judgment and righteousness, then shall nations bless by him, and by him they shall praise God in Jerusalem. 3 For thus saith the Lord to the men of Juda, and to the inhabitants of Jerusalem, Break up fresh ground for yourselves, and sow not among thorns. Circumcise yourselves to your God, and circumcise your hardness of heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath go forth as fire, and burn, and there be none to quench it, because of the evil of your devices.

Declare ye in Juda, and let it be heard in Jerusalem: say ye, Sound the trumpet in the land: cry ye aloud: say ye, Gather yourselves together, and let us enter into the fortified cities. Gather up your vases and flee to Sion: hasten, stay not; for I will bring evils from the north, and great destruction. The lion is gone up from his lair, he has roused himself to the destruction of the nations, and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant. For these things gird yourselves with sackclothes, and lament, and howl: for the anger of the Lord is not

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And

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come

to pass in that day. saitli the Lord, that the
heart of tlie king snail perish, and the heart
of the princes; and the priests shall be

amazed, and the prophets shall wonder.
sovereign Lord, verily
^"And 1 said,
thou liast greatly deceived this people and
Jerusalem, saying, Tliere shall be peace
wliereas behold, the sword has reached even
to their soul.
^^
At that time they shall say to this people and to Jerusalem, There is a spirit of
the way of the
error in the wilderness
daughter of my people is not to purity, nor
But a spirit of ^full vento holiness.
geance shall come upon me; and now I
declare my judgments against them. '^ Behold, he shall come up as a cloud, and his
chariots as a tempest : nis horses are swifter
unto us! for we are in
than eagles.
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^''

Woe

misery.
^^
Cleanse thine heart from wickedness,
Jerusalem, that thou mayest be saved:
how long will thy gi'ievous thoughts be
within thee ? ^^ For a voice of one publishing from Dan shall come, and trouble out of

mount Ephraim shall be heard of. ^^ Remind ye the nations behold, they are come
;

proclaim it in Jerusalem, that bands are
approaching from a land afar off, and have
uttered their voice against the cities of
Juda. ^7 As keepers of a field, they have
surrounded her; because thou, saith the
Lord, hast neglected me. '^ Thv ways and
thy devices have brouglit these things upon
thee ; this is thy wickedness, for it is bitter,
for it has reached to thy heart.
*• I am pained in my bowels, my bowels,
and the sensitive powers of my heart ; my
soul is in great commotion, my heart is
torn I will not be silent, for my soul has
heard the sound of a trumpet, the cry of
war, and of distress it calls on destruction
suddenly
2" for all the land is distressed:
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my

tabernacle

is

distressed,

my

curtains

have been rent asunder. 21 How long shall
I see fugitives, and hear the sound of the
trumpet?
22 For the princes of my people have not
known me, they are foolisn and unwise children they are wise to do evil, but how to
do good they have not known.
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upon the earth, and, behold, it
and to the sky, and there was no
^* I beheld tne mountains, and
light in it.
they trembled, and I saw all the hills in
commotion. '^ I looked, and, behold, there
was no man, and all the birds of the sky
were scared. -^ I saw, and, behold, Carmel
was desert, and aU the cities were burnt
with fire at the presence of the Lord, and at
-^

I looked

was not

;

the presence of his fierce anger they were
utterly destroyed.
Thus saith the Lord, The whole land
shall be desolate ; but 1 will not make a full
^sjtqj.
these things let the earth
end.
mourn, and let the sky be dark above for
1 have spoken, and 1 will not repent; I
•2'"

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haveVpiu'posed, and I will not turn back
from it. -^The whole land has recoiled
from the noise of the horseman and the
bent bow ; they have gone into the caves.

rushed forward.


and have hidden themselves in the groves, and have gone up upon the rocks: every city was abandoned, no man dwelt in them. 30 And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with gold ornaments; though thou adorn thine eyes with stibium, thy beauty will be in vain: thy lovers have rejected thee, they seek thy life.

31 For I have heard thy groaning as the voice of a woman in travail; as of her that brings forth her first child; the voice of the daughter of Zion shall fall through weakness, and she shall lose the strength of her hands, saying, Woe is me! for my soul faints because of the slain.

Run ye about in the streets of Jerusalem, and see, and know, and seek in her broad places, if ye can find one, if there is any one that does judgment, and seeks faithfulness; and I will pardon them, saith the Lord. 2 The Lord lives, they say; do they not therefore swear falsely? 3 O Lord, thine eyes are upon faithfulness: thou hast scourged them, but they have not grieved; thou hast laid bare their faults, but they would not receive correction: they have made their faces harder than a rock; and they would not return. 4 Then I said, It may be they are poor; for they are weak, for they know not the way of the Lord, or the judgment of God. 5 I will go to the rich men, and will speak to them; for they have known the way of the Lord, and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

6 Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to their houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their Ungodliness, they have strengthened themselves in their revolting. 7 In what way shall I forgive thee for these things? Thy sons have forsaken me, and sworn by them that are no gods; and I fed them to the full, and they commited whoredoms, and lodged in harlots' houses. 8 They became as wanton horses: they neighed each one after his neighbour's wife. 9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this.

10 Go up upon her battlements, and break them down; but make not a full end, leave her buttresses: for they are the Lord's. 11 For the house of Israel have indeed dealt treacherously against me, saith the Lord; the house of Juda also have lied to their Lord, and they have said, These things are not so: no evils shall come upon us; and we shall not see sword or famine. 12 Our prophets became wind, and the word of the Lord was not in them. 13 Therefore thus saith the Lord Almighty. Because ye have spoken this word, behold, I have made my words in thy mouth fire, and this people wood, and it shall devour them. 14 Behold, I will bring upon you a nation from far, O house of Israel, saith the Lord; a nation the sound of whose language

The page contains a translation of Scripture, specifically from the Book of Jeremiah chapter 16, verses 16 through 21. The text is in Greek, followed by a corresponding English translation. The Greek text is numbered and appears to be part of a larger scriptural passage. The English translation includes commentary or analysis of the Greek text. The content deals with themes of judgment, destruction, and repentance, typical of prophetic literature.
noon. Woe to us! for the day has gone down, for the shadows of the day fail.
* Rise, and let us go up against her by night, and destroy her foundations.
* For thus saith the Lord, Hew down her trees, 3array a numerous force against Jerusalem. O false city; there is all oppression in her. 7 As a cistern cools water, so her wickedness and iniquity shall be heard in her, as continually before her. 8 Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest my soul depart from thee; lest I make thee a desert land, which shall not be inhabited.
* For thus saith the Lord, Go down to Gath, and stand by it no more: for I have destroyed it.
* The Lord is righteous in all his ways, and holy in all his works.
* He turneth the heart of the fathers to the children, and the heart of the children to their fathers, that I may turn their hearts to the Lord their God, and they may be saved.
* For thus saith the Lord, Go down to theenk, and stand in the breach, and hearken, and I shall give thee ears to hear.
* I have hear the voice of mine adversaries, and the voice of them that rose up against me: but I am not afraid of their fury, neither shall I take it to heart.
* Hearken and hearken, O house of Jacob; I am not a God of vengeance, I am a God of mercy.
* Hearken, O house of Jacob, and all the house of Israel, that the Lord, your God, the Lord of hosts, the God of Israel, saith: Take heed to yourselves for what manner of things ye shall do.
* For thus saith the Lord of hosts: Return unto me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts.
* As in the days and the years of the kings of Judah, so shall they be unto the place which I have chosen to set my name there.
* Thus saith the Lord, As the chaff is driven with the winnowing-fan out of the wheat, so have I driven it out of my house; and there shall be no more the oppressor any more, nor any oppressor any more.
* Hear, O house of David, and all Judah and Israel, and Ephraim and Manasseh, that I brought back out of captivity; for I have ransomed them, I have ransomed them from all places where they were cast away.
* Thus saith the Lord, I will restore the captivity of Judah and the captivity of Israel, and I will build them, as in the days of old.
* Thus saith the Lord: For the sake of my servant David, and for the sake of Jerusalem my city, I will not cause the name of my city to be removed any more out of the heart of my people for ever.
* Therefore saith the Lord, Behold, I will bring evil upon this people, even the fruit of their revolutions; for they have not heeded my words, and they have rejected my law.
* Wherefore do ye bring me frankincense, and cumin, and myrrh, from a land afar off? your whole-burnt-offerings are not acceptable, and your sacrifices have not been pleasant to me.
* Therefore saith the Lord, Behold, I will bring weakness upon this people, and the fathers and sons shall be weak together; the neighbour and his friend shall perish.
* Thus saith the Lord, Behold, a people comes from the north, and nations shall
be stirred up from the end of the earth.
23 They shall lay hold on bow and spear; the people is fierce, and will have no mercy; their voice is as the roaring sea; they shall array themselves for war against thee as fire on horses and chariots, O daughter of Sion.$

24 We have heard the report of them: our hands are weakened: anguish hath seized us, the pangs as of a woman in travail. 25 Go not forth into the field, and walk not in the ways; for the sword of the enemy lingers round about. 26 O daughter of my people, gird thyself with sackcloth: sprinkle thyself with ashes, make for thyself pitiable lamentation, as the mourning for a beloved son: for misery will come suddenly upon you.

27 I have caused thee to be tried among tried nations, and thou shalt know me when I have tried their way. 28 They are all disobedient, walking perversely: they are brass and iron; they are all corrupted. 29 The bowels that were failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed. 30 Cell ye them reprobate silver because the Lord has rejected them.

29 Hear ye the word of the Lord, all Judæa. 30 Thus saith the Lord God of Israel, Correct your ways and your devices, and I will cause you to dwell in this place. 31 Trust not in yourselves with lying words, for they shall not profit you at all, saying, It is the temple of the Lord, the temple of the Lord.

32 For if ye thoroughly correct your ways and your practices, and do indeed execute judgment between a man and his neighbour: 33 and oppress not the stranger, the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt; 34 then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

35 But whereas ye have trusted in lying words, whereby ye shall not be profited; 36 and ye murder, and commit adultery, and steal, and swear falsely, and burn incense to Baal, and are gone after strange gods whom ye know not, 37 so that it is evil with you; yet have ye come, and stood before me in the house, wherein my name is called, and ye have said, We have refrained from doing all these abominations. 38 Is my house, wherein my name is called, yea, den of robbers in your eyes? And, behold, I have seen it, saith the Lord. 39 For go ye to my place which is in Selo, where I caused my name to dwell before, and see what I did it to because of the wickedness of my people Israel.

40 And now, because ye have done all these deeds, and I spoke to you, but ye hearkened not to me; and I called you, but ye answered not; therefore also I will do to the house wherein my name is called, wherein ye trust, and to the place which I gave to you and to your fathers, as I did to Selo. 41 And I will cast you out of
my sight, as I cast away your brethren, all the seed of Epheraim.
16 Therefore pray not thou for this people, and intercede not for them to be pitied, yea, pray not, and approach me not for them: for I will not hearken unto thee.
17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? Their children gather wood, and their fathers kindle a fire, and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger.
18 Do they provoke me to anger? saith the Lord; do they not provoke themselves, that their faces may be ashamed?
19 Therefore thus saith the Lord; Behold, my anger and wrath shall be poured out upon this place, and upon the men, and upon the cattle, and upon every tree of their field, and upon the fruits of the land; and it shall burn, and not be quenched.
20 Thus saith the Lord, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh.
21 For I spoke not to your fathers, nor did they hear when I commanded them by the hand of my servants the prophets, day by day and early in the morning: as I have sent you to all your servants the prophets, so have I not hearkened to me, and their ears waxed dull, and their eyes were blinded.
22 For I spake not with these people, neither did I speak to them in the sight of my servants the prophets, whom I sent to them again and again; but they hearkened not to me, and their ears waxed dull, and they made their neck harder than their fathers.
23 Therefore shalt thou speak this word to them; This is the nation which has not hearkened to the voice of the Lord, nor received correction: truth has failed from under their mouth.
24 Cut off thine hair, and cast it away, and take up a lamentation on thy lips; for the Lord has reproved and rejected the generation that does these things.
25 For the children of Juda have wrought evil before me, saith the Lord; they have set their abominations in the house on which my name is called, to defile it.
26 And they have built the altar of Taphath, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them to do, neither did I design it in my heart.
27 Therefore behold, the Lord, when they shall no more say, The altar of Taphath, and the valley of the son of Ennom; and they shall bury in Taphath, for want of room.
28 And the dead bodies of this people shall be for food to the birds of the sky, and to the wild beasts of the earth; and there shall be none to drive them away.

17.15-27 Is a warning to the people to not provoke the Lord further by continuing their evil ways.

20.1-2 Is a command to gather offerings and eat flesh, indicating the severity of the situation.

23.1-27 Describes the consequences for the nation if they continue to reject God's commands.

27.1-27 Is a prophetic statement about the future judgment of the people.
will destroy out of the cities of Juda, and the streets of Jerusalem, the voice of them that make merry, and the voice of them that rejoice, the voice of the bridegroom, and the voice of the bride; for the whole land shall become a desolation.

At that time, saith the Lord, they shall bring out the bones of the kings of Juda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them out to the sun, and the moon, and to all the stars, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and to which they have held, and which they have worshipped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth, because they chose death rather than life, even to all the remnant that are left of that family, in every place whither I shall drive them out.

For thus saith the Lord, Shall not he that was turned away, turn again? And shall he not that is driven away, be driven again? Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their wilfulness, and refused to return? 6 Hearken, I pray you, and hear; will they not speak thus, There is no man that repenteth of his wickedness, saying, What have I done? the runner has flailed from his course, as a tired horse in his bearing.

7 Yea, the stork in the heaven knows her time, also the turtle-dove and wild swallow the sparrows observe the times of their coming in; but this my people knows not the judgments of the Lord.

8 How will ye say, We are wise, and the law of the Lord is with us? In vain have the scribes used a false pen. 9 The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?

10 Therefore will I give their wives to others, and their fields to new inheritors; and they shall gather their fruits, saith the Lord. 11 There are no grapes on the vines, and there are no figs on the fig-trees, and the leaves are withered off, and the fruits are withered off.

12 Why do we sit still? assemble yourselves, and let us enter into the strong cities, and let us be cast out there; for God has cast us out, and made us drink water of gall, because we have sinned before him. 13 We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.

14 We shall hear the neighing of his swift horses out of Dan; the whole land quaked at the sound of the neighing of his horses; and he shall come, and devour the land and the fulness of it; the city, and them that dwell in it. 15 For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you mortally with the pangs of an extremest heart.

16 Behold, there is a sound of the cry of the daughter of my people from a land afar off: Is not the Lord in Sion? Is there not...
Jeremias VIII. 20—I X. 16.

And in the eighth year of their captivity, in the second month, on the twenty-fourth day, the word of the Lord came unto me, saying,

A king there? because they have provoked me with their graven images, and with strange vanities. 2 The summer is gone, the harvest is past, and we are not saved.

3 For the breach of the daughter of my people I have been saddened: in my plague pangs have seized upon me as of a woman in travail. 4 And is there no balm in Galalad, or is there no physician there? why has not the healing of the daughter of my people taken place?

5 Who will give water to my head, and a fountain of tears to my eyes? then would I weep on my people day and night, even for the slain of the daughter of my people.

6 Who would give me a most distant lodge in the wilderness, that I might leave my people, and depart from them? for they all commit adultery, an assembly of treacherous men. 7 And they have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil, and have not known me, saith the Lord. 8 Beware ye each of his neighbour, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily. 9 Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity; they ceased not, so as to return. 10 There is usury upon usury, and deceit upon deceit: they would not know me, saith the Lord.

11 Therefore thus saith the Lord, Behold, I will try them with fire, and prove them; for I will do thus because of the wickedness of the daughter of my people. 12 Their tongue is a wounded arrow; the words of their mouth are deceitful: one speaks peaceably to his neighbour, but in himself retains enmity. 13 Shall I not visit for these things? saith the Lord, and shall not my soul be avenged on such a people as this? 14 Take up a lamentation for the mountains, and a mourning song for the hills, and let them hear the way that they have gone, and the mourning of the daughters of Judah, which they have not known. 15 For they went as Farao had gone; they were desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone. 16 And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

17 Who is the wise man, that he may understand this? and he who has the word of the mouth of the Lord addressed to him, let him tell you wherefore the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it. 18 And the Lord said to me, Because they have sown among the nations, and I set before them, and have not hearkened to my voice; 19 but went after the lusts of their evil heart, and after the idols which their fathers taught them to worship: 20 therefore thus saith the Lord God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall, and I will scatter them among the nations, to whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.

21 'Epi suntríymata thýgaros laóv mou ékotóthén: en átopria kátasxúmatan me Ædións ós tiktóthén. Kaire, mi jíthén ouk èstivn én Galalado, 1 wvrotos ouk éstivn ékei; dia to ouk ávēthi saías thýgaros laóv mou;

22 Tis dòwe káforo mou wóbr, kai óphðlamoj mou pýagh 9 dákrivnoj, kai klásiçomai tov laóv mou tòtov ñmèras kai nuktoj, tovs tetrármaménomous thýgaros laóv mou.}

23 Their falsehood and their deceit, their words, and their sight, and their subversion, and their speech, are with them, and they shall not be inhabited. 24 For I will bring the day of evil upon the inhabitants of the earth: and they shall ask me for water, and I will give them the river of tears for the drinking.

25 Therefore thus saith the Lord, Behold, I will give over the princes of Juda to the king of Babylon; and he shall slay with his sword their blood, from the city to the city, and from the house to the house. 26 Moreover he shall slay with the sword the women and children of the inhabitants of the land, and destroy it from the midst of it, and give it for a spoil of exultation to them: 27 and they shall spread out their scaffoldings in white, and shoot arrows of fire: and he shall slay with the sword the inhabitants of the land from the city to the city, and from the house to the house, and from the field to the field; and he shall make a spoil of all that they have: 28 and every one that heleth shall utter a lamentation, and weep bitterly, and rend his soul with sorrow, and cut his hair: and every one shall languish for his pleasant things, and regard not his pleasant things; 29 and behold, the days come, saith the Lord, that I will send a famine upon the land, not a famine of food, neither a famine of water, but a famine of hearing the word of the Lord; 30 and they shall stagger from side to side, as a drunkard staggereth: and the law shall perish from the mouth, and there shall be no more a doctrine in the earth.
17 Thus saith the Lord, Call ye the mourning women, and let them come; and send to the wise women, and let them utter their voice; and let them take up a lamentation for you, and let your ears pour down tears, and your eyelids drop water.

18 For a voice of lamentation has been heard in Sion, How are we become wretched! we are greatly ashamed, for we have forsaken the land, and have abandoned our tabernacles!

19 Hear now, ye women, the word of God, and let your ears receive the words of his mouth, and teach your daughters lamentation, and every woman her neighbour a dirge.

20 For death has come up through your windows, it has entered into our land, to destroy the infants without, and the young men from the streets. And the carcases of the men shall be for an example on the face of the field of your land, like grass after the mower, and there shall be none to gather them.

21 Thus saith the Lord, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth;

22 but let him that boasts boast in this, the understanding and knowing that I am the Lord the wise, and judgment, and righteousness, upon the earth; for in these things is my pleasure, saith the Lord.

23 Behold, the days come, saith the Lord, when I will visit upon all the circumcised their uncircumcision; upon Egypt, and on Idumea, and on Edom, and on the children of Ammon, and on the children of Moab, and on every one that shaves his face round about, even them that dwell in the wilderness; for all the Gentiles are uncircumcised in flesh, and all the house of Israel are uncircumcised in their hearts.

24 Hear ye the word of the Lord, which he has spoken to you, O house of Israel.

25 Thus saith the Lord, Learn ye not the ways of the heathen, and be not alarmed at the signs of heaven, and at the works of the earth; for even at these times, saith the Lord, the Lord thy God shall make the signs and the wonders, in the heaven, and in the earth; but they shall not befall thee.

26 Thus saith the Lord, Am I not the God that stretched out the heavens, and laid the foundations thereof; is my hand shortened, that I cannot restore you, says the Lord, your creator, and maker of all things? does the Lord rest, saith he, will he not destroy it? can he be wearied, that he should not make it? and will he not determine it? saith the Lord.

27 Thus shall ye say to them, Let the gods which have not made heaven and earth perish from off the earth, and from under this sky.

28 It is the Lord that made the earth by his strength, who set up the world by his wisdom, and by his understanding stretched out the sky, and set abundance of waters in the sky, and brought up clouds from the ends of the earth; he made lightnings for the rain, and brought forth light.
out of his treasures. Everyone is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them. They are vain works, wrought in mockery; in the time of their visitation they shall perish. Such is not the portion of Jacob; for he has formed all things, he is his inheritance; the Lord is his name.

He has gathered thy substance from without that lodged in choice vessels. For thus saith the Lord, Behold, I will overthrow the inhabitants of this land with affliction, that thy plague may be discovered. Ahas for thy ruin! thy plague is grievous; and I said, Surely this is thy wound, and it has overtaken thee. Thy tabernacle is in a ruinous state, it has perished; and all thy curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, nor place for my curtains. For the shepherds have become foolish, and have not sought the Lord; therefore the whole pasture has failed, and the sheep have been scattered. Behold, there comes a sound of a noise, and a great earthquake from the land of the north, to make the cities of Judah a desolation, and a resting-place for ostriches.

I know, O Lord, that man's way is not his own; neither shall a man go, and direct his going. Chasten us, O Lord, but with judgment; and not in wrath, lest thou make us few. Pour out thy wrath upon the nations that have not known thee, and upon the families that have not called upon thy name: for they have devoured Jacob, and consumed him, and have made his pasture desolate.

The word that came to Jeremias from the Lord, saying,

Hear ye the words of this covenant, and thou shalt speak to the men of Judah, and to the dwellers in Jerusalem; and thou shalt say to them, Thus saith the Lord God of Israel, Cursed is the man, who shall not hearken to the words of this covenant, which I commanded your fathers, in the day wherein I brought them up out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do all things that I shall command you; so shall ye be to me a people, and I will be to you a God; that I may confirm mine oath, which I sware to your fathers, to give them a land flowing with milk and honey, as it is this day. Then I answered and said, So be it, O Lord. And the Lord said to me, Read these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. But they did them not.

And the Lord said to me, A conspiracy is found among the men of Judah, and among the dwellers in Jerusalem. They are turned aside to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the
11 Therefore thus saith the Lord, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall protest, and cry to me, but I will not hearken to them. 

12 And the cities of Judah and the dwellers in Jerusalem shall go, and cry to the gods to whom they burn incense; which shall not deliver them in the time of their troubles. For according to the number of the thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal.

14 And thou, pray not for this people, and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction. 

15 Why has my beloved wrought abomination in my house? will prayers and holy offerings take away thy wickedness from thee, or shall thou escape by these things?

16 The Lord called by these names a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction coming upon thee: her branches are become good for nothing. And the Lord that planted thee has pronounced evils against thee, because of the iniquity of the house of Israel and the house of Judah, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

18 O Lord, teach me, and I shall know: then I saw their practices. But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more. O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance taken upon them, for to thee I have declared my cause.

21 Therefore thus saith the Lord concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of the Lord, but if thou dost, thou shall die by our hands: Behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine: and there shall be no remnant of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

Righteous art thou, O Lord, that I may make my defence to thee, yea, I will speak to thee of judgments. Why is it that the way of ungodly men prosperous? that all that deal very treacherously are flourishing? The Lord hath planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins. But thou, Lord, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter. How long shall the land mourn, and the grass of the field

3 Gr holy flesh. pl. 
4 See Hebrew 
5 Gr. upon them.
Jeremiah XII. 5—XIII. 7.

with, for the wickedness of them that dwell in it? the beasts and birds are utterly destroyed; because the people said, God shall not see our ways.

9 Thy feet run, and they cause thee to faint; how wilt thou prepare to ride upon horses? and thou hast been confounded in the land of thy peace? how wilt thou do in the roasting of Jordan? 8 For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and they have cried out, they are gathered together in pursuit of thee; trust not thou in them, though they speak fair words to thee. 7 I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies. 8 My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her. 9 Is not my inheritance to me a Syræa, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

10 Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; 11 it is made a complete ruin; the whole land has been utterly ruined, because there is none that lays the matter to heart. 12 The ravagers are come to every passage in the wilderness: for the sword of the Lord will devour from one end of the land to the other; no flesh has any peace. 13 Sow wheat, and reap thorns; their portions shall not profit them; be ashamed of your boasting, because of reproach before the Lord.

14 For thus saith the Lord concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I will draw them away from their land, and I will cast out Judah from the midst of them.

15 I will come to pass, after I have cast them out, that I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one in his land. 16 And it shall be, if they will indeed learn the way of my people, to swear by my name, saying, The Lord lives; as they taught my people to swear by Baal; then shall that nation be built in the midst of my people. 17 But if they will not return, then will I cut off that nation with utter ruin and destruction.

Thus saith the Lord, Go and procure for thyself a linen girdle, and put it about thy loins, and let it not be put in water. 2 So I procured the girdle according to the word of the Lord, and put it about my loins. 3 And the word of the Lord came to me, saying, 4 Take the girdle that is upon thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock. 5 So I went, and hid it by the Euphrates, as the Lord commanded me. 6 And it came to pass after many days, that the Lord said to me, Arise, go to the Euphrates, and take thence the girdle, which I commanded thee to hide there. 7 So I went to the river Euphrates, and dug, and took the girdle.
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8, 9 For the word of the Lord came to me, saying, Thus saith the Lord, 10 Thus will I mar the pride of Juda, and the pride of Jerusalem; even this great pride of the men that will not hearken to my words, and have gone after strange gods, to serve them, and to worship them; and they shall be as this girdle which cannot be used for nothing.
11 For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel, and the whole house of Judah; that they might be to me a famous people, and a praise, and a glory: but they did not hearken to me.
12 And thou shalt say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to thee, Shall we not certainly know that every bottle shall be filled with wine? then say thou to them, Go, buy you provisions for the time that I shall tell you.
13 Then shall they hearken to thee; but if they will not hearken to the voice of thee, then shall they hearken to the voice of the king; for the king will not hearken to the voice of the prophet.
14 And after that the king of Babylon shall come, and he shall set his throne at the entrance of the gate of the inner court; and he shall say to him that is escaped into thee, Say, Thus saith the king, Thus saith the Lord, I came not up against this land, to destroy it; but they despised me, and would not hearken to me:
15 Therefore I will deliver this people into the hand of the king of Babylon, and he shall destroy this land, and answer unto the king of Babylonia, according to this word; and he shall say, Thus saith the king, Thus saith the Lord, I came not up against this land to destroy it; but thy fathers have not hearkened to me, and have not done according to my commandments; therefore I have brought upon them all the word of the Lord, which I commanded them, but they have not hearkened to them.
16 Therefore stand thou before the king of Babylon, and speak these words to him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall destroy it;
17 And I will stretch out my hand upon it; I will scatter it among all the nations, and will cause thee to be abased among all the kingdoms of the earth;
18 And thy dead bodies shall be as fillings in the earth by the sword of the enemy, and thine eyes shall see the dead bodies of thy fathers, and thine eyes shall see the dead bodies of the prophets, and thine eyes shall see the dead bodies of all the servants of the Lord; and they shall go into captivity from thence:
19 And thine eyes shall see that I smite all the men that walk after this king of Babylon, and that go into captivity from thence; and I will make thee abased among all the nations:
20 And thou shalt remove thine endowment, and thy girdle, and thy shoes, and shalt put off thy vesture; and shall go unto the king of Babylon, and shalt be removed out of thine own land.
21 And thou shalt speak thou shalt say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall destroy it;
22 And I will stretch out my hand upon it; I will scatter it among all the nations, and will cause thee to be abased among all the kingdoms of the earth;
23 And thy dead bodies shall be as fillings in the earth by the sword of the enemy, and thine eyes shall see the dead bodies of thy fathers, and thine eyes shall see the dead bodies of the prophets, and thine eyes shall see the dead bodies of all the servants of the Lord; and they shall go into captivity from thence:
24 And thou shalt remove thine endowment, and thy girdle, and thy shoes, and shalt put off thy vesture; and shall go unto the king of Babylon, and shalt be removed out of thine own land.

8 Lit. finished, or, accomplished. 9 Gr. portion.
be seen; 7 thine adultery also, and thy neighing, and the looseness of thy fornication: on the hills and in the fields I have seen thine abominations. Woe to thee, O Jerusalem, for thou hast not been purified; so as to follow me; how long yet shall it be?

And the word of the Lord came to Jeremiah concerning the drought.

7 Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the glory of Jerusalem is gone up. 8 And her nobles have sent their little ones to the water: they came to the wells, and found no water: and brought back their vessels empty. 9 And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. 10 And hind calves in the field, and forsook . , because there was no grass. 6 The wild ass stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

7 Our sins have risen up against us: O Lord, do thou for us thine own sake; for our sins are many before thee; for we have sinned against thee. 8 O Lord, the art the host of Israel, and deliver us in time of troubles; why art thou become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place? 9 Wilt thou be as a man asleep, or as a strong man that cannot save? yet thou art among us, O Lord, and thy name is called upon us. 10 Thus saith the Lord to this people, They have loved 8 to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity. 11 And the Lord said to me, Pray not for this people for their good: 12 for though they fast, I will not hear their supplication; and though they offer wholeburnt-offerings and 8 sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

13 And I said, O ever living Lord! behold, their prophets prophesy, and say, Ye shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land, and in this place.

14 Then the Lord said to me, The prophets prophesy lies in my name: I sent them not, and I commanded them not, and I spoke not to them: for they prophesy to you false visions, and divinations, and auguries, and deceiv on of 8 own heart. 15 Therefore thus saith the Lord concerning the prophets that prophesy lies in my name, and I sent them not, who say, Sword and famine shall not be upon this land: they shall die by a grievous death, and the prophets shall be consumed by famine. 16 And the people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be none to bury them: their wives also, and their sons, and their daughters shall die thus: and I will pour out their wickedness upon them. 17 And the Lord said to me, Go down to the king's house, and speak these words to him, saying, 18 Thus saith the Lord,絶 impetuous Spirit, as I have sent it to them, so will I torment them: and I will bring them down before their enemies, upon whom they have laboured; and they shall be cast away by their enemies.

19 For the Son of man is come to destroy the strongholds, and the mighty men, and the little ones, and the young, and the children, in those days. 20 And I am come to speak my words in mine own name: and he that gathered the wood, and he that cutteth it, come together, and all they that spoil the vine, and they that tread it, come and all they that handle the spoils.

21 And I will make Jerusalem a heap, and a astonishment, and a hissing; and all who are round about her shall be astonishment, and an hissing among the heathen.

22 I will also make Jerusalem a astonishment, a hissing, and a proverb, and a curse among all nations, among all kingdoms, and among all languages.

23 And I will say to Jerusalem, Thus saith the Lord, Behold, I will set up a stone for a memorial in the midst of her, and place an everlasting sign in the midst of her; and I will make the two tribes of Judah, and the house of Israel, one stone, and I will make them a name, and a place of praise among the heathen.

24 And I will plant them upon their land, and they shall not Depart thence any more, neither shall the children of wickedness return to sin against me; for I will have mercy upon them, and will not again raise up their sin upon them; when I have delivered them from all their sins. 25 And as the Lord took away all the iniquity of Sodom and Gomorrah, and all the lands thereof, and made them everlasting desolation, and made the towns thereof astonishment, and a hissing for ever and ever, 26 even so will I do to Zebulon and to Naphtali, and to all the islands of the nations, wherein I cast them.
17 And thou shalt speak this word to them; Let your eyes shed tears day and night, and let them not cease; for the daughter of my people has been sorely troubled, and her plague is very grievous.

18 If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine; for priest and prophet have gone to a land which they knew not.

19 Hast thou utterly rejected Juda? and has thy soul departed from Sion? wherefore hast thou smitten us, and not for our good? When shall we bring again our prosperity?

20 Refrain for thy name’s sake, destroy not the throne of thy glory: remember, break not thy covenant with us.

21 Is there any among the idols of the Gentiles that can give rain? and will the sky yield his fulness at their bidding? Art not thou he? we will even wait on thee, O Lord: for thou hast made all these things.

And the Lord said to me, Though Moses and Samuel stood before my face, my soul could not be toward them; dismis this people, and let them go forth. And let us be, if they say to thee, Whither shall we go forth? then thou shalt say to them, Thus saith the Lord; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity. And I will punish them with four kinds of death, saith the Lord, the sword, to slay, and the dogs to tear, and the wild beasts of the earth, and the birds of the sky to devour and destroy. And I will deliver them up for distress to all the kingdoms of the earth, because of Manasseh son of Ezekias king of Juda, for all that he did in Jerusalem.

5 Who will spare thee, O Jerusalem? and who will turn back to the 2 ask for thy welfare? Thou hast turned away from me, saith the Lord, thou wilt go back: therefore will I stretch out my hand, and will destroy thee, and will no more spare them. And I will completely scatter them; in the gates of my people they are bereaved of children; they have destroyed my people because of their iniquities.

Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, even distress at noon-day: I have suddenly cast upon her trembling and anxiety. She that bore seven is yspent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

Woe is me, my mother! thou hast born me as some man of strife, and at variance with the whole earth; I have not helped others, nor has any one helped me; my strength has failed among them that curse me. Be it so, Lord, in their prosperity; surely I stood before thee in the time of
their calamities, and in the time of their affliction, for their good against the enemy. 12 Will iron be known? whereas thy strength is a brazen covering. 13 Yea, I will give thy treasures for a spoil as a compensation, because of all thy sins, and that in all thy borders. 14 And I will enslave thee to thine enemies round about, in a land which thou hast not known; for a fire has been kindled out of my wrath; it shall burn upon you. 15 O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them, know how I keep thy commandments. 16 I have kept thy precepts; and my heart is whole to thee, my eye and my soul. I am not guilty of them of all those that hate thee. 17 Why do they that have the name of thee evil tear me, and if I am treading thy name among the Gentiles, they are shut up in their own calamity. 18 Therefore thus saith the Lord, If thou wilt return, thou will not restore thee, and thou shalt stand before my face: and if thou wilt bring forth the precious from the worthless, thou shalt be as my mouth: and they shall return to thee; but thou shalt not return to them. 20 For I will make thee to this people as a strong brazen wall; and they shall fight against thee, but they shall not prevail against thee. 21 For I am with thee to save thee, and to deliver thee out of the hand of wicked men; and I will ransom thee out of the hand of pestilent men.

And thou shalt not take a wife, saith the Lord God of Israel: 1 and there shall be no son born to thee, nor daughter in this place. 2 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that have born them, and concerning their fathers that have begotten them in this land: 3 They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land, and for the birds of the sky: they shall fall by the sword, and shall be consumed with famine.

Thus saith the Lord, Enter not into their mourning feast, and go not to lament, and mourn not for them: for I have removed my peace from this people. 6 They shall not bewail them, nor make cuttings for them, and they shall not share themselves for them: 7 and there shall be no bread broken in mourning for them, for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

 Thou shalt not enter into the banquet-house, to sit with them to eat and to drink. 8 For thus saith the Lord God of Israel; Behold, I will make to cease out of this place before your eyes, and in your days, the
voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt report to this people all these words, and they shall say to thee, Wherefore has the Lord pronounced against us all these evils? what is our unrighteousness? and what is our sin which we have sinned before the Lord our God? 11 Then thou shalt say to them, Because your fathers forsook me, saith the Lord, and went after strange gods, and served them, and worshipped them, and forsook me, and kept not my law; 12 (and ye sinned worse than your fathers; for, behold, ye walk every one after the lusts of your own evil heart, so as not to hearken to me); 13 therefore I will cast you off from this good land into a land which neither ye nor your fathers have known; and ye shall serve there other gods, who shall have no mercy upon you.

14 Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, that brought up the children of Israel out of the land of Egypt; 15 but, The Lord lives, who brought up the house of Israel from the land of the north, and from all the countries whither they were thrust out; and I will restore them to their own land, which I gave to their fathers.

16 Behold, I will send many fishers, saith the Lord, and they shall fish them; and afterward I will send many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks. 17 For mine eyes are upon all their ways; and their iniquities have not been hidden from mine eyes.

18 And I will recompense their mischiefs doubly, and their sins, whereby they have profaned my land with the carcases of their abominations, and with their iniquities, whereby they have trespassed against mine inheritance.

19 O Lord, thou art my strength, and mine help, and my refuge in days of evil: to thee the Gentiles shall come from the end of the earth, and shall say, How vain were the idols which our fathers procured to themselves, and there is no help in them.

20 Will a man make gods for himself, whereas these are no gods? 21 Therefore, behold, I will at this time manifest my hand to them, and will make known to them my power; and they shall know that my name is the Lord.

5 Cursed is the man who trusts in man, and will lean his arm of flesh upon him, while his heart departs from the Lord.

6 And he shall be as the wild tamarisk in the desert: he shall not see when good comes; but he shall dwell in a barren place, and in the wilderness, in a salt land which is not inhabited. 7 But blessed is the man who trusts in the Lord, and whose hope the Lord shall be. 8 And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place; he shall not fear when heat comes, and there shall be upon him shady branches; he shall not fear in a year of drought, and he shall not fail to bear fruit.
The heart is deep beyond all things, and it is the man, and who can know him? 11 If I the Lord try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices.

12 The partridge utters her voice, she gathers eggs which she did not lay; so is a man reaping the fruits of his unrighteousness; in the midst of his days his riches shall leave him, and at his latter end he will be a fool.

13 An exalted throne of glory is our sanctuary. 14 O Lord, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken the fountain of life, the Lord.

15 Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my boast.

16 Behold, they say to me, Where is the word of the Lord? let it come. 17 But I have not been weary of following thee, nor have I desired the day of man; thou knowest; the words that proceed out of my lips are before thy face. 18 Be not to me a stranger, but spare me in the evil day.

19 Let them that persecute me be ashamed, but let me not be ashamed: let them be confounded, but let me not be alarmed: bring upon them the evil day, crush them with two-fold destruction.

20 Thus saith the Lord; Go and stand in the gates of the children of thy people, by which the kings of Juda enter, and by which they go out, and in all the gates of Jerusalem: 21 and thou shalt say to them, Hears the word of the Lord, ye kings of Juda, and all Juda, and all Jerusalem, all who go in at these gates: 22 thus saith the Lord; Take heed to your souls, and take up no burdens on the sabbath-day, and go not forth through the gates of Jerusalem; 23 and carry forth no burdens out of your houses on the sabbath-day, and ye shall do no work: sanctify the sabbath-day as I commanded your fathers. 24 But they hearkened not, and inclined not their ear, but stiffened their neck more than their fathers did, so as not to hear me, and not to receive instruction.

25 And it shall come to pass, if ye will hearken to me, saith the Lord, to carry in no burdens through the gates of this city on the sabbath-day, and to sanctify the sabbath-day, as so to do no work upon it, 26 that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and the dwellers in Jerusalem: and this city shall be inhabited for ever.

27 And men shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south country, burnt-offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of the Lord.

28 But it shall come to pass, if ye will not
The word that came from the Lord to Jeremias, saying, Arise, and go down to the potter's house, and there thou shalt hear my words. 2 So I went down to the potter's house, and behold, he was making a vessel on the stones. 3 And the vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make it. 4 And the word of the Lord came to me, saying, 5 Shall I not be able, O house of Israel, to do to you as this potter? behold, as the clay of the potter are ye in my hands. 6 If I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy them; 7 and that nation turn from all their ways, and will be repentant, and turn from his fierce and evil ways, I will repent of the evil which I purposed to do to them. 8 And if I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant it; 9 and they do evil before me, so as not to hearken to my voice, then will I repent of the good which I spoke of, to do it to them.
their sons to famine, and gather them to the power of the sword: let their women be childless and widows; and let their men be cut off by death, and their young men fall by the sword. 23 Let there be a cry in their houses: thou shalt bring upon them suddenly: for they have formed a plan to take me, and have hidden snares for me.

And thou, Lord, knowest all their deadly counsel against me: account not their iniquities guiltless, and blot not out their sins from before thee: let their weakness come before thee; deal with them in the time of thy wrath.

Then said the Lord to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring some of the elders of the people, and of the priests; 2 and thou shalt go forth to the burial-place of the sons of the children, which is at the entrance of the gate of Charisith; and do thou read there before the words which I shall speak to thee: 3 and thou shalt say to them, Hear ye the word of the Lord, ye kings of Juda, and men of Juda, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel: Behold, I will bring evil upon this place, so that the ears of every one that hears it shall tingle. 4 Because they forsook me, and profaned this place, and burnt incense in it, to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood, 5 and built high places for Baal, to burn their children in the fire, which things I commanded not, y neither did I design them in my heart:

Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. 6 And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the air, and to the beasts of the earth. 7 And I will bring this city to desolation and make it a hissing; every one that passes by it shall scowl, and hiss because of all her plague. 8 And they shall eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

And thou shalt break the bottle in the sight of the men that go forth with thee, 9 and thou shalt say, Thus saith the Lord, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again. 10 Thus will I do, saith the Lord, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin. 11 And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their unharmful manner, eis cheiras machairas: gaenathousan ai gukaites aitovn ateikovn kai xapairai, kai oi andres aitovn genetousan anartimenos thansen, kai oi nevanikoi aitovn petepokoiyin macairai eit poleio. Genathous kranh gin tais oikias aitovn spazei 22 eit aitovs lorgas aitro, oti enekheiroun loygon eis sylloymen mou, kai pagonbas ekproufan eit eime.

Kai su, Kyrie, egynos apasasan tin bouli tin aitovn eit eime 23 eis thinatian mith diathous tais oikias aitovn, kai tais amartiasa aitovn apo prouppou sou mith ekalleiphs genathos h astheneia aitovn enantion sou, en kairom thymou sou pousoyn en aitovs.

Tote eite Kyrios prois me, badosin, kai kytasai bikon 19 thespalasmonost otheskina, kai axezis ap tois proesvterov tou loaou kai ap tois ireoiv, kai ekalleiphs eis to polunwvrouro 2 vion tois teknoiv aitovn, o estin epi tois probrhns pulyas tis Xarosei kai anagynvthe ekei paitias tous lognou toontous, ouv an alholos pros se, kai eirei aitovs.

Akousate ton loygon Kyrios, basileis Iouda, kai andres Iouda, kai ois katokoukites en ierousalim kai ois eisoporeunomai en tais pilas tautes: tade legei Kyrios o Theos Ierusalem, idion eign epagw epi tois toytovn kakia, oiste pantos akounitos aita xhisei ta ata aitovn. Anv dey eignkat 4 auton me, kai apantplorwvon tois toytovn, kai ethumasan en aitiv theosei allotroios, ois ouk xheiasan aitov kai ois pateres aitov kai ois basileis Iouda enplasan tois toytovn aitaivn, kai ekxokismasan upellla tis Bala, tois kata 5 kaivei tous vion aitovn en puri, a ouk entelelamhn, oidei diasthpsen en tis kurida mou.

Diatupo idion hmera eixonta, legei Kyrios, kai ouk hleph 6 seetai to topo toytov eit Diapthous kai Polunwvrouro vion Enwv, alla tis Poluainidion tis saphgis. Kai sfaezi to 7 bouli Iouda, kai to bouli Ierousalim en to topo toytov, kai katapsaloi aitovn en macairi einantion tois ethron auton, kai en xerei tois ethron ton tis psiches auton kai dosou tis nkevros aitovn eis bvreivn tois peteneoi tois oiprano kai tois thrioi ton ton tis thy. Kai katazwsen ton polin taunh eis afarsmon, 8 kai eis surnioun pados o paraporeunomenos eit aths ekthropasia, kai sunuei uper paiths tis plaghiai aitiv. Kai edoonta 9 tas sarkas tois vion autov, kai tas sarkas tois yugatein autov, kai ekapas tois sarkas tois plerion autov edoonta en tis periokia kai en tis poliorikia to poliorikousin autovs ois ethroi autovs.

Kai suneirfesai ton bikon kai othbalaloi ton anovrion ton 10 ekoporeuomai meta sou, kai eireis, tade legei Kyrios, ouqos 11 suntrfsw ton loaun toytov, kai ton polin taunh, kathws suneirfesai aggos othbralos, o ouk denvetei iathnetai eit. Oouqos 12 toytov, legei Kyrios, ton toytov toytov, kai tois katoikoi ton, ton toytov, kai tois ethron ton, kai katazwsai to polin taunh, ois tin diapthousan. Kai oncoi ierousalim, kai oncoi basileis Iouda edoonta 12 kathws o toytos o diaphtov, ap tos akabaros autov eit
14. And Jere−mi−as came from the place of the Fall, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people. Thus saith the Lord; Behold, I bring upon this city, and upon all the cities belonging to it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commands.

Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jere−mi−as prophesying these words. And he smote him, and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of the Lord.

And Paschor brought Jere−mi−as out of the dungeon; and Jere−mi−as said to him, The Lord has not called thy name Paschor, but Exile. For thus saith the Lord, Behold, I will give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see it: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords. And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon. And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

7 Thou hast deceived me, O Lord, and I have been deceived: thou hast been strong, and hast prevailed: I am become a laughing-stock; I am continually mocked every day. For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of the Lord is become a reproach to me, and a mockery all my days.

Then I said, I will by no means name the name of the Lord, and I will no more at all speak in his name. But it was as burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear up.

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11 But the Lord was with me as a mighty man of war: therefore they persecuted me, but could not perceive anything against me; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

12 O Lord, that provest just deeds, understanding the reins and hearts, let me see thy vengeance upon them: for to thee
I have revealed my β cause. Sing ye to the Lord, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

11 Curset be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed. 12 Curset be the man who brought the glad tidings to my father, saying, A male child is born to thee.

16 Let that man rejoice as the cities which the Lord overthrew in wrath, and repented not: let him hear crying in the morning, and loud lamentation at noon; because he slew me not in the day of my fast, and to morn his burn became not my tomb, and her womb was always great with me. 18 Why is it that I came forth of the womb to see troubles and distresses, and my days are spent in shame?

The Word that came from the Lord to Jeremiah, when king Sedekias sent to him Paschon the son of Melchias, and Sophonias son of Basclus, the priest, saying,

2 Enquire of the Lord for us; for the king of Babylon has risen up against us; if the Lord will do according to all his wonderful works, and the king shall depart from us.

3 And Jeremiah said to them, Thus shall ye say to Sedekias king of Juda, Thus saith the Lord; Behold, I will turn back the weapons of war wherewith ye fight against the Chaldeans that have besieged you from the north, and I will gather them into the midst of this city. 4 And I will fight against you with an outstretched hand, and with a strong arm, with wrath and great anger.

5 And I will smite all the dwellers in this city, both men and cattle, with grievous pestilence: and they shall die. 6 And after this, thus saith the Lord; I will give Sedekias king of Juda, and his servants, and the people that is left in this city from the pestilence, and from the famine, and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them, and I will not have compassion upon them.

9 And thou shalt say to this people, Thus saith the Lord; Behold, I have set before you the way of life, and the way of death. 9 He that remains in this city shall die by the sword, and by famine: but he that goes forth to the Chaldeans that have besieged you, shall live, and his life shall be to him for a spoil, and he shall live.

10 For I have set my face against this city for evil, and not for good: it shall be delivered into the hands of the king of Babylon, and he shall consume it with fire.

11 O house of the king of Juda, hear ye the word of the Lord. O house of David, thus saith the Lord; Judge judgment in the midst, for in the midst I have set light against the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it shall consume, and there be none to quench it. 11 Behold, I am against thee that dwellest in the valley of Sor; in the

The Lord would not cleans his mark. 21 Sing ye to the Lord, sing praises to the name of the Lord, extol him in his sanctuary, bless his name for ever:

The Word from the Lord to Jeremiah, thus saith the Lord; I will set me against thee, and against thy father's house, according to the evil which they have done, when they despised me, and were not afraid to reject me.

15 Thus will I break also the Assyrians, as I have broken the Babylonians, which I have broken before thee. 16 For all the men of the earth are consumed by the anger of the Lord.

17 Thus saith the Lord; Alas for the day! for the day of the Lord is near: as the destruction of mountains which are brought down, even so shall the men be brought down.

The Word from the Lord to Jeremiah, thus saith the Lord; Take these grapes, and eat them; if ye eat them, then shall ye know the end of the evil, and of the rebellion of Israel.

12 For they will lie down among the dead men, and their worm shall not rise, and their fire shall not be quenched, and they shall not have rest day or night. 13 Thus saith the Lord; Thus shall it be done to them, and to all the people of Babylon, and to all that dwell in the midst of Babylon: for they will not come to the land of Israel.

14 Thus saith the Lord; All they who are found among the children of Babylon, that are come forth among you from the children of Israel are not for you, neither are they for your children: they shall be put to death with the sword.

15 Thus saith the Lord; All they among you that are found among the children of Israel, and the men that are come forth among you from the children of the children of Jerusalem, shall go into captivity.

16 Thus saith the Lord; All you that are left of the house of this king, who are not carried away captive, they shall return to their houses in the land of Judah.

17 Thus saith the Lord of hosts; Except ye remain humble, ye shall be broken with a rod of iron, and shall be slain with the sword:

18 Thus saith the Lord; I will give the city into the hand of the king of Babylon, he shall take it, and burn it with fire.

19 Thus saith the Lord; I will take thee, and give thee unto the king of Babylon; he shall deal with thee as he shall deal with the sons of Jeremias, whom I have delivered unto him, he dealt with them:

20 The Lord said to me; Mine anger and jealousy shall be kindled against this city, and shall burn with fire, and shall not be quenched.

The Word from the Lord to Jeremiah, thus saith the Lord; Go up to Bethel, and proclaim there in the temple of the Lord, and say to them, 

21 Thus saith the Lord; If ye will not listen to me, to Jeremias, thus saith the Lord; I have set against this house, and against this city all my evil, and all the judgments that have come upon it:

22 Because they have forsaken me, and have not walked in my ways, to do that which is right in my sight, and to keep my sabbaths, and to walk in my ordinances, and to know my commandments, and to do them.

23 And the Lord said to me; Write thou all the evil that I shall show thee against this place.

24 For the Lord has spoken; The house of Judah shall utterly go out of my sight; I will not see any more the glory of the house of the Lord, nor the altars of Jerusalem, neither the kings of Judah any more, nor the princes, nor the priests, nor the people of the land.

25 For they have forsaken me, and have not walked in my ways, to do that which is right in my sight, and to keep my sabbaths, and to walk in my ordinances, and to know my commandments, and to do them.

26 Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon; he shall take it, and burn it with fire.

27 Thus saith the Lord; I will give this city into the hand of the king of Babylon, he shall take it, and burn it with fire.

28 Thus saith the Lord; If ye will not hear to me, to Jeremias, thus saith the Lord; I have set against this house, and against this city all my evil, and all the judgments that have come upon it:

29 For they have forsaken me, and have not walked in my ways, to do that which is right in my sight, and to keep my sabbaths, and to walk in my ordinances, and to know my commandments, and to do them.

30 Therefore thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, he shall take it, and burn it with fire.

31 Therefore thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, he shall take it, and burn it with fire.
I REAPMIA.

22 Thus saith the Lord; Go thou, and go down to the house of the king of Judah, and thou shalt speak there this word, 23 and thou shalt say, 24 Hear the word of the Lord, O king of Judah, that sitteth upon the throne of David, thou, and thy house, and thy people, and that giveth at these gates: 25 thus saith the Lord; Execute judgment and justice, and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger, and orphian, and widow, and sin not, and shed no innocent blood in this place. 26 For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding upon horses, and they, and their servants, and their people. 27 But if ye will not perform these words, by myself have I sworn, saith the Lord, that this house shall be brought to desolation. 28 For thus saith the Lord β concerning the house of the king of Judah; Thou art Galad to me, and the head of Libanus: get surely I will make thee a desert, even cities that shall not be inhabited: 29 and will bring upon thee a destroying man, and his axe: and they shall choose the cedars, and cast them into the fire. 30 And nations shall pass through this city, and each shall say to his neighbour, Why has the Lord done thus to this great city? 31 And they shall say, Because they forsook the covenant of the Lord their God, and worshipped strange gods, and served them. 32 Woe not for the dead, nor lament for him, weep bitterly for him that goes away: for he shall return no more, neither see his native land. 33 For thus saith the Lord β concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place: He shall not return thither any more: but in that place whither I have carried him captive, there shall he die, and shall see this land no more. 34 He that builds his house not with justice, and his upper chambers not with judgment, y who works by means of his neighbour for nothing, and will by no means give him his reward. 35 Thou hast built for thyself a well-proportioned house, airy chambers, fitted with windows, and wainscoted with cedar, and painted with vermillion. 36 Shalt thou reign, because thou art provoked with thy father Achaz? they shall not eat, and they shall not drink: it is better for thee to execute judgment and justice. 37 They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this thy not knowing me? saith the Lord. 38 Behold, thine eyes are not good, nor thine heart, but they go after the house of the dead, and choose innocent blood to shed it, and after acts of injustice and slaughter, to commit them.
Therefore thus saith the Lord concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, saying, Ah brother! neither shall they at all weep for him, saying, Alas Lord. He shall be buried with the burial of an ass; he shall be dragged roughly along and cast outside the gate of Jerusalem.

Go up to Libanus, and cry; and utter thy voice to Basan, and cry aloud to the extremity of the sea: for all thy lovers are destroyed. I spoke to thee on occasion of thy trespass, but thou saidst, I will not hearken. This has been thy way from thy youth, thou hast not hearkened to my voice. The wind shall tend all thy shepherds, and thy lovers shall go into captivity; for then shalt thou be ashamed and disgraced because of all thy lovers.

O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs as of a travailing woman are come upon thee. As I live, saith the Lord, though Jehonias son of Joakim king of Juda were indeed the chief among my people, whom I pluck thee, and I will deliver thee into the hands of them that seek thy life, before whom thou art afraid, into the hands of the Chaldeans. And I will cast forth thee, and thy mother that bore thee, into a land where thou wast not born; and there ye shall die. But they shall by no means return unto the land which they longed for in their souls. Jehonias is discomfited as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

Land, land, hear the word of the Lord. Write ye this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, or as a prince yet in Juda.

Woe to the shepherds that destroy and scatter the sheep of their pasture! Therefore thus saith the Lord against them that tend my people: Ye have scattered my sheep, and driven them out, and ye have not visited them: behold, I will take vengeance upon you according to your evil practice. And I will gather in the remnant of my people in every land, whither I have driven them out, and will set them in their pasture; and they shall increase and be multiplied. And I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, saith the Lord.

Behold, the days come, saith the Lord, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth. In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedee among the prophets.

My heart is broken within me; all my bones are shaken: I become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of...
I have heard the excellence of his glory. 16 For because of these things the land mourns; the pastures of the wilderness are dried up; and their course is become evil, and yea also their strength. 17 For priest and prophet are defiled; and I have seen their iniquities in my house. 18 Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

19 And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray. 20 Also in the prophets of Jerusalem I have seen horrible things: as they committad adultery, and walked in lies, and strengthened the hands of many, that they should not return each from his evil way: they are all become to me as Sodom, and the inhabitants thereof as Gomorrha. 21 Therefore thus saith the Lord: Behold, I will feed them with pain, and give them bitter water to drink: for from the prophets of Jerusalem has delusion gone forth into all the land.

22 Thus saith the Lord Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart, and not from the mouth of the Lord. 23 They say to them that reject the word of the Lord, There shall be peace to you: and to all the走 after their own lusts, and to every one that walks in the error of his heart, they have said, No evil shall come upon thee. 24 For who has stood in the counsel of the Lord, and seen his word? who has hearkened, and heard? 25 Behold, there is an earthquake from the Lord, and anger proceeds to a convulsion, it shall come violently upon the ungodly. 26 And the Lord's wrath shall return no more, until he has accomplished it, and until he has established it, according to the purpose of his heart: at the end of the days they shall understand it.

27 I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied. 28 But if they had stood in my counsel, and if they had hearkened to my words, then would they have turned my people from their evil practices. 29 I am a God nigh at hand, saith the Lord, and not a God afar off. 30 Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

31 I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision. 32 How long shall these things be in the heart of the prophets? that they prophesy lies, when they prophesy the purposes of their own heart? 33 who devise that men may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in the worship of Baal. 34 The prophet who has a dream, let him tell his dream; and he in whom is my word spoken to him, let him tell my word truly: what is the chaff to the corn? so are my words,
saith the Lord. 21 Behold, are not my words as fire? saith the Lord; and as an axe cutting the rock?

22 Behold, I am therefore against the prophets, saith the Lord God, that steal my words from his neighbour. 23 Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep. 24 Therefore, behold, I am against the prophets that prophesy false dreams, and have caused my people to err by their lies, and by their errors; yea, I will send them into the land of their neighbours, and into the land of their enemy; and there they shall be for a mark against them.

And if this people, or the priest, or the prophet, should ask, What is the burden of the Lord? then thou shalt say to them, Ye are the burden, and I will dash you down, saith the Lord. 25 As for the prophet, and the priest, and the priest, and the people, who shall say, The burden of the Lord, I will even take vengeance on that man, and on his house.

26 Thus shall ye say every one to his neighbour, and every one to his brother, What has the Lord answered? and, What has the Lord said? 27 And do ye name no more the burden of the Lord; for his own word shall be a man's burden. 28 By the word of the Lord shall ye have this word spoken. 29 Therefore thus saith the Lord our God: Because ye have spoken this word, The burden of the Lord, and I sent to you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I will seize, and dash down you and the city which I gave to you and your fathers. 30 And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

31 Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; 8 but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither I had driven them out, and has restored them into their own land.

The Lord shewed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor king of Babylon had carried captive Jechonias son of Josiam king of Juda, and the princes, and the artificers, and the prisoners, and the rich men out of Jerusalem, and had brought them to Babylon. 2 The one basket was full of very good figs, as the early figs; and the other basket was full of very bad figs, which could not be eaten, for their badness. 3 And the Lord said to me, What seest thou, Jeremias? and I said, Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

4 Thus saith the Lord, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good. 5 And I will fix mine eyes upon them for good, and I will restore them into this land for good: and I will build them up,
And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be to them a God, for they shall turn to me with all their heart.

And as the bad figs, which cannot be eaten, for their badness; thus saith the Lord, So will I deliver Sedeekias king of Judea, and his nobles, and the remnant of Jerusalem, them that are left in this land, and the dwellers in Egypt. And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an object of hatred, and a curse, in every place whither I have driven them out. And I will send against them famine, and pestilence, and the sword, until they are consumed from off the land which I gave them.

The Word that came to Jeremiah concerning all the people of Judea in the fourth year of Josiam, son of Josias, king of Judea; which he spoke to all the people of Judea, and to the inhabitants of Jerusalem, saying.

In the thirteenth year of Josias, son of Amos, king of Judea, even until this day for three and twenty years, I have both spoken to you, rising early and speaking; and I sent to you my servants the prophets, sending them early; (but ye hearkened not, and listened not with your ears;) saying, Turn ye every one from his evil way, and from your evil doings, and begin to do good, and to work in the land, which I gave you and your fathers, of old and for ever. Go ye not after strange gods, to serve them, and to worship them, that ye provoke me not by the works of your hands, to do you hurt. But ye hearkened not to me.

Therefore thus saith the Lord; Since ye believed not my words, behold, I will send and take a family from the north, and will bring them against this land, and against the inhabitants of it, and against all the nations round about it, and I will make them utter a desolation, and a hissing, and an everlasting reproach. And I will destroy from among them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of a candle. And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.

And when the seventy years are fulfilled, I will take vengeance on that nation, and will make them a perpetual desolation. And I will bring upon that land all my words which I have spoken against it. 

The Prophecies of Jeremiah against the Nations of Edom.

Thus saith the Lord, The bow of Edom is broken, even the chief of their power. And I will bring upon Edom the four
winds from the four corners of heaven, and I will disperse them toward all these winds; and there shall be no nation to which they shall not come—even the outcasts of Zelam. 36 And I will put them in fear before their enemies that seek their life; for I will deliver them up into their hand, according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them. 37 And I will set my throne in Zelam, and will send forth thence king and rulers. 38 But it shall come to pass at the end of days, that I will turn the captivity of Zelam, saith the Lord.

In the beginning of the reign of king Sedecias, there came this word concerning Zelam.

2 For Egypt, against the power of Pharaoh Necho, king of Egypt, was made a war by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Juda.

3 Take up arms and spears, and draw night to battle; and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

4 Why do they fear, and turn back? even because their mighty men shall be slain: they have utterly fled, and being hemmed in they have not spoiled, saith the Lord.

5 Let not the swift flee, and let not the mighty man escape to the north: the forces at Euphrates are become feeble, and they have fallen.

6 Who is this that shall come up as a river, and as rivers roll their waves? 7 The waters of Egypt shall come up like a river: and he said, I will go up, and will cover the earth, and will destroy the dwellers in it.

8 Mount ye the horses, prepare the chariots; go forth, ye warriors of the Ethiopians, and Libyans armed with shields; and mount, ye Lydians, bend the bow. 9 And that day shall be to the Lord our God a day of vengeance, to take vengeance on his enemies and his foes, the spoiler of the world shall devour, and be glutted, and be drunken with their blood: for the Lord has a sacrifice from the land of the north at the river Euphrates.

10 Go up to Galad, and take a balm for the virgin daughter of Egypt: in vain hast thou multiplied thy medicines; there is no help in thee. 11 The nations have heard thy voice, and the land has been filled with thy cry: for the warriors have fainting fighting one against another, and both are fallen together.

12 The words which the Lord spoke by Jeremias, concerning the coming of the king of Babylon to smite the land of Egypt.

13 Proclaim it at Magdol, and declare it at Memphis; say ye, Stand up, and prepare; for the sword shall devour, as a devourer.

14 What therefore has Apis fled from thee? thy choice calf has not remained; for the Lord has utterly weakened him. 15 And thy multitude has fainting and fallen; and each one said to his neighbour, Let us arise, to the ten thousand of which thou art of the earth, and of the waters, and of the rivers.

16 For Egypt, against the power of Pharaoh Necho, king of Egypt, was made a war by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Juda.
and return into our country to our people, from the Grecian sword. \(^{16}\) Call ye the name of Pharao Necho, king of Egypt. \(^{17}\) Saon esbeie moed. \(^{18}\) As I live, saith the Lord God, he shall come as Itabyrion among the mountains, and as Carmel that is on the sea. \(^{19}\) O daughter of Egypt dwelling at home, prepare thee stuff for removing; for Memphis shall be utterly desolate, and shall be called Woe, because there are no inhabitants in it.

22 Egypt is a fair heifer, but destruction from the north is come upon her. \(^{20}\) Also her hired soldiers in the midst of her are as fattened calves fed in her; for they also have turned, and fled with one accord; they stood not, for the day of destruction was come upon them, and the time of their retribution. \(^{21}\) Their voice is as that of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood. \(^{22}\) They shall cut down her forest, saith the Lord, for their number cannot at all be conjectured, for it exceeds the locust in multitude, and they are innumerable. \(^{23}\) The daughter of Egypt is confounded; she is delivered into the hands of a people from beyond the rivers.

23 Behold, I will avenge Amnon her son upon Pharao, and upon them that trust in him.

But fear not thou, my servant Jacob, neither be thou alarmed, Israel: for, behold, I will save thee from afar, and thy seed from their captivity; and Jacob shall return, and be at ease, and sleep, and there shall be no one to trouble him. \(^{24}\) Fear not thou, my servant Jacob, saith the Lord; for I am with thee; she that was without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust thee forth; but I will not cause thee to fail; yet will I chastise thee in the way of judgment, and will not hold thee entirely guiltless.

24 The Word of the Lord which He spake against Babylon.

25 Proclaim ye among the Gentiles, and cause the tidings to be heard, and suppress them not: say ye, Babylon is taken, Belus is confounded; the fearless, the luxurious Merodach is delivered up. \(^{4}\) For a nation has come up against her from the north, he shall utterly ravage her land, and there shall be none to dwell in it, neither man nor beast.

4 In those days, and at that time, the children of Israel shall come, they and the children of Juda together; they shall proceed, weeping as they go, seeking the Lord their God. \(^{5}\) They shall ask the way till they come to Sion, for that way shall they set their face; and they shall come and flee for refuge to the Lord their God; for the everlasting covenant shall not be forgotten.

6 My people have been lost sheep; their shepherds thrust them out, they caused them to wander on the mountains; they went from mountain to hill, they forgot their resting-place. \(^{7}\) All that found them consumed them: their enemies said, Let us
not leave them alone, because they have sinned against the Lord: he that gathered their fathers had a pasture of righteousness.

Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and be ye as serpents by night.

For behold, I stir up against Babylon the gathering of nations out of the land of the north; and they shall set themselves in array against her: thence shall she be taken, as the dart of an expert warrior shall not return: and Chaldea shall be spoiled; all that spoil her shall be satisfied.

Because ye rejoiced, and boasted, while plundering mine heritage; because ye exulted as calves in the grass, and pushed with the horn as bulls.

Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: she is the last of the nations, desolate, by reason of the Lord's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall sde, and they shall hiss at all her plague.

Set yourselves in array against Babylon round about, ye all ye that bend the bow; shoot at her, every arrow; let her hands be weakened, her bulwarks are fallen, and her wall is broken down: for it is vengeance from God, take vengeance upon her: as she has done, do to her. Utterly destroy seed out of Babylon, and him that holds a sickle in time of harvest: for fear of the Grecian sword, they shall return every one to his people, and every one shall flee to his own land.

Israel is a wandering sheep; the lions have driven him out: the king of Assyria first devoured him, and afterward this king of Babylon has gnawed his bones.

Therefore thus saith the Lord; Behold, I will take vengeance on the king of Babylon, and on all his land, as I took vengeance on the king of Assyria.

And I will restore Israel to his pasture, and he shall feed on Carmel and on mount Ephraim and in Galad, and his soul shall be satisfied.

In those days, and at that time,5 they shall seek for the iniquity of Israel, and there shall be no iniquity; and for the sins of Juda, and they shall not be found; for I will be merciful to them that are left on the land, saith the Lord.

Go up against it6 roughly, and against them that dwell on it: avenge, O sword, and destroy utterly, saith the Lord, do according to all that I commanded thee.

A sound of war, and great destruction in the land of the Chaldeans.

How is Babylon become a desolation among the nations!

They shall come upon thee, and thou shalt not know it, Babylon, that thou wilt even be taken captive; thou art found and taken, because thou didst resist the Lord.

The Lord has opened his treasury, and brought forth the weapons of his anger: for the Lord God has a work in the land of the Chaldeans. For her times are come: open ye her storehouses: search her as a cave, and utterly destroy her: let there be no remnant

6 Or, be ye estranged. 7 See 2 Kings (2 Sam.) 1. 22. 8 Or, look sad. 9 Alex. + 'saith the Lord.' 6 Gr. bitterly.
27 and he answered me: and they shall go down to Gehenna, into the pit of destruction, into the pit that is in captivity:

28 who are of you shall pass into the fire, and into Gehenna; in the midst of it shall be the end of you, says the Lord of hosts.

29 Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord; 

30 and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse.

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31 And I perceived that this was the Lord's word: and I said: Who is this man that speaks so?

32 To whom I answered: This is the word of the Lord; let him say: Holy be the Lord's name forever.

33 And the Lord said unto me: Go, say: Thus saith the Lord: Behold, I will take away the voice of thy children, which thou artęning, and I will not hear thy prayers, nor will I answer thee.

34 And I said: Why, Lord? and he answered me: For I will send a fire upon the land, which shall devour the children and the young men; and I will not spare them that are bowed down, nor the strong that stand up.

35 And I said: Then will not the children of Israel, by whom the name of the Lord is called, fall by the sword, by the famine, and by the plague?

36 To whom the Lord answered: If they will not hearken unto me in these things, neither in these days, then shall they hear in the days of their mourning, in the days of their captivity, and in the days of the exile, saith the Lord: if they will not hear my words.

37 Behold, I will send a sword, to smite the children of the young men, and he shall not spare the young men, nor the young women, nor any old man, that standeth in the midst of the land.

38 And I said: Then shall I not be able to bear such a sight? and he answered me: Look at the children of men, who are rebellious against thee, and they shall fall by the sword, and by famine, and by the pestilence; and none of them shall escape the sword.

39 And I said: For whom shall I speak, if I shall not hear the words of the Lord?

40 To whom the Lord answered: Prophesy not, prophesy not, prophesy not any more, prophesy not longer, for I have spoken to thee: prophesy not longer, prophesy not any more, prophesy not any more.

41 For I will send a sword upon the land, and a pestilence, and famine; and it shall destroy from the north the young men and the young men, and from the south the young men and the young men.

42 And I said: For whom shall I prophesy, and for whom shall I speak, if I speak not in the name of the Lord?

43 And he answered me: Whose mouth is it that speaketh these words? for I have not sent my words unto thee.

44 And I said: Whence came these words? and he answered me: They came from the Lord of hosts: and I have spoken to thee, and I have prophesied in the name of the Lord of hosts.

45 Therefore have I prophesied as it was given me; that I might speak; and I have not hid my words from you.

3 Gr. daughters of Sirens. See Job 30. 29. Essai. 13. 21, etc. 7 Heb. יְרֵם יִדָּה. Alex. the place of Eitham.
Lord, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting it: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them. 6 For at the sound of the taking of Babylon the earth shall quake, and a cry shall be heard among the nations.

Thus saith the Lord; Behold, I stir up against Babylon, and against the Chaldeans dwelling therein, a deadly burning wind. 2 And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. 3 Woe to Babylon! round about her in the day of her affliction. 4 Let the archer bend his bow, and him that has armour put it on: and spare ye not her young men, but destroy ye all her host. 5 And slain men shall fall in the land of the Chaldeans, and men pierced through shall fall without it.

6 For Israel and Japheth have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel. 6 Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overlaid in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her the works of her hands. 7 Babylon has been a golden cup in the Lord’s hand, causing all the earth to be drunken: the nations have drunk of her wine; therefore they were shaken. 8 And Babylon is fallen suddenly, and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed. 9 We tried to heal Babylon, but she was not healed; let us forsake her, and depart every one to his own country: for her judgment has reached to the heavens, it has mounted up to the stars. 10 The Lord has brought forth his judgment: come, and let us declare in Sion the works of the Lord our God.

11 Prepare the arrows; fill the quivers: the Lord has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly: for it is the Lord’s vengeance, it is the vengeance of his people. 12 Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for the Lord has taken the work in hand, and will execute what he has spoken against the inhabitants of Babylon, dwelling on many waters, and amidst the abundance of her treasures; thine end is come verily into thy bowels. 14 For the Lord has sworn by his arm, saying, I will fill thee with men as with locusts; and they that come down shall cry against thee.

15 The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heavens. 16 At his voice he makes a sound of water in the heaven, and brings up clouds from the extremity of the earth; he makes lightnings for rain, and brings light out of his treasures. 7 Every man has y completely lost understanding; every goldsmith is confounded because of his graven images: for they have cast false gods, there is no breath

Διοίτι οὐκ ἐχθρεύσεν Ἰσραήλ καὶ Ἰουδαὰς ἀπὸ Θεοῦ αὐτῶν, 5 ἀπὸ Κυρίου παντοκράτορος, ὅτι η γῆ αὐτῶν ἐπλήθη αἰδίας ἀπὸ τῶν ἄνθρωπον Ἰσραήλ. 6 Φέυγετε ἐκ μέσου Βαβυλῶνος, καὶ ἀνασώκυντες ἐκ τῆς γῆς αὐτῶν, ἐπὶ ἀπορρίφθη ἐν ἀδικία αὐτῆς, ὅτι κατ' ἄδικην ἀδικίαν ἐστὶν παρὰ Κυρίου, ἀνασώκυντα αὐτῶν ἀναπαύομεν αὐτῷ. 7 Πολλοίς Χρυσοῖς 8 Βαβυλῶνος ἐν χείρι Κυρίου, μεθύσκων πᾶσαν τὴν γῆν, ἀπὸ τοῦ αὐτῶν ἑπίσοδον ἔθνη, διαστού ἐσαλείψαν. 9 καὶ ἀνεφέρας ἐκ τῆς γῆς αὐτῶν, καὶ συνετρίβη· ἤθελεν αὐτῶν, λάβετε ῥήματί τῇ διαφθορᾷ αὐτῆς, ἔστω ἀνασώκυνται. 10 Ἰατρεύσαμεν τὴν Βαβυλῶνα, καὶ οὐκ ζήσας ἐγκαταλύσωμεν αὐτῷ, καὶ ἀπέλογοι ἐκατοστός εἰς τὴν γῆν αὐτῶν, ὅτι ἐγκαταλύσας εἰς δαίμονα, οὐκ ἔσται δαίμων αὐτῶν. 11 Αὐτοκτονοῦμεν τοῦ Κυρίου τῆς γῆς αὐτῶν, καὶ ἀναπαύομεν ἐν Σίω τὰ ἐργά Κυρίου τοῦ Θεοῦ ἡμῶν.

12 Ἀρατείς συμμείον, ἐστι ταχέας συμμείον, ἐστιν τὰ τελευταῖά σαρκός, ἐστίν τοῖς ἐν θανάσει, ἐστίν ἐν θανάσει, ἐστίν ἐν θανάσει. 13 Ἱεράς ἐστιν τοῦ κυρίου, καταστροφεύεται ἐν ἀδικία, ἐστίν ἡμῖν ἐκαταλύσωμεν τοῖς ἀνθρώποις, ἐστίν ἡμῖν ἐκαταλύσωμεν τοῖς ἀνθρώποις. 14 Ἰατρεύσαμεν τῇ Βαβυλώνῃ, καταστροφεύσαμεν τῇ Βαβυλώνῃ, καταστροφεύσαμεν τῇ Βαβυλώνῃ, καταστροφεύσαμεν τῇ Βαβυλώνῃ.
25 "I have seen a man exalted, and have seen a man cut off in his place, and I have seen the rich man taken even to nothing, and delivered to those that be lowly. Therefore I said in my heart, "As well the son of man as the beast have I seen all things."

26 "Like as the hand of man hath power over all things, so his heart shall rule him in all the work that he doeth."

27 "Neither is there any spirit in man, which shall turn away from his God. Neither can a thing be known by him, seeing it is hid from his eyes."

28 "Moreover, all things are one to him that knoweth them. And who can know?"

29 "As the wheel turneth according to the direction of the hand that ruleth it, so all the children of God that go forth from his hand are his handiwork."

30 "And I the heart of the wise, and the heart of the fool, is it not all the same?"

31 "The light is good. Yea, the light of the eye is sweet, and it is pleasant for the eye to behold the good."

32 "And if a man be happy in his soul, who shall then think upon the mischiefs of his life? For who can bring him unto a bringing-forth of the light?"

33 "And which can save his soul from death? Or which can deliver him from the power of the grave?"

34 "I know that, when God shall take away my breath, I shall have no spirit left in me."

35 "My eye shall be satisfied with seeing, and my soul shall retain familiar things."

36 "My heart shall be glad, and my glory shall not be destroyed."

B See Exodus 32. 29. 18 Or, horsemen. 19 And all the land of his dominion.
Babylon shall be a desolation, and shall not be inhabited. 38 For they rose up together as lions, and as lions' whelps. 39 In their heat I will give them a draught, and make them drunk, that they may be stuffed, and sleep, and not awake, with the Lord. 40 And bring thou them down as lambs to the slaughter, and rams with kids.

41 How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations! 42 The sea has come up upon Babylon with her waves, and is covered. Her cities are become like a dry and trackless land; not so much as one man shall dwell in it, neither shall a son of man lodge in it. 43 And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down, and the nations shall no more be gathered to her; 44 and in Babylon the slain men of all the earth shall fall. 45 Go forth of the land, ye that escape, and stay not; ye that are afar off, remember the Lord, and let Jerusalem come into your mind. 46 We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into the sanctuary of the Lord.

Therefore, behold, the days come, saith the Lord, when I will take vengeance upon her graven images: and slain men shall fall in all her land. 48 For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her, saith the Lord. 49 A sound of a cry in Babylon, and great destruction in the land of the Chaldeans: 50 for the Lord has utterly destroyed Babylon, and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction. 51 For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them. 52 The Lord recompenses, and will make her leaders and her wise men and her captains completely drunk, saith the King, the Lord Almighty is his name.

53 Thus saith the Lord, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burned with fire; and the peoples shall not labour in vain, nor the nations fail in their rule.

The Word which the Lord commanded the Prophet Jeremias to say to Sarseas son of Nerias, son of Maaseas, when he went from Setiekias king of Juda to Babylon, in the fourth year of his reign. And Sarseas was over the bounties. And Jeremias wrote in a book all the evils which should come upon Babylon, even all these words that are written against Babylon. And Jeremias said to Sarseas, When thou art come to Babylon, and shalt see and read all these words; 54 then shalt thou say, O Lord God, thou hast spoken against this place, to destroy it, and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever. 55 And it shall come to pass, when thou shalt cease
from reading this book, that thou shalt bind a stone upon it, and cast it into the midst of Euphrates; 6 and shalt say, Thus shall Babylon sink, and not rise, because of the evils which I bring upon it.

Thus saith the Lord against the Philistines:

 Behold, waters come up from the north, and shall become a sweeping torrent, and it shall sweep away the land, and its fulness; the city, and them that dwell in it: and men shall cry and all that dwell in the land shall howl; at the sound of his rushing, at the sound of his hoofs, and at the rattling of his chariots; at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands, in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon, and all the rest of their allies; for the Lord shall destroy the remaining inhabitants of the islands. Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enakim.

How long wilt thou smite, O sword of the Lord? how long will it be ere thou art quiet? return into thy sheath, rest, and be removed.

How shall it be quiet, whereas the Lord has given it a commission against Ascalon, and against the regions on the sea-coast, to awake against the remaining countries?

Concerning Idumea, thus saith the Lord; There is no longer wisdom in Theban, counsel has perished from the wise ones, their wisdom is gone, their place has been received. Dig deep for a dwelling, ye that inhabit Dædam, for he has wrought grievously: I brought trouble upon him in the time at which I visited him. For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon thy possessions.

For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished each by the hand of his brother, my neighbour, and it is impossible for thy fatherless one to be left to live, but I shall live, and the worm shall not destroy me.

For thus saith the Lord; They who were not appointed to drink the cup have drunk it; and thou shalt by no means be cleared; for by myself I have sworn, saith the Lord, that thou shalt be in the midst of her an impassable land, and a reproach, and a curse; and all her cities shall be desert for ever.

I have heard a report from the Lord, and he has sent messengers to the nations, saying, Assemble yourselves, and come against her; rise ye up to war. I have made thee small among the nations, utterly contemptible among men. Thine insolence has risen up against thee, the fierceness of thy heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: thence will I bring thee down.

And Idumea shall be a desert; every one that passes by shall hiss at it. As Sodom was overthrown and Gomorrah and
they that sojourne in her, saith the Lord Almighty, no man shall dwell there, nor
shall any son of man inhabit there. \(^{18}\) Behold, he shall come up as a lion out of the
midst of Jordan to the place of \(f\) Azetham: for I will speedily drive them from it, and
do ye set the young men against her; for who is like me? and who will withstand me?
and who is this shepherd, who shall overcome me?

\(^{20}\) Therefore hear ye the counsel of the Lord, which he has framed against Idumea;
and his device, which he has devised against the inhabitants of Teman: surely the least
of the sheep shall be swept off; surely their dwelling shall be made desolate for them.

\(^{21}\) For at the sound of their fall the earth was scared, and the cry of the sea was not
heard.

\(^{22}\) Behold, he shall look upon her as an eagle, and spread forth his wings over her
strongholds; and the heart of the mighty men of Idumea shall be in that day as the
heart of a woman in her pangs.

CONCERNING THE SONS OF AMMON thus saith the Lord, Are there no sons in Israel? or
has he no children? wherefore has Melchol inherited Galaad, and why shall their people dwell in their cities?

\(^{2} \) Therefore, behold, the days come, saith the Lord, when I will cause to be heard yin
Rabbath a tumult of wars; and they shall become a waste and ruined place, and her
altars shall be burned with fire; then shall Israel succeed to his dominion.

\(^{3}\) Howl, O Esebon, for Gai has perished; cry, ye daughters of Rabbath, gird yourselves with sackclothes, and lament; for Melchol shall go into banishment, his priests and his princes
together.

\(^{4}\) Why do ye exult in the Enakim, thou haughty daughter, that trustest in thy treasures, that sayest, Who shall
come in to me? \(^{5}\) Behold, I will bring terror upon thee, saith the Lord, from all the
country round about thee; and ye shall be scattered every one right before him, and
there is none to gather you.

CONCERNING KEDAR THE QUEEN OF THE
PALACE, WHOSE NAUCHODOSOR KING OF BABYLON SMOTE, thus saith the Lord:

Arise ye, and go up to Kedar, and fill all the
sons of Kemed. \(^{29}\) They shall take their
tents and their sheep, they shall take for themselves their garments, and all their
baggage and their camels; and summon ye destruction against them from every side.

\(^{30}\) Plee ye, dig very deep for a dwelling-place, ye that dwell in the palace; for the king of
Babylon has framed a counsel, and devised a device against you.

\(^{31}\) Rise up, and go up against a nation settled
and dwelling at ease, who have no doors, nor
bolts, nor bars, who dwell alone. \(^{32}\) And
their camels shall be a spoil, and the multitude
of their cattle shall be destroyed: and I will scatter them as chaff with every wind,
having their hair cut about their foreheads, I will bring on their overthrow from all
sides, saith the Lord. \(^{33}\) And the palace shall be a resting-place for ostriches, and
desolate for ever: no man shall abide there, and no son of man shall dwell there.

\(^{9} \) See chap. 27. 64. \(^{7} \) Or, as, as far as, or against. \(^{5} \) Heb. the kingdoms of Hazor. \(^{\xi} \) Or. vessels. \(^{\theta} \) Lit. bowels, q. d. nuts, as of screws
28 **TH DASMOK.** Katazhchynh 'Hmab, kai 'Arphc, dti ikoanov aokon paniqon, egeusthov, thewournov, anapassogonh, 943 o o d. m. kynwntai. 'Exeilh Dasmokos, apostrath eis phugn, 29 trpiono epelabzeto auti. Pov oiv ekataleite polen emin, kowmy gaphsthes.


31 **TH MOWB outous exi Kyprios, ouai epi Nabaiv, oti Welto, 2 eilfethi Karaialam, jeshchynh 'Amyb kai 'Agab. Ouk eztin epi Iatheia Mowab, gavamia en 'Esevov, elogiaso epi autin kai, ekofamen autin apo euvou, kai pawun panyste 3 apsthein sou baxeiema makhara, oti fowv kekragontov ez 4 'Ornovam, dlethron kai suntrima vega. Suneterb Mowab, 5 danegelaste eis Zogora, oti elplhsthe 'Alah en klauhv, anabhtetai klawon en dow 'Ornovam, kraniy suntriptamos ikounaste.

6 Feigate kai swostate tov psichas omov, kai eisoseb ouster 7 onos aigrwos en erimf. Eseth epstwtheis en oghymati sou, kai ou sunllhthqen kai ekelustetai Xamov en apostia, kai 8 ois leveis autov, kai ois arxontes autov amia. Kai heie dhlethos epis puadon pollv, ou m thsbh, kai atpoletei o avlo, kai 9 exeloubhthetai e pedvln, kathos epi Kyprios. Dste smeia 10 th Mowab, oti afh afbhtetai, kai pavaai oi polies auti. 11 eis abatov eonstei poth enovkos auti; 'Epikatapastos o poioi ta erga Kypion amelw, ezafrwv maxarwn autov af amatos.


13 Pws erate, isychoi esmev, kai anvrwpos ischov eis ta 15 tolemikia; 'Oleto Mowab polis autov, kai eklektos neaniskoi 16 autov katabhtsin eis sfagyn. 'Egyov hemara Mowab eldein, 17 kai panyria autov taycheia sfobra. Kynhaste autov pantas kulkleven autov, pantes ekosthe ovmna autov eipaste, pws suneterbh baktiria eukleias, barados megaloimatos;

18 Katabhth apo doheis, kai kathwv en ygeasia kathmenh Daimon ektrabhtsetai, oti Welto Mowab, anvez eis elyvnavomenos 19 ochermaan sou. 'Epf idou sthstai, kai epide kathmenh en Arh,

**Jeremias XXX. 23—XXXI. 19.**

23 **Concerning Damascus.** Emath is brought to shame, and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest. 24 Damascus is utterly weakened, she is put to flight; trembling has seized upon her. How has she not left my city, they have loved the village?

26 Therefore shall the young men fall in thy streets, and all thy warriors shall fall, saith the Lord. 27 And I will kindle a fire in the wall of Damascus, and it shall devour the streets of the son of Ader.

Thus has the Lord said concerning Moab. Woe to Nabath! for he has plundered: Caraimath is taken: Amath and Agath are put to shame. 29 There is no longer any healing for Moab, nor glorying in Esebon: he has devised evils against her: we have cut her off from being a nation, and she shall be completely still: after thee shall go a sword; 30 for there is a voice of men crying out of Oronaim, destruction and great ruin. 31 Moab is ruined, proclaim it to Zogora: for Alath is filled with weeping: one shall go up weeping by the way of Oronaim: ye have heard a cry of destruction.

32 Flee ye, and save your lives, and ye shall be as a wild ass in the desert. 33 Since thou hast trusted in thy strong hold, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together. 34 And destruction shall come upon every city, it shall by no means escape; the valley also shall perish, and the plain country shall be completely destroyed, as the Lord has said. 35 Set marks upon Moab, for she shall be touched with a plague-spot, and all her cities shall become desolate: whence shall there be an inhabitant for her? 36 Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

37 Moab has been at ease from a child, and trusted in his glory; he has not poured out his liquor from vessel to vessel, and has not come into the heart of the nations; he has remained in him, and his small departed not. 38 Therefore, behold, his days come, saith the Lord, when I shall send upon him bad leaders, and they shall lead him astray, and they shall utterly break in pieces his possessions, and shall cut his horns asunder. 39 And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of the head of Bethel their hope, having trusted in them.

40 How will ye say, We are strong, and men strong for war? 41 Moab is ruined, even his city, and his choice young men have gone down to slaughter. 42 The day of Moab is near at hand, and his iniquity moves swiftly to vengeance. 43 Shake the head at him, all ye that are round about him; all of you utter his name; say ye, How is the glorious staff broken to pieces, the rod of magnificence!

44 Come down from thy glory, and sit down in a damp place: Dabon shall be broken, because Moab is destroyed: there has gone up against thee one to ravage thy strong-hold. 45 Stand by the way, and look, thou that dwellest in Arer; and ask me.
that is fleeing, and him that escapes, and say, What has happened? 23 Moab is put to shame, because he is broken; howl and cry; proclaim in Armon, that Moab has perished. 24 And judgment is coming against the land of Misor, upon Chelen, and Rephas, and Mophas, 22 and upon Dubon, and upon Nabah, and upon the house of Daathlathaim, 23 and upon Caristhaim, and upon the house of Gasmol, and upon the house of Moon, 24 and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near. 25 The horn of Moab is broken, and his arm is crushed. 26 Make ye him drunk; for he has magnified himself against the Lord; and Moab shall clap with his hand, and shall be also himself a laughing-stock. 27 For surely Israel was to thee a laughing-stock, and was found among thy thefts, because thou didst fight against him. 28 The inhabitants of Moab have left the cities, and dwelt in rocks; they have become as doves nesting in rocks, at the mouth of a cave. 29 And I have heard of the pride of Moab, how he has greatly heightened his pride and his haughtiness, and his heart has been lifted up. 30 But I know his works; is it not enough for him? has he not done thus? 31 Therefore how ye for Moab on all sides; cry out against the shorn men in a gloomy place. I will weep for thee, 32 O vine of Aserema, as with the weeping of Jazer: thy branches are gone over the sea, they reached the cities of Jazer: destruction has come upon thy y fruits, and upon thy grape-gatherers. 33 Joy and gladness have been utterly swept off the land of Moab: and though there was wine in thy presses, in the morning they trod it not, neither in the evening did they raise the cry of joy. 34 From the cry of Ezebon even to 35 Etsam their cities uttered their voice, from Zogor to Oronsim, and their tiding as a heifer of three years old, for the water also of Nebrin shall be dried up. 36 And I will destroy Moab, saith the Lord, as he comes up to the altar, and burns incense to his gods. 37 Therefore the heart of Moab, as sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what every man has gained has perished from him. 38 They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall 39 beat the breasts, and on all loins shall be sackcloth. 40 And on all the housetops of Moab, in and his streets shall be mourning, for I have broken him, saith the Lord, as a vessel, which is useless. 41 How has he 42 changed! how has Moab turned his back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about 43 him. 44 For thus said the Lord; 45 Carioth is taken, and the strong-holds have been taken together. 46 And Moab shall perish from being a multitude, because he has magnified himself against the Lord. 47 A snare, and fear, and the pit, are upon thee, I inhabitant of Moab. 48 He that flies from the terror shall fall into the pit, and he that
comes up out of the pit shall even be taken in the snare; for I will bring these things upon Moab in the year of their visitation.

15 Thus saith the Lord God of Hosts: I will take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee. 16 And they shall drink, and vomit, and be mad, because of the sword which I send among them.

17 So I took the cup out of the Lord's hand, and caused the nations to whom the Lord sent me to drink; the cities of Judah, and the kings of Judah, and his princes, to make them a desert place, a desolation, and a hissing; 18 and Pharaoh king of Egypt, and his servants, and his nobles, and all his people; and all the mingled people, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus, and Idumea, and the land of Moab, and the children of Ammon, and the kings of Tyre, and the kings of Sidon, and the kings in the country beyond the sea, and Daedan, andThemman, and Ros, and every one that is shaven round about the face, 19 and all the mingled people lodging in the desert, and all the kings of the Persians, and all the kings from the north, the far and the near, each one with his brother, and all the kingdoms which are on the face of the earth.

20 And thou shalt say to them, Thus said the Lord Almighty: Drink ye, and be ye drunken; and ye shall vomit, and shall fall, and shall in no wise rise, because of the sword which I send among you. 21 And it shall come to pass, when they refuse to take the cup out of thine hand, to drink it, that thou shalt say, Thus said the Lord; Ye shall surely drink.

22 For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

23 And thou shalt prophesy against them these words, and shalt say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction shall go forth from the Lord upon the face of the earth, even upon the extreme part of the earth; for the Lord has a controversy with the nations, he is pleading with all flesh, and the ungodly are given to the sword, saith the Lord.

24 Thus said the Lord; Behold, evils are proceeding from nation to nation, and a great whirlwind shall come out of the end of the earth. 25 And the slain of the Lord shall be in the day of the Lord from one end of the earth even to the other end of the earth; they shall not be buried; they shall be as dung on the face of the earth. 26 Howl, ye shepherds, and cry; and lament, ye rams of the flock; for your days have been completed for slaughter, and ye shall fall as the choice rams. 27 And flight shall perish from the shepherds, and safety from the rams of the flock. 28 A voice of the crying of the shepherds, and a mourning of the sheep and
in the beginning of the reign of King Joakim son of Josias there came this word from the Lord:

Thus said the Lord; Stand in the court of the Lord's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of the Lord, all the words which I commanded thee to speak to them; abate not one word. Peradventure they will hear, and turn every one from his evil way: then will I cease from the evils which I purpose to do to them, because of their evil practices. And thou shalt say, Thus said the Lord; If ye will not hearken to me, to walk in my statutes which I set before you, 8 to hearken to the words of my servants the prophets, whom I sent to you early in the morning; yea, I sent them, but ye hearkened not to me; 9 then will I make this house as Selo, and I will make this city a curse to all the nations of the earth.

And the priests, and the false prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

And it came to pass, when Jeremiah had ceased speaking all that the Lord had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying, Thou shalt surely die, because thou hast prophesied in the name of the Lord, saying, This house shall be as Selo, and this city shall be made quite desolate of inhabitants.

And all the people assembled against Jeremiah in the house of the Lord. 10 And the princes of Judah heard this word, and they went up out of the house of the king to the house of the Lord, and sat in the entrance of the new gate. 11 Then the priests and the false prophets said to the princes and to all the people, The judgment of death is due to this man; because he has prophesied against this city, as ye have heard with your ears.

Then Jeremiah spoke to the princes, and to all the people, saying, The Lord sent me to prophesy against this house and against this city, all the words which ye have heard.

And now amend your ways and your works, and hearken to the voice of the Lord; and the Lord shall cease from the evils which he has pronounced against you. 14 And behold, I am in your hands; do to me as is expedient, and as it is best for you.

But know for a certainty, that if ye slay me, ye bring innocent blood upon yourselves, and upon this city, and upon them that dwell in it; for in truth the Lord has sent me to you to speak in your ears all these words.

Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not due to this man; for he has spoken to us in the name of the
17 And there rose up men of the elders of the land, and said to all the assembly of the people, 

18 And there was another man prophesying in the name of the Lord, Urias the son of Samaes of Cariathiarim; and he prophesied concerning this land according to all the words of Jeremiah. 

19 And king Johim and all the princes heard all his words, and sought to slay him; and Urias heard it and went into Egypt. 

20 And the king sent men into Egypt; and they brought him thence, and brought him in to the king; and he smote him with the sword, and cast him into the sepulchre of them of his people. 

21 Nevertheless the hand of Achiam son of Saphan was with Jeremiah, to prevent his being delivered into the hands of the people, or being killed.

22 Thus said the Lord; Make to thyself bonds and yokes, and put them about thy neck, and thou shalt send them to the king of Idumea, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedeckian king of Judah. 

23 And thou shalt commission them to say to their lords, Thus said the Lord God of Israel; Thus shall ye say to your lords: I have made the earth by my great power, and with my high arm, and I will give it to whomsoever it shall seem good in mine eyes. 

24 I gave the earth to Nabuchodonosor king of Babylon to possess it, and to the wild beasts of the field to labour for him. 

25 And the nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon, with sword and famine will I visit them, saith the Lord, until they are consumed by his hand.

26 And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretell events by dreams to you, nor to your auguries, nor to your soothsayers, that say, Ye shall by no means work for the king of Babylon: for they prophesy lies to you, to remove you far from your land. 

27 But the nation which shall put its neck under the yoke of the king of Babylon, and serve him, I will even leave it upon its land, and it shall serve him, and dwell in it. 

28 I spoke also to Sedeckian king of Judah according to all these words, saying, Put your neck into the yoke, and serve the king of Babylon. For they prophesy unrighteous words to you, for I sent them not, saith
Jeremia XXXIV. 16—XXXV. 17.

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I E R E M I A S

the Lord; and they prophesy in my name unjustly, that I might destroy you, and ye should perish, and your prophets, who unrighteously prophesy lies to you.

14 Thou, and to all this people, and to the priests, saying, Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous words. 15 I sent them not. 16 If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said.

17 And as for the remaining vessels, which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem, 18 they shall go into the hand of the king of Babylon.

And it came to pass in the fourth year of Sedeekias king of Judah, in the fifth month, that Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of the Lord, in the sight of the priests and all the people, saying, Thus said the Lord; I have broken the yoke of the king of Babylon. 20 Yet two full years, and I will return into this place the vessels of the house of the Lord, and the captivity of Judah: for I will break the yoke of the king of Babylon.

Then Jeremias spoke to Ananias in the sight of all the people, and in the sight of the priests that stood in the house of the Lord, and Jeremias said, May the Lord indeed do thus; may he confirm this word which thou hast prophesied, to return the vessels of the house of the Lord, and all the captivity, out of Babylon to this place.

Nevertheless hear ye the word of the Lord, which I speak in your ears, and in the ears of all the people. The prophets that were before me and before you of old, also prophesied over much country, and against great kings, concerning war. As for the prophet that has prophesied for peace, when the word has come to pass, they shall know the prophet whom the Lord has sent them in truth.

Then Ananias took the yokes from the neck of Jeremias in the sight of all the people, and broke them in pieces. And Ananias spoke in the presence of all the people, saying, Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremias went his way.

And the word of the Lord came to Jeremias, after that Ananias had broken the yokes off his neck, saying, Go, and speak to Ananias, saying, Thus said the Lord; Thou hast broken the yokes of wood; but I will make instead of them yokes of iron. For thus said the Lord, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon.

And Jeremias said to Ananias, The Lord has not sent thee; and thou hast caused this people to trust in unrighteousness. Therefore, thus said the Lord; Behold, I will cast thee off from the face of the earth; this year shalt thou die. So he died in the seventh month.
And these are the words of the book which Jeremias sent from Jerusalem to the elders of the captivity, and to the false prophets, even an epistle to Babylon for the captivity, and to all the people; 2 after the departure of Jehonias the king and the queen, and the eunuchs, and every freeman, and bondman, and artificer, out of Jerusalem; 3 by the hand of Eleasar son of Saphan, and Gamarias son of Cluechias (whom Jehoadas king of Juda sent to the king of Babylon to Babylon) saying.

Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem; 4 Build ye houses, and inhabit them; and plant gardens, and eat the fruits thereof; 5 and take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and be multiplied, and be not diminished. 6 And seek the peace of the land into which I have carried you captive, and ye shall pray to the Lord for it, and ye shall find peace.

And thus saith the Lord; Let not the false prophets that are among you persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye dream. 7 For they prophesy to you unhonourable words in my name; and I sent them not. 8 For thus said the Lord: When seventy years shall be on the point, I being accomplished at Babylon, I will visit you, and will confirm my words to you, to bring back your people to this place: 9 And I will devise for you a device of peace, and not evil, to bestow upon you these good things. 10 And do ye pray to me, and I will hearken to you: and do ye earnestly seek me, and ye shall find me; 11 for ye shall seek me with your whole heart. 12 And I will appear to you: whereas ye said, The Lord has appointed for us prophets in Babylon: 13 Thus saith the Lord concerning Achiab, and concerning Sedekias; Behold, I will deliver them into the hands of the king of Babylon; and he shall smite them in your sight. 14 And they shall make of them a curse in all the captivity of Juda in Babylon; and he shall smite them in your sight. 15 And the captivity of Juda, and the captivity of Jerusalem, which is among all the kingdoms of the earth for iniquity which they wrought in Israel, and because they committed adultery with the wives of their fellow-citizens, and spoke a word in my name, which I did not command them to speak, and I am witness, saith the Lord.

And to Sansias the Amelethite thou shalt say, 16 I sent thee not in my name: and to Sophonias the priest the son of Masaeus say thou, 17 The Lord has made thee priest in the place of Jodae the priest, to be ruler in the house of the Lord over every prophet, and to every madman, and thou shalt put them in prison, and into the dungeon of the house of the Lord. 18 And now wherefore have ye related together Jeremias of Anathoth, who prophesied to you? 19 Did he not send for this purpose? for in the course of this month
The Word that Came to Jeremiah from the Lord, saying, 4Thus speaks the Lord God of Israel, saying, Write all the words which I have spoken to thee in a book. For, behold, the days come, that I will bring back the captivity of my people Israel and Judah, said the Lord: and I will bring them back to the land which I gave to their fathers, and they shall be lords of it.

And these are the words which the Lord spake concerning Israel and Judah:

Thus said the Lord: Ye shall hear a sound of fear, there is fear, and there is not peace. Enquire, and see if a man has born a child? and ask concerning the fear, where-in they shall hold their loins, and look for safety: for I have seen every man, and his hands are upon his loins; their faces are turned to paleness. For that day is great, and there is not such another; and it is a time of straitness to Jacob; but he shall be saved out of it. Thus said the Lord, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers: but they shall serve the Lord their God; and I will raise up to them David their king.

Thus said the Lord: I have brought on thee destruction; thy stroke is painful. 7 There are none to judge thee; they have been punished for thee: they have not asked about thee at all, for I have smitten thee with the stroke of an enemy, even severe correction; thy sins have abounded above all thine iniquities. Therefore all that devour thee shall eat all their own flesh. Thy sins have abounded beyond the multitude of thine iniquities, therefore they have done these things to thee.

And they that spoil thee shall become a spoil, and I will give up 17 to be plundered all that have plundered thee. For I will bring about thy healing, I will heal thee of thy grievous wounds, saith the Lord; for thou art called Dispersed: she is your prey, for no one seeks after her.

Thus said the Lord: Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall 

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Оутоς εἶπε Κύριος, ἠγγίσας σύντριμμα, ἀληθή καὶ πληγῆ 12 σου, οὐκ ἔστιν κρίσιν σου, εἰς ἀληθην ιατρεύθην, 13 ἐπιθέλει σου οὐκ ἔστι. Πάντες οἱ φίλοι σου ἐπελάβοντο σου, 14 οὗ μὴ ἐπιρροτίζωσιν· ὅτι πληγήν ἔχρον ἐπαύγασα σε, πανεῖνω στερεά· ἐπὶ πᾶσιν ἀδικίαν σου ἐπιλήφθηναι αἱ ἀμαρτίαι σου. Φαντάζεσθε ἐνας ἂν ἀδικίας σου ἐπιληφθείσαι καὶ ἀμαρταίας σου. 16 ἔχρον σου κράσοι αὐτῶν πᾶν ἐξονάται. ἔπληγος ἀδικίων 15 σου ἐπελήφθηναι αἱ ἀμαρτίαι σου· ἐποίησα ταῦτα σου· 18 Καὶ ἐξόναται οἱ διαφοροῦσιν σε εἰς διαφορά, καὶ πάντας 16 τοὺς προμονεστάντας σε δὼς εἰς προμονήν. 19 Οτι αὖ ἔστι τοῦ 17 ἱαμά σου, ἀπὸ πληγῆς δόνημας ἱατρεύθησαι· ἀπὸ Κύριος· ἵνα ἑσπαρμένη σωτηρία, ἑρμηνεύων ἐκκλήσι, ερωτεύων σου, ὅτι ἑστῶν οὐκ ἔστιν αὐτὴν.

Οὐτῶς εἶπε Κύριος, ἠγγίσας σύντριμμα, ἀληθή καὶ πληγῆς 18 σου, οὐκ ἔστιν κρίσιν σου, εἰς ἀληθην ιατρεύθην, 19 ἀπεσταλμένος πρὸς Ἰερεμίαν, λέγων, ἀπὸ 31 στελὼν πρὸς τὴν ἄποκιαν, λέγων, οὕτως εἶπε Κύριος ἐπὶ Σαμαίν τὸν Ἀλμῖνυν, ἐπειδὴ ἐπροφήτευσαν ὑμῖν Σαμαίας, ἐγὼ οὖν ἀστετέλαι αὐτῶν, καὶ πεποίηκα ἐποίησαν ὑμᾶς ἐπὶ ἀδικίας; διαταγός οὕτως εἶπε Κύριος, ὥσιν ἐγὼ ἐπισκέψομαι ἐπὶ Σαμαίν, καὶ ἐπὶ τὸ γένος αὐτῶν, καὶ οὕτως εἶται αὐτῶν ἀνθρώπων ἐν μέσῳ ὑμῶν, τοῦ ιδίου τὰ ἀγαθά, ἀ ἐγὼ ποιήσαμεν ὑμᾶς, οὐκ ἤφηναι.
be built upon her hill, and the people shall settle after the name of the children. And there shall go up from them singers, even the sound of men making merry; and I will multiply them, and they shall not at all be diminished. And their sons shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them. And their mighty ones shall be over them, and their princes shall proceed of themselves; and I will gather them, and they shall return to me: for who is this that has set his heart to return to me? saith the Lord.

For the wrathful anger of the Lord has gone forth, even a whirlwind of anger has gone forth: it shall come upon the ungodly. The fierce anger of the Lord shall not return, until he shall execute it, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

At that time, saith the Lord, I will be a God to the family of Israel, and they shall be to me a people. Thus saith the Lord, I found him as a warm in the wilderness with them that were slain with the sword: go ye and destroy not Israel. The Lord appeared to him from afar, saying, I have loved thee with an everlasting love: therefore have I drawn thee as a mother away: I will build thee, and thou shalt be built, O virgin of Israel: thou shalt yet take thy timbrel, and go forth with the party of them that make merry. For ye have planted vineyards on the mountains of Samaria: plant ye, and praise. For it is a day when those that plead on the mountains of Ephraim shall call, saying, Arise, ye, and go up to Sion to the Lord your God.

For thus saith the Lord to Jacob: Rejoice ye, and exult over the head of the nations: make proclamation, and praise ye: say, The Lord has delivered his people, the remnant of Israel. Behold, I bring them from the north, and will gather them from the end of the earth to the feast of the passover; and the people shall beget a great multitude, and they shall return hither. They went forth with weeping, and they will bring them back with consolation, causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.

Hear the words of the Lord, ye nations, and proclaim them to the islands afar off; say, He that scattered Israel will also gather him, and keep him as one that feeds his flock. For the Lord has ransomed Jacob, he has rescued him out of the hand of them that were stronger than he. And they shall come, and shall rejoice in the mount of Sion, and shall come to the good things of the Lord, even to a land of corn, and wine, and fruits, and cattle, and sheep: and their soul shall be as a fruitful fig-tree, and they shall hunger no more. Then shall the virgins rejoice in the assembly of youth, and the old men shall rejoice; and I will turn their mourning into joy, and will make them merry.
and cheer with wine the soul of the priests the sons of Levi, and my people shall be satisfied, with my good things: thus saith the Lord.

15 A voice was heard in Rama, of lamentation, and of weeping, and wailing: Rachel would not cease weeping for her children, because they are not.

16 Thus saith the Lord; Let thy voice cease from weeping, and thine eyes from thine tears; for there is a reward for thy works; and they shall return from the land of thine enemies. There shall be an abiding home for thy child-teen.

17 I have heard the sound of Ephraim lamenting, and saying, Thou hast chastened me, and I was chastened; I as a calf was not willingly taught: turn thou me, and I shall turn; for thou art the Lord my God.

18 For after my captivity I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bear reproach from my youth. 20 Ephraim is a beloved son, a pleasing child to me: for as to all my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, saith the Lord.

19 Prepare thyself, O Sion; execute vengeance: look to thy ways, return, O virgin of Israel, by the way which thou wentest, return mourning to thy cities. 21 How long, O disgraced daughter, wilt thou turn away? for the Lord has created safety for a new plantation: men shall go about in safety.

22 For thus saith the Lord; They shall yet speak this word in the land of Juda, and in the cities thereof, when I shall turn his captivity; blessed be the Lord on his righteous holy mountain!

23 And there shall be dwellers in the cities of Juda, and in all his land, together with the husbandman, and the shepherd shall go forth with the flock. 25 For I have saturated every thirsting soul, and every hungry soul. Therefore I awaked, and beheld, and my sleep was sweet to me.

26 Therefore, behold, the days come, saith the Lord, when I will sow the house of Israel and the house of Juda with the seed of man, and the seed of beast. 27 And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them, to build, and to plant, saith the Lord. 28 In those days they shall certainly not say, The fathers ate a sour grape, and the children's teeth were set on edge. 29 But every one shall die in his own sin; and the teeth of him that eats a sour grape shall be set on edge.

30 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord. 31 For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write

tin the psalter of the Hebrews, and, o laos mou tou agathou mou emplathisthein eis tois epite Kýrios.

Φωνὴ ἐν Ραμᾷ ἤκουσθη βρήκον καὶ κλαυμιοῦ καὶ οὐδημοῦ 14 Ῥαχήλ ἀποκαλομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοὺς νόσους αὐτῆς, ὅτι οὐκ εἰλικρίνει.

15 Οὕτως εἶπεν Κύριος διαλεπτώ ἡ φωνή σου ἀπὸ κλαυμοῦ, 16 καὶ οἱ ὀφθαλμοὶ σου ἀπὸ δικαρίων σου ὅτι ἔστη μεθοδοῦ τοῖς σοῖς ἔργοις καὶ ἐπιστρέψουσιν ἐκ γῆς ἑχθρῶν μόνον τοῖς 17 σοῖς τέκνοις.

16 Ἀκονὴ ἤκουσα Ἐφραίμ ὀδυμοῦν, ἐπαύειν τὸ καρδιὰν, καὶ ἐπαύει τὸ καρδιὰν, καὶ ἐπιστρέφοντα ἐκ γῆς ἑχθρῶν μόνον τοῖς 17 καὶ τοῖς τέκνοις.

15 οὐδήμον ἔστιν τῶν ἐχθρῶν αὐτῶν, ἐπαύειν τὸ καρδιὰν καὶ ἐπιστρέφοντα ἐκ γῆς ἑχθρῶν μόνον τοῖς 17 καὶ τοῖς τέκνοις.

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and the family of Israel, saith the Lord, for all that they have done.

35 Thus saith the Lord, who gives the sun for a light by day, the moon and the stars for a light by night, and makes a roaring in the sea, so that the waves thereof roar; the Lord Almighty is his name: if these ordinances cease from before me, saith the Lord, then shall the family of Israel cease to be a nation before me for ever.

36 Behold, the days come, saith the Lord, when the city shall be built to the Lord from the tower of Anameel to the gate of the corner. And the measurement of it shall proceed in front of them as far as the hills of Gareb, and it shall be compassed with a circular wall of choice stones.

37 And all the Asaremoth even to Nachal Kethron, as far as the corner of the horse-gate eastward, shall be holiness to the Lord; and it shall not fail any more, and shall not be destroyed for ever.

The word that came from the Lord to Jeremiah in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

2 And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremiah was kept in the court of the prison, which is in the king's house; in which king Sedecias had shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith the Lord, Behold, I will give this city into the hands of the king of Babylon, and he shall take it; and Sedecias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall look upon his eyes: and Sedecias shall go into Babylon, and dwell there.

And the word of the Lord came to Jeremiah saying, Behold, Anameel the son of Salom thy father's brother is coming to thee, saying, Buy thee my field that is in Anathoth: for thou hast the right to take it as a purchase.

So Anameel the son of Salom my father's brother came to me into the court of the prison, and said, Buy thee my field that is in the land of Benjamin, in Anathoth: for thou hast a right to buy it, and thou art the elder. So I knew that it was the word of the Lord. And I bought the field of Anameel the son of my father's brother, and I weighed him seventeen shekels of silver. And I wrote it in a book, and sealed it, and took the testimony of witnesses, and

them on their hearts; and I will be to them a God, and they shall be to me a people.
weighed the money in the balance. 11 And I took the book of the purchase that was sealed; 12 and I gave it to Baruch son of Neria, son of Maaseas, in the sight of Améeel my father's brother's son, and in the sight of the men that stood by and wrote in the book of the purchase, and in the sight of the Jews that were in the court of the prison. 13 And I charged Baruch in their presence, saying, Thus saith the Lord Almighty, Take this book of the purchase and the book that has been read; and thou shalt put it into an earthen vessel, that it may remain many days. 14 For thus saith the Lord; There shall yet be brought fields and houses and vineyards in this land.

And I prayed to the Lord after I had given the book of the purchase to Baruch the son of Neria, saying,

O ever living Lord! thou hast made the heaven and the earth by thy great power, and with thy high and lofty arm: nothing can be hidden from thee. 15 Granting mercy to thousands, and recompensing the sins of the fathers into the bosoms of their children; and the great, the strong God; 16 the Lord of great counsel, and mighty in deeds, the great Almighty God, and Lord of great name: thine eyes are upon the ways of the children of men, to give to every one according to his way: 17 who hast wrought signs and wonders in the land of Egypt even to this day, and among the inhabitants of the earth; and thou didst make for thyself a name, as at this day; 18 and thou didst bring out thy people Israel out of the land of Egypt with signs, and with wonders, with a mighty hand, and with a high arm, and with great sights; 19 and thou gavest them this land, which thou didst swear to give to their fathers, a land flowing with milk and honey; 20 and they went in, and took it; but they hearkened not to thy voice, and walked not in thine ordinances; they did none of the things which thou didst command them, and they caused all these calamities to happen to them. 21 Behold, a collection of the aged is come aged, the hands of the Chaldeans that fight against it, by the power of the sword, and the famine: as thou hast spoken, so has it happened. 22 And thou sayest to me, Buy thee the field for money; and I wrote a book, and sealed it, and took the testimony of witnesses: and the city is given into the hands of the Chaldeans. 23 And the word of the Lord came to me, saying,

I am the Lord, the God of all flesh: shall anything be hidden from me! 24 Therefore thus saith the Lord God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it: 25 and the Chaldeans shall come to war against this city, and they shall burn this city with fire, and shall burn down the houses wherein they burnt incense on the roofs thereof to Baal, and poured drink-offerings to other gods, to provoke me.
Jeremiah XXXIX. 30—XL. 4.

For the children of Israel and the children of Judah alone did evil in my sight from their youth. 2 For this city was obnoxious to my anger and my wrath, from the day that they built it even to this day; that I should remove it from before mine eyes, because of all the wickedness of the children of Israel and Judah, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Judah, and the dwellers in Jerusalem. And they turned the back to me, and not the face; whereas I taught them early in my teaching, and they have no more to receive instruction. And they set their pollutions in the house, on which my name was called, by their uncleannesses. And they built to Baal the altars that are in the valley of the son of Ennom, to offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Judah to sin.

And now thus has the Lord God of Israel said concerning this city, of which thou sayest, It shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by the sword; Behold I will gather them out of all the places where I have scattered them in my anger, and my wrath, and great fury; and I will bring them back into this place, and will cause them to dwell safely: and they shall be to me a people, and I will be to them a God. And I will give them another way, and another heart, to fear me continually, and that for good to them and their children after them. And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me. And I will visit them to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all my soul.

For thus saith the Lord; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I pronounced upon them. And there shall yet be fields bought in the land, of which thou sayest, It shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans. And they shall buy fields for money, and thou shalt write a book, and seal it, and shalt take the testimony of witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south: for I will turn their captivity.

And the word of the Lord came to Jeremiah the second time, when he was yet bound in the court of the prison, saying, Thus saith the Lord, who made the earth and formed it, to establish it; the Lord is his name; Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not. For thus saith the Lord concerning the houses of this city, and concerning the
houses of the king of Judah, which have
been pulled down for mounds and fortifi-
cations, to fight against the Chaldeans,
and to fill it with the corpses of men, whom
I smote in mine anger and my wrath, and
turned away my face from them, for all
their wickedness: 4 Behold, I bring upon
her her law of service, and they shall have
to themselves, and I will heal her, and make
both peace and security.
7 And I will turn the captivity of Judah,
and the captivity of Israel, and will build
them, even as before. 8 And I will cleanse
them from all their iniquities, whereby
they have sinned against me, and will not
remember their sins, whereby they have
sinned against me, and revolted from me.
9 And it shall be for joy and praise, and for
glory to all the people of the earth, who
shall hear all the good that I will do: and
they shall fear and be provoked for all the
good things and for all the peace which I
will bring upon them.
10 Thus saith the Lord; There shall yet
be heard in this place, of which ye say, It
is destitute of men and cattle, in the cities
of Judah, and in the streets of Jerusalem, the
places that have been made desolate for
want of men and cattle, the voice of glad-
ness, and the voice of joy, the voice of the
bridegroom, and the voice of the bride, the
voice of men saying, Give thanks to the
Lord Almighty: for the Lord is good; for
his mercy endureth for ever: and they shall
bring gifts into the house of the Lord; for
I will turn all the captivity of that land as
before, said the Lord. 11 Thus saith the
Lord of hosts; There shall yet be in this
place, that is desert for want of man and
beast, in all the cities thereof, resting-places
for shepherds causing their flocks to lie
down. 12 In the cities of the hill country,
and in the cities of the valley, and in the
cities of the south, and in the land of Ben-
jamin, and in the cities round about Jeru-
salem, and in the cities of Judah, flocks shall
yet pass under the hand of him that num-
bers them, saith the Lord.

The word that came to Jeremiah from the
Lord, (now Nabuchodonosor king of Baby-
lon, and all his army, and all the country of
his dominion, were warring against Jeru-
salem, and against all the cities of Judah,
saying:
3 Thus has the Lord said; Go to Sedeckia
king of Judah, and thou shalt say to him,
Thus has the Lord said. This city shall cer-
tainly be delivered into the hands of the
king of Babylon, and he shall take it, and
shall burn it with fire: 4 and thou shalt not
escape out of his hand, but shalt certainly
be taken, and shall be given into his hands;
and thine eyes shall see his eyes, and thou
shalt enter into Babylon.
4 But hear the word of the Lord, O Sede-
kiasia king of Judah; Thus saith the Lord,
Thou shalt die in peace: and as they wept
for thy fathers that reigned before thee,
they shall weep also for thee, saying, Al-
lord! and they shall lament for thee down
to the grave: for I have spoken the word,
said the Lord.

póleos taúthês, kai perì òkwn basileous 'Iouda tôn kathē-
meôn eis xárákois kai pránomáxainas, tòú máxcheta pro's tòú
Xaldaíou, kai plérrosw autín tòn tèkrw tòn ánthrwpów, óus
étratai en árghè mou, kai en òmhmí mou kai ápóstrefa
tó prósptwv mou ap' autwv, perî pásow tòn pantwv autwv.
'Idou égho anágh avtì sunvoulkòn kai láma, kai fanevomws autów
kai láma, kai lptúsav avtín, kai poúsou kai eirhívn kai
pántwn.

Kai ápostrefw tìn ápoukian 'Iouda, kai ápoukian 'Irásil, kai
okidómuqin autòs kathòs kai toptéron. Kai katármw autów
apò pásow tòn adúkwn autów, ón hímarstosan mou, kai
ov mú mnésfhmosi kai amartwv autów, ón hímarstosan mou, kai
apésthenan ap' érhoi. Káthis étai eis eisphorísvn kai áinévov,
9 kai eis megálhlýtwv panti tò latw tìn týs yphs, óstínes akóntewn
pánta tò ágath kai égwp poúsou, kai febhsthoun kai kíkra-
îthoun perì pánwov tòn ágathow, kai perì pásas tòn eirhívn
h ws égwp poúsou autów.

Q. Thus it is in Kýrios, étai akóntwthtetai ev tò topta tòutp, oú
ymeis lêgete, ephmòs étan apò anáthrptwv kai ktnwv, ev
pòlese 'Iouda, kai exwvén 'Ieroussalým, tais hýmwnv, para tò
mu étai anbwrpton kai ktnh. Fwph eisphorísvn, kai
fwnh chrísthýn, fwnh vmpfóiwn, kai fwnh nýmphs, fwnh
legwntovn, exomológythke Kýrwp panttktprw, óti chrítov
Kýrwp, óti eis tôn áinw tò éleos autów kai eisôntwv dówra
eis òkwn Kýrwv, óti ápostrefw pánta tìn ápoukian tòn yphs
ékêphn kata toptéron, étai Kýrwv. Q. Óutwv étai Kýrwv
12 tòv dunwewn, étai étai ev tò topta tòutw tòv érhoi, para tò
mu étai anbwrpton kai ktnh, ev páswa tais pòlese autów
katalamudn poúkwmwn koiwánwv proßbata, ev pòlew tìn
13 órnh, kai ev pòlew tìn ephplá, kai ev pòlew tòn yagw, kai
ev yh Benvamón, kai ev tais kúklwv 'Ieroussalým, kai
ev pòlew 'Iouda kai párleuwthtetai pòwbata evi xhíra
áribwmuqon, étai Kýrwv.

O LOUTÓS ó genwmenos pro's 'Iermwvn pará Kýrwv, kai
41 Nabwouddónósor basileus Basbulwv, kai tòv stôrtwspé-
von autów, ónta yh yh arñhí avtov épàlémovn evi 'Ierou-
salým, kai evi vòsws tòv pòlew 'Iouda), légon:

Q. Óutwv étai Kýrwv, jwswv pro's 'Sedeckia basileia 'Iouda, kai
4 kai érei autów, oútwv étai Kýrwv, parðdwsa paradoshtetai
h pòlesis autów eis xhíra basilewv Basbulwv, kai syvlléfhteta
autín, kai kauw autín ev tòv, kai ev ón mú svbhs ev 3
cherwv autów, kai syvlléfhteta syvlléfhths, kai eis xhíra
áribwmuqon autów, kai eis Basbulwvás eisewlwv.
And Jeremias spoke to king Sedecias all these words in Jerusalem. 8 And the host of the king of Babylon warred against Jerusalem, and against the cities of Judah, 9 and against the kings of the land and the princes, and against Azeca: for these strongcities were left among the exiles of Judah.

The word that came from the Lord to Jeremias, after king Sedecias had concluded a covenant with the people, to proclaim a release; 2 that every one should set at liberty his servant, and every one his handmaid, the Hebrew man and Hebrew woman, whom no man of Judah should be, and every one, 3 then all the nobles, and all the people who had entered into the covenant, engaging to set free every one his man-servant, and every one his maid, turned, 4 and gave them over to be men-servants and maid-servants.

And the word of the Lord came to Jeremias, saying, 5 Thus saith the Lord; I made a covenant with your fathers in the day wherein I took them out of the land of Egypt, out of the house of bondage, saying, 6 When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and then thou shalt let him go free: 7 but his servitor shall not work with thee, and shall not be with thee in all the years of his servitude; 8 from the morning of his servitude until the evening of the year of his servicie, he shall be free. 9 And he commandeth them saying, 10 I will make the princes, and the nobles, and the handmaids, and all the people, to be as this man's servants, whom I have set free from all servitude: 11 and it shall be, if he will set him free, then he shall let him go free, without sale and without hire. 12 And he commandeth them saying, 13 If a man of the princes or of a nobles, or of the handmaids, and of the people, that may work with thee, shall say, I will not go out of servitude for thee, 14 then thou shalt say to him, 15 I called thee to serve me six years: and if thou shalt not serve me for six years, how canst thou serve me? And he shall not serve thee free. 16 And he commandeth them saying, 17 If a man of the princes or of a nobles, or of the handmaids, or of the people, that may work with thee, shall say, I will not go out of servitude for thee, 18 then thou shalt say to him, 19 I called thee to serve me six years: and if thou shalt not serve me for six years, how canst thou serve me? And he shall not serve thee free. 20 And he commandeth them saying, 21 If a man of the princes or of a nobles, or of the handmaids, or of the people, that may work with thee, shall say, I will not go out of servitude for thee, 22 then thou shalt say to him, 23 I called thee to serve me six years: and if thou shalt not serve me for six years, how canst thou serve me? And he shall not serve thee free.
Behold, Ammonias the son of Joaan, the son of Amasket, and the son of Archababbin: and I brought them into the house of the Lord, into the chamber of the sons of Joaan, the son of Amasket, the son of Godias, a man of God, who dwelleth near the house of the princes that are over the house of Maaseas the son of Selom, who kept the court. And I set before them a jar of wine, and cups, and I said, Drink ye wine.

And they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine: neither ye, nor your sons for ever: nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn. And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters; and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed: but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us. And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there. And the word of the Lord came to me, saying, Thus saith the Lord, Go, and say to the men of Juda, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words? The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk it: but I spake to you and to your fathers, and ye have not hearkened. And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not. But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not hearkened to me. Therefore thus saith the Lord; Behold, I will bring upon Juda and upon the inhabitants of Jerusalem all the words which I pronounced against them.

Therefore thus saith the Lord; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their father commanded them: there shall never wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

In the fourth year of Joakin son of Josias king of Juda, the word of the Lord came to me, saying, Take thee a roll of a book, and write upon it all the words which I spoke to thee.
against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Joas king of Juda, even to this day. 4 Perhaps the house of Juda will hear all the evils which I purpose to do to them; that they may turn from their evil way; and so I will be merciful to their iniquities and their sins.

5 So Jeremias called Baruch the son of Nerias: and he wrote from the mouth of Jeremias all the words of the Lord, which he had spoken to him, on a roll of a book. 

6 And Jeremias commanded Baruch, saying, I am in prison; I cannot enter into the house of the Lord: 7 so thou shalt read in this roll in the ears of the people in the house of the Lord, on the fast day; and in the ears of all Juda that come out of their cities, thou shalt read to them. 8 For aventure their supplication will come before the Lord, and they will turn from their evil way: for great is the wrath and the anger of the Lord, which he has pronounced against this people.

9 And Baruch did according to all that Jeremias commanded him—reading in the book the words of the Lord in the Lord's house. 10 And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before the Lord.

11 And Baruch read in the book the words of Jeremias in the house of the Lord, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of the Lord, and in the ears of all the people.

12 And Michæas the son of Gamarias the son of Saphan heard all the words of the Lord, out of the book. 13 And he went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe, and Dalaas the son of Selemais, and Joel the son of Aschobor, and Gamarias the son of Saphan, and Sedekias the son of Ananius, and all the princes. 14 And Michæas reported to them all the words which he had heard Baruch reading in the ears of the people.
And they went in to the king into the court, and gave the roll to one to keep in the house of Elisamas, and they told the king all these words. And the king sent Judin to fetch the roll: and he took it out of the house of Elisamas: and Judin read in the ears of the king, and in the ears of all the princes who stood round the king. Now the king was sitting in the winter house: and there was a fire on the hearth before him. And it came to pass when Judin had read three or four leaves, he cut them off with a penknife, and cast them into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth. And the king and his servants that heard all these words sought not the Lord, and rent not their garments.

But Elnathan and Godolias 8 suggested to the king that he should burn the roll.

And the king commanded Jeremeele the king's son, and Sargus the son of Eseriel, to take Baruch and Jeremias: but they were hidden.

Then the word of the Lord came to Jeremias, after the king had burnt the roll, even all the words which Baruch wrote from the mouth of Jeremias, saying, Again take thou another roll, and write all the words that were on the roll, which king Joakim has burnt. And thou shalt say, Thus saith the Lord; Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come in, and destroy this land, and man and cattle shall fail from off it?

Therefore thus saith the Lord concerning Joakim king of Jud: He shall not have a man to sit on the throne of David: and his carcase shall be cast forth in the heat by day, and in the frost by night. And I will visit him, and his family, and his servants: and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Jud, all the evils which I spoke of to them: and they hearkened not.

And Baruch took another roll, and wrote upon it from the mouth of Jeremias all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

And Sedekias, the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Jud. 2 And he and his servants and the people of the land hearkened not to the words of the Lord, which he spoke by Jeremias.

And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maaseas to Jeremias, saying, Pray now for us to the Lord. 4 Now Jeremias 7 came and went through the midst of the city: for they had not put him into the house of the prison. And the host of Pharaoh was come forth out of Egypt; and the Chaldaens heard the report of them, and they went up from Jerusalem.


Kai éntelaló ó basileús tòv 'Ieremieì vòv tòv basileíov, 26 kai tò Saraisa vòv 'Eserhì, ouklallávovn tòv Saraisa, kai tòv 'Ieremíov, kai katakúttan.

Kai égéneto loýgos Kýrion pròs 'Ieremíov, meta tò kata- 27 kaúvov tìn basileía tò xartión, pántas tòv lóguv, vòv égráfe Barouix apò tò stóma tòv 'Ieremíov, lèguv, páliv lábe vòv xar- 28 tòv étrovo, kai gráfí̄v pántas tòv lóguv, tòv óntas étò tòv xartión, vòv káttékaivn ó basileús 'Iwakame, kai éreis, 29 óntas éte Kýrion, vòv káttékaivn tò xartión tòv, lèguv, diatí égráfa ev autò, lèguv, éipóntov eis òpò tòv basileíov, kai ékolótheven tìn xyn tòv tòv, kai ékliwv ev autòv anbhwps và kynìv;

Diávtoú óntos éte Kýrion éte 'Iwakame basileía 'Ioudàv, 30 óv ókta avtòv kathêmévovn ev tòv dróon Davívd, kai to thn mhymávo autòv ókta evrímménov ev tòv kámuvi tòv xyn tòv, kai en tò panygí tòv xyn tòv. Kai epísikémonai ev autòv, kai 31 tò gêv éntrovo, kai tòv pátdas autòv, kai épáv ev autòv, kai 32 tòv pádtas autòv, kai tòv katókou tòv 'Ierouvsalím, kai 32 tòv xartión, tòv pántas tòv, kálŁa tòv, év xervì 'Ieremíov.

Kai elêbe Barouix xartión étrovo, kai 32 égráven ev autòv apò tò stóma tòv 'Ieremíov pántas tòv lóguv tòv súv, káttékaivan 'Iwakame kai 32 ev prosetéthasan autòv lóguv plaeí̄nov, ós óntov.

Kai ébaspíleven 'Sedeikás vòv 'Iwov antì 'Iwakame, 33 ev 44 ébaspíleven Naúcovoukoukou basileíovn tòv 'Ioudàv. Kai 2 óv khousan autòv kai ói pádès autòv kai 34 to légo tòv xyn tòv lóguv Kýrion, óv élellovsan en xevì 'Ieremíov.

6, 7 Thus said the Lord, Thus said the Lord, saying: I cried, saying: I "and the word of the Lord came to Jeremias, saying, Thus said the Lord; Thus shalt thou say to the king of Judah who sent to thee, to seek me; Behold, the army of Pharaoh which is come forth to help you: they shall return to the land of Egypt; and the Chaldeans themselves shall burn again, and fight against this city, and take it, and burn it with fire. For thus saith the Lord; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart. And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded men, these should rise up each in his place, and burn this city with fire. And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharaoh, that Jeremias went forth from Jerusalem to go into the land of Benjamin, to buy thence a property in the midst of the people. And he was in the gate of Benjamin, and there was there a man with whom he lodged, Sarua the son of Selemias, the son of Ananias; and he caused Jeremias, saying, Thou art fleeing to the Chaldeans. And he said, It is false; I do not flee to the Chaldeans. But he hearkened not to him; and Sarua caused Jeremias, and brought him to the princes. And the princes were very angry with Jeremias, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

6 And the word of the Lord came to Jeremias, saying, Thus said the Lord; Thus shalt thou say to the king of Judah who sent to thee, to seek me; Behold, the army of Pharaoh which is come forth to help you: they shall return to the land of Egypt; and the Chaldeans themselves shall burn again, and fight against this city, and take it, and burn it with fire. For thus saith the Lord; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart. And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded men, these should rise up each in his place, and burn this city with fire.

And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharaoh, that Jeremias went forth from Jerusalem to go into the land of Benjamin, to buy thence a property in the midst of the people. And he was in the gate of Benjamin, and there was there a man with whom he lodged, Sarua the son of Selemias, the son of Ananias; and he caused Jeremias, saying, Thou art fleeing to the Chaldeans. And he said, It is false; I do not flee to the Chaldeans. But he hearkened not to him; and Sarua caused Jeremias, and brought him to the princes. And the princes were very angry with Jeremias, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

So Jeremias came into the dungeon, and into the cells, and he remained there many days. Then Sedekias sent, and called him; and the king asked him secretly, saying, Is there a word from the Lord? And he said, There is: thou shalt be delivered into the hands of the king of Babylon. And Jeremias said to the king, Wherein have I wronged thee, or thy servants, or this people, that thou puttest me in prison? And where are your prophets who prophesied to you saying, The king of Babylon shall not come against this land? Now therefore, my lord the king, let my supplication come before thy face: and why dost thou send me back to the house of Jonathan the scribe? and let me not on any account die there. Then the king commanded, and they cast him into the prison, and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremias continued in the court of the prison.

And Saphanias the son of Nathan, and Godolias the son of Paschor, and Joachal the son of Semelias, heard the words which Jeremias spoke to the people, saying, Thus said the Lord; He that remaineth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out to the Chaldeans shall live; and his soul shall be given him for a found treasure, and he shall live. For thus saith the Lord; This city shall certainly be delivered into the hands of the host of the king of Babylon, and they shall take it. And they said to

8 See Hebrew. 7 Gr. the house of the pit. 8 Gr. mercy, see chap. 42. 7. 9 Gr. dwells. o q. d. a prize. x Gr. singular.
the king. Let that man, we pray thee, be slain, for he weakens the hands of the fighting men that are left in the city, and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil.

Then the king said, Behold, he is in your hands. For the king could not resist them.

And they cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit; and there was no water in the pit, but mire: and he was in the mire.

And Abdemelech the Ethiopian heard, (now he was in the king's household,) that they had put Jeremias into the dungeon; and the king was in the gate of Benjamin:

And he went forth to him, and spoke to the king and said, Thou hast done evil in what thou hast done to slay this man with hunger: for there is no more bread in the city. And the king commanded Abdemelech, saying, Take with thee hence thirty men, and lift him up out of the dungeon: and Jeremias remained in the court of the prison.

Then the king sent, and called him to himself into the house of Asisel, which was in the house of the Lord: and the king said to him, I will ask thee a question, and I pray thee hide nothing from me.

And Jeremias said to the king, If I tell thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not at all hearken to me. And the king swore to him, saying, As the Lord liveth who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

And Jeremias said to him, Thus saith the Lord; If thou wilt indeed go forth to the captains of the king of Babylon, thy soul shall live, and this city shall certainly not be burnt with fire, and thou shalt live, and thy house. But if thou wilt not go forth, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt by no means escape.

And the king said to Jeremias, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

And Jeremias said, They shall in no wise deliver thee up. Hear the word of the Lord which I speak to thee; and it shall be better for thee, and thy soul shall live. But if thou wilt not go forth, this is the word which the Lord has shewed me. And behold, all the words that are left in the house of the king of Judah were brought forth to the princes of the king of Babylon; and they said, The men who were at peace with thee have received thee, and will
"And they shall bring forth thy wives and thy children to the Chaldeans: and thou shalt by no means escape, for thou shalt be taken by the hand of the king of Babylon, and this city shall be burnt.

Then the king said to him, Let no man know any of these words, and certainly thou shalt not die. And if the princes shall hear that I have spoken to thee, and they come to thee, and say to thee, Tell us, what said the king to thee? shall it be well to thee? and what said the king to thee? Then thou shalt say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

And all the princes came to Jeremiah, and asked him; and he told them according to all these words, which the king had commanded him. And they were silent, because the word of the Lord was not heard.

And Jeremiah remained in the court of the prison, until the time when Jerusalem was taken.

And it came to pass in the ninth month of Sedekias king of Juda, that Nabuchodo-

And the word of the Lord came to Jeremiah in the court of the prison, saying, Go and say to Abdemoelch the Ethiopian, Thus said the Lord God of Israel; Behold, I will bring my words upon this city for evil, and not for good. But I will save thee in that day, and I will by no means deliver thee into the hands of the men before whom thou art afraid. For I will surely save thee, and thou shalt by no means fall by the sword; and thou shalt find thy life, because thou didst trust in me, saith the Lord.

The word that came from the Lord to Jeremiah, after that Nabuzardan the captain of the guard had let him go out of Rama, when he had taken him in manacles in the midst of the captivity of Juda, even those who were carried to Babylon.

And the chief captain of the guard took him, and said to him, The God of Juda hath pronounced all these evils upon this place; and the Lord has done it; because ye sinned against him, and hearkened not to his voice. Behold, I have loosed thee from the manacles that were upon thine hands. If it seem good to thee to go with
me to Babylon, then will I set mine eyes upon thee. 5 But if not, 6 depart; return to Godolias the son of Achiam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda, and dwell with him in the midst of the people in the land of Judah: to whatsoever places it seems good in thine eyes to go, do thou even go. And the captain of the guard made him presents, and let him go. 6 And he came to Godolias in Massepha, and dwelt in the midst of his people that was left in the land.

2 And all the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias governor in the land, and they committed to him the men and their wives, whom Nabuchodonosor had not removed to Babylon. 6 And there came to Godolias to Massepha Ismael the son of Nathaniels, and Joanan son of Carea, and Sarseas the son of Thanameeth, and the sons of Jophhe the Netophathite, and Ezionias son of the Moachtite, they and their men.

9 And Godolias swore to them and to their men, saying, Be not afraid before the children of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be better for you. 10 And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do ye gather grapes, and fruits, and oil, and put them into your vessels, and dwell in the cities which ye have obtained possession of.

11 And all the Jews that were in Moab, and among the children of Ammon, and those that were in Idumea, and those that were in all the rest of the country, heard that the king of Babylon had granted a remnant to Juda, and that he had appointed over them Godolias the son of Achiam. 12 And they came to Godolias into the land of Juda, to Massepha, and gathered grapes, and very much summer fruit, and oil.

13 And Joanan the son of Carea, and all the leaders of the host, who were in the fields, came to Godolias to Massepha, and said to him, Doth thou indeed know that king Belieas of Ammon has sent Ismael to thee to slay thee? But Godolias believed them not. 14 And Joanan said to Godolias secretly in Massepha, I will go now and smite Ismael, and let no man know it; lest he slay thee, and all the Jews that are gathered to thee be dispersed, and the remnant of Juda perish. 15 But Godolias said to Joanan, Do not the thing, for thou speakest lies concerning Ismael.

Now it came to pass in the seventh month that Ismael the son of Nathaniels the son of Eleasar of the seed royal, came, and ten men with him, to Godolias to Massepha: and they ate bread there together. 2 And Ismael rose up, and the ten men that were with him, and smote Godolias, whom the king of Babylon had appointed governor over the land, and all the Jews that were with him in Massepha, and all the Chaldeans that were found there.
And it came to pass on the second day after he had smitten Godolias, and no man knew of it, 5 that there came men from Sycoch, and from Salem, and from Samaria, even eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and they had manna and frankincense in their hands, to bring them into the house of the Lord. 6 And Ismael went out to meet them, and they were empty, and he said to them, Come in to Godolias. 7 And it came to pass, when they had entered into the midst of the city, that he slew them and cast them into a pit. 8 But ten men were found there, and they said to Ismael, Slay us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by, and slew them not in the midst of their brethren.

9 Now the pit into which Ismael cast all whom he smote, 9 is the great pit, which king Asa had made for fear of Baasha king of Israel: even this Ismael filled with slain men.

10 And Ismael brought back all the people that were left in Massepeh, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achiam: and he went away beyond the children of Ammon.

11 And Joanan the son of Carea, and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done. 12 And they brought all their army, and went to fight against him, and found him near 6 much water in Gabaon. 13 And it came to pass, when all the people that was with Ismael saw Joanan, and the leaders of the host that was with him, that they returned to Joanan. 15 But Ismael escaped with eight men and went to the children of Ammon.

16 And Joanan, and all the leaders of the host that were with him, took all the remnant of the people, whom he had brought back from Ismael, mighty men in war, and the women, and the men, and all the property, and the eunuchs, whom they had brought back from Gabaon: 17 and they departed, and dwelt in Gaberoh-amaa, that is by Beth-leem, to go into Egypt, for fear of the Chaldeans: 18 for they were afraid of them, because Ismael had smitten Godolias, whom the king of Babylon made governor in the land.

Then came all the leaders of the host, and Joanan, and Azarias the son of Massaes, and all the people great and small, 2 to Jeremiah the prophet, and said to him, Let now our supplication come before thy face, and pray thou to the Lord thy God for this remnant; for we are left few out of many, as thine eyes see. 3 And let the Lord thy God declare to us the way wherein we should walk, and the thing which we should do.

4 And Jeremiah said to them, I have heard you: behold, I will pray for you to the Lord our God, according to your words; and it
shall come to pass, that whatsoever word the Lord God shall answer, I will declare it to you; I will not hide anything from you.

6 And they said to Jeremiah, Let the Lord be between us for a just and faithful witness, if we do not according to every word which the Lord shall send to us. And whether it be good, or whether it be evil, we will hearken to the voice of the Lord our God, to whom we send thee; that it may be well with us, because we shall hearken to the voice of the Lord our God.

7 And it came to pass after ten days, that the word of the Lord came to Jeremiah.

8 And he called Johanan, and the leaders of the host, and all the people from the least even to the greatest, and he said to them, Thus saith the Lord: If ye will indeed dwell in this land, I will build you, and will not pull you down, but will plant you, and in no wise pluck you up; for I have ceased from the calamities which I brought upon you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you, to deliver you, and save you out of their hand. And I will grant you mercy and pity you, and will restore you to your land.

9 But if ye say, We will not dwell in this land, that we may not hearken to the voice of the Lord; 10 for we will go into the land of Egypt, and we shall see no war, and shall not hear the sound of a trumpet, and we shall dwell in Egypt for hire; and there we will dwell: 11 then hear the word of the Lord; thus saith the Lord: If ye set your face toward Egypt, and go in there to dwell; then it shall be, that the sword which ye fear shall find you in the land of Egypt, and the famine to which ye have regard, shall overtake you, coming after you in Egypt; and there ye shall die. 12 And all the men, and all the strangers who have set their face toward the land of Egypt to dwell there, shall be consumed by the sword, and by the famine: and there shall not be one of them escape from the evils which I bring upon them.

13 For thus saith the Lord: As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you, when ye have entered into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

14 These are the words which the Lord has spoken concerning thee, the remnant of Judah; Enter ye not into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

15 And these are the words which the Lord has spoken concerning Judah; Enter ye not into Egypt: and now know ye for a certainty, that ye have wrought wickedness in your hearts, when ye sent me, saying, Pray thou for us to the Lord; and according to all that the Lord shall speak to thee we will do. And ye have not hearkened to the voice of the Lord, with which he sent me to you. Now therefore ye shall perish by sword and by famine, in the place which ye desire to go into to dwell there.

16 And it came to pass, when Jeremiah ceased speaking to the people all the words
2 As for other, the hidden, and the deceptive, their language is deceitful.
3 All the nations have seen them, and they were afraid; all the nations were cut off.
4 All of them have become as workers of falsehoods.
5 I have spoken, said the Lord; my counsel shall stand; and who can抗拒 them?
6 I have known you, and I have seen you; therefore you shall become, and you shall be cut off, and be sought from under heaven.

7 And they were gathered together, those who went to Babylon, to enter into the city of Jerusalem; but they brought the captivity, and carried away the captive, and built the city, and settled there.
8 And the word of the Lord came to Jeremiah in Babylon, saying:
9 Take thee great stones, and hide them in the entrance, at the gate of the house of Pharaoh in Babylon, in the sight of the men of Babylon; and thou shalt say, Thus hath the Lord said: Behold, Nebuchadnezzar king of Babylon, and he shall place his throne upon these stones which thou hast hidden, and he shall lift up weapons against them. And he shall enter in, and smite the land of Egypt, delivering some for death to death; and some for captivity to captivity; and some for the sword. And he shall kindle a fire in the houses of their gods, and shall burn them, and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; and he shall go forth in peace. And he shall break to pieces the pillars of Heliopolis that are in On, and shall burn their houses with fire.

The Word that came to Jeremiah for all the cities of Judah, and for the land of Egypt, and for those settled in Madgol and in Taphnas, and in the land of Pathura, saying:

Thus has the Lord God of Israel said; Ye have seen all the evils which I have brought upon Jerusalem, and upon the cities of Judah; and, behold, they are desolate without a inhabitant, because of their wickedness, which they have wrought to provoke me, by going to burn incense to other gods, whom ye knew not. Yet I sent to you my servants the prophets early in the morning, and I sent, saying, Do not ye this abominable thing which I hate. But they hearkened not to me, and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods. So mine anger and my wrath dropped upon them, and was kindled in the gates of Judah, and in the streets of Jerusalem; and they became a desolation and a waste, as at this day.
And now thus has the Lord Almighty said, Wherefore do ye commit these great evils against your souls? to cut off man and woman of you, infant and suckling from the midst of Judah, to the end that not one of you should be left; 8 by provoking me with the works of your hands, to burn incense in the fire thereof. 9 For Thus saith the Lord of hosts, the God of Israel, and the God of the spirits of the prophets, and of his spirit which dwelleth in me, 10 And have not ceased even to this day, and they have not kept to my ordinances, which I set before their fathers.

Therefore thus saith the Lord; Behold, I do set my face against you 12 to destroy all the remnant that are in Egypt; and they shall fall by the sword, and by famine, and shall be smitten with a pestilence; and they shall be for reproach, and for destruction, and for a curse. 13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine; 14 and there shall not be one be preserved of the remnant of Judah that sojourn in the land of Egypt, to return to the land of Judah, to which they hope in their hearts to return; they shall not return, but only they that escape.

Then all the men that knew that their wives burned incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Pathmar, answered Jeremiah, saying, 15 Then the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee. 17 For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven, and to pour drink-offerings to her, as we and our fathers have done, and our kings and princes, in the cities of Judah, and in the streets of Jerusalem; 18 so we were filled with bread, and well, and were free from evil. 19 But, since we left off to burn incense to the queen of heaven, we have all been brought low, and have been consumed by sword and by famine. 19 And whereas we burned incense to the queen of heaven, and poured drink-offerings to her, did we make cakes to her, and pour drink-offerings to her, with our husbands? 20 Then Jeremiah answered all the people, the mighty men, and the women, and all the people that returned him these words for answer, saying, 21 Did not the Lord remember the incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, and the land of Egypt, and the land? and came it not into his heart? 22 And the Lord could no longer bear you, because of the wickedness of your doings, and because of your abominations which ye wrought; and so your land became a desolation and a waste, and a curse, as at
23 and even in the days of young men, when I spoke freely, and when I called this nation to repent, I was answering them, and when I cried out to them, they would not hear. Behold, they have committed great sins and will not repent. 24 Because of your burning incense and because of the things wherein ye sinned against the Lord: and ye have not hearkened to the voice of the Lord, and have not walked in his ordinances, and in his law, and in his testimonies; and so these evils have come upon you.

25 And Jeremias said to the people, and to the priests, and to the Levites, and to all to whom the word of the Lord came: 26 Thus saith the Lord God of Israel: Behold, I have sworn by the Lord, the God of Israel, that never yet was there a nation or a people that I should have delivered from my hand as these the Jews whom I delivered from all the kingdoms of the earth, and brought them to Babylon. 27 But they did not serve the Lord their God, but they set up for themselves a wooden image and a metal idol, and laid down an image for all Israel. 28 But the Lord, the God of their fathers, sent them his prophets, and brought them back from Babylon, and rejoiced as a man rejoices when he finds his way. 29 And they did not listen to their prophets, but set up for themselves a wooden image and a metal idol, and laid down an image for all Israel. 30 But the Lord, the God of their fathers, sent them his prophets, and brought them back from Babylon, and rejoiced as a man rejoices when he finds 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eleventh year of king Sedekias, 8 on the ninth day of the month, and then the famine was severe in the city, and there was no bread for the people of the land. 9 And the city was broken up, and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way leading to the wilderness. 10 But the host of the Chaldeans pursued after the king, and overtook him in the country beyond Jericho; and all his servants were dispersed from about him. 11 And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him. 12 And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Judah in Deblatha. 13 And he put out the eyes of Sedekias, and bound him in fetters; and the king of Babylon brought him to Babylon, and put him into the grinding-house, until the day when he died.

14 And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, whom Nebuchadnezzar the king of Babylon, sent to Jerusalem; 15 and he burnt the house of the Lord, and the king's house, and all the houses of the city, and every great house he burnt with fire. 16 And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about. 17 But the captain of the guard left the remnant of the people to be vine-dressers and husbandmen.

18 And the Chaldeans broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and they took the brass thereof, and carried it away to Babylon. 19 Also the rim, and the bowls, and the flesh hooks, and all the brazen vessels, wherewith they ministered; 20 and the candlesticks, and the censers, and the cups, the golden, of gold, and the silver, of silver, the captain of the guard took away. 21 And the two pillars, and the one sea, and the twelve brazen oxen under the sea, which things king Solomon made for the house of the Lord; the brass of which articles was without weight.

22 And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits compassed it round; and the thickness of it all round was four fingers. 23 And there was a network and pomegranates, all of brass; and correspondingly the second pillar had eight pomegranates to a cubit for the twelve cubits. 24 And the pomegranates were ninety-six on a s sil and round all the pomegranates on the network round about were a hundred.

25 And the captain of the guard took the chief priest, and the second priest, and those that kept the way; 26 and one eunuch, who was over the men of war, and seven men

8 Or, lamp-stands.  γ Gr. a net.  δ Gr. part.  ψ Heb. and Alex. + 'he took out of the city.'
TABLE SHewing THE ORDER OF several CHAPTERS AND VERSES
IN JEREMIAH, AS THEY appear IN THE HEbrew
AND SEPTuAGINT RESPECTIVELY.

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\* Gr. face. \* Or. cut his hair; not in Alex. \* Alex. + 'the thrones of'
KAJ ἑγένετο μετὰ τοῦ αἰχμαλωτισθῆναι τῶν Ἰσραήλ, καὶ Ἰερουσαλημ ἐγκαθίσθη, ἐκάθεσεν Ἰερεμίας κλαίον, καὶ ἐδρήσεσε τὸν θρήνον τοῦτον ἐπὶ Ἰερουσαλημ, καὶ εἶπεν,
ΑΛΕΦ. Πῶς ἐκάθετε μονὴ ἡ πόλις ἡ πεπληθυμένη λαῶν; ἐγενήθη ὡς χίμα, πεπληθυμένη ἐν θέσεις, ἀρχοῦσα ἐν χώρας εγενήθη εἰς φοῖνος.
ΒΗΘ. Κλαίοντα ἐκλαίσθην ἐν νυκτί, καὶ τὰ δάκρυα αὐτής ἐπὶ τῶν σιαγόνων αὐτής, καὶ οὐδὲν ἔπεσε ὁ παρακαλῶν αὐτῆς ἄντων τῶν ἀγαπῶντων αὐτής πάντες οἱ φιλούντες αὐτήν ἤθέτησαν ἐν αὐτῇ, ἐγένοντο αὐτῆς εἰς ἄνθρωπο.
ΓΙΜΕΛ. Μετακαταστάθη Ἰουδαία ἀπὸ ταπεινώσως αὐτῆς, καὶ ἀπὸ πλῆθος δουλείας αὐτῆς ἐκάθεσεν ἐν θέσεις, οὐδὲν ἐφέρεν ἀνάπαυσιν πάντες οἱ καταδώκοντες αὐτῆς, κατέλαβον αὐτὴν ἀναμέσον τῶν θλίβοντων.
ΔΑΛΕΘ. Όσοι Σιὼν πενθοῦσι παρὰ τὸ μῆν εἶναι ἔρχομεν ἐν ἐορτῇ πᾶσαί αὐτής ἤφαντανει, οἱ ιερεῖς αὐτῆς ἀναστηλάξαντον, αἱ παρθένες αὐτῆς ἀγάμανει, καὶ αὐτὴ πειραμομένη ἐν ἀρετῇ.
Η. Ἐγένοντο οἱ θλίβοντες αὐτῆς εἰς κεφαλῆς, καὶ οἱ ἄρχοι αὐτῆς εὐθυρροῦν, ὅτι Κύριος ἔταπευσίσαν αὐτὴν ἐπὶ τοῦ πλῆθος τῶν ἀσέβεων αὐτῆς τὰ νῆπια αὐτῆς ἐπεριθήθησαν ἐν αἰχμαλωσίᾳ κατὰ προσώπων θλίβοντων.
ΟΥΑΥ. Καὶ ἠποθήκη ἐν θυγατρός Σιὼν πᾶσα ἐν ὑπνίτειτε ᾗ αὐτῆς ἐγένοντο οἱ ἄρχοντες αὐτῆς ὡς κροῖνος οἱ οὐκ ἑδύκοντες νομιμ, καὶ ἐπομενοῦν ἐν οὐκ ἐσχατέ κατὰ προσώπων διάκονων.
ΖΑΙΝ. Ἐμνήσθη Ἰερουσαλημ ἡμέρων ταπεινώσως αὐτῆς καὶ ἀπωσίσων αὐτῆς πάντα τὰ ἐπιθυμήματα αὐτῆς ὡσά ἦν εἰς ἡμέρων ἄρχαίων, ἐν τῷ πείσειν τὸν λαόν αὐτῆς εἰς χεῖρας θλίβοντος, καὶ οὐκ ἦν ὁ βοσθὼν αὐτῆς ἰδόντες οἱ ἄρχοι αὐτῆς ἐγέλασαν ἐπὶ κατοικεία αὐτῆς.
ΘΗ. Ἀμαρτίαν ἡμαρτεν Ἰερουσαλημ, διατότο καὶ σάλον ἐγένετο πάντες οἱ δοξάζοντες αὐτὴν ἐπετείνασαν αὐτὴν εἰδὼν γιὰ τὴν ἀσχημοσύνην αὐτῆς, καὶ γε αὐτὴ στενάζουσα καὶ ἀπετράφη ὑπόστοι.
ΤΗΘ. Ἀκαθαρσία αὐτῆς πρὸ ποθῶν αὐτῆς οὐκ ἐμνήσθη 9 ἔσχατα αὐτῆς, καὶ κατεβίβασεν ὑπέροχα οὐκ ἔστιν ὁ παρακαλῶν αὐτῆς ἢ ἸﺜΑΚΕ τὴν ταπεινώσον μοῦ ὅτι ἐμεγαλάζην ἐν ἄρχοις.

β ᾗ ποιθὲν ἐν Ἱδα. γ ὡς τῆς ἑορτῆς. δ Ἰουδαίας ἐγκαθίσθη. ε καὶ ἦν ἐν θέσις. εἰς φοῖνος. ζ Ἰουδαίας ἐγκαθίσθη. η καὶ ἦν ἐν ἀρετῇ. θ Ἰουδαίας ἐγκαθίσθη. ι καὶ ἦν ἐν ἀρετῇ.
10 Lamentations 2:10-22.

10 JOD. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation.

11 CHAP. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, Lord, and look; for she is become deshonoured.

12 LAMED. All ye that pass by the way, turn, and see if there is sorrow like my sorrow, which has happened to me. The Lord who spoke by me has afflicted me in the day of his fierce anger.

13 MEM. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet, he has turned me back: he has made me desolate and mourning all the day.

14 NUN. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for the Lord has laid pains on my hands, I shall not be able to stand.

15 SAMECH. The Lord has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: the Lord has trodden a wine-press for the virgin daughter of Judah: for these things I weep.

16AIN. Mine eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

17 PHE. Sion has spread out her hand, and there is none to comfort her: the Lord has commanded concerning Jacob, his oppressors are round about him: Jerusalem has become among them as a removed woman.

18 TSADE. The Lord is righteous: for I have provoked his mouth: hear, I pray you, all ye people, and behold my grief: my virgins and my young men are gone into captivity.

19 KOPH. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls, and found it not.

20 RHECS. Behold, O Lord; for I am afflicted: my belly is troubled, and my heart is turned within me: for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

20 CHES. Hear, I pray you, for I groan: there is none to comfort me: all mine enemies have heard of mine afflictions, and rejoice because thou hast done it: thou hast brought on the day, thou hast called the time: they are become like to me.

21 THAU. Let all their wickedness come before thy face; and strip them, as they have made a gleaming for all my sins: for my groans are many, and my heart is grieved.
ALEPH. How has the Lord darkened in his wrath the daughter of Zion! he has cast down the glory of Israel from heaven to earth, and has not remembered his footstool.

2THOTH. In the day of his wrath the Lord has overwhelmed her as in the sea, and as the wind: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strong-holds of the daughter of Judah: he has profaned her king and her princes.

3GIMEL. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy, and has kindled a flame in Jacob as fire, and it has devoured all things round about.

4DALET. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary, and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Zion: he has profaned with his anger as fire.

5HE. The Lord is become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed his strong-holds, and has multiplied the afflicted and humbled ones to the daughter of Juda.

6VAU. And he has scattered his tabernacle as a vine, he has marred his feast: the Lord has forgotten the feast and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.

7ZAIN. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as on a feast day.

8HETH. And he has turned to destroy the wall of the daughter of Zion: he has stretched out the measuring line, he has not turned back his hand from afflicting her: therefore the bulwark mourned, and the wall was weakened with it.

9TETH. Her gates are sunk into the ground: he has destroyed and broken to pieces her bars, and her king and her prince among the Gentiles: there is no law, nay, her prophets have seen no vision from the Lord.

10JOD. The elders of the daughter of Zion have sat upon the ground, they have kept silence: they have cast up dust upon the head; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

11CHAPH. Mine eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and sucking swine in the streets of the city.

12LAMED. They said to their mothers Where is corn and wine? while they fainted like wounded men in the streets of the city, while their souls were poured out into their mother's bosom.

13MEM. What shall I testify to thee, or what shall I compare to thee, O daughter

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ΑΛΕΦ. Πῶς ἐγνώκανεν ἐν ὀργῇ αὐτοῦ Κύριος τὴν θυγατέρα Σιών; κατέβαλεν δὲ οὐρανοῦ εἰς γῆν δοξάσα κἀγαλῆν, καὶ οὐκ ἐκείνης ὑποδοχοῦ πιδῶν αὐτοῦ.

ΒΘΟ. Ἐν ἡμέρᾳ ὀργῆς αὐτοῦ καταπόνησε Κύριος, οὐ τοῖς πάντας τὰ ὀργαὶ Ἰακώβ καθέλεν ἐν θυμῷ αὐτοῦ, τὰ ὀργαίωμα τῆς θυγατρὸς Παλαιστίνη ἔκλεψαν εἰς τὴν γῆν, ἐβεβηλίσα τις βασιλεία αὐτῆς, καὶ ἀρχάριον αὐτῆς.

ΓΙΜΕΛ. Συνέκλασεν ἐν ὀργῇ θυμοῦ αὐτοῦ πάν τὸν κλάσαν 3 Ἰσραήλ, ἀπετρέφεν ὁ τόσα δεείχιν αὐτοῦ ἀπὸ προσόπου ἔχθροι, καὶ ἀγνύσιν ἐν Ἰακώβ ὡς πῦρ φλόγω, καὶ καταφέρει πάντα τὰ κύκλωπ.

ΔΑΛΕΘ. Ἐνεύρεσεν τόξον αὐτοῦ ὡς ἔχθρος ὑπεναντίος, ἐστερέωσε δεείχιν αὐτοῦ ὡς ὑπεναντίοις, καὶ ἀκέτασεν πάντα τὰ ἑπτανήματα τῶν ὀφθαλμῶν μου ἐν σκηνῇ θυγατρὸς Σιών, ἐξέευν ὡς πῦρ ὑπὸ τὸν θυμὸν αὐτοῦ.

Η. Ἐγεννήθη Κύριος ὡς ἔχθρος, καταπόνησεν Ἰσραήλ, 5 καταπόνησε τὰς βαραίς αὐτῆς, διεφθορά τὰ ὀργαίωμα αὐτοῦ, καὶ ἐπλήθυνε τῇ θυγατρὶ Παλαιστίνη ἀπανυμένην καὶ τεταπενυμένην.

ΟΥΑΥ. Καὶ διεστάσαν ὡς ἀμπελόν τὸ σκήνωμα αὐτοῦ, 6 διεφθορά ἐρήμου αὐτοῦ ἐπέλαβαν Κύριος ἐποίησεν ἐν Σιών ἔρημος καὶ σαββάτω, καὶ παρώσιν ἐμβρύμματι ὀργής αὐτοῦ βασιλεία καὶ ιερα καὶ ἀρχαία.

ΖΑΙΝ. Ἀπόσημο Ἰσραήλ θυσιαστήριον αὐτοῦ, ἀπετίναξεν 7 ἀγίασμα αὐτοῦ, συντρίψεν εἰς χειρὶ ἔχθρον τείχος βάρεων αὐτῆς: φωνὴν ἔδωκαν ἐν ὀκῷ Κύριον ὡς ἐν ἡμέρᾳ ἐρήμου.

ΘΘ. Καὶ ἐπέτρεψε διαφθορά τείχος θυγατρὸς Σιών, 8 εξέευν μέτρον, οὐκ ἀπετρέψε χειρα αὐτοῦ ἀπὸ καταπατήματος, καὶ ἐπένθησε τὸ προπετήσιμο, καὶ τείχος ὄμοιομαδόν ἔχεθαν.

ΘΗ. Ἐνεύρηκαν εἰς τὴν γῆν, ἀποκάλεσα καὶ 9 συντρίψαν μοχλοὺς αὐτῆς, βασιλεία αὐτῆς καὶ ἀρχαία αὐτῆς εἰς τοὺς ἐθνεῖς οὐκ ἔστι νόμος, καὶ γε προφήται αὐτῆς οὐκ ἔδωκαν δραμαν παρὰ Κύριον.

ΙΩΔ. Ἐκάθισαν εἰς τὴν γῆν, ἐσώπησαν πρεσβύτεροι 10 θυγατρὸς Σιών, ἀνεβιβάσαν χοῦν ἐπὶ τὴν κεφαλήν αὐτῶν, περιεζώσατο σάκκος, κατίγαγον εἰς τὴν ἀρχήνας παρθένοις ἐν Ιερουσαλήμ.

ΧΑΦ. Ἐξελίπθην ἐν δάκρυσιν οἱ ὀφθαλμοὶ μου, ἔταράξθη 11 ἡ καρδία μου, ἐξευθύνα εἰς τὴν γῆν ἡ ὄξα μου, ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς λαοῦ μου, εἰς τὸ ἐκλείπειν νῆπιον καὶ θηλαζόντως ἐν πλατείαις πόλεως.

ΛΑΜΕΔ. Ταῖς μητράσιν αὐτῶν ἐτάν, ποῦ οἴκοι, καὶ 12 οἶνοι; ἐν τῷ ἐκλείπειν αὐτῶν ῥαμαται ἐν πλατείαις πόλεως, ἐν τῷ ἐκχείλειθαι ψυχὰς αὐτῶν εἰς κόλπον μητρών αὐτῶν.

ΜΗΜ. Τῷ μαρτυρήσῳ σοι, ἤ τῷ ὄρομωσο σοι, θυγατέρα
of Jerusalem? who shall save and comfort thee, O virgin daughter of Zion? for the cup of thy destruction is enlarged: who shall heal thee?

14 Nun. Thy prophets have seen for thee vanities and folly: and they have not discovered thine iniquity, to turn back thy captivity; but they have seen for thee vain burdens, and worthless visions.

15 All that go by the way have clapped their hands at thee; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say the crown of joy of all the earth?

16 All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

17 The Lord has done that which he purposed; he has accomplished his word, even the things which he commanded from the ancient days: he has thrown down, and has not spared: and he has caused the enemy to rejoice over thee, he has exalted the horn of him that afflicted thee.

18 Their heart cried to the Lord, Ye walls of Sion, pour down tears like torrents day and night: give thyself no rest; let not the garment of thine eyes cease.

19 Arise, rejoice in the night at the beginning of thy watch: pour out thy heart as water before the face of the Lord; lift up thy hands to him for the life of thine infants, who faint for hunger at the top of all the streets.

20 Behold, O Lord, and see for whom thou hast gathered thus. Shall the women eat the fruit of their womb? the cook has made a gathering: shall the infants sucking at the breasts be slain? wilt thou slay the priest and prophet in the sanctuary of the Lord?

21 The child and old man have lain down in the street: my virgins and my young men are gone into captivity: thou hast slain them with the sword and with famine; in the day of thy wrath thou hast mangled them, thou hast not spared.

22 He has called my sojourners round about to a solemn day, and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.

23 I am the man that sees poverty, through the rod of his wrath upon me. He has taken me, and led me away into darkness, and not to light. Nay, against me he has turned his hand all the day. He has made old my flesh and my skin; he has broken my bones.

24 He has built against me, and compassed my head, and brought travail upon me. He has set me in dark places, as them that have long been dead. He has builded against me, and I cannot come forth: he has made my soul heavy.

25 Though I cry and shout, he shuts out my prayer.
has hedged my paths; 10 he has troubled me, as a she-bear lying in wait: he is to me as a lion in secret places. 11 He pursued me after I departed, and brought me to a stand; he has utterly ruined me.

12 He. He has bent his bow, and set me as a mark for the arrow. 13 He has caused the arrows of his quiver to enter into my reins. 14 I became a laughing-stock to all my people; and their song all the day.

15 VAI. He has filled me with bitterness, he has drenched me with gall. 16 And he has dashed out my teeth with gravel, he has fed me with ashes. 17 He has also removed my soul from peace: I forgot prosperity. 18 Therefore my success has perished, and I have no hope from the Lord.

19 ZAIN. I remembered by reason of my poverty, and because of persecution my bitterness and gall shall be remembered; 
and my soul shall meditate with me. 20 This will I lay up in my heart, therefore will I endure.

21 HETH. It is the mercies of the Lord, that he has not failed me, because his compassions are not exhausted. Pity us, O Lord, early every month: for we are not brought to an end, because his compassions are not exhausted. 22 They are new every morning: great is thy faithfulness. The Lord is my portion, says my soul; therefore will I wait for him.

25 TETH. The Lord is good to them that wait for him: the soul which shall seek him is good, and shall wait for, and quietly expect salvation of the Lord.

27 TETH. It is good for a man when he bears a yoke in his youth. 28 He will sit alone, and be silent, because he has borne it upon him.

30 JOD. He will give his cheek to him that smites him: he will be filled full with reproaches. 31 For the Lord will not reject for ever.

32 CHAP. For he that has brought down will pity, and that according to the abundance of his mercy.

33 He has not answered in anger, though he has brought low the children of men.

34 LAMED. To bring down under his feet all the prisoners of the earth, to turn aside the judgment of a man before the face of the Most High, to condemn a man unjustly in his judgment, the Lord has not given commandment.

35 Who has thus spoken, and it has come to pass? the Lord has not commanded it. 36 Out of the mouth of the Most High there shall not come forth evil and good.

39 MEM. Why should a living man complain, a man concerning his sin?

40 NUN. Our way has been searched out and examined, and we will turn to the Lord. 41 We have sinned, we have transgressed; and thou hast not pardoned.

43 SAMECH. Thou hast visited us in wrath, and driven us away: thou hast slain, thou hast not pitied. 44 Thou hast veiled thyself with a cloud because of prayer, that I might be blind, and be cast off. AIN. Thou

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H. 'Eneteine tov aitou, kai estihlwse me ós skopón eis 12 Béloos. Epihýgenen en tois nefrois mou Íous phýrías 13 aitou. 'Egevēthi ñelóis panti láw mou, ðalos aitón ollh 14 tìn ýmérn.

OYAY. 'Exúrrisa me poriádes, emèthiou me ðolha, kai 15, 16 exexali ðýfhi ñwntas mou 'efhionkoste me stódon, kai ìappóstat a 17 eis eirínnh ðalou mou 'epelabdhun ðagndha. Kai ìåptoule 18 níkòs mou, kai ì ìlites mou àto Kúrios.

ZAIN. 'Emvntioud ì to poriádes mou, kai ek ììgyvòj 19 poriá kai ðolha mou mniashtetai, kai katadosxhízei ìp 20 ìme ì ðalou mou. Taùthn tásu eis tìn karóna mou, diautóto 21 úpmenv.


TÒ. 'Agabos Kúrioú tois ùpménonou aitón, ðalou 25 ìzíttei aitón, ñabon kai ùpménei, kai ìsasóthei eis tó 26 sowtnta Kúriaú.

TÒ. 'Agabos ánbow, étan ðrí ùgnan en néwstí aitón, 27 kathistei kate mána, kai íwpóthei, òti ìeín ëf 28 éautó. 0D. Dóstei tó páoini aitón stigíana, xórtasóthei 30 ðneíssomou. 'Oti ouk eis tón ñwnta ìappóstei Kúrioú. 31

XAF. 'Oti ou tís tæneúónas oukétéripei, kai káta tó plhó 32 tò ëleous aitón, ouk apékrið ì ÿkarías aitón, kai ìa- 33 peiswovn uíou àndros.

LAMEA. Tó tæneúnoos upó tów tods aitón pántos 34 deómiou yhís, tó òkklna ðrí òndros kæntáv aitóni prós éwontou 35 ùfíostov, kataðikasa ùfíostov en tó ðríosov aitón, Kúrioú 36 ouk ìepé. Tis ñwntos ìepé, kai ìegývēth; Kúrioú ouk ìntenei 37 ìa. Ëk stóminos ùfíostov ouk exélísstei ták káka kai tó 38 ðalovó.

MIM. Tì gogústei ðríwtois ñwvn, ánpir peri tís ámar- 39 tías aitón;

NOYN. 'Ezhýrenýthi ì ðóds ñmaw kai ìtássthi, kai ìpí- 40 stóúromen èwos Kúrioú. 'Analábamos karöia ñmaw èpí 41 ùfíostov prós ùfíostov en óðráv. Ìxarístasse, ñseísstasse, 42 kai ouk ðlasísth.
Lamentations III. 46—IV. 8.

46 ἡμᾶς ἐν μέσῳ τῶν λαῶν. Δούναις ἐς ἡμᾶς τὸ στόμα αὐτῶν
47 τάντας οἱ ἐχθροὶ ἡμῶν. Φόβος καὶ θυμὸς ἐγενέθη ἡμῖν,
48 ἐπαρισσὶ καὶ συντρηθῇ. Ἀφεις οἰδάτων καταξάζει ὁ ὀβαλμὸς
μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου.
49 ΦΗ. ὁ ὀβαλμὸς μου καταστοίχη, καὶ οὐ σχισθῶμαι τοῦ
μένι εἰς οἰκισμοῦ, ἐως ὃ διακήνη καὶ ὃ Ἐφεροὶ εὐ ὀψανοῦ.
50 ὁ ὀβαλμὸς μου ἐπιφυλάττεται ἐπὶ τὴν ψυχήν μου παρὰ πίσω
θυγατρῶν πόλεως.

52 ΤΣΑΔΗ. ἔρρευσαν εἰς συνοικία με με στροφῶν πάντες
53 οἱ ἐχθροὶ μου δορύκεν εἰς ἀναστάξιν εἰς λάνκος ἡμῖν μου, καὶ
54 ἐπέκυκλιν λίθον ἐπὶ ἑμοί. Ὑπερέχουσα ὑπὸ ἡμῶν τούτων
55 εἰς αὐτῶν, ἀπτώμαι.

55 ΚΦ. ἑπεκαλεσάμην τὸ ὅψιμα σου, Κύριε, ἐκ λάκκου
56 κατατάτον. Φωνὴν μου ἤκουσας; μὴ κρύφης τα ὅτα σου εἰς
57 τὴν δέσῳ μου. Εἰς τὴν βοήθειάν μου ἤγγισσας: ἐν ἡμέρᾳ ἡ
ἐπεκαλεσάμης σε εἰς τοὺς μου, μὴ φοβοῦ.

58 ΡΗΧΣ. ἔδικασας, Κύριε, τὰ δίκας τῆς ψυχῆς μου, ἐλευ
59 τρόσω τὴν ἡμῆν μου. Ἰδες, Κύριε, τὰς παραχαὶς μου, ἔκρανας
60 τὴν κρίσιν μου. Εἰδος πάντας τὴν ἐκδικησίαν αὐτῶν, εἰς πάντας
διαλογισμοὺς αὐτῶν ἐν ἑμοί.

61 ΧΣΕΝ. ἡκούς τοῦ ὑπεδώματι αὐτῶν, πάντας τοῖς
dιαλογισμοῖς αὐτῶν κατ' ἑμοὺ, χειλῆ ἐπανασταμένων μοι, καὶ
62 μελέτης αὐτῶν κατ' ἑμοῦ διὰ τὴν ἡμέραν, καθέραν αὐτῶν,
καὶ ἀνασταίνει αὐτῶν ἐπιβλέπων ἐπὶ ὀβαλμὸν αὐτῶν.

63 Ἀποδώσεις αὐτοῖς ἀνταπόδωμα, Κύριε, κατὰ τὰ ἑργὰ τῶν
χεριῶν αὐτῶν.

65 ΘΑΥ: Ἀποδώσεις αὐτοῖς ὑπερασπιστὰ, καρδία μου
66 μάχον, ἵνα αὐτοῖς καταδώσεις ἐν ὅργῃ, καὶ ἐξανάλωσές
αὐτοὺς ὑπόκατωβάς τοῦ ὀβαλμοῦ, Κύριε.

68 ΑΛΕΦ. Πῶς ἀμαρωθήσεται χρυσὸν, ἀλλοιώθησεται ἡ
ἀργυρίων τὸ ἀγαθὸν; ἐξευθένον λίθον αὐτὸν ἐπὶ ἡράχης πασῶν
ἐξευθένον.

2 ΒΗΘ. Οἱ νῦν Σιων οἱ τίμιοι, οἱ ἐπηρμενεύοι ἐν χρυσῷ,
τῶς ἐλογίσθησαν εἰς ἀγγεία ὀστράκινα, ἐργα χειρῶν κερα
μεών;

3 ΓΙΜΕΛ. Καὶ γε δράκοντες ἐξέδωσαν μαστοὺς, ἔθηλασαν
σκύμαν αὐτῶν θυγατέρας λαοῦ μου εἰς ἀνισῶν, ὡς στροφῶν
ἐν ἑρώμω.

4 ΔΑΛΕΘ. Ἐκκαλήθη ἢ γλάσσα θηλάζουσι πρὸς τὸν
φάραγγα αὐτοῦ ἐν δήπε, νηπία ἤτησαν ἄρτον, ὁ διακλάον ὡκ
ἐστίν αὐτοῖς.

5 Η. Οἱ ἐξοθήκης τὰς τρυφῶς ἠφανίσθησαν ἐν ταῖς ἐξοδίοισ,
οἱ τυθυνομένοι ἐπὶ κόκκοι περεβάλλοντο κρύσιν.

6 ΟΥΑΥ. Καὶ ἐμαραθυνθῆ ἀνομία θυγατρὸς λαοῦ μου ὑπὲρ
ἀνομίας Σαμωάτων τῆς κατεπραμμένης ὠσπέρ στουνή, καὶ ὁ ὑπ
πέσανεν ἐν αὐτῇ χειράς.

7 ΖΑΙΝ. Ἐκαλαριθησάν ταξιαρχεὶς ἐπὶ χώνα,
ἐλαμβάν ὑπὲρ γάλα, ἐπιφώνησαν, ὑπὲρ λίθων σαπεφίου τὸ
ἀπόστασα αὐτῶν.

8 ΗΘ. Ἐσκότασαν ὑπὲρ ἄσβολη τὸ ἔδοξα αὐτῶν, οὐκ ἐπε

f Gr. lifting up. See Luke 12. 29. gr. gather. Heb. and Alex. — all. A Gr. exalted in, or, weighed with gold.
black than smoke: they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

9. The skin of the sword were better than they that were slain with hunger: they plied their mills for lack of meal.

10. The hands of tender-hearted women have soiled their own children: they became meat for them in the destruction of the daughter of my people.

11. The Lord has accomplished his wrath: he has poured out his fierce anger, and has kindled a fire in Sion, and it has devoured her foundations.

12. The kings of the earth, even all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.

13. For the sins of her prophets, and iniquities of her priests, who shed righteous blood in the midst of her.

14. Her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment with it.

15. Depart ye from the unclean ones: call ye them: depart, depart, touch them not: for they are on fire, yes, they stagger: say ye among the nations, they shall no more sojourn there.

16. The presence of the Lord was their portion: but he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.

17. While we yet lived your eyes failed, while we looked in vain for your help. Taste. We looked to a nation that could not save. We have hunted for our little ones, that they should not walk in our streets.

18. Our time has drawn nigh, our days are fulfilled, our time is come.

19. Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

20. The breath of our nostrils, our anointed Lord, was taken in their destructive snares, of whom we said, In his shadow we shall live among the Gentiles.

21. Rejoice and be glad, O daughter of Jerusalem, that dwellest in the land: yet the cup of the Lord shall pass through to thee: thou shalt be drunken, and pour forth.

22. A daughter of Sion, thine iniquity has come to an end: she shall no more carry thee captive: he has visited thine iniquities, O daughter of Edom; he has discovered thy sins.

Remember, O Lord, what has happened to us: behold, and look on our reproach.

2. Our inheritance has been turned away to aliens, our houses to strangers: we are become orphans, we have no father, our mothers are as widows. We have drunk our water for money; our wood is sold to us for a burden on our neck: we have been persecuted, we have laboured, we have had no rest.
IEZAEKIIIA.

6 Αἰγυπτίων ἔδωκε χεῖρα, Ἀσσοῦρ εἰς πλησιονίαν αὐτῶν.
7 Οἱ πατέρες ἡμῶν ἦμαρτον, οὐχ ὑπάρχοντες, ἡμεῖς τα ἀνομία.
8 ματα αὐτῶν ὑπέσχομαι. Δοῦλοι ἐκφυήσαν ημῶν, λυποῦνται οὐκ ἔστιν ἐκ τῆς χειρός αὐτῶν. Ἐν ταῖς ψυχαῖς ημῶν εἰσόδεσσεν ἀρτὸν, ἀπὸ προσώπων ῥομφαίας τῆς ἐρήμου.
9 Τὸ δέρμα ἡμῶν οὐκ λιβαῖον ἐπέλυσθη, συνεστάθησαν ἀπὸ προσώπων καταγῶν λιμοῦ. Γυναῖκας ἐν Σίων ἐπανύκαθαν,
10 παρθένους ἐν πόλεσιν Ιουνία. Ἀρχοντες ἐν χειρίν αὐτῶν ἐκρεμαθησάντες, πρεσβύτεροι οὐκ ἐδοξάσθησαν. Ἐκλεκτοὶ κλαυμένοι ἀνέλαβον, καὶ νεανίκαι ἐν εὐλογίᾳ ἐστήσαντες. Καὶ πρεσβύται ἀπὸ τού πολὺς κατέρρευσαν, ἐκλεκτοὶ ἐκ ψαλμῶν αὐτῶν κατέπαναν.
11 Κατέλυσε χαρὰ καρδίας ἡμῶν, ἑστάραθε εἰς τήν ἡμέραν τῆς κηφαλῆς. οὐαὶ δὲ ἡμῖν, ὅτι ἡμᾶς ἀφίματομεν.
12 Περὶ τούτοις ἐγενήθη ὁ ὠδή, ὁ ὁδυνηρὸς ἡ καρδία ἡμῶν, περὶ τούτου ἐσκότασαν οἱ φωνακοί ἡμῶν. Επ' ὁρος Σίων, ὅτι ἤφαντος, ἀνοίκεις διόλου ἐν αὐτῷ.
13 Σὺ δὲ Κυρίε, εἰς τὸν αἰώνα κατοικήσεις, ὁ βρόνος σου εἰς 20 γενέαν καὶ γενέαν. Ἰνατί εἰς νίκος ἐπιλήσῃ ἡμῶν, καταλείπῃς ἡμᾶς εἰς μακρότητα ἡμερῶν; Ἕπιστρεψόν ἡμᾶς Κυρίε πρὸς σέ, καὶ εὐπροφορείμεθα καὶ ανακαίνων ἡμέρας ἡμῶν καθὼς ἐμπροθεν. ὅτι ἀποθονοῦμεν ἀπὸ σώσον ἡμᾶς, ὁμοίας ἐφ' ημᾶς ἐως σφόδρα.
14 Εὐρύπαντες τῶν τρικαστῶν ἐστε ἐν τῷ τετάρτῳ μηνι πέμπτῳ τοῦ μήνος, καὶ ἔγω ἦμην ἐν μέσῳ τῆς αἰχμαλώτιας ἐπὶ τοῦ ρυπομονοῦ τοῦ Χοβάρ, καὶ ἤνοχήσαν οἱ οὐρανοὶ, καὶ ἐδώκας Θεός. Πέμπτη τοῦ μήνος: τοίσοτο ἐτὸς το πέμπτον 15 τῆς αἰχμαλώτιας τοῦ βασιλείου Ἰωακίμος. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιλὶν, ἦλθος Βουζί, ἰερέα, ἐν γῇ Χαλδαίων, ἐπὶ τοῦ δομοῦ τοῦ Χοβάρ, καὶ ἐγένετο ἐπ ἐμὲ χείρ Κυρίου.
16 Καὶ ἤδω, καὶ ἤδω πνεύμα ἐξαιρεῖτο ἀπὸ Βορρᾶ, καὶ νύφη μεγάλη ἐν αὐτῷ, καὶ ἄγγελος κύκλω αὐτῶ καὶ πῦρ

Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened, and I saw visions of God. On the fifth day of the month; this was the fifth year of the captivity of king Josiah. And the word of the Lord came to Jezekel: the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of the Lord was upon me. And I looked, and behold, a sweeping wind came from the north, and a great cloud on it, and there was brightness round

@ See Heb. 7 Or, psalms, or, songs. 8 See Heb. 9 Heb. and Alex. + there. 10 Gr. part.
about it, and gleaming fire, and in the midst of it as it were the appearance of amber in the midst of the fire, and brightness in it.

And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them. 6 And each one had four faces, and each one had four wings. 7 And their legs were straight; and their feet were winged, and there were sparks, like gleaming brass, and their wings were light. 8 And the hand of a man was under their wings on their four sides. 9 And the faces of them four turned not when they went; they went every one straight forward.

And the likeness of their faces was the face of a man, and the face of a lion on the right to the four; and the face of a calf on the left to the four; and the face of an eagle to the four. 10 And the four had their wings spread out above; each one had two joined to one another, and two covered their bodies. 12 And each one went straight forward: wherever the spirit was going they went, and turned not back.

And in the midst of the living creatures there was an appearance as of burning coals of fire, as an appearance of lamps, turning among the living creatures; and the brightness of fire, and out of the fire came forth lightning.

And I looked, and beheld, the four had each one wheel on the ground near the living creatures. 16 And the appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel.

They went on their four sides: they turned not as they went: 18 neither did their backs turn: and they were high: and I beheld them, and the backs of them four were full of eyes round about.

And when the living creatures went, the wheels went by them: and when the living creature lifted his wing, then the wheel lifted off the earth: and when it returned, the wheel returned to the earth, the wheels were lifted off. 20 Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels. 21 When those went, the wheels went: and when those stood, the wheels stood: and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.

And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above. 23 And their wings were spread out under the firmament, 24 reaching one to the other, two wings to each, covering their bodies. 25 And I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.

And lo! a voice from above the firmament 26 that was over their head, there was as the appearance of a sapphire stone, and

**Gr. parts.** 7 Alex. + and their faces and the wings of them four were joined one to another. 9 Lit. over their body. 11 i.e. revolving 13 Or, with power. 15 Or, clapping or making a noise. Lit. + supine with, joined with 17 Alex. + as the sound of the Mighty One, when they went there was the sound of speech as the sound of an army, nearly according to the N. 26 Or, when they stood their wings were let down.
the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above. 2 And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under and I saw an appearance of fire, and the brightness thereof round about. 3 As the appearance of the bow when it is in the cloud in days of rain, so was the yform of the brightness round about.

This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee. 2 And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me. 3 And he said to me, Son of man, I sent thee forth to the house of Israel, that thou provoketh me; who have provoked me, they and their fathers, to this day. 4 And thou shalt say to them, Thus saith the Lord God; Whether then indeed they shall hear or fear, (for it is a provoking house,) yet they shall know that thou art a prophet in the midst of them.

5 And thou, son of man, hear him that speaks to thee; be not thou provoking, as the provoking house: open thy mouth, and eat what I give thee. 6 And I looked, and beheld, a hand stretched out to me, and in it a volume of a book. 7 And he unrolled it before me: and in it the front and the back were written upon: and there was written in it Lamentation, and mournful song, and lamentation.

8 And he said to me, Son of man, eat this volume, and go and speak to the children of Israel. 9 So he opened my mouth, and caused me to eat the volume.

And he said to me, Son of man, 3 thy mouth shall eat, and thy belly shall be filled with this volume that is given to thee. So I ate it: and it was in my mouth as sweet honey.

4 And he said to me, Son of man, go thy way, and go in to the house of Israel, and speak my words to them. 5 For thou art not sent to a people of hard speech, but to the house of Israel; neither to many nations of other speech and other tongues, nor of harsh language, whose words thou wouldest not understand: although if I had sent thee to such, they would have hearkened to thee. 6 But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are stubborn and
hard-hearted. 8 And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power. 9 And it shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

And he said to me, Son of man, receive into the heart all the words that I have spoken to thee, and hear them with thine ears. 11 And go thy way, go in to the captivity, to the children of thy people, and thou shalt speak to them, and say to them, Thus saith the Lord; whether they will hear, or whether they will forbear.

Then the Spirit took me up, and I heard behind me the voice as of a great earthquake, saying, Blessed be the glory of the Lord from his place. 13 And I perceived the sound of the wings of the living creatures clapping one to the other, and the sound of the wheels near them, and the sound of the earthquake. 14 And the Spirit lifted me, and took me up, and I went in the midst of my spirit; and the hand of the Lord was mighty upon me.

Then I passed through the air and came into the captivity, and went round to them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them.

And after the seven days the word of the Lord came to me, saying, Son of man, 17 I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and shalt threaten them from me. When I say to the wicked, Thou shalt surely die; and thou hast not warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at thy hand. 19 But if thou warn the wicked, and he turn not from his wickedness, and from his way, that wicked man shall die in his iniquity, and thou shalt deliver thy soul.

And when the righteous turns away from his righteousness, and commits a trespass, and I shall bring punishment before him, albeit he did not warn him; he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at thine hand. 21 But if thou warn the righteous not to sin, and he sin not, the righteous shall surely live, because thou hast warned him; and thou shalt deliver thine own soul.

And the hand of the Lord came upon me; and he said to me, Arise, and go forth into the plain, and there shalt thou be spoken to.

And I arose, and went forth to the plain: and, behold, the glory of the Lord stood there, according to the vision, and according to the glory of the Lord, which I saw by the river of Chobar: and I fell on my face. 24 Then the Spirit came upon me, and set me on my feet, and spoke to me, and said to me, Go in, and shut thyself up in the midst of thine house. And thou, son of man, behold, bonds are prepared for thee.
26 And ye shall make dishes from meal, and full measure of fine flour, and full wineskins.

And thou shalt bind them with thee, and thou shalt not come forth of the midst of them, for seven sabbaths. 27 And all in the days of thy captivity shall thy dress be upon thee, and thou shalt eat thy bread which is cheated, and thou shalt be a reprover; because it is a provoking house. 

But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord; He that hears, let him hear; and he that is disobedient, let him be disobedient; because it is a provoking house. 

And thou, son of man, take thee a brick, and thou shalt set it before thy face, and shalt portray on it the city, even Jerusalem. 2 And thou shalt besiege it, and build works against it, and throw up a mound round about it, and pitch camps against it, and set up engines round about it. 

And take thou to thyself an iron pan, and thou shalt set it for an iron wall between thee and the city: and thou shalt set thy face against it, and it shall be in a siege, and thou shalt besiege it. This is a sign to the children of Israel. 4 And thou shalt lie upon thy left side, and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty shekels. 

And fifty shekels shalt thou bear upon the right side of the house of the children of Jacob, according to the iniquities of Israel; which fall short one hundred and thirty; twenty shekels being a day: and thou shalt bear the iniquities of the house of Jacob forty days: I have appointed thee a day for a year. 7 So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen thine heart, and shalt prophesy against it. 

And, behold, I have prepared bonds for thee, and thou mayest not turn from thy one side to the other, until the days of thy siege shall be accomplished. 

Take thou also to thee wheats, and barley, and beans, and lentilles, and millet, and ybread-corn; and thou shalt cast them into one earthen vessel, and shalt make them into loaves for thyself; and thou shalt eat them a hundred and ninety days, according to the days, during which thou shalt lie upon it: and thou shalt bear their iniquities. 

For I have appointed thee their iniquities for a number of days, for a hundred and ninety days: so thou shalt bear the iniquities of the house of Judah forty days: I have appointed thee a day for a year. 

So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen thine heart, and shalt prophesy against it. And, behold, I have prepared bonds for thee, and thou mayest not turn from thy one side to the other, until the days of thy siege shall be accomplished. 

And thou shalt eat thy bread by weight, twenty shekels a day: from time to time shalt thou eat them. 

And thou shalt drink water by measure, even from time to time shalt thou drink the sixth part of a hin. And thou shalt eat them as a barley cake: thou shalt bake them before their eyes in man's dung. 

And thou shalt say, Thus saith the Lord God of Israel; Thus shall the children of Israel eat unclean things among the Gentiles. Then I said, Not so, Lord God of Israel: surely my soul has not been defiled with uncleanness; nor have I eaten that which died of itself or was torn of beasts from my birth until now; neither has any corrupt flesh entered into my mouth. 

And he said to me, Behold, I have given thee dung instead of man's dung, and thou shalt prepare that loaves upon it. 

And he said to me, Son of man, behold,
I break the support of bread in Jerusalem: and they shall eat bread by weight and in want; and shall drink water by measure, and in a state of ruin: that they may want bread and water; and a man and his brother shall be brought to ruin, and they shall pine away in their iniquities.

And thou, son of man, take thee a sword sharper than a barber's razor; thou shalt procure it for thyself, and shalt bring it upon thine head, and upon thy beard: and thou shalt take a pair of scales, and shall separate the hair. A fourth part thou shalt burn in the fire in the midst of the city, at the fulfilling of the days of the siege; and thou shalt take a fourth part, and burn it up in the midst of it: and a fourth part thou shalt cut with a sword round about it: and a fourth part thou shalt scatter to the wind; and I will draw out a sword after them.

And thou shalt take thence a few in number, and shalt wrap them in the fold of thy garment. And thou shalt take of these again, and cast them into the midst of the fire, and burn them up with fire: from thence shall come forth fire; and thou shalt say to thy house of Israel, Thus saith the Lord: This is Jerusalem: I have set her and the countries round about her in the midst of the nations. And thou shalt declare mine ordinances to the lawless one from out of the nations; and my statutes to the sinful one of the countries round about her: because they have rejected mine ordinances, and have not walked in my statutes.

Therefore thus saith the Lord: Because your occasion for sin has been taken from the nations round about you, and ye have not walked in my statutes, nor kept mine ordinances, nay, ye have not even done according to the ordinances of the nations round about you; therefore thus saith the Lord: Behold, I am against thee, and I will execute judgments in thee, and I will scatter all that are left of thee to every wind.

Therefore, as I live, saith the Lord; surely, because thou hast defiled my holy things with all thine abominations, I also will reject thee; mine eye shall not spare, and I will have no mercy. A fourth part of thee shall be cut off by pestilence, and a fourth part of thee shall be consumed in the midst of thee with famine: and as for another fourth part of thee, I will scatter them to every wind; and a fourth part of thee shall fall by the sword round about thee, and I will draw out a sword after them.

And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I the Lord have spoken in my jealousy, when I have accomplished mine anger upon them.

Kai, ou, vfe anbhwtou, lasbe seanvtw rwmfiaiv ouxelai upfer 5 xerwv kouvwev, khtsw ouxellian seanvtw, kai epaxeis avtw upi thn kefalwv sou, kai eqi ton poewna sou kai lwphe xugwv sthbwv, kai diastheiseis avtwv. To tetaqon eiv piw anakaw-2

Kai lwphe ekathen olgeous eiv anvehw, kai syumterelphf 3

Diatoouto tade leghe Kywrou, othi Ierousalyme, eiv mei pwv thovv 5 telieva avtwv, kai ta kuxlw avtwv xwras. Kai eireis ta 6
dikaiwmatata mou th anvome etk thovv thon, kai ta vvmi

Diatoouto, sw, leghe Kywrous, 3, mou avthi sv odw, wv oux anbhrwv, kai ta dikaiwmatata mou oux eponeisate, all othde
cata ta dikaiwmatata thovv thovv thovv kuxlw oux tepoynkate,
diatoouto tade leghe Kywrous, idou egw eqi se, kai pouhsou eiv 3

Diatoouto patereis fagontai tkeva eiv meso 10

Diatoouto, sw, leghe Kywrous, 3, mou avthi sv odw, wv oux anbhrwv, kai ta dikaiwmatata mou oux eponeisate, all othde
cata ta dikaiwmatata thovv thovv thovv kuxlw oux tepoynkate,
diatoouto tade leghe Kywrous, idou egw eqi se, kai pouhsou eiv 3

Kai synetelesewtai o othwv mou, kai h oughe mou eti avtous, 13

Diatoouto, sw, leghe Kywrous, 3, mou avthi sv odw, wv oux anbhrwv, kai ta dikaiwmatata mou oux eponeisate, all othde
cata ta dikaiwmatata thovv thovv thovv kuxlw oux tepoynkate,
diatoouto tade leghe Kywrous, idou egw eqi se, kai pouhsou eiv 3

Kai synetelesewtai o othwv mou, kai h oughe mou eti avtous, 13

Diatoouto, sw, leghe Kywrous, 3, mou avthi sv odw, wv oux anbhrwv, kai ta dikaiwmatata mou oux eponeisate, all othde
cata ta dikaiwmatata thovv thovv thovv kuxlw oux tepoynkate,
diatoouto tade leghe Kywrous, idou egw eqi se, kai pouhsou eiv 3
14 And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passeth through.

15 And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgment upon thee in the vengeance of my wrath. I the Lord have spoken.

16 And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread.

17 So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I the Lord have spoken.

18 And the word of the Lord came to me, saying, 8Son of man, set thy face against the mountains of Israel, and prophesy against them;

9 and thou shalt say, Ye mountains of Israel, thus saith the Lord; thus saith the Lord to the mountains, and to the hills, and to the valleys, and to the forests; Behold, I bring a sword upon you, and your high places shall be utterly destroyed.

10 And your altars shall be broken to pieces, and your consecrated plats; and I will cast down your slain men before your idols.

11 And I will scatter your bones round about your altars, and in all your habitations; the cities shall be made desolate, and the high places utterly laid waste; that your altars may be destroyed, and your idols be broken to pieces, and your consecrated plats be abolished.

12 And slain men shall fall in the midst of you, and ye shall know that I am the Lord.

13 When there are some of you escaping from the sword among the Gentiles, and when ye are scattered in the countries; 9 then they of you that escape shall escape; and they of you that shall be taken captive shall I remember me; (I have sworn an oath against their heart that goes a-whoring from me, and their eyes that go a-whoring after their practices;) and they shall mourn over them for all their abominations.

14 And they shall know that I the Lord have spoken.

15 Thus saith the Lord; 8Clap with thy hand, and stamp with thy foot and say, 5Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword, and by pestilence, and by famine. 12 He that is near shall fall by the sword; and he that is far off shall die by the pestilence;

16 and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.

17 Then ye shall know that I am the Lord, when your slaine are in the midst of your idols round about your altars, on every high hill, and under every shady tree, where your fathers offered sweet savour to all their idols. 14 And I will stretch out my hand against them, and I will make the land derelict and ruined from the wilderness of Deblaitha, in all their habitations: and ye shall know that I am the Lord.

Moreover the word of the Lord came to me, saying, Also, thou, son of man, say, 7Thus saith the Lord;

8 Or, their faces, or, persons. 7 Heb. and Alex. 8 and they shall know that I the Lord have not said in vain that I would do all this evil to them. 9 Or, make a noise. 8 See Psalm 34, 20 (33) 21.
An end is come to the land of Israel, the end is come on the four corners of the land. 2 The end is come on thee, 3 the inhabitant of the land: and the time is come, the day has drawn nigh, not with tumult, nor with pangs.

Now I will pour out mine anger upon thee near at hand, and I will accomplish my wrath on thee: and I will judge thee for thy ways, and recompence upon thee all thine abominations. 4 Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord that smite thee. 5 Now the end is come to thee, and I will send judgment upon thee: and I will take vengeance on thy ways, and will recompense all thine abominations upon thee. 6 Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord that smite thee.

For thus saith the Lord; Behold, the end is come. 10 Behold, the day of the Lord! although the rod has blossomed, 11 pride has sprang up, and will break the staff of the wicked one, and that not with tumult, nor with haste. 12 The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn. 13 For the buyer shall never again return to the seller, neither shall a man cleave with the eye of hope to his life. 14 Sound ye the trumpet, and pass sentence on all together. 15 There shall be war with the sword without, and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy them that are in the city.

But they that escape of them shall be delivered, and shall be upon the mountains: and I will slay all the rest, every one for his iniquities. 18 All hands shall be completely weakened, and all thighs shall be defiled with moisture. 19 And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, eyes upon every face, and baldness upon every head. 20 Their silver shall be cast forth in the streets, and their gold shall be despised: their souls shall not be satisfied, and their bellies shall not be filled: for it was the punishment of their iniquities. 21 As for their choice ornaments, they employed them for pride, and they made of them images of their abominations, and profane them. They have made them uncleanness to them. And I will deliver them into the hands of strangers to make them a prey, and to the pests of the earth for a spoil; and they shall profane them. 23 And I will turn away my face from them, and they shall defile my charge, and shall go in to them ungodly, and profane them. And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity. 24 And I will turn back the boasting of their strength; and their holy things shall be defiled. 25 And though propitiation shall come, and one shall seek peace, yet there shall be none.
And he said to me, Son of man, lift up thy eyes, and look toward the north. So I lifted up mine eyes toward the north, and behold, I looked from the north toward the eastern gate.

And he said to me, Son of man, hast thou seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and thou shalt see yet greater iniquities.

And he brought me to the porch of the court. And he said to me, Son of man, dig: so I dug, and behold a door.

And he said to me, Go in, and behold the iniquities which they practise here.

So I went in and looked; and beheld rain abominations, and all the idols of the house of Israel, portrayed upon them round about. And twenty men of the elders of the house of Israel, and the scribe, and the scribe of the book of the covenant, stand in their presence in the midst of them, and each one held his censer in his hand; and the smoke of the incense went up.

And he said to me, Thou hast seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber; because they have said, The Lord sees not; and the Lord has forsaken the earth.

And he said to me, Thou shalt see yet greater iniquities which these do. And he brought me in to the porch of the house of the Lord that looks to the north; and behold, there were women sitting there lamenting for Thammuz.

And he said to me, Son of man, thou hast seen; but thou shalt yet see evil practices greater than these.

And he brought me into the inner court of the house of the Lord, and at the entrance of the temple of the Lord between the porch and the altar, there were about twenty men, with their back parts toward the temple of the Lord, and their faces turned the opposite way; and these were worshipping the sun. And he said to me, Son of man,
Is it a little thing to the house of Judah to practise the iniquities which they have practised here? for they have filled the land with iniquity, and, behold, there be none to search: Therefore will I deal with them in wrath: mine eye shall not spare, nor will I have any mercy.

And he cried in mine ears with a loud voice, saying, The judgment of the city has drawn nigh; and each had the weapons of destruction in his hand. And, behold, six men filled all the circumference of the way which looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins; and they came in and stood near the brazen altar.

And the glory of the God of Israel, that was upon them, went up from the cherubims to the porch of the house.

And he called the man that was clothed with the long robe, who had the girdle on his loins; and said to him, Go through the midst of Jerusalem, and set a mark on the forehead of the men that gird and that grieve the iniquity which they have done; and thou shalt be their stirrer up again among them. And he said to the first in my hearing, Go after him into the city, and smite: and let not thy eyes spare, and have no mercy.

Slay utterly old man and youth, and virgins, and infants, and women: but go ye not nigh any one whom is the mark: begin at my sanctuary.

So they began with the elder men who were within in the house. And he said to them, Defile the house, and go out and fill the ways with dead bodies, and smite.

And it came to pass as they were smiting, that I fell upon my face, and cried out, and said, Alas, O Lord! wilt thou destroy the remnant of Israel, in pouring out thy wrath upon Jerusalem? Then said he to me, The iniquity of the house of Israel and Judah is become very exceedingly great: for the land is filled with many nations, and the city is filled with iniquity and uncleanness: because they have said, The Lord has forsaken the earth, The Lord looks not upon it. Therefore mine eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

And, behold, the man clothed with the long robe, and girt with the girdle about his loins, answered and said, I have done as thou didst command me.

Then I looked, and, behold, over the firmament that was above the head of the cherubims there was a likeness of a throne over them, as a sapphire stone. And he said to the man clothed with the long robe, Go in between the wheels that are under the cherubims, and fill thine hands with coal of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

And the cherubims stood on the right hand of the house, as the man went in; and the cloud filled the inner court. Then the glory of the Lord departed from the cherubims to the porch of the house: and the cloud filled the house, and the court was filled.
to the brightness of the glory of the Lord.  
And the sound of the cherubs' wings was heard as far as the outer court, as the voice of the Almighty God speaking.

And it came to pass, when he gave a charge to the man clothed with the sacred robe, saying, Take fire from between the wheels, and between the cherubs, that he went in, and stood near me. And he stretched forth his hand into the midst of the fire that was between the cherubs, and took thereof, and put it into the hands of the man clothed with the sacred robe: and he took it, and went out.

And I saw the cherubs having the likeness of men's hands under their wings.  
And I saw, and beheld, four wheels stood by the cherubs, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone.  
And as for their appearance, there was one likeness to the four, as if there should be a wheel in the midst of a wheel.

When they went, they went on their four sides; they turned not when they went, for whichever way the first went, the second went; and the third, and the fourth; and the second followed the first, and the third followed the second, and the fourth followed the third; and the wheels were full of eyes round about the four wheels.

And these wheels were called Gégel in my hearing.  
And the cherubs were the same living creature which I saw by the river of Chobar.

And when the cherubs went, the wheels went, and they were close to them: and when the cherubs lifted up their wings to mount up from the earth, their wheels turned not.  
When they stood, the wheels stood; and when they mounted up, the wheels mounted up with them: because the spirit of life was in them.

Then the glory of the Lord departed from the house, and went up on the cherubs.  
And the cherubs lifted up their wings, and mounted up from the earth in my sight: when they went forth, the wheels were also five besides the cherub, and stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubs.  
Each one had four faces, and each one had eight wings; and under their wings was the likeness of men's hands.  
And as for the likeness of their faces, these are the same faces which I saw under the glory of the God of Israel by the river of Chobar; and they went each straight forward.

Moreover the Spirit took me up, and brought me to the front gate of the house of the Lord, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jeconiah the son of Ezer, and Phaltiah the son of Banneas, the leaders of the people.

And the Lord said to me, Son of man, these are the men that devise vanities, and...
take evil counsel in this city; 3 who say, 'Have not the houses been newly built?' This is the calf, and we are the flesh. 4 Therefore prophesy against them, prophesy, son of man. 5 And the Spirit of the Lord fell upon me, and said to me, say:

Thus saith the Lord; Thus have ye said, O house of Israel: and I know the devices of your spirit. 6 Ye have multiplied your dead in this city, and ye have filled 8 your ways with slain men. 7 Therefore thus saith the Lord; Your dead whom ye have smitten in the midst of it, these are the flesh, and this city is the calf. But I will bring you forth out of the midst of it. 8 Ye fear the sword; and I will bring a sword upon you, saith the Lord. 9 And I will bring you forth out of the midst of it, and will deliver you into the hands of strangers, and will execute judgments among you. 10 Ye shall fall by the sword; I will judge you on the mountains of Israel; and ye shall know that I am the Lord.

And it came to pass, while I was prophesi- ing, that Phalldas the son of Bananas died. 11 And I fell upon my face, and cried with a loud voice, and said, Alas, O Lord! wilt thou utterly destroy the remnant of Israel? 12 And the word of the Lord came to me, saying, 13 Son of man, thy brethren, and the men of thy captivity, and all the house of Israel are come to the full, to whom the inhabitants of Jerusalem said, Keep ye far away from the Lord: the land is given to us for an inheritance. 14 Therefore say thou. Thus saith the Lord; I will cast them off among the nations, and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter. 15 Therefore say thou, Thus saith the Lord; I will also take them from the heathen, and gather them out of the lands wherein I have scattered them, and will give them the land of Israel.

And they shall enter in there, and shall remove all the abominations of it, and all its iniquities from it. 16 And I will give them another heart, and will put a new spirit within them; and will extract the heart of stone from their flesh, and give them a heart of flesh: 17 that they may walk in my commandments, and keep mine ordinances, and do them: and they shall be to me a people, and I will be to them a God.

And as for the heart set upon their abominations and their iniquities, as their heart went after them, I have recompensed their ways on their heads, saith the Lord. 18 Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel was over them above the man. 19 And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in front of the city.

And the Spirit took me up, and brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw. 1 And I spoke to the captivity all the words of the Lord which he had shewed me.


8 Gr. their, but Alex. αὐτῶν, sc. the city, αὐτῶν perhaps for ὑμῶν αὐτῶν.
12 And the word of the Lord came to me saying, 2 Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: because it is a provoking house.

3 Thou therefore, son of man, prepare thyself baggage for going into captivity by day in their sight; and thou shalt be led into captivity from thy place into another place in their sight; that they may see that it is a provoking house. 4 And thou shalt carry forth thy baggage, baggage for captivity, by day before their eyes: and thou shalt go forth at even, as a captive goes forth, in their sight. 5 Dig for thyself into the wall of the house, and thou shalt pass through it in their sight; 6 thou shalt be lifted up on men's shoulders, and shalt go forth in secret: thou shalt cover thy face, and shalt not see the ground: because I have made thee a sign to the house of Israel.

7 And I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day, and in the evening I dug through the wall for myself, and went out secretly; I was taken up on men's shoulders before them. 8 And the word of the Lord came to me in the morning, saying, 9 Son of man, have not the house of Israel, the provoking house, said to thee, What doest thou? 10 Say to them, Thus saith the Lord God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them: 11 say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity. 12 And the prince in the midst of them shall be borne upon shoulders, and shall go forth in secret through the wall, and shall dig so that he may go forth thereby: he shall cover his face, that he may not be seen by any eye, and he himself shall not see the ground. 13 And I will spread out my net upon him, and he shall be caught in my сети; and I will bring him to Babylon to the land of the Chaldeans himself, but he shall not see it; though he shall die there. 14 And I will scatter to every wind all his assistants round about him, and all that help him; and I will draw out a sword after them 15 And they shall know that I am the Lord, when I have scattered them among the nations; and I will disperse them in the countries.

16 And I will leave of them a few men in number spared from the sword, and from famine, and from pestilence; that they may declare all their iniquities among the nations whither they have gone; and they shall know that I am the Lord. 17 And the word of the Lord came to me, saying, 18 Son of man, eat thy bread with sorrow, and drink thy water with lamentation and affliction. 19 And thou shalt say to the people of the land, Thus saith the Lord to the inhabitants of Jerusalem on the land of Israel: They shall eat their bread in scarcity, and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it
are 8 ungodly. 20 And their inhabited cities shall be laid utterly waste, and the land shall be desolate; and ye shall know that I am the Lord.

21 And the word of the Lord came to me, saying, 22 Son of man, what is your parable on the land of Israel, that ye say, The days are long; the vision has perished? 23 Therefore say to them, Thus saith the Lord; I will even set aside this parable, and the house of Israel shall no more at all use this parable: for thou shalt say, The days are at hand, and the import of every vision. 24 For there shall no more be any false vision, nor any one prophesying flattery in the midst of the children of Israel. 25 For I the Lord will speak my words; I will speak and perform them, and will no more delay, for in your days, O provoking house, I will speak the word, and will perform it, saith the Lord.

26 Moreover the word of the Lord came to me, saying, 27 Son of man, prophesy against the prophet of Israel, 28 and prophesy against him, and shall say, Thus saith the Lord, Hear ye the word of the Lord:

3 Thus saith the Lord, Woe to them that prophesy out of their own heart, and who see nothing at all. 4 Thy prophets, O Israel, are like foxes in the deserts. 5 They have not continued steadfast, and they have gathered flocks against the house of Israel, they that say, 6 In the day of the Lord, have not stood, seeing false visions, prophesying vanities, who say, The Lord saith, and the Lord has not sent them, and they began to try to confirm the word. 7 Have ye not seen a false vision? and spoken vain prophecies? 8 And therefore say,

Thus saith the Lord; Because your words are false, and your prophecies are vain, therefore, behold, I am against you, saith the Lord. 9 And I will stretch forth my hand against the prophets that see false visions, and those that utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel, and they shall not enter into the land of Israel; and they shall know that I am the Lord. 10 Because they have caused my people to err, saying, Peace; and there is no peace; and one builds a wall, and they plaster it,—it shall fall. 11 Say to them that plaster it, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings, and they shall fall; and there shall be a sweeping wind, and it shall be broken. 12 And lo! the wall has fallen; and will they not say to you, Where is your plaster
13 Even ye that feared me will I profane, saith the Lord; and them which swears by my name, and says, I profess to know me, I will bring them even into the land of their heart, and there shall they be profaned. 14 Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, and the priests thereof, and the people thereof, shall I bring again, and they shall inhabit it; yea, I will do it: and I will plant them upon their land, and they shall be his people, and I will be their God in their land, saith the Lord. 15 And I will make them of the desert a fruitful field, and of salt卤 Thảo a spring of water: and I will pour upon the house of Jacob a Spirit of knowledge, and upon the house of Joseph a Spirit of righteousness. 16 And I will make them of the people a people, and of the inheritance of the people a inheritance, and I will place them with the children of Israel. 17 Behold, the days come, saith the Lord, that I will make a new covenant with the house ofIsrael, and with the house of Judah. 18 Not according to the covenant that I made with their fathers in the day when I took them by the hand to bring them forth out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. 19 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 20 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. 21 In those days, saith the Lord, I will make a new covenant with the house of Israel, and with the house of Judah: 22 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; 23 And I will say unto the house of Israel, Ye shall know me, that I am the Lord; and they shall know the Lord, and his servant, and his殉道者, and his chosen ones, in that day. 24 I will give them one heart, and I will put a new spirit in the inward parts of all my people: for I will take away the heart of stone out of their flesh, and will give them a heart of flesh: 25 That they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. 26 These are the words that the Lord spake concerning Israel. 27 And the Lord said unto me, Jeremiah, what seest thou? And I said, I see a branch cut off from the vine. 28 Then he said unto me, Set thee before my face the vineyard that is before me, and I will tell thee what I have done to it. 29 For the vineyard of the Lord is very precious in the midst of a land full of ruins: the precious things are perished from the vineyard, and there is not a place found, where they may be found. 30 And the vineyard was forsaken, and left: but its brambles and briers took hold of it, and it was filled with thorns. 31 Moreover the wine-presses thereof flowed not out wine, and there came no萌芽 of grapes; for the vine was not pruned, nor keeps the tender shoot, nor did any stand there to watch it. 32 Therefore is the curse of the Lord upon the vineyards of the wilderness, and upon the hills that run toward east, and upon all the fruitful fields, which the sword of the Lord has made desolate.
Therefore say to the house of Israel, Thus saith the Lord God, Be converted, and turn from your evil practices, and from all your sins, and turn your faces back again. For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I the Lord will answer him, according to the things wherein he is entangled. And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am the Lord. And if a prophet should cause to err and should speak, I the Lord have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel. And they shall bear their iniquity according to the trespass of that which they have done, and it shall be in like manner to the prophet according to the trespass: that the house of Israel may no more go astray from me, and that they may no more defile themselves with any of their transgressions; so shall they be my people, and I will be their God, saith the Lord. And the word of the Lord came to me, saying, Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast: And though these three men were in the midst of it, as I live, saith the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves. If again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man and beast; and should Noe, and Daniel, and Job, be in the midst of it, as I live, saith the Lord, there shall be left them neither sons nor daughters; only they by their righteousness shall deliver their souls. Thus saith the Lord, And if I send upon Jerusalem my four sore judgments, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast; yet, behold, there shall be men left in it, the remnant thereof, who shall lead forth of it sons and daughters: behold, they shall go forth to you, and ye shall see.
And thou, son of man—of all the wood of the branches that are among the trees of the forest, what shall be made of the wood of the vine? Will they take wood of it to make it a peg for work? Will it be taken out of the vine to hang any vessel upon it? It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it, and it is utterly gone. Will it be useful for any work? Not even while it is yet whole will it be useful for any work: if the fire shall have utterly consumed it, will it still be useful for any work? Therefore say, Thus saith the Lord, As the vine-trees among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem.

And I will set my face against them; they shall go forth of the fire, and yet fire shall devour them; and they shall know that I am the Lord, when I have set my face against them. And I will give up my face against them, and they shall know that I am the Lord, whereupon I use to do transgress, saith the Lord.

Moreover the word of the Lord came to me, saying, Son of man, testify to Jerusalem of her iniquities; and thou shalt say, Thus saith the Lord to Jerusalem: Thy root and thy birth are of the land of Chanaan; thy father was an Amorite, and thy mother a Chettite. And as for thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling-bands. Nor did mine eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out of the land, because of the deformity of thy person, in the day wherein thou wast born.

And I passed by thee, and saw thee polluted in thy blood; and I said to thee, Let there be life out of thy blood; increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities; thy breasts were set, and thy hair grew whereas thou wast naked and bare.

And I passed by thee, and saw thee, and beheld, it was thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and swered to thee; and I entered into covenant with thee, saith the Lord, and thou becamest mine. And I washed thee in water, and washed thy blood from thee, and anointed thee with oil. And I clothed thee with embroidered garments, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk, and decked thee also with ornaments, and put bracelets on their ways and their thoughts; and ye shall mourn over the evils which I have brought upon Jerusalem, even all the evils which I have brought upon it. And they shall comfort you, because ye shall see their ways and their thoughts; and ye shall know that I have not done all the things that I have done in it, saith the Lord.

And the word of the Lord came to me, saying,
thine hands, and a necklace on thy neck. 12 And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head. 13 So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful. 14 And thy name went forth among the nations for thy beauty: because it was perfected with elegance, and in the comeliness which I put upon thee, saith the Lord. 15 Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by. 16 And thou didst take of thy garments, and make to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall the like take place. 17 And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst make thyself whoredom with them. 18 And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense. 19 And thou tookest my bread which I gave thee, (yea I fed thee with fine flour and oil and honey) and didst set them before thee for a sweet-smelling savour: yea, it was so, saith the Lord. 20 And thou tookest thy sons and thy daughters, whom thou bearest, and didst sacrifice these to them to be destroyed. 21 Thou didst go a-whoring as if that were little, 22 and didst slay thy children, and gavest them up in offering them to them for an expiation. 23 This is beyond all thy fornication, and thou didst not remember thine infancy, when thou wast naked and bare, and didst live though defiled in thy blood. 24 And it came to pass after all thy wickedness, saith the Lord, 25 that thou didst build thyself a house of fornication, and didst make thyself a public place in every street; 26 and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst open thy feet to every passer by, and didst multiply thy fornication. 27 And thou didst go a-whoring after the children of Egypt thy neighbours, great of flesh; and didst go a-whoring often to provoke me to anger. 28 And if I stretch out my hand against thee, then will I abolish thy statues, and deliver thee up to the wills of them that hate thee, even to the daughters of the Philistines that turned thee aside from the way wherein thou sinnedst. 29 And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied. 30 And thou didst multiply thy fornications with the land of the Chaldeans, and not even with these wast thou satisfied. 31 Why should I make a covenant with thy daughter, saith the Lord, while thou doest all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters. 32 Thou hast built

* Lit. an ensign.  
* Gr. the ornaments of thy boastings.  
* Or, as if thou hadst committed fornication but a little, thou didst also, etc.  
* Azæt. omits ' them.'  
* Or, ordinary food, as in A. V.
32 And in the day that thou gavest them bread of the land of Egypt, and didst give them manna according to their hou:: and ye had not eaten any bread, and had not drunk any water, but didst have reasoning like the reasoning of a harlot gathering hire. 33 And an adulteress reasoneth thee, taking rewards of her husband. 34 And there has happened in thee perversion in thy fornication beyond other women, and they have committed fornication with thee, in that thou givest hire over and above, and hire was not given to thee; and thus perverseness happened in thee.

35 Therefore, harlot, hear the word of the Lord: 36 Thus saith the Lord, Because thou hast poured forth thy money, therefore thy shame shall be discovered in thy harlotry with thy lovers, and with regard to all the imaginations of thy iniquities, and for the blood of thy children which thou hast shed; therefore, behold, I will gather all thy lovers together, and thou shalt be placed among them, and all whom thou hast loved, with all whom thou didst hate; and I will gather them against thee round about, and will expose thy wickedness to them, and they shall see all thy shame. 37 And I will be avenged on thee with the vengeance of an adulteress, and I will bring upon thee the blood of thy lovers, and I will deliver thee into their hands, and they shall break down thy house of harlotry, and destroy thine high place; and they shall strip thee of thy garments, and shall take thy proud ornaments, and leave thee naked and bare. 38 And they shall bring multitudes upon thee, and they shall stone thee with stones, and pierce thee with their swords. 39 And they shall burn thine houses with fire, and shall execute vengeance on thee in the sight of many women: and I will turn thee back from harlotry, and I will no more give thee rewards.

40 So will I slayen my fury against thee and my jealousy shall be removed from thee, and I will rest, and be no more careful for thee. 41 Thus saith the Lord: 42 Remember thine infancy, and thou didst grace me in all things; therefore, behold, I have recompensed thy ways upon thine head, saith the Lord: for thus hast thou wrought ungodliness above all thine other iniquities.

43 These are all the things they have spoken against thee in a proverb, saying, 44 As is thy mother, so is thy mother's daughter: thy mother, she rejected her husband and her children: and the sisters of thy sisters have rejected their husbands and their children: your mother was a Chetitite, and your father an Amorite. 45 Your elder sister who dwells on thy left hand is Samaria, she and her daughters: and thy younger sister, that dwells on thy right hand, is Sodom and her daughters.

46 Yet notwithstanding thou hast walked in their ways, neither hast thou done according to their iniquities within a little, but thou hast exceeded them in all thy ways.

47 As I live, saith the Lord, this Sodom...
And her daughters have not done as thou and thy daughters have done. 43 Moreover this was the sin; the house of Sodom did pride: she and her daughters' lived in pleasures, in fulness of bread and in abundance: this belonged to her and her daughters, and they helped not the hand of the poor and needy. 44 And they boasted, and wrought iniquities before me: so I cut them off as I saw fit.

Also Samaria has not sinned according to half the sins of Sodom; but thou hast multiplied thine iniquities beyond them, and thou hast justly justified thy sisters in all thine iniquities which thou hast committed. 45 Thou therefore bear thy punishment, for that thou hast corrupted thy sisters by thy sins which thou hast committed beyond them; and thou hast made them appear more righteous than thyself; thou therefore be ashamed, and bear thy dishonour, in that thou hast justified thy sisters. 46 And I will turn their captivity, even the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn thy captivity in the midst of them: 47 that thou mayest bear thy punishment, and be in dishonour for all that thou hast done in provoking me to anger.

And thy sister Sodom and her daughters shall be restored as they were at the beginning, and thou and thy daughters shall be restored as ye were at the beginning. 49 And surely thy sister Sodom was not mentioned by thy mouth in the days of thy pride: before thy wickedness was discovered, even now thou art the reproach of the daughters of Syria, and of all that are round about her, even of the daughters of the Philistines that compass thee round about. 50 As for thine ungodliness and thine iniquities, thou hast borne them, saith the Lord.

Thus saith the Lord; I will even do to thee as thou hast done, as thou hast dealt shamefully in these things to transgress my covenant. 51 And I will remember my covenant made with thee in the days of thy youth; and I will establish to thee an everlasting covenant. 52 Then shalt thou remember thy ways, and shalt be utterly dishonoured when thou receivest thine elder sisters with thy younger ones: and I will give them to thee for building up, but not by thy covenant. 53 And I will establish my covenant with thee; and thou shalt know that I am the Lord: 54 that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thy shame, when I am recompensed to thee all that thou hast done, saith the Lord.

And the word of the Lord came to me, saying, 2 Son of man, relate a tale, and speak a parable to the house of Israel: 3 and thou shalt say, Thus saith the Lord; 4 A great eagle with large wings, spreading them out very far, with many claws, which has the design of being strong, and he took the choice branches of the cedar: 5 he cropped off the ends of the tender twigs, and brought them into the land of Chahannan; he laid them up in a walled city. 6 And he took of the seed of the land, thugatereis autis, of thronothe epousias Su kai ai thugatereis Su.

Pie磷 Tou to to anamphma Sodomen tis adelphis Su, uperphania, 45 enplasmonon ariston kai en euihnia espatatia in aut kai ai thugatereis autis: touto upherken aut kai taiai thugatran in autis, kai xaria paxou kai penettos Su oin antelambanontos. Kai eugaleonov, kai epousian anoymata enopoion eum 50 kai ephra autas kathos idous.

Kai Samareia kata ta hymiesis tois airmartis Su ou 51 hymate: kai epleribhias tais anomias Su uper autas, kai edikiaissas tais adelphas Su en paissais tais anomias Su os epousias.

Kai su komiasa bapsanov su, en y efeirbeis tais adelphas Su en taiai airmartis Su ais ynomiasa uper autas, kai edikiaissas autis uper seawn kai su aiagnwnthi, kai labi tien atimias su en to dikaiowai se tais adelphas Su. Kai apostrephwv 53 tais apostrophiouv autis, en apostrophis Sodomen kai tivn thugaterein autis: kai apostrephwv tis apostrophis Samariais kai tivn thugaterein autis: kai apostrephwv tivn apostrophin en meos autov. "Opws komisti tivn bapsanov su, kai atimav 54 thke en pantos en epousias en to paroigaitai me.

Kai h adelph in Sodoma kai ai thugatereis autis apokataata stathsqontai kathos ihsan ap arxhis: kai su kai ai thugatereis su apostokataastathqen kathos ap arxhis ihte.

Kai ei mi y Sodoma h adelph in su eis akon en tiv stotmai 56 en taiai hymerais uperphaniai su pr to apostolikin 57 taikakias Su, en trpovn vou onedos ei thugatereov Suvias, kai pantos tivn kiky autis thugatereov allhofilon tivn periechovn en kikly. Tais atebeias Su kai tais anomias Su su 58 kexomias aitas, legei Kyrios.

Tade legei Kyrios, kai poios en su kathos epousias, os 59 hitimwos tauta to parabainh thn diathken mou. Kai muorphw 60 sormai egv tis diathkei mou tis metax su en hymerais nepitptov su, kai anasthsmo su diathken aiounon. Kai mnuorphh 61 idon su, kai exastwphh eivo to analabein se stis adelphas Su stis presbyteras Su stin taiai neoteras Su, kai dwv atitas eis oikoidein, kai ouk ek diathkein su. Kai 62 anasthsmo eivo thn diathken mou metax su, kai epignwstai sto egv Kyrios. "Opws surophh kai aiagnwnthi, kai mi h 63 eti anoixei to atoma su ap prosopon tis atimias su, en to exelagnksethai me su kata pantas otha epousias, legei Kyrios.

Kai egvento logos Kyrios prois me, legoun, vle anbrowto, 17 duymma tis down kai eipov parabolin prois tov idion tou 2 Israel, kai ereis, tade legei Kyrios, 3

'Atos o megas o megalostruphgos, o makros tis ekstasei, plhyris dounys, de exe to ejgma eiseldei eis tin Libanov, kai elabhe ta epilekta tis keidru, ta akra tis apoletitos 4 atikinose, kai hgyekein atita eis gin Xananov, eis tolin teteixhsete eiveta atota. Kai elabhe apo to soteratos tis gi, 5
And it sprang up, and became a \( \beta \) weak and little vine, so that the branches thereof appeared upon it, and its roots were under it: and it became a vine, and put forth shoots, and sent forth its tendrils.

And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him, and her roots were turned towards him, and she sent forth her branches towards him, that he might water her together with the growth of her plantation. She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots of her tender stem and her fruit be blighted? yea, all her early shoots shall be dried up, and that not by a mighty arm, nor by many people, to tear her up from her roots. And, behold, it thrives: shall it prosper? shall it not wither as soon as the east wind touches it? it shall be withered together with the growth of its shoots.

Moreover the word of the Lord came to me, saying, Son of man, say now to the provoking house, Know ye not what these things were? say to them, Whenever the king of Babylon shall come against Jerusalem, then he shall take her king and her princes, and shall take them \( \gamma \) home to Babylon. And he shall take of the seed royal, and shall make a covenant with him, and shall bind him with an oath: and he shall take the princes of the land: that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant, and establish it. And if he shall revolt from him, to send his messengers into Egypt, that they may give him horses and much people; shall he 

16 As I live, saith the Lord, verily in the same place \( \zeta \) where the king is that made him king, who dishonoured my oath, and who broke my covenant, shall he die with him in the midst of Babylon. And Pharaoh shall make war upon him not with a large force or great multitude, in throwing up a mound, and in building of \( \dot{9} \) forts, to cut off souls. Whereas he has \( \dot{\mu} \) profaned the oath so as to break the covenant, when he, behold, I engaged his hand, and he has done all these things to him, he shall not escape.

Therefore say, Thus saith the Lord; As I live, surely mine oath which he has profaned, and my covenant which he has transgressed, I will even recompense it upon his head. And I will spread a net upon him, and he shall be caught in its snare. 

\( \mu \) In every battle of his they shall fall by the sword, and I will scatter his remnant to every wind: and ye shall know that I the Lord have spoken it.

For thus saith the Lord; I will even...
take of the choice branches of the cedar from the top thereof, I will crop off their hearts, and I will plant it on a high mountain: and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall not be pulled up, and it shall be a great cedar: and every bird shall rest beneath it, every even fowl shall rest under its shadow: its branches shall be restored. And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree; and dry tree, and cause the dry tree to flourish: I the Lord have spoken, and will do it.

And the word of the Lord came to me, saying, Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge? As I live, saith the Lord, surely this parable shall no more be spoken in Israel. For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

But the man who shall be just, who executes judgment and righteousness, who shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbour's wife, and shall not draw nigh to her that is removed, and shall not oppress any man, shall return the pledge of the debtor, and shall be guiltless of no plunder, shall give his bread to the hungry, and clothe the naked; and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgment between a man and his neighbour, and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith the Lord.

And if he beget a mischievous son, shedding blood and committing sins, who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbour's wife, and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities, has lent upon usury, and taken usurious increase; he shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.

And if he beget a son, and the son see all his father's sins which he has wrought, and hate and do not according to them, and if he has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbour's wife, and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked, and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live. But if his father...
grievously afflicted, or plunder, he has wrought great enmity in the midst of his people, and shall die in his iniquity.

But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgment and mercy, he has kept all my statutes, and done them, he shall surely live: but the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.

And if the transgressor turn away from all his iniquities which he has committed, and keep all my commandments, and do justice and mercy, he shall surely live, and shall by no means die. None of his trespasses which he has committed shall be remembered: in his righteousness which he has done he shall live.

Shall I at all desire the death of the sinner, saith the Lord, as I desire that he should turn from his evil way and live?

But when the righteous man turns away from his righteousness, and commits iniquity, according to all the transgressions which the transgressor has wrought, none of his righteousness which he has wrought shall be at all remembered: in his trespass wherein he has trespassed, and in his sins wherein he has sinned, in them shall he die.

Yet ye have said, The way of the Lord is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight?

When the righteous man turns away from his righteousness and commits a trespass, and dies in the trespass which he has committed, he shall even die in it. And when the wicked man turns away from his wickedness which he has committed, and shall do judgment and justice, he has kept his soul; and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.

Yet the house of Israel say, The way of the Lord is not right. Is not my way right, O house of Israel? is not your way wrong?

I will set mine hand upon the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity. Cast away from yourselves all your ungodliness wherein ye have sinned against me; and make to yourselves a new heart and a new spirit: for why should ye die, O house of Israel? For I desire not the death of him that dieth, saith the Lord.

Moreover do thou take up a lamentation for the prince of Israel, and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she has multiplied her whelps. And one of her whelps shall become a lion, and learn to take prey, he devours the nations.

And the nations heard a report of him; he was caught in their multitude, and they brought him into the land of Egypt in chains.

And she saw that he was driven away from her, and her hope of him perished,
and she took another of her whelps; she made him a lion. 6 And he went up and down in the midst of lions, he became a lion, and learned to take prey, and devoured men. 7 And he prowled in his boldness and laid waste their cities, and made the land desolate, and the fulness of it, by the voice of his roaring.

Then the nations set upon him from the countries round about, and they spread their nets upon him; he was taken in their pit. 9 And they put him in chains and in a cage, and he came to the king of Babylon; and he cast him into prison, that his voice should not be heard on the mountains of Israel.

Thy mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoots abounded by reason of much water. 11 And she became a rod for a tribe of princes, and was elevated in her bulk in the midst of other trees, and she saw her bulk in the multitude of her branches.

But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice branches; vengeance came upon them, and the rod of her strength was withered; fire consumed it. 13 And now they have planted her in the wilderness, in a dry land. 14 And fire is gone out of a rod of her choice boughs, and has devoured her; and there was no rod of strength in her. Her race is become a parable of lamentation, and it shall be for a lamentation.

And it came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of the Lord, and they sat before me. 2 And the word of the Lord came to me, saying, 3 Son of man, speak to the elders of the house of Israel, and thou shalt say to them, Thus saith the Lord; Are ye come to enquire of me? As I live, I will not be enquired of by you, saith the Lord. 4 Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers; 5 and thou shalt say to them, Thus saith the Lord;

From the day that I chose the house of Israel, and became known to the seed of the house of Jacob, and was known to them in the land of Egypt, and helped them with my hand, saying, I am the Lord your God; 9 in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is a abundant beyond every land. 10 And I said to them, Do not ye cast up the abominations of his eyes, and desile not yourselves with the devices of Egypt: I am the Lord your God.

But they revolted from me, and would not hearken to me: they cast not away the abominations of their eyes, and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt. 9 But I wrought so that my name should not be at all profaned in the sight of the Gentiles, in the midst of

A rod of strength. 7 Lit. they were avenged. 8 See Heb. 9 Alex. 5th month, 10th day of the month. 9 Heb. spied. Alex. aware. 10 Gr. a honeycomb.
whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt. 8

And I brought them into the wilderness. 9 And I gave them my commandments, and made known to them mine ordinances, all which if a man shall do, he shall even live in them. 10 And I gave them my sabbaths, that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them.

11 And I said to the house of Israel in the wilderness, Walk ye in my commandments; but they walked not in them, and they rejected mine ordinances, which if a man shall do, he shall even live in them; and they grievously profaned my sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them. 12 But I wrought so that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

13 But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands: 14 because they rejected mine ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.

15 Yet mine eyes spared them, so as not to destroy them utterly, and I did not make an end of them in the wilderness. 16 And I said to their children in the wilderness, Walk not ye in the customs of your fathers, and keep not their ordinances, and have no fellowship with their practices, nor defile yourselves with them. 17 I am the Lord your God; walk in my commandments, and keep mine ordinances, and do them; and I will hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am the Lord your God.

18 But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which if a man shall do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them. 19 But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

20 I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, and disperse them in the countries; 21 because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers.

22 So I gave them commandments that were not good, and ordinances in which they should not live. 23 And I will defile them by their own decrees, when I pass through upon every one that opens the womb, that I may destroy them.
Therefore, son of man, speak to the house of Israel, and thou shalt say to them, Thus saith the Lord: Hitherto have your fathers provoked me in their trespasses in which they dealt with me, and it was against them, that ye go in thither? and they called its name Abana, until this day. Therefore saith the Lord, Do ye pollute yourselves with the iniquities of your fathers, and do ye go a-whoring after their abominations, and do ye pollute yourselves with the first-fruit of your gifts, in the offerings wherewith ye pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? As I live, saith the Lord, I will not answer you, neither shall this thing come upon your spirit. And it shall not be as ye say, We will be as the nations, and as the tribes of the earth, which make ship stocks and stones. Therefore, as I live, saith the Lord, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath: I will bring you out of the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath. And I will bring you into the wilderness of the nations, and will plead with you there face to face. As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith the Lord. And I will cause you to pass under my rod, and I will bring you in by number. And I will separate from among you the ungodly, and the revolters, for I will lead them forth out of their place of sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, even the Lord. And as to you, O house of Israel, thus saith the Lord, even the Lord: Put away each one his evil practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices. For upon my holy mountain, on the high mountain, saith the Lord, even the Lord, there shall all the house of Israel serve me for ever: and there will I accept you, and there will I have respect to your first-fruits, and the first-fruits of your offerings, and all your holy things. I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries wherein ye have been dispersed; and I will be sanctified among you in the sight of the nations. And ye shall know that I am the Lord, when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers: and ye shall there remember
44 Because it was his, and I have done thus to you, that your name may not be profaned in your evil ways, and in your corrupt devices, saith the Lord.

45 And the word of the Lord came to me saying, Son of man, set thy face against the Son of man; prophesy against the land of Israel, and prophesy against the prophets of the land: 

46 And thou shalt say to the forest of Nageba, Hear the word of the Lord; thus saith the Lord, even the Lord; Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree; the flame that is kindled shall not be quenched, and every face shall be scorched with it from the south to the north.

47 And all flesh shall know that I the Lord have kindled it: it shall not be quenched.
the third sword is the sword of the slain, the great sword of the slain: and thou shalt strike them with amazement, and the heart of the heart should faint 13 and the weak ones be multiplied at every gate—they are given up to the slaughter of the sword; it is well fitted for slaughter, and it is well fitted for glorying. 14 And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

15 And I also will clap my hands, and I will set loose my fury: I the Lord have spoken it.

16 And the word of the Lord came to me, saying, 17 And thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and there shall be a force at the top of the way of the city, thou shalt set it at the top of the way, 18 that the sword may enter in upon Rabbath of the children of Ammon, and upon Judea, and upon Jerusalem in the midst thereof.

19 For the king of Babylon shall stand on the valley of Vision; he shall set his head toward the sea of the plain, in the east country.

20 Therefore thus saith the Lord, Because ye have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be brought into remembrance and in your evil practices: because ye have caused remembrance of them, in these shall ye be taken. 21 And thou profane prince of Israel, whose day, even an end, is come in a season of iniquity, thus saith the Lord; 22 Thou hast taken off the mitre, and put on the crown, it shall not have such another after it: thou hast abased that which was high, and exalted that which was low. 23 Neither hast a prince of injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver it to him.

24 And thou, son of man, prophesy, and thou shalt say, Thus saith the Lord, concerning the children of Ammon, and concerning their reproach; and thou shalt say, O sword, sword, drawn for slaughter, and drawn for slaughter, awake, that thou mayest gleam. 25 While thou art seeing vain visions, and while thou art prophesying falsehoods, to bring thyself upon the necks of ungodly transgressors, the day is come, even an end, in a season of iniquity.

26 Turn, rest not in this place wherein thou wast born; in thine own land will I judge thee. 27 And in the place where I will set my wrath upon thee, I will blow upon thee with the fire of my wrath, and I will deliver thee into the hands of barbarians skilled in working destruction. 28 Thou shalt be fuel for fire; thy blood shall be in the midst of thy land; there shall be no remembrance at all of thee: for I the Lord have spoken it.
22. And the word of the Lord came to me, saying, 2 And thou, son of man, wilt thou judge the bloody city? yea, declare thou to her all her iniquities. 3 And thou shalt say, Thus saith the Lord God: O city that sheds blood in the midst of her, so that her time should come, and that forms devices against herself, to defile her blood which thou hast shed, thou hast transgressed; and in thy devices which thou hast formed, thou hast polluted thyself; and thou hast brought nigh thy days, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all the countries. 4 to those near thee, and to those far distant from thee; and they shall mock thee, thou that art notoriously unclean, and abundant in iniquities.

6 Behold, the princes of the house of Israel have conspired in thee each one with his kindred, that they might shed blood. 7 In thee they have reviled father and mother; and in thee they have behaved unjustly toward the stranger: they have oppressed the orphan and widow. 8 And they have set at nought my holy things, and in thee they have profaned my sabbaths. 9 There are robbers in thee, to shed blood in thee; and in thee they have eaten upon the mountains: they have wrought ungodliness in the midst of thee.

10 In thee they have uncovered the father's shame; and in thee they have humbled her that was set apart for uncleanness. 11 They have dealt unlawfully each one with his neighbour's wife; and each one in ungodliness has defiled his daughter-in-law: and in thee they have humbled each one his sister, the daughter of his father.

12 In thee they have received gifts to shed blood; they have received in thee interest and usurious increase; and by oppression thou hast brought thy wickedness to the full, and hast forgotten me, saith the Lord. 13 And if I shall smite my hand at thine iniquities which thou hast accomplished, which thou hast wrought, and at thy blood that has been shed in the midst of thee, 14 shall the hand hold in hand to be strong in the days which I bring upon thee? I the Lord have spoken, and will do it. 15 And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee. 16 And I will give heritages in thee in the sight of the nations, and ye shall know that I am the Lord. 17 And the word of the Lord came to me, saying, Son of man, behold, the house of Israel are all become to me as it were mixed with brass, and iron, and tin, and lead; they are mixed up in the midst of silver.

And therefore saith, Thus saith the Lord God: Because ye have become one mixture, therefore I will gather you into the midst of Jerusalem. 19 As silver and brass, and iron, and tin, and lead, are gathered into the midst of the furnace, to blow fire into it, that they may be melted: so will I take you in my wrath, and I will gather and melt you. 20 And I will blow upon you in the
And the word of the Lord came to me, saying, 23 son of man, say to her, Thou art the land that is not rained upon, neither has rain come upon thee in the day of wrath. 24 when princes in the midst of her are roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee. 25 Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor have they distinguished between the unclean and the clean, and have hid their eyes from my sabbaths, and I was profaned in the midst of them. 26 Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain. 27 And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith the Lord; the Lord has not spoken.

And I sought from among them a man behaving uprightly, and standing before me perfectly in the midst of wrath, so that I should not utterly destroy her; but I found him not. 30 So I have poured out my wrath upon her in the fury of mine anger, to accomplish it. I have recompensed their ways on their own heads, saith the Lord God.

And the word of the Lord came to me, saying, 2 son of man, there were two women, daughters of one mother: 3 and they went a-whoring in the youth: their breasts fell, they lost their virginity. 4 And their names were Oola the elder, and Ooliba her sister: and they were mine, and bare sons and daughters: and as for their names, Samaria was Oola, and Jerusalem was Ooliba. 5 And Oola went a-whoring from me, and coveted her lovers, on the Assyrians that were her neighbours, 6 clothed with purple, princes and captains; they were young men and choice, all horsemen riding on horses. 7 And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whomsoever she doted herself, with them she defiled herself in all their devices, and she forsook not her fornication with the Egyptians: for in her youth they complained fornication with her, and they deflowered her, and poured out their fornication upon her. 8 Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted. They uncovered her shame, and she took her sons and daughters, and slew her with the sword: and she became a byword among women: and they wrought vengeance in her for the sake of the daughters.

And I poured out my wrath upon her in the fury of mine anger, to accomplish it. I have recompensed their ways on their own heads, saith the Lord God.
And her sister Oliva saw it, and she indulged in her fondness more corruptly than she, and in her fornication more than the fornication of her sister. She doted upon the sons of the Assyrians, princes and captains, her neighbours, clothed with fine linen, horsemen riding on horses; they were all choice young men. And I saw that they were defiled, that the two had one way.

And she increased her fornication, and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil, having variegated girdles on their loins, having also richly dyed attire upon their heads; all had a primarily appearance, the likeness of the children of the Chaldeans, of their native land. And she doted upon them as soon as she saw them, and sent forth messengers to them into the land of the Chaldeans. And the sons of Babylon came to her, into the bed of rest, and they defiled her in her fornication, and she was defiled by them, and her soul was alienated from them, and they exposed her fornication, and exposed her shame:

and my soul was alienated from her, even as my soul was alienated from her sister.

And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt, and thou didst dote upon the Chaldeans, whose flesh is as the flesh of asses, and their members as the members of horses. And thou didst look upon the iniquity of thy youth, the things which thou wroughtest in Egypt in thy lodging, where were the breasts of thy youth.

Therefore, Oliva, thus saith the Lord; Behold, I will stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about, the children of Babylon, and all the Chaldeans, Pharaoh, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses.

And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and the enemy shall set a watch against thee round about, and I will set hedge round about thee, and they shall take vengeance on thee with their judgments. And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy daughters shall be ravished; and they shall strip thee of thy garment, and they shall strip thee of thy face, and take away thine ornaments. So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

Wherefore thus saith the Lord God; Behold, I will deliver thee into the hands of those whom thou hatest; thy soul is alienated. And they shall deal with thee in hatred, and shall take all the fruits of thy labours and thy toils, and thou shalt be naked and bare: and the shame of

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And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt, and thou didst dote upon the Chaldeans, whose flesh is as the flesh of asses, and their members as the members of horses. And thou didst look upon the iniquity of thy youth, the things which thou wroughtest in Egypt in thy lodging, where were the breasts of thy youth.

Therefore, Oliva, thus saith the Lord; Behold, I will stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about, the children of Babylon, and all the Chaldeans, Pharaoh, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses.

And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and the enemy shall set a watch against thee round about, and I will set hedge round about thee, and they shall take vengeance on thee with their judgments. And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy daughters shall be ravished; and they shall strip thee of thy garment, and they shall strip thee of thy face, and take away thine ornaments. So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

Wherefore thus saith the Lord God; Behold, I will deliver thee into the hands of those whom thou hatest; thy soul is alienated. And they shall deal with thee in hatred, and shall take all the fruits of thy labours and thy toils, and thou shalt be naked and bare: and the shame of

8 See Heb. 7. Alex. allión. 4 Gr. in the sight of her eyes. 6 See ver. 15. 6 Gr. the vessels of thy glory, or, beauteous.
thy fornication shall be exposed: and thy ungodliness and thy fornication 30 brought this upon you, that in that thou wert abhorring after the nations, and didst deflect thyself with their devices.

31 Thou didst walk in the way of thy sister; and I will put her cup into thine hands. 32 Thus saith the Lord; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness; 33 And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria, 34 drink thou it, and I will take away her feasts and her new moons: for I have spoken it, saith the Lord. 35 Therefore thus saith the Lord; Because thou hast forgotten me, and cast me behind thy back, therefore receive thou the reward of thine ungodliness and thy fornication.

36 And the Lord said to me; Son of man, wilt thou not judge Oola and Ooliba? and declare to them their iniquities? 37 For they have committed adultery, and blood was in their hands, they committed adultery with their idols, and they passed through the fire to their children, which went before to me. 38 So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths. 39 And when they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house; 40 and whereas they did thus to the men that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments, 41 and satest on a prepared bed, and before it there was a table set out, and as for mine incense and mine oil, they rejoiced in them, and they raised a sound of music, and that with men coming from the wilderness out of a multitude of men, 5 and they put bracelets on their hands, and a crown of glory on their heads;

42 Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring after the manner of a harlot? 43 And they went in to her as go in to a harlot; and they went in to Oola and to Ooliba to work iniquity. 44 And they are just men, and shall take vengeance on them with the judgment of an adulteress and the judgment of blood: for they are adulteresses, and blood is in their hands.

45 Thus saith the Lord God, Bring up a multitude upon them, and send trouble and perplexity upon them; and send thine hand to Oola and to Ooliba to work iniquity. 46 And as I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to their ungodliness. 47 And young men shall be recompensed upon you, and ye shall bear the guilt of your devices: and ye shall know that I am the Lord.

And the word of the Lord came to me, in the ninth year, in the tenth month, on the tenth day of the month, saying, Son of man, thou art the one left, to whom I have sent all the posts of the Watchmen.

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IEZEKIEL.

XXIII. 30—XXIV. 2.
of man, write for thyself daily from this day, on which the king of Babylon set himself against Jerusalem, even from this day.

3 And speak a parable to the provoking house, and thou shalt say to them,

Thus saith the Lord; Set on the caldron, and pour water into it: and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones, which are taken from among the pieces of the burnt sacrifice, and burn the bones under them: her bones are boiled and cooked in the midst of her.

6 Therefore thus saith the Lord; O bloody city, the caldron in which there is a scum, and the scum has not gone out of her, she has brought it forth piece by piece, no lot has fallen upon it. For her blood is in the midst of her; I have set it upon a smooth rock, so as not to cover it.

9 Therefore thus saith the Lord, I will also make the firebrand great, and I will multiply the wood, and kindle the fire, that the flesh may be consumed, and the liquor boiled away; and that it may stand upon the coals, that her bones may be thoroughly heated, and be melted in the midst of her filthiness, and her scum may be consumed, and her abundant scum may not come forth of her. Her scum shall become shameful, because thou didst defile thyself: and what if thou shalt be purged no more until I have accomplished my wrath?

14 I the Lord have spoken; and it shall come, and I will do it; I will not delay, neither will I have any mercy: I will judge thee, saith the Lord, according to thy ways: and according to thy devices: therefore will I judge thee according to thy bloodshed: and according to thy devices will I judge thee, thou unclean, notorious, and abundantly provoking one.

15 And the word of the Lord came to me, saying.

16 Son of man, behold I take from thee the desire of thine eyes by violence: thou shalt not have the land in which thou wast a stranger.

17 Thou shalt groan for blood, and have mourning upon thy loins; thy hair shall not be braided upon thee, and thy sandals shall be on thy feet; thou shalt in no wise be comforted by their lips, and thou shalt not eat the bread of men.

18 And I spoke to the people in the morning, as he commanded me in the evening, and I did in the morning as it was commanded me. And the people said to me, Wilt thou not tell us what these things are that thou dost? Then I said to them, The word of the Lord came to me, saying.

Say to the house of Israel.

Thus saith the Lord; Behold, I will profane my sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are concerned; and your hearts.

20 And thou shalt say, Woe be to us! What shall we do? For the sword is long upon the land, it reacheth even to the gates of Jerusalem.

21 And it came to pass in the fifth year of King Jehoiakim, of Judah, in the seventh year of Nebuchadnezzar, king of Babylon, in the year that Zedekiah was set over in Judah, and was elected by him to be king over Judah, and was written in the book in the annals of the kings of Judah, in the time of Jehoiakim, son of Josiah, son of Amon, son of Josiah, son of Amon, son of Manasseh, son of the ancient, to the day of the captivity of Jerusalem, and the captivity of the kings of Judah, till the captivity of Zedekiah, son of Josiah, son of Jeshua, son of Mahalaleel, son of Libnah, son of Zedekiah, son of Mahiol, son of Zedekiah, son of the ancient.

22 Thus saith the Lord, the man that hath a house to dwell in, let him offer the habitation of his house to the bishop: if any man have become a widow, let her eat of the habitation of her husband, the substance of her husband: if there be none whom she knew, let her eat of the bishop: if any man be suddenly taken up in battle, let him eat thereof in battle array. Woe be to me! I am made for a thing of reproach, and a byword to the people.
eat the bread of men. And your hair shall be upon your head, and your shoes on your feet: neither shall ye at all lament or weep; but ye shall pipe away in your iniquities, and shall comfort every one his brother, and all his sisters, in Israel. For I am for a sign unto you: according to all that I have done shall ye do, when these things shall come; and ye shall know that I am the Lord.

And thou, son of man, shall it not be in the day when I take their strength from them, the pride of their boasting, the desires of their eyes, and the pride of their soul, the children of Ammon, and their daughters, and against the house of Judah, because they went into captivity; therefore, behold, I will deliver you to the children of Kedem for an inheritance, and they shall lodge in thee with their staff, and they shall pitch their tents in thee: they shall eat thy fruits, and they shall drink thy milk. And I will give up the city of Ammon for camels' pastures, and the children of Ammon for a pasture of sheep: and ye shall know that I am the Lord.

For thus saith the Lord; Because thou hast clapped thine hands, and stamped with thy foot, and heartily rejoiced against the land of Israel: therefore will I stretch out my hand against thee, and I will make thee a spoil to the nations, and I will utterly destroy thee from among the peoples, and I will completely cut thee off from out of the countries: and thou shalt know that I am the Lord.

Thus saith the Lord; Because Moab has said, Behold, are not the house of Israel and Judah all like the other nations? Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, even the choice land, the house of Bethamuth above the fountain of the city, by the sea-side. I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon. And I will execute vengeance on Moab: and they shall know that I am the Lord.

Thus saith the Lord; Because of what the Idumeans have done in taking vengeance on the house of Juda, and because they have remembered injuries, and have exacted full recompence; therefore thus saith the Lord; I will also stretch out my hand upon Idumea, and will utterly destroy out of it man and beast; and will make it
Behold, thou, and all Judah that enter into the liquor of thy drink, and all the inhabitants of Jerusalem, every man in the midst of his cities, and all the cities of Judah, and all the kings of the north, and all the kings of the north, and all the kings of the north.

And I will execute vengeance on Idumea by the hand of my people Israel; and they shall deal in Idumea according to mine anger; and they shall know my vengeance, saith the Lord.

Therefore thus saith the Lord; Because the Philistines have wrought reformation, and raised up vengeance rejoicing from their heart to destroy the Israelites to a man; therefore thus saith the Lord; Behold, I will stretch out my hand upon the Philistines, and will utterly destroy the Cretans, and will cut off the remnant that dwell by the sea-coast. And I will execute great vengeance upon them; and they shall know that I am the Lord, when I have brought my vengeance upon them.

And it came to pass in the eleventh year, on the first day of the month, that the word of the Lord came to me, saying,

Son of man, because Sor has said against Jerusalem, Aha, she is crushed; the nations are destroyed: she is turned to me: she that was full is made desolate: therefore thus saith the Lord; Behold, I am against thee, O Sor, and I will bring up many nations against thee, as the sea comes up with its waves. And they shall cast down the walls of Sor, and shall cast down thy towers; and I will scrape her dust from off her, and make her a bare rock. She shall be in the midst of the sea a place for repairing nets: for I have spoken it, saith the Lord; and it shall be a spoil for the nations.

And her daughters which are in the field shall be slain with the sword, and they shall know that I am the Lord.

For thus saith the Lord; Behold, I will bring up against thee, O Sor, Nabuchodonosor king of Babylon from the north; he is a king of kings, with horses, and chariots, and horsemen, and a concourse of very many nations. He shall slay thy daughters that are in the field with the sword, and shall set a watch against thee, and build forts around thee, and carry a rampart round against thee, and set up warlike works, and array his spears against thee.

He shall cast down with his swords thy walls and thy towers. By reason of the multitude of his horses their dust shall cover thee, and by reason of the sound of his horsemen and the wheels of his chariots thy walls shall be shaken, when he enters thy gates, as one entering into a city from the north. With the hoofs of his horses they shall trample all thy streets: he shall slay thy people with the sword, and shall bring down to the ground the support of thy strength.

And he shall prey upon thy power, and plunder thy substance, and shall cast down thy walls, and break down thy pleasant house; he shall set up his own royal standard in the midst of thee, and put his horses in thy stables.

And he shall destroy the multitude of thy musicians, and the sound of thy psalteries shall be heard no more. And I will make thee a bare rock: thou shalt be a place to spread nets upon: thou shalt be desolate; and they that are pursued out of The man shall fall by the sword. And I will execute my vengeance upon Idumea by the hand of my people Israel; and they shall deal in Idumea according to mine anger; and they shall know my vengeance, saith the Lord.
built no more: for I the Lord have spoken it, saith the Lord.
15 For thus saith the Lord God to Srod; Shall not the isles shake at the sound of thy fall, while the wounded are groaning, while they have drawn a sword in the midst of thee? 16 And all the princes of the nations of the sea shall come down from their throns, and shall take off their crowns from their heads, and shall take off their embroidered raiment; they shall be utterly amazed; they shall sit upon the ground, and fear their own destruction, and shall groan over thee. 17 And they shall take up a lamentation for thee, and shall say to thee, How art thou destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants. 18 And the isles shall be alarmed at the day of thy fall.

And for this saith the Lord God; When I shall make the city desolate, as the cities that shall not be inhabited, when I have brought the deep up upon thee, 20 and great waters shall cover thee; and I shall bring thee down to them to that go down to the pit, to the people of old time, and shall cause thee to dwell in the depths of the earth, as in everlasting desolation, with them that go down to the pit, that thou mayest not be inhabited, nor stand upon the land of life; 21 I will make thee a destruction, and thou shalt be no more for ever, saith the Lord God.

And the word of the Lord came to me saying,

And thou, son of man, take up a lamentation against Srod; 26 and thou shalt say to Srod that dwells at the entrance of the sea, to the part of the nations coming from many islands, Thus saith the Lord to Srod; Thou hast said, I have clothed myself with my beauty. 27 In the heart of the sea thy sons have put beauty upon thee for Beelim. 28 Cedar in Senir was employed for thee in building; boards of cypress timber were taken out of Libanus, and wood to make thee masts of fir. 29 They made thine oars of wood out of the land of Basan; thy sacred utenils they made of ivory, thy shady houses of wood from the isles of Chetiim. 30 Fine linen with embroidery from Egypt supplied thy couch, to put honour upon thee, and to clothe thee with blue and purple from the isles of Elissai; and they became thy coverings.

And thy princes were the dwellers in Sidon, and the Aradianas were thy rowers; thy wise men, O Srod, who were in thee, these were thy pilots. 32 The elders of the Biblans, and their wise men, who were in thee, these helped thy counsel: and all the ships of the sea and their rowers traded for thee to the utmost west.

Persians and Lydians and Libyans were in thine army; thy warriors hung in thy shields and helmets; these gave thee thy glory. 34 The sons of the Aradianas and thine army were upon thy walls; there were guards in thy towers; they hung their quivers on thy battlements round about; these completed thy beauty.
12. The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead. 13. Greece, both the whole world, and the adjacent coasts, were filled with thee in thy persons of men, and they gave as thy merchandise vessels of brass.

14. Out of the house of Thogaroma horses and horsemen furnished thy market. 15. The sons of the Ḫ, used thy merchants; from the islands they multiplied thy merchandise, even elephants’ teeth; and to them that came in they did return thy prices. 16. Even men as thy merchandise, from the multitude of thy trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market. 17. Judah and the children of Israel, these were thy merchants; in the sale of corn and ointments and cassia: and they gave the best honey, and oil, and resin, to thy trading population. 18. The people of Damascus were thy merchants by reason of the abundance of all thy power; wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.

19. Out of Asel came wrought iron, and there is the sound of wheels among thy trading population. 20. The people of Dedan were thy merchants, with choice cattle for chariots, 21. And all the princes of Kedar, these were thy traders with thee, bringing camels, and lambs, and rams, in which they trade with thee. 22. The merchants of Sabba and Ramma, these were thy merchants, with choice spices, and precious stones: and they brought gold to thy market. 23. Charra, and Chanaas, these were thy merchants: Assur, and Charman, were thy merchants: 24. bringing for merchandise blue, and choice stores bound with cords, and cypress wood. 25. Ships were thy merchants, in abundance, with thy trading population: and thou wast filled and very heavily loaded in the heart of the sea.

26. Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea. 27. Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy councillors, and they that traffic with thee; and all thy warriors that are in thee: and all thy company in the midst of thee shall perish in the heart of the sea, in the day of thy fall.

28. At the cry of thy voice thy pilots shall be greatly terrified. 29. And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land. 30. And they shall walk over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.

31. And their sons shall take up a lament for thee, even a lamentation for Sor, saying, 32. How large a reward hast thou gained from the sea? thou hast filled nations out of thine abundance; and out of thy mixed merchandise thou hast enriched all the kings of the earth. 33. Now art thou broken in the sea, thy traders are in the deep
water, and all thy company in the midst of thee; all thy rowers have fallen. 30 All the dwellers in the islands have mourned over thee, and their kings have been utterly amazed and their countenance has withered. 31 Merchants from the nations have kissed at thee; thou art utterly destroyed, and shalt not be any more for ever.

And the word of the Lord came to me, saying, 32 And thou, son of man, say to the prince of Tyrus, Thus saith the Lord; Because thou hast lifted up thy heart against me, and hast said, I am God, I have inhabited the dwelling of God in the heart of the sea; yet thou hast art and not God, though thou hast set thine heart as the heart of God: 33 art thou wiser than Daniel? or have not the wise instructed thee with their knowledge? 34 Hast thou gained power for thyself by thine own knowledge or thine own prudence, and gotten gold and silver in thy treasures? 35 By thy abundant knowledge and thy traffic thou hast multiplied thy power; thy heart has been lifted up by thy power.

Therefore thus saith the Lord; Since thou hast set thine heart as the heart of God; 36 because of this, behold, I will bring on thee strange plagues from the nations, and they shall draw their swords against thee, and against the beauty of thy knowledge, 37 and they shall draw down thy beauty to destruction. And they shall bring thee down; and thou shalt die the death of the slain in the heart of the sea. 38 Wilt thou then say, I am God, before them that slay thee? whereas thou art man, and not God. 39 Thou shalt perish by the hands of strangers among the multitude of the uncircumcised: for I have spoken it, saith the Lord.

And the word of the Lord came to me, saying, 40 Son of man, take up a lamentation for the prince of Tyre, and say to him, Thus saith the Lord; Thou art a seal of resemblance, and crown of beauty. 41 Thou wast in the delights of the paradise of God; thou hast bound upon thee every precious stone, the sardius, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx; and thou hast filled thy treasures and thy stores in thee with gold.

From the day that thou wast created thou wast in the holy mount of God; thou wast in the midst of the stones of fire. 43 Thou wast faultless in thy days, the day that thou wast created, until iniquity was found in thee. 44 Of the abundance of thy merchandise thou hast filled thy storehouses with iniquity, and hast sinned: therefore thou hast been cast down wounded from the mount of God, and the cherub hath brought thee out of the midst of the stones of fire. 45 Thy heart was lifted up because of thy beauty: thy knowledge has been corrupted with thy beauty: because of the multitude of thy sins I have cast thee to the ground, I have caused thee to be put to
Behold, I will make thee to be as a city that is攻关 upon the water, and as a strong city; and the mouth of the river shall give thee water. And thou shalt bring thy gods unto Egypt: mine eyes shall see thee thereof. And thou shalt see Pharaoh's face; for mine heart shall be倾向 thee, and thou shalt see mine appearance.

And the word of the Lord came to me, saying, Son of man, set thy face against Sidon, and prophesy against it, and say, Thus saith the Lord; Behold, I am against thee, O Sidon; and I will be glorified in thee; and thou shalt know that I am the Lord, when I have wrought judgments in thee; and I will be sanctified in thee. Blood and death shall be in thy streets; and men wounded with swords shall fall in thee and on every side of thee; and they shall know that I am the Lord. And there shall no more be in the house of Israel a thorn of bitterness and a prickling briar proceeding from them that are round about them, who disdained them; and they shall know that I am the Lord.

Thus saith the Lord God; I will also gather Israel from the nations, among whom they have been scattered, and I will be sanctified among them, and before the peoples and nations: and they shall dwell upon their land, which I gave to my servant Jacob. Ye shall dwell upon the spoil, and ye shall eat the fruit of the vineyards, and ye shall eat the increase thereof; and my holy name shall be sanctified among the heathen; and they shall know that I am the Lord, who sanctified Israel.

In the twelfth year, in the tenth month, on the first day of the month, the word of the Lord came to me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against the whole of Egypt; and say, Thus saith the Lord; Behold, I am against Pharaoh, the great dragon that lieth in the midst of his rivers, that saith, The rivers are mine, and I made them. And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thee sides, and I will bring thee up out of the midst of thy river: and I will quickly cast down thee and all the fish of thy river: thou shalt fall on the face of the plain, and shalt by no means be gathered, and shalt not be brought together: I have given thee for food to the wild beasts of the earth and to the fowls of the sky. And all the dwellers in Egypt shall know that I am the Lord, because thou hast been a staff of reed to the house of Israel. When they took hold of thee with their hand, thou didst break: and when every hand was clapped against them, and when they leaned on thee, thou wast utterly broken, and didst crush the loins of all.

Therefore thus saith the Lord; Behold, I will bring a sword upon thee, and will cut off from thee man and beast; and the
land of Egypt shall be ruined and desert; and they shall know that I am the Lord; because thou sayest, The rivers are mine, and I made them.

10 Therefore, behold, I am against thee, and against all thy rivers, and I will give the land of Egypt to desolation, and the sword and destruction, from Magdol and Syene even to the borders of the Ethiopians.

11 No foot of man shall pass through it, and no foot of beast shall pass through it, and it shall not be inhabited for forty years.

12 And I will cause her land to be utterly destroyed in the midst of a land that is desolate, and her cities shall be desolate forty years in the midst of cities that are desolate; and I will disperse Egypt among the nations, and will utterly scatter them into the countries.

13 Thus saith the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered; and I will gather the captivity of the Egyptians, and will cause them to dwell in the land of Pharaoh, in the land whence they were taken; and it shall be a base kingdom beyond all other kingdoms; it shall not any more be exalted over the nations; and I will make them few in number; that they may not be great among the nations. And they shall no more be to the house of Israel a confidence bringing iniquity to remembrance, when they follow after them; and they shall know that I am the Lord.

14 And it came to pass in the twenty-seventh year, on the first day of the first month, the word of the Lord came to me, saying,

15 Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald, and every shoulder peeled; yet there was no reward to him or to his army serving against Tyre, nor for the service wherewith they served against it.

16 Thus saith the Lord God; Behold, I will give to Nabuchodonosor king of Babylon the land of Egypt, and he shall take the plunder thereof, and seize the spoils thereof; and it shall be a reward for his army. In return for his service wherewith he served against Tyre, I have given him the land of Egypt; thus saith the Lord God:

17 In that day shall a horn spring forth for all the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am the Lord. And the word of the Lord came to me, saying, Son of man, prophesy, and say, Thus saith the Lord; Woe, woe the day! For the day of the Lord is nigh, a day of cloud; it shall be the end of the nations.

18 And a sword shall come upon the Egyptians, and there shall be tumult in Ethiopia, and in Egypt men shall fall down slain together, and her foundations shall fall. Persians, and Cretans, and Lydians, and all the mixed multitude, and they of the children of my covenant, shall

19 Tade leges Cyprios, metæ tesyaparkata eti syvaxh Ayrpentious apò twv ethinon ou diek sporisthsan ekei, kai apopstréphi toy aixhmalostan twv Ayrpention, kai katokikion autovs ev ygh Phalorys, ev to ygh oðev efshsasv, kai estai arxh tatev pará páswas tis arxias ou μη δυσφη ἐπὶ ἐπὶ τὰ ἐθνην kai ὅλογοςτους αυτοὺς ποίησα, τοῦ μη εἶναι αὐτοὺς πλείωνας ἐν τοῖς ἑνεσεν. Και οὐκέτι ἐσονται τῷ οἴκῳ Ἰσραήλ εἰς ἑλπίδα ἀναμμήκουν αὐτοῖς, ἐν τῷ ἀκολουθησαι αὐτοὺς ὁπῶς αὐτῶν, και γνώσονται ὦ τι ἐγὼ εἰμὶ Κυπριός.

20 Καὶ ἐγένετο ἐν τῷ ἐβδομῳ καὶ εἰκοστοῦ ἐτε, μιᾷ τοῦ μινὸς 17 τοῦ πρῶτου, ἐγένετο λόγος Κυπρίου πρὸς με, λέγων,

21 Υἱὸς άνδρόσων, Ναβουχοδονὸσος βασιλείς Βαβυλωνίως κατεδυκάσατο τῷ δυνάμιν αὐτοῦ δουλεία μεγαλά ἐπὶ Τύρων, πάτα κεφαλῆς φαλακρὰ, καὶ τὰς ἁμάς μαδων καὶ μαθὸς ὅι έγενήθη αὐτῷ καὶ τῇ δυναμὶ αὐτοῦ ἐπὶ Τύρων, καὶ τῆς δουλείας τῆς ἐδουλεύσαν επὶ αὐτῶν.

22 Τάδε λέγει Κυπρίος Κυρίος, ἢδον ἐγὼ διδοὶ τῷ Ναβουχοδονοσορ βασιλεὶς Βαβυλώνιῳ καὶ προφητεύει τῇ δυναμὶ αὐτῶν καὶ σκυλεύει τὰ σκύλα αὐτῆς καὶ ἐσται μισθὸς τῇ δυναμὶ αὐτοῦ, ἀντὶ τῆς λειτουργείας αὐτοῦ ἡ ἐδυναμείν οἶκος τῶν ἱερών 20 λευκαν ἐπὶ Τύρων, διδόκα αὐτῷ γῆν Αὐγυπτίου τάδε λέγει Κυπρίος Κυρίος.

Ἐν τῷ ἡμέρα ἐκείνῳ ἀνατελεῖ κερας παντὶ τῶν οἰκῶν Ἰσραήλ, 21 καὶ σοὶ ἐσώστοι στόμα ἐνυψημένον ἐν μέσῳ αὐτῶν, καὶ γνώσονται ὦν ἐγὼ εἰμὶ Κυπριός.

22 Καὶ ἐγένετο λόγος Κυρίου πρὸς με, λέγων, ὧν ἀνδρόσων, 30 προφήτησαν, καὶ εἰπόν, τάδε λέγει Κυρίος, ὥ ἡμέρα, 2 ὦ ἡγούς ἡμέρα τοῦ Κυρίου, ἡμέρα νεφέλης, πέρας ἐνόν 3 ἐσται.

23 Καὶ ἦσαν μάχαιρα ἐπὶ Αὐγυπτίους, καὶ ἐσται παραχθῇ ἐν τῇ 4 Αἰθιοπίᾳ, καὶ συμπεσοῦνται τετραμαχίσμενοι ἐν Αὐγυπτῷ, καὶ συμπεσεῖται τὰ θερμέλη αὐτῆς. Πέρασα, καὶ Κρητὶς, καὶ 5 Λάβδων, καὶ Λιβυὶς, καὶ πάντες οἱ ἐπίμακτοι καί τῶν ναὸς τῆς
Thus saith the Lord God; I will also destroy the multitude of the Egyptians by the hand of Nebuchadnezzar king of Babylon, his hand and his people; they are plagues sent forth from the nations to destroy the land: and they shall not utter their swords against Egypt, and the land shall be desolate for them, and they shall make their rivers desolate, and will destroy the land and the fulness of it by the hands of strangers: I the Lord have spoken.

Therefore saith the Lord God; I will also destroy the nobles of Memphis, and the princes of Memphis out of the land of Egypt; and they shall be no more. I will make the land of Phatthore desolate, and will send fire upon Tants, and will execute vengeance on Diospolis. And I will pour out my wrath upon Sais the strength of Egypt, and will destroy the multitude of Memphis. And I will send fire upon Egypt; and Seye shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out. The youths of Heliopolis and Bubastum shall fall by the sword, and the women shall go into captivity. And the day shall be darkened in Taphna, when I have broken there the sceptres of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her, and her daughters shall be taken prisoners. And I will execute judgment on Egypt; and they shall know that I am the Lord.

And it came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to me, saying, Son of man, have I broken the arms of Pharoa, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, or to be strengthened to lay hold of the sword.

There shall be filled with slain the land of Egypt; Behold, I am against Pharoa king of Egypt, and I will break his strong arms and outstretched arms, and will smite down his sword out of his hand. And I will disperse the Egyptians among the nations, and will utterly scatter them among the countries.

And I will strengthen the arms of the king of Babylon, and put my sword into his hand, and he shall be a vessel of honor to Egypt: and shall take her plunder and seize her spoils. Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharoa shall fail: and they shall know that I am the Lord, when I have put my sword fall by the sword therein. And the supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, saith the Lord. And it shall be made desolate in the midst of the desolate countries, and their cities shall be desolate in the midst of the desolate cities: and they shall know that I am the Lord, when I will send fire upon Egypt, and when all that help her shall be broken. In that day shall messengers go forth hasting to destroy Ethiopia utterly, and there shall be tumult among them in the day of Egypt: for, behold, it cometh.

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into the hands of the king of Babylon, and he shall stretch it out over the land of Egypt. 25 And I will disperse the Egyptians among the nations, and utterly scatter them among the countries; and they all shall know that I am the Lord.

And it came to pass in the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me, saying, 2Son of man, say to Pharaoh king of Egypt, and to his multitude:

To whom hast thou compared thyself in thy haughtiness? 3 Behold, the Assyrian was a cypress in Libanus, and was fair in shoots, and high in stature; his top reached to the midst of the clouds. 4 The water nourished him, the depth made him grow tall; she led her rivers round about his plants, and she sent forth her streams to all the trees of the field. 5 Therefore was his stature exalted above all the trees of the field, and his branches spread far by the help of much water. 6 All the birds of the sky made their nests in his boughs, and under his branches all the wild beasts of the nations dwelt under his shadow. 7 And he was fair in his height by reason of the multitude of his branches: for his roots were amidst much water. 8 And such cypresses as this were in the paradise of God; and there were no pines like his shoots, and there were no firs like his branches; no tree in the paradise of God was like him in his beauty, 9 because of the multitude of his branches: and the trees of God's paradise of delight envied him.

Therefore thus saith the Lord; Because thou art grown great, and hast set thy top in the midst of the clouds, and I saw when he was exalted; 10 therefore I delivered him into the hands of the prince of the nations, and he wrought his destruction. 11 And raging strangers from the nations have destroyed him, whose boughs fell upon the mountains; his branches fell in all the valleys, and his boughs were broken in every field of the land; and all the people of the nations are gone down from their shelter, and have laid him low.

12 All the birds of the sky have settled on his fallen trunk, and all the wild beasts of the field came upon his boughs: 13 in order that none of the trees by the water should exalt themselves by reason of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with them that go down to the pit.

14 Thus saith the Lord God; In the day wherein he went down to Hades, I deplored for him; and I stayed her floods, and restrained her abundance of water: and Libanus saddened for him, all the trees of the field fainted for him. 15 At the sound of his fall the nations quaked, when I brought him down to Hades with them that go down to the pit: and all the trees
eis χειρας Βασιλεως Βαβυλωνος, και εκτενει αυτην επι γην Αβγουπτου. Και διασπερω Αβγουπτον εις τα εχθνα, και λυκ.-26
μησοι αυτων εις τας χωρας, και γνωσται παντες οτι εγω ειμι Κυριος.

Και εγενετο εν τω ενδεκατω ετει, εν τω τριτω μηνι, μα 31
tου μηνιος, εγενετο λογοι Κυριου προς με λεγον, εις ανθρω-
που, ειπον προς Φαραω βασιλεα Αβγουπτου και το πληθυ
αυτων,

Τινι ομοιωσας σεαυτων εν τω υψει σου; ’Ιδον 'Ασσυριον 3
eποιαρισωσεν εν τω Λυβαινω, και καλος τας παραφωσας, και
ψυλος τω μεγεθει, εις μεσον νεφελων εγενετο αρχη αυτων.
υσθω εξεδρεψεν αυτων, η αβωσος υσθωσεν αυτων, τους παραφω
αυτης εγανε κυκλω των φυτων αυτων, και τα συστυματα αυτης
εξαπεστελεν εις παντα τα ξυλα του πεδου. "Ενεκεν τουτων 5
ψυλω το μεγεθος αυτων παρα παντα τα ξυλα του πεδου, και
επλατυνθησαν οι κλαδος αυτου αρθ ισωτας πολλων. 'Εν τας 6
παραφωσιν αυτων ενοικαισαν παντα τα πετεια του οιρανων,
και υποκεισαν των κλαδων αυτων εγενεσαν παντα τα θηρια του
πεδου, εν τη σκια αυτου κατωθησαν παν πληθος εθνων. Και 7
εγενετο καλος εν τω υψει αυτου δια το πληθος των κλαδων
αυτων, οτι εγενεσαν αι ριμα αυτου εις υσθω πολυ. Και 8
κυπαιρισωσεν τουαιται εν τω παραδεισω του Θεου, και αι πτεσ
ων ουκ ομοιαι τας παραφωσιν αυτων, και ελαται ουκ εγενετο
ομοιοι των κλαδως αυτων παν ειναλ εν τω παραδεισω του
Θεου οις ομοιωσεν αυτης εις τω καλλε αυτου, δια το πληθος
των κλαδων αυτων - καταισαν αυτον εν ταξι αυτος της γης,
και καταισαν απο της σκηνης αυτων παντες τα ου αγαν
των Θεου, και αποφασαν αυτων.

Διατοιοτα ταδε λεγει Κυριος, ανθ ον εγενος μεγας τω μεγε-
θει, και εδωκει την αρχην σου εις μεσον νεφελων, και ειδον εν
tω υσθωσεν αυτων. Και παρεδωκα αυτων εις χειρας αρχας
νεφελων, και επονεσε την αποκελειαν αυτου. Και εξωλοθρας
αυτου αλλατων λαοι απο εθνων, και καταβλαβον αυτου εις
tων ορεων εν πανας τας φαραγης επεσαν οι κλαδος αυτου,
και συνετριβε το στελεχη αυτου εν παντι πεδιο της γης, και
καταισαν απο της σκηνης αυτων παντες τα ου αγαν των Θεου,
και αποφασαν αυτων.

Επι την πτωσιν αυτου ανεπαυσαντα παντα τα πετεια του 13
οιρανοι, και επι τα στελεχη αυτου εγηναντα παντα τα θηρια
του αρχου, οπως μη υσθωσεν εν τω μεγεθει αυτων παντα τα 14
ξυλα εν τω οιραν εν τω οιραν εκει και εδωκαν την αρχην
αυτων εις μεσον νεφελων, και ουκ έστησαν εις τω υψει αυτων
παντες οι πινουες υσθω, παντες έδοθησαν εις θανατον, εις
gηθησα τοις γησι νεφελων απο τους καταισαν αι απο αυτων.

Ταδε λεγει Κυριος Κυριος, ει η γηρο κατεβη εις θον, 15
επεθυναν αυτου αυτων σε αβωσος και επεστησαν τους ποταμους
αυτης, και εκωλυσαν πληθος υδατος, και εσκοτασεν επι αυτων
ο Λυβαυνος. παντα τα ξυλα του πεδου εις αυτου εξελιθθησαν.
Απο της φωνης της πτωσεως αυτου έστησαντα τα εχθνα, εις
κατεβαζαν αυτον εις θον μετα τως καταισαντας εις λακκων,
of Delight comforted him in the heart, and the choice plants of Libanus, all that drink water. 10 For they went down to hell with him among the slain with the sword; and his seed, even they that dwelt under his shadow, perished in the midst of their life.

11 To whom art thou compared? descend, and be thou debased with the trees of paradise to the depth of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. Thus shall Pharaoh be and the multitude of his host, saith the Lord God. And it came to pass in the twelfth year, in the 7th month, that the word of the Lord came to me, saying, 12 Son of man, take up a lamentation for Pharao king of Egypt, and say to him, Thou art become like a lion of the nations, and as the serpent that is in the sea; and thou didst make assaults with thy rivers, and didst disturb the waters with thy feet, and didst trample thy rivers.

13 Thus saith the Lord; I will also cast over thee the nets of many nations, and will bring thee up with my hook: and I will stretch thee upon the earth: the fields shall be covered with thee, and I will cause all the birds of the sky to settle upon thee, and I will fill thee with all the wild beasts of the earth. 14 And I will cast thy flesh upon the mountains, and will saturate them with thy blood. 15 And the land shall be drenched with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee. 16 And I will veil the heavens when thou art extinguished, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light. 17 All the bodies that give light in the sky, shall be darkened over thee, and I will bring darkness upon the earth, saith the Lord God.

18 And I will provoke to anger the heart of many people, when I shall lead thee captive among the nations, to a land which thou hast not known. 19 And many nations shall mourn for thee, and they shall be utterly amazed, when my sword flies in their faces, as they wait for their own fall from the day of thy fall.

19 For thus saith the Lord God; The sword of the king of Babylon shall come upon thee, 20 with the swords of mighty men; and I will cast down thy strength: they are all destroying ones from the nations, and they shall destroy thy pride of Egypt, and all her strength shall be crushed. 21 And I will destroy all her cattle from beside the great water; and the foot of man shall not trouble it any more, and the step of cattle shall no more trample it. 22 Thus shall their waters then be at rest, and their rivers shall flow like oil, saith the Lord, and as the Jordan shall go down like the Nile to Egypt, and the land shall be subdued under the fulness thereof; when I shall scatter all that dwell in it, and they shall know that I am the Lord. 23 There is a lamentation, and thou shalt utter it; and the daughters of the nations shall utter it, even for Egypt, and they shall mourn for it.
over all the strength thereof, saith the Lord God.

17 And it came to pass in the twelfth year, in the first month, on the fifteenth day of the month, the word of the Lord came to me, saying,

18 Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit. 19 They shall fall with him in the midst of them that are slain with the sword, and all his strength shall perish: the giants also shall say to thee, 20 Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncutuncised, in the midst of them that are slain with the sword.

21 There are Assur and all his company: all his slay have been laid there; and his burial is in the depth of the pit, and his company are set round about his tomb: all the slain that fell by the sword, who had caused the fear of them to be upon the land of the living, 22 And thou shalt lie in the midst of the uncutuncised, with them that have been slain by the sword.

23 There are laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncutuncised, slain with the sword, who caused their fear to be in the land of the living. 24 And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their horns, because they terrified all men during their life. 25 And thou shalt lie in the midst of the uncutuncised, with them that have been slain by the sword.

26 There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

27 There are the princes of the north, even all the captains of Assur, who go down slain to Hades: they lie uncutuncised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

King Pharaoh shall see them, and shall be confounded of all their force, saith the Lord God. 28 For I have caused his fear to be upon the land of the living: yet he shall lie in the midst of the uncutuncised with them that are slain with the sword, even Pharaoh, and all his multitude with him, saith the Lord God.

And the word of the Lord came to me, saying, 29 Son of man, speak to the children of thy people, and thou shalt say to them,

On whatsoever land I shall bring a sword, and the people of the land take one man of them, and set him for their watchman:
3 and he shall see the sword coming upon the land, and blow the trumpet, and sound an alarm to the people; 4 and he that hears the sound of the trumpet shall hear indeed, and yet not take heed, and the sword shall come upon him, and overtake him, his blood shall be upon his head. 5 Because he heard the sound of the trumpet, and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

6 But if the watchman see the sword coming, and do not sound the trumpet, and the people do not watch; and the sword come, and take a soul from among them, that soul is taken because of its iniquity; but the blood thereof will I require at the watchman's hand.

7 And thou, son of man, I have set thee as a watchman to the house of Israel, and thou shalt hear a word from my mouth. 8 When I say to the sinner, Thou shalt surely die; if thou speak not to warn the wicked from his way, the wicked wicked himself shall die in his iniquity: but his blood will I require at thine hand. 9 But if thou warn the wicked of his way to turn from it, and he turn not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

10 And thou, son of man, say to the house of Israel; Thus have ye spoken, saying, Our errors, and our iniquities weigh upon us, and we pine away in them, and how then shall we live? 11 Say to them, Thus saith the Lord; As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live; turn ye not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

12 Say to the children of thy people, The righteousness of the righteous shall not deliver him, in the day wherein he errs: and the iniquity of the ungodly shall not harm him, in the day wherein he turns from his iniquity, but the righteous erring shall not be able to deliver himself.

13 When I say to the righteous, Thou shalt live; and he trusts in his righteousness, and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has wrought, in it shall he die.

14 And when I say to the ungodly, Thou shalt surely die; and he shall turn from his sin, and do judgment and justice, and return the pledge, and repay that which he has robbed, and walk in the ordinances of life, so as to do no wrong; he shall surely live, and shall not die. 15 None of his sins which he has committed shall be remembered: because he has wrought judgment and righteousness; by them shall he live.

16 Yet the children of thy people will say, The way of the Lord is not straight: whereas this their way is not straight. 17 When the righteous turns away from his righteousness, and shall commit iniquities, then shall he die in them. 18 And when the sinner turns from his iniquity, and shall do judgment and righteousness, he shall live by them.

19 And this is that which ye said. The way
of the Lord is not straight. I will judge you, O house of Israel, every one for his ways.

And it came to pass in the 8th year of our captivity, in the twelfth month, on the fifth day of the month, that one that had escaped from Jerusalem came to me, saying, 'The city is taken.' 22 Now the hand of the Lord had come upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning; and my mouth was open, it was no longer kept closed.

And the word of the Lord came to me, saying, 23 Son of man, that inhabit the desolate places on the land of Israel say, Abraam was one, and he possessed the land; and we are more numerous; to us the land is given for a possession.

Therefore say to them, Thus saith the Lord God, As I live, surely they that are in such places shall fall by swords, and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified cities and them that are in the caves I will slay with pestilence. 25 And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through. 26 And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

And as for thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the words that proceed from the Lord. 27 They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for there is falseness in their mouth, and their heart goes after their pollutions. 28 And thou art to them as the symbol of a sweet, well-tuned psalm, and they will hear thy words, but they will not do them. 29 But whenever it shall come to pass, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

And the word of the Lord came to me, saying, 30 Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds, Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep? 31 Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep. 32 The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have weared with labour. 33 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. 34 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.

And the hand of the Lord came upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning; and my mouth was open, it was no longer kept closed.

And the word of the Lord came to me, saying, 35 Son of man, that inhabit the desolate places on the land of Israel say, Abraam was one, and he possessed the land; and we are more numerous; to us the land is given for a possession.

Therefore say to them, Thus saith the Lord God, As I live, surely they that are in such places shall fall by swords, and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified cities and them that are in the caves I will slay with pestilence. 37 And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through. 38 And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

And as for thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the words that proceed from the Lord. 39 They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for there is falseness in their mouth, and their heart goes after their pollutions. 40 And thou art to them as the symbol of a sweet, well-tuned psalm, and they will hear thy words, but they will not do them. 41 But whenever it shall come to pass, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

And the word of the Lord came to me, saying, 42 Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds, Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep? 43 Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep.

The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have weared with labour. 44 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. 45 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.

And the hand of the Lord came upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning; and my mouth was open, it was no longer kept closed.

And the word of the Lord came to me, saying, 46 Son of man, that inhabit the desolate places on the land of Israel say, Abraam was one, and he possessed the land; and we are more numerous; to us the land is given for a possession.

Therefore say to them, Thus saith the Lord God, As I live, surely they that are in such places shall fall by swords, and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified cities and them that are in the caves I will slay with pestilence. 48 And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through. 49 And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

And as for thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the words that proceed from the Lord. 50 They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for there is falseness in their mouth, and their heart goes after their pollutions. 51 And thou art to them as the symbol of a sweet, well-tuned psalm, and they will hear thy words, but they will not do them. 52 But whenever it shall come to pass, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

And the word of the Lord came to me, saying, 53 Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds, Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep? 54 Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep.

The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have weared with labour. 55 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. 56 And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.
10. **Therefore, ye shepherds, hear the word of the Lord.** 5As I live, saith the Lord God, surely because my sheep became a prey, and my sheep, and my shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep. 6For this cause, O shepherds, 7thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hands, and will turn them back that they shall not feed my sheep, and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth, and they shall no longer be meat for them.

8For thus saith the Lord God, Behold, I will seek out my sheep, and will visit them. 9As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep, and will 7 bring them back from every place where they were scattered in the day of cloud and darkness. 10And I will bring them out from the Gentiles, and will gather them from the countries, and will bring them into their own land, and will feed them upon the mountains of Israel, and in the valleys, and in every inhabited place of the land. 11And I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there, and they shall lie down, and there shall they rest in perfect prosperity, and they shall feed in a fat pasture, on the mountains of Israel. 12I will feed my sheep, and I will cause them to rest; and they shall know that I am the Lord: thus saith the Lord God.

13And as for you, ye sheep, thus saith the Lord God; Behold, I will distinguish between sheep and sheep, between rams and he-goats. 14And is it not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and that ye drank the standing water, that ye disturbed the residue with your feet? 15So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

16Therefore thus saith the Lord God; Behold, I will separate between the strong sheep and the weak sheep. 17Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick. 18Therefore I will save my sheep, and they shall not be any more for a prey; and I will judge between ram and ram. 19And I will raise up one shepherd over them, and he shall tend them, even my servant David shall be their shepherd; 20and I the Lord will be to them a God, and David a prince in the midst of
them; I the Lord have spoken it. 28 And I will make with David a covenant of peace, and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness, and sleep in the forests. 29 And I will set them round about my mountain; and I will give you the rain, the rain of blessing. 30 And the trees that are in the field shall yield their fruit, and the earth shall yield her strength, and they shall dwell in the confidence of peace on their land, and they shall know that I am the Lord, when I have broken their yoke; and I will deliver them out of the hand of those that smacked them. 31 And they shall no more be a spoil to the nations, and the wild beasts of the land shall no more at all devour them; and they shall dwell safely, and there shall be none to make them afraid. 32 And I will raise up for them a plant of peace, and they shall no more perish with hunger upon the land, and they shall no more bear the reproach of the nations.

33 And they shall know that I am the Lord their God, and they my people. O house of Israel, saith the Lord God: 34 ye are my sheep, even the sheep of my flock, and I am the Lord your God, saith the Lord God. 35 And the word of the Lord came to me, saying, 36 Son of man, set thy face against mount Seir, and prophesy against it. 37 Say to it, Thus saith the Lord God; Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and will make thee a waste, and thou shalt be made desolate. 4 And I will cause desolation in thy cities, and thou shalt be desolate, and thou shalt know that I am the Lord. 4 Because thou hast been a perpetual enemy, and hast laid wait craftily for the house of Israel, with the hand of enemies with a sword, in the time of injustice, at the last:

4 Therefore, as I live, saith the Lord God, verily thou hast sinned even to blood, therefore blood shall pursue thee. 5 And I will make mount Seir a waste, and desolate; and I will destroy from it men and beast; 6 and I will fill thy hills and thy valleys with slain men, and in all thy plains there shall fall in thee men slain with the sword. 7 I will make thee a perpetual desolation, and thy cities shall not be inhabited any more; and thou shalt know that I am the Lord. 8 Because thou saidst, The two nations and the two countries shall be mine, and I shall inherit them; whereas the Lord is there: 9 therefore, as I live, saith the Lord, I will even deal with thee according to the thine enmity, and I will be made known to thee when I shall judge thee; 10 and thou shalt know that I am the Lord. I have heard the voice of thy blasphemies, whereas thou hast said, The desert mountains are given to us for food; 11 and thou hast spoken swelling words against me with thy mouth: I have heard them.

12 Thus saith the Lord; 13 When all the earth is rejoicing, I will make thee desert. 14 Thou shalt be desert, O mount Seir, and all Idumea; and it shall be utterly consumed; and thou shalt know that I am the Lord their God.
And thou, son of man, prophesy to the mountains of Israel, and say to the mountains of Israel, Hear ye the word of the Lord:

Thus saith the Lord God; Because the enemy has said against you, Aha, the old waste places are become a possession for us: therefore prophesy, and say, Thus saith the Lord God; Because ye have been disdained and hated by those round about you, that ye might be a possession to the remainder of the nations, and ye became a by-word, and a reproach to the nations: therefore, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord God to the mountains, and to the hills, and to the streams, and to the valleys, and to the places that were left round about; therefore thus saith the Lord; Verily in the fire of my wrath have I spoken against the rest of the nations, and against all Idumea, because they have appropriated my land to themselves for a possession with joy, and are disdaining the lives of the inhabitants, to destroy it by plots; therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, and to the valleys, and to the forests, Thus saith the Lord; Behold, I have spoken in my jealousy and in my wrath, because ye have borne the reproaches of the heathen: therefore I will lift up my hand against the nations that are round about you; they shall bear their reproach.

But your grapes and your fruits, O mountains of Israel, shall my people eat: for they are hoping to come. For, behold, I am toward you, and I will have respect to you, and ye shall be filled and sown: and I will multiply men upon you, even all the house of Israel to the end: and the cities shall be inhabited, and the possession of the land shall be built upon. And I will multiply the nation and the cattle upon you; and I will cause you to dwell as at the beginning, and will treat you well, as in your former times; and ye shall know that I am the Lord. And I will increase men upon you, even my people Israel; and they shall inherit you, and ye shall be to them for a possession; and ye shall no more be bereaved of them.

Thus saith the Lord God; Because they said to thee, Thou land devourest our night, and hast been bereaved of thy nation; therefore thou shalt no more devour men, and thou shalt no more be bereave thy nation, saith the Lord God. And there shall no more be heard against you the reproach of the nations, and ye shall no more bear the revilings of the peoples saith the Lord God. And the word of the Lord came to me, saying, Son of man, the house of Israel dwelt upon their land, and defiled it by their way, and with their idols, and with their uncleannesses; and their way was before me like the uncleanness of a removed woman.

So I poured out my wrath upon them; and I dispersed them among the nations, and utterly scattered them through the countries: I judged them according to their ways.
their way and according to their sin. 20 And they went in among the nations, among which they went, and they profaned my holy name, while it was said of them, These are the people of the Lord, even an abomination to the nations.

21 But I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

22 Therefore say to the house of Israel, Thus saith the Lord; I do not this, O house of Israel; for your sakes, because you have profaned my holy name, which ye have profaned among the nations, among whom ye went.

23 And I will sanctify my great name, which was profaned among the nations, which ye profaned in the midst of them; and the nations shall know that I am the Lord, when I am sanctified among you before their eyes.

24 And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: 25 and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. 26 And I will give you a new heart, and will put my Spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. 27 And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do them. 28 And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God. 29 And I will save you from all your uncleannesses: and I will call for the corn, and multiply it, and will not bring famine upon you. 30 And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famish among the nations.

31 And ye shall remember your evil ways, and your doings that were not good; and ye shall be hateful in your own sight for your transgressions and for your abominations. 32 Not for your sakes do I this, saith the Lord God, saith it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

33 Thus saith the Lord God; In the day wherein I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be built upon: 34 and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by. 35 And they shall say, That desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited.

36 And the nations, as many as shall have been left round about you, shall know that I the Lord have built the ruined cities and planted the waste lands; I the Lord have spoken, and will do it.

37 Thus saith the Lord God; Yet 6 for this will I be sought by the house of Israel, to establish them; I will multiply them even as sheep, 38 as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

6 Lit. for, or, to you. 7 Alex. instead, your. 8 Alex. be it known to you. 9 Lit. have seen. 9 Possibly, this time.
And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. 2 And he led me round about them every way; and, behold, there were very many on the face of the plain, very dry.

3 And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this. 4 And he said to me, prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord. 5 Thus saith the Lord to these bones; Behold, I will bring upon you the breath of life: 6 and I will lay sinews upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.

7 So I prophesied as the Lord commanded me: and it came to pass while I was prophesying, that, behold, there was a shaking, and the bones approached each one to his joint.

8 And I looked, and, behold, sinews and flesh grew upon them, and skin came upon them above: but there was no breath in them.

9 And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead men, and let them live. 10 So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a great congregation.

11 And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent. 12 Therefore prophesy and say, Thus saith the Lord; Behold, I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel. 13 And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from their graves. 14 And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I am the Lord; I have spoken, and will do it, saith the Lord.

15 And the word of the Lord came to me, saying, 16 Son of man, take for thyself a rod, and write upon it, Juda and Jerusalem, the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him. 17 And thou shalt join them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand.

18 And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things? 19 Then shalt thou say to them, Thus saith the Lord; Behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda. 20 And the
Thus saith the Lord God; Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel. And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince; and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms; that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I the Lord will be to them a God.

And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all; for they shall walk in mine ordinances, and keep my judgments, and do them. And they shall dwell in their land, and I will require my sanctuary in the midst of them forever. And my tabernacle shall be among them; and I will be to them a God, and they shall be to me a people.

And the nations shall know that I am the Lord that sanctifieth them, when my sanctuary is in the midst of them for ever.

And the word of the Lord came to me, saying, Son of man, set thy face against Gov, and the land of Magog, Rhodes, prince of Mesoch and Thobel, and prophesy against him. And say to him, Thus saith the Lord God:

Behold, I am against thee, Rhodes prince of Mesoch and Thobel: and I will gather thee, and all the house of Israel, horsemen, and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords: Persians, and Ethiopians, and Libyans: all with helmets and shields. Gomer, and all belonging to him; the house of Thor, from the end of the north, and all belonging to him; and many nations with thee.

Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard. He shall be prepared after many days, and he shall come at the end of years, and shall come to a land that is brought back from the sword, when the people are gathered from many nations against the land of Israel, which was entirely desolate: and he is come forth out of the nations, and they shall all dwell securely. And thou shalt go up as rain, and shall arrive as a cloud to cover the land, and there shall be thou, and all that are about thee, and many nations with thee.

Thus saith the Lord God; It shall also
14. 

Therefore prophesy, son of man, and say to Gog, Thus saith the Lord; Will thou not arise in that day, when my people Israel are dwelling securely, and come out of thy place from the farthest north, and many nations with thee? all of them mounted on horses, a great gathering, and a large force?

15. And thou shalt come up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will bring them up upon my land, that all the nations may know me, when I am sanctified in thee before them.

16. Thus saith the Lord God, to Gog; Thou art he concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee up against them. And it shall come to pass in that day, in the day when Gog shall come against the land of Israel, saith the Lord God, that my wrath and my jealousies shall arise, I have spoken in the fire of mine anger, verily in that day there shall be a great shaking in the land of Israel; and the fish of the sea shall quake at the presence of the Lord, and the birds of the sky and the wild beasts of the field, and all the reptiles that creep upon the earth, and all the people that walk upon the face of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall. And I will summon against it even every fear, saith the Lord; the sword of every man shall be against his brother. And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him flints and brimstone, and upon all that are with him, and upon many nations with him.

17. And I will be magnified, and sanctified, and glorified; and I will be known in the presence of many nations, and they shall know that I am the Lord.

And thou, son of man, prophesy against Gog, and say, Thus saith the Lord; Behold, I am against the north, O Gog, the prince of Meschech and Tubal; and I will assemble thee, and guide thee, and raise thee up on the extremity of the north, and I will bring thee up upon the mountains of Israel.

And I will destroy thy bow out of thy left hand, and thine arrows out of thy right hand.
hand, and I will cast thee down on the mountains of Israel; and thou and all that belong to thee shall fall, and the nations that are with thee shall be given to multitudes of birds, even to every foul, and I have given thee to all the wild beasts of the field to be devoured. 6 Thou shalt fall on the face of the field: for I have spoken it, saith the Lord.

And I will send a fire upon Gog, and the islands shall be securely inhabited: and they shall know that I am the Lord. 7 And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned; and the nations shall know that I am the Lord, the Holy One in Israel.

Behold it is come, and thou shalt know that it shall be, saith the Lord God; this is the day concerning which I have spoken.

And they that inhabit the cities of Israel shall come forth, and make a fire with the arms, the shields and spears, and bows and arrows, and hand-axes, and lances, and the fire shall be burning among them for seven years: 10 and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those that plundered them, and spoil those that spoiled them, saith the Lord.

And it shall come to pass, that in that day will I give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach thy sea: and they shall build round about the outlet of the valley, and there they shall bury Gog and all his multitude: and the place shall be called the burial-place of Gog. 2 And the house of Israel shall bury them, that the land may be cleansed in the space of seven months. 3 Yea, all the people of the land shall bury them: and it shall be to them a place of renown in the day wherein it was glorified, saith the Lord. 4 And they shall appoint men continually to go over the land, and they shall bury them that have been left on the face of the earth, to cleanse it after the space of seven months: and they shall seek them out.

And every one that goes through the land, and sees a man's bone, shall set up a mark by it, until the buryers shall have buried it in the valley, the burial-place of Gog. 8 For the name of the city shall be Ziklag: so shall the land be cleansed.

And thou, son of man, say, Thus saith the Lord; Say to every winged bird, and to all the wild beasts of the field,

Gather yourselves, and come; gather yourselves from all places round about to my sacrifice, which I have made for you, even a great sacrifice on the mountains of Israel, and ye shall eat flesh, and drink blood. 13 Ye shall eat the flesh of mighty men, and ye shall drink the blood of princes of the earth, rams, and calves and goats, and they are all fattened calves. 16 And ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of my sacrifice which I have prepared for you. 20 And ye shall be filled at my table, eating horse, and rider, and mighty man, and every warrior, saith the Lord.

and the toxeumata σου ἀπὸ τῆς χειρός σου τῆς δέξας, καὶ καταβαλὼ σε ἐπὶ τὰ ὀργὰ τῆς Ἰσραήλ, καὶ πεσῇ σὺ καὶ πάντες ὦ υἱοὶ τῆς χειρός μου καὶ τὰ ἐθνά τα μετὰ σοῦ δοθήσονται εἰς πλήρη δρόμους, παντὶς πεπεσμένος, καὶ παῖσι τοὺς θριούς τοῦ πεδίου δεδομένου σε καταβραδηθήσεται. Ἐπὶ προσώπου τοῦ πεδίου πεσῇ, ὅτι ἐγὼ ἐλάλησα, λέγει Κύριος.

καὶ ἀποστελῶ τὺρ ἐπὶ Γωγ, καὶ κατακυκλώσω σοι ἐν ὁμοίωσιν αἰώνιος ὀνόματος, καὶ καταστολεύσω σοι τὸ ὄνομά μου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ κατακυκλώσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ, καὶ καταστολεύσω σοι τὸ ὄνομά μου τὸ ὄνομα σου ἐν μέσῳ λαοῦ τῆς Ἰσραήλ.
21 And I will set my glory among you, and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them. 22 And the house of Israel shall know that I am the Lord their God, from this day and onwards.

23 Therefore thus saith the Lord God, Now will I turn back captivity in Jacob, and will have mercy on the house of Israel, and will be jealous for the sake of my holy name. 24 And they shall bear their reproach, and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify them when I bring them back from the nations, and gathered out of the countries of the nations: and I will be sanctified among them in the presence of the nations. 25 And they shall know that I am the Lord their God, when I have been manifested to them among the nations. 26 And I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, saith the Lord God.

And it came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after the taking of the city, in that day the hand of the Lord was upon me, and brought me in a vision of God into the land of Israel, and set me on a very high mountain, and upon it there was as it were the frame of a city before me.

3 And he brought me in thither, and beheld, there was a man, and the appearance of him was as the appearance of shining brass, and in his hand was a builder's line, and a measuring reed; and he stood at the gate. 4 And the man said to me, Look with thine eyes at him whom thou hast seen, son of man, and hear with thine ears, and lay up in thine heart all things that I show thee; for thou hast come in thither that I might show thee, and thou shalt show all things that thou seest to the house of Israel.

5 And he brought me in thither, and behold, there was a wall round about the house without, and in the man's hand a reed, the measure of a reed, six cubits by the cubit, and a span; and he measured across the front wall; the breadth was equal to the reed, and the length of it equal to the reed.

6 And he entered by seven steps into the gate that looks eastward, and he measured across the porch of the gate equal to the reed. 7 And the chamber was equal in length to the reed, and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed, and equal in length to the reed, and the porch five cubits.

8 And the third chamber equal in length to the porch, and the chambers were three cubits in height above one another; and the porches of the chambers were three cubits. And the porch of the house was thirty cubits long.
the reed, and equal in breadth to the reed. 9And the porch of the gateway (near the porch of the gate) eight cubits; and the posts thereof two cubits; and the porch of the gate was inward: 10and the chambers of the gate of the chamber in front were three on one side and three on the other, and there was one measure to the three: 11and he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits. 12And the space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side; and the chamber was six cubits this way, and six cubits that way.

13And he measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate. 14And the open space of the porch of the gate without, was twenty cubits to the chambers round about, and was measured out, both the length of it and the breadth; 15and there were secret windows to the chambers, and to the porches within the gate of the court round about, and in the same manner windows to the porches round about within: and on the porch there were palm-trees on this side and on that side.

16And he brought me into the inner court, and, behold, there were chambers, and peristyles round about the court: thirty chambers within the ranges of columns. 17And the porticoes were behind the gates; according to the length of the gates, was the lower peristyle. 18And he measured the breadth of the court, from the open space of the outer gate inwards to the open space of the gate looking outwards: a hundred cubits was the distance to the place of the gate looking eastward: and he brought me to the north; 19and behold a gate looking northwards belonging to the outer court, and he measured it, both the length of it and the breadth; 20and the chambers, three on this side and three on that; and the posts, and the porches, and the palm-trees thereof: and they were according to the measures of the gate that looks eastward: the length thereof was fifty cubits, and the breadth thereof was twenty-five cubits. 21And its windows, and its porches, and its palm-trees, were according to the dimensions of the gate looking eastward: and they went up by to it by seven steps; and the porches were within. 22And there was a gate to the inner court looking toward the north gate, after the manner of the gate looking toward the east; and he measured the court from gate to gate, a hundred cubits.

23And he brought me to the south side, and behold a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions. 24And its windows, and its porches round about were according to the windows of the porch: the length thereof was fifty cubits, and the breadth thereof was five and twenty cubits. 25And it had
27 foiviaes ait, eis evthen kai eis eithen epi tis ailie. Kai pulyr katayantis tis pulyris tis ailis tis 72oseras pros Noton, tis diemarturin to avlwn apo polyris epi polyhn, pizhes ekaton to epuros pros Noton.

28 Kai elrigan me eis tin avlwn tis avsetarh tis pulyris tis pros Noton, kai diemarturin tin pulyr kata to metra tauta, 29, 30 kai ta the, kai ta ailie, kai ta alammon kata to metra tauta, kai thурides ait, kai tw alammon kuklo, pizhes penthyn-

31 konta to mhys ait, kai to epuros pizhes ekoptevo tov ailiv eis tin avlwn tin exoteran, kai foiviies to ailie, kai otkw klermakires.

32 Kai elrigan me eis tin pulyr tin blpousan kata ana-

33 tola, kai diemarturin ait kata to metra tauta, kai ta the, kai ta ailie, kai ta alammon kata to metra tauta, kai thурides ait kai alammon kuklo, pizhes penthynkonta mhys ait, kai epuros pizhes ekoptevo.-

34 Kai ta alammon eis tin avlwn tin exoteran, kai foiviies epi tov ailie evthen kai evthen, kai otkw klermakires ait.

35 Kai elrigan me eis tin pulyr tin pros Vor, kai die-

36 metrhp kata to metra tauta, kai ta the, kai ta ailie, kai ta alammon, kai thурides ait kuklo, kai to alammon ait, pizhes penthynkonta mhys ait, kai epuros pizhes ekoptevo-

37 Kai ta alammon eis tin avlwn tin exoteran, kai foiviies to ailie evthen kai evthen, kai otkw klermakires ait.

38 Ta pustofoira ait, kai ta thurooma ait, kai ta

39 alammon ait epi tis pulyris tis deuteran ekronas, otopo

40 safoyseun ev ait t o uper amartias, kai to uper agyrias.

41 Kai kata avtov ton rvakov ton olukatoimaton tis blpousis pros Vor, duo trapezei proos anapolas kata ton vouto tis deuteras, kai to ailiv tis pulyris duo trapezei kata anapolas.

42 Tuptas eithen, kai teuptas eithen kata avtov tis pulyris, epi aitov safoyseun to wvumata: katanvevo tis otkw trapeiezow.

43 Twumato. Kai teuptas trapezei ton olukatoimaton lihna

44 lelaexemene, pizhes kai hmuwnos to plato, kai pizhes dou hmuwnos ton mhys, kai epa pizhes ton umos: epi aitov epith-

45 sou ton, tis safoyseun evosos ton, kai toilw mia meta tov wvumata. KAI palaiotin exoun geio lelaexemewn eisov

46 theon kuklo, kai epi tis trapezei epanwben stegas, ton kalipter-

47 sah apo to avtov eto, kai apo tis eteirias.

44 Kai elrigan me eis tis avlwn tis exoteran kai idou duo

45 edeiva epi tis avlwn tis exoteran, mia kata vouto tis pulyris tis blpousis pros Vor, fereouna pros Noton, kai mia kata vouto tis pulyris tis pros Noton, blpousis de pros Vor.

45 Kai eite proes me, e edeiva ait bblpousa pros Noton, tois

46 ierovisi tois filaweswouni tis filalwia ton oikou, kai e edeiva

seven steps, and porches within: and it had palm-trees on the posts, one on one side, and one on the other side. And there was a gate opposite the gate of the inner court southward; and he measured the court from gate to gate, a hundred cubits in breadth southward.

32 And he brought me into the inner court of the south gate: and he measured the gate according to these measures; and the chambers, and the posts, and the porches, according to these measures: and there were windows unto it and to the porches round about: its length was fifty cubits, 33 and its breadth twenty-five cubits. 34 And there were porches opening into the inner court, and palm-trees on the posts on this side and on that side: and it had eight steps.

35 And he brought me in at the northern gate, and measured it according to these measures: 36 and the chambers, and the posts, and the porches according to these measures: and there were windows to it, and porches round about: its length was fifty cubits, and the breadth of it twenty-five cubits. 37 And its porches were toward the inner court; and there were palm-trees to the posts on this side and on that side: and it had eight steps.

38 Its chambers and its door-ways, and its porches at the second gate served as a drain, 39 that they might slay in it the sin-offerings, and the trespass-offerings. 40 And behind the drain for the whole-burnt-offerings at the north gate, two tables eastward of the second gate; and behind the porches of the gate two tables eastward. 41 Four on one side and four on the other side behind the gate; upon them they kill the victims, 42 that they may stand before the tables of sacrifices. 43 And there were four tables of hewn stone for whole-burnt-offerings, the breadth of them was a cubit and a half, and the length of them two cubits and a half, and their height was a cubit: on them they place the instruments with which they slay there the whole-burnt-offerings and the victims. 44 And they shall have within a border of hewn stone round about a span broad, and over the tables above screens for covering them from the wet and from the heat.

45 And he brought me into the inner court, and behold there were two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the inner gate which looks to the north. And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house. 46 And the chamber that looks to the north

8 Or, possibly, at the south end. 7 Or, perhaps, ' and the breadth of the porch 24 cubits extending to,' etc. 9 Alex. 'and there they shall wash the whole-burnt-offering, (59) and in the porch of the gate were two tables on this side and two tables on that side.' 47 i. e. for sins of ignorance.
is for the priests that keep the charge of the altar: they are the sons of SADDUC, those of the tribe of Levi who draw near to the Lord to serve him.

47 And he measured the court, the length whereof was a hundred cubits, and the breadth a hundred cubits, and it was one cubit thick, and the altar was in front of the house. 48 And he brought me into the porch of the house; and he measured the post of the porch, the breadth five cubits on one side, and five cubits on the other side: and the breadth of the door was fourteen cubits, and the side-pieces of the door of the porch were three cubits on one side, and three cubits on the other side. 49 And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and there were pillars to the porch, one on this side and one on that side.

And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side.

And the breadth of the gateway was ten cubits, and the side-pieces of the gateway were five cubits on this side, and five cubits on that side: and he measured the length of it, forty cubits, and the breadth, twenty cubits.

And he went into the inner court, and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side, and seven cubits on the other side. And he measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: and he said, This is the holy of holies.

And he measured the wall of the house, six cubits: and the breadth of each side, four cubits round about. And the sides were forty, ninety, side against side; and there was a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see, that they should not at all touch the walls of the house. And the breadth of the upper gate was made according to the proportion out of the wall, against the upper one round about the house, that it might be enlarged above, and that men might go up from the upper chambers from those below, and from the ground-sills to the third story.

And as for the height of the house round about, each space between the sides was equal to a reed of six cubits; and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house, and between the chambers, were a width of twenty cubits, the circumference of the house.

And the doors of the chambers were toward the space left by the doors that looked northward, and its four doors one door southward; and the breadth of the remaining open space was five cubits in extent round about.

And the partition wall in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits round about, and the length of it ninety cubits.
And he measured in front of the house a length of a hundred cubits, and the remaining spaces and the partitions; and the walls thereof were in length a hundred cubits.  

And the breadth in front of the house, and the remaining spaces before it were a hundred cubits.  

And he measured the length of the partition in front of the space left by the back parts of that house; and the spaces left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were planked.  

And the windows were latticed, giving light round about to the three stories, so as to look through: and the house and the parts adjoining were planked round about, and so was the floor, and from the floor up to the windows, and the window shutters folded back in three parts for one to look through.  

And almost all the way to the inner, and close to the outer side, and upon all the wall round about within and without, were carved cherubs and palm-trees between the cherubs, and to the wall.  

The face of a man was toward one palm-tree on this side and on that side, and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round.  

From the floor to the ceiling were cherubs and palm-trees carved.  

And the holy place and the temple opened upon four sides; in front of the holy place the appearance was as the law, and a wooden altar, the height of it three cubits, and the length two cubits, and the breadth two cubits; and it had horns, and the base of it and the sides of it were of wood; and he said to me, This is the table, which is before the face of the Lord.  

And the temple had two doors, and the sanctuary had two doors, with two turning leaves apiece; two leaves to the one, and two leaves to the other door.  

And there was carved work upon them, and cherubs on the doors of the temple, and palm-trees according to the carving of the sanctuary; and there were stout planks in front of the porch without.  

And there were secret windows; and he measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.  

And he brought me into the inner court eastward, opposite the northern gate: and he brought me in, and behold five chambers near the vacant space, and near the northern partition, a hundred cubits in length toward the north, and in breadth fifty.  

Ornamental work was also on the inner court, and arranged accordingly as the peristyles of the outer court, with triple porticoes fronting one another.  

And in front of the chambers was a walk ten cubits in breadth, the length reaching to a hundred cubits; and their doors were northward.  

And the upper walks were in like manner; for the peristyle projected from it, each from the range of columns below, and there was a space between; so were there a peristyle and a space between, and so were there two porticoes.  

For they were triple, and they had...
not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

And there was light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length of them was fifty cubits. For the length of the chambers looking toward the inner court was fifty cubits, and these were the ones that front the others; the whole was a hundred cubits.

And there were doors of these chambers for an outlet towards the east, so that one should go through them out of the outer court. By the opening of the wall at the 8 corner, and the south parts were toward the south, toward the remaining space, and toward the partition, and so were the chambers. And the walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them, and according to the breadth of them, and according to all their openings, and according to all their turning, and according to their lights, and according to their doors. So were the measures of the chambers toward the south, and according to the doors at the entrance of the walk, as it were the distance of a reed for light, and eastward as one went in by them.

And he said to me, The chambers toward the north, and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, wherein the priests the sons of Sadduo, who draw nigh to the Lord, shall eat the most holy things: and there shall they lay the most holy things, and the meat-offering, and the sin-offerings, and the trespass-offerings; because the place is holy. None shall go in thither except the priests, and they shall not go forth of the holy place into the outer court, that they that draw nigh to me may be continually holy, and may not touch their garments in which they minister, with defilement, for they are holy; and they shall put on other garments whenever they come in contact with the people.

So the measurement of the house within was accomplished; and he brought me forth by the way of the gate that looks eastward, and measured the plan of the house round about in order.

And he stood behind the gate looking eastward, and measured five hundred cubits with the measuring reed. And he turned to the north and measured in front of the north side five hundred cubits with the measuring reed. And he turned to the west, and measured in front of the west side, five hundred cubits with the measuring reed. And he turned to the south, and measured in front of the south side, five hundred cubits by the measuring reed.

The four sides he measured by the same reed, and he marked out the house and the circumference of the parts round about, a space of five hundred cubits eastward, and a breadth of five hundred cubits, to make a division between the sanctuary and the outer wall, that belonged to the design of the house.
Moreover he brought me to the gate looking eastward, and led me forth. 2 And, behold, the glory of the God of Israel came by the way of the gate looking eastward. 3 And there was a voice of an army, as the sound of many redoubling their shoul".

SON OF MAN, thou hast seen the place of my throne, and the place of the soles of my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of their princes in the midst of them; 4 when they set my door-way by their door-way, and my thresholds near to their thresholds; and they made my wall as it were joining myself and them, and they profaned my holy name with their iniquities which they wrought: and I destroyed them in my wrath and with slaughter. 5 And now let them put away from me their fornication, and the murders of their princes, and I will dwell in the midst of them; 6 and thou, son of man, shew the house to the house of Israel, that they may cease from their sins; and shew its aspect and the arrangement of it. 7 And they shall bear their punishment for all the things that they have done; and thou shalt describe the house, and its entrances, and the plan thereof, and all its ordinances, and thou shalt make known to them all the regulations of it, and describe them before them; and they shall keep all my commandments, and all my ordinances, and do them. 8 And thou shalt shew the plan of the house on the top of the mountain; all its limits round about shall be most holy. 9 And these are the measures of the altar by the cubit of a cubit and a span, the cavity shall be a cubit deep, and a cubit shall be the breadth, and the border on the rim of it round about shall be a span: and this shall be the height of the altar from the bottom at the commencement of the hollow part to this great mercy-seat, from beneath was two cubits, and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, breadth was a cubit. 10 And the altar shall be four cubits; and from the altar and above the horns a cubit. 11 And the altar shall be of the length of twelve cubits, by twelve cubits in breadth, square upon its four sides. 12 And the mercy-seat shall be fourteen
cubits in length, by fourteen cubits in breadth on its four sides; and there shall be a border to it carried round about, of half a cubit; and the rim of it shall be a cubit round about; and the steps thereof looking eastward.

18 And he said to me, Son of man, thus saith the Lord God of Israel; These are the ordinances of the altar in the day of its being made, to offer upon it whole-burnt-offerings, and to pour blood upon it. 19 And thou shalt appear to the priests the Levites of the seed of Saddoc, that draw nigh to me, saith the Lord God, to minister to me, a calf of the herd 3 for a sin-offering. 20 And they shall take of its blood, and shall put it on the four horns of the altar, and upon the four corners of the propitiatory, and upon the base round about, and they shall make atonement for it. 21 And they shall take the calf of the sin-offering, and it shall be consumed by fire in the separate place of the house, outside the sanctuary. 22 And on the second day they shall take two kids of the goats without blemish 4 for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf. 23 And after they have finished the atonement, they shall bring an unblemished calf of the herd, and an unblemished ram of the flock. 24 And ye shall offer them before the Lord, and the priests shall sprinkle salt upon them, and shall offer them up as whole-burnt-offerings to the Lord.

25 Seven days shalt thou offer a kid daily for a sin-offering, and a calf of the herd, and a ram out of the flock; they shall sacrifice them unblemished for seven days: 26 and they shall make atonement for the altar, and shall purge it; and they shall consecrate themselves. 27 And it shall come to pass from the eighth day and onward, that the priests shall offer your whole-burnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord.

Then he brought me back by the way of the outer gate of the sanctuary that looks eastward; and it was shut. 2 And the Lord said to me, This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. 3 For the prince, he shall sit in it, to eat bread before the Lord; he shall go in by the way of the porch of the gate, and shall go forth by the way of the same.

4 And he brought me in by the way of the gate that looks northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord; and I fell upon my face. 5 And the Lord said to me, Son of man, attend with thine heart, and see with thine eyes, and hear with thine ears all that I say to thee, according to all the ordinances of the house of the Lord, and all the regulations thereof; and thou shalt attend well to all the work of the house, according to all its outlets, in all the holy things. 6 And thou shalt say to the provoking house, even to the house of Israel,
Thus saith the Lord God; Let it suffice you to have committed all your iniquities, O house of Israel! that ye have brought in aliens, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to profane it, when ye offered γεύμα, flesh, and blood; and ye transgressed my covenant by all your iniquities; 23 and ye appointed others to keep the charges in my sanctuary.

9 Therefore thus saith the Lord God; No alien, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of all the children of strangers that are in the midst of the house of Israel.

10 But as for the Levites that departed far from me when Israel went astray from me after their imaginations, they shall even bear their iniquity. 11 Yet they shall minister in my sanctuary, before their brethren, and shall keep charge of the house, and serving the house: they shall slay the victims and the whole-burnt-offerings for the people, and they shall stand before the people to minister to them. 12 Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore I lifted up my hand against them, saith the Lord God. 13 And they shall not draw nigh to me to minister to me in the priests' office, nor to approach the holy things of the children of Israel, nor to approach my holy of holies: but they shall bear their reproach, for the error wherein they erred. 14 They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

15 The priests the Levites, the sons of Sadduca, who kept the charges of my sanctuary when the house of Israel went astray from me, these shall draw nigh to me to minister to me, and shall stand before my face, to offer sacrifice to me, the fat and the blood, saith the Lord God. 16 These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

17 And it shall come to pass when they enter the gates of the inner court, that they shall put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court. 18 And they shall have linen mitres upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves. 19 And when they go out into the outer court to the people, they shall put off their robes, in which they minister; and they shall lay them up in the chambers of the sanctuary, and shall put on other robes, and they shall not sanctify the people with their robes. 20 And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads. 21 And no priest shall drink any wine, when they go into the inner court. 22 Neither shall they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there

3 Or, plural. 4 Alex, my bread. 5 Alex. + 'And ye have not kept the charge of my holy things.' 6 Or, sanctuary. 7 Alex. καὶ τὰ ἐφόδια, 'and they shall appoint.' 8 Alex. + 'and within.'
should happen to be a priest's widow, they shall take her.

And they shall teach my people to distinguish between holy and profane, and they shall make known to them the difference between unclean and clean. And these shall attend at a judgment of blood to decide: they shall judge my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow my sabbaths.

And they shall not go in to the dead body of a man to defile themselves: only a priest may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married. And after he has been cleansed, let him number to himself seven days. And on whatsoever day they shall enter into the inner court to minister in the holy place, they shall bring a propitiation, saith the Lord God.

And it shall be to them for an inheritance: I am their inheritance: and no possession shall be given them among the children of Israel; for I am their possession.

And these shall eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel shall be theirs. And the first-fruits of all things, and the first-born of all animals and all your first-fruits there shall be a share for the priests; and ye shall give your earliest produce to the priest, to bring your blessings upon your houses. And the priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

And when ye measure the land, for inheritance, ye shall set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand reeds, and in breadth twenty thousand; it shall be holy in all the borders thereof round about.

And there shall be a sanctuary out of this, five hundred reeds in length by five hundred in breadth, a square round about; and there shall be a vacant space between this and that. And out of this measurement shall thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies. Of the land shall be a portion for the priests that minister in the holy place, and it shall be for them that draw nigh to minister to the Lord: and it shall be to them a place for houses set apart for their sacred office; the length shall be twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

And ye shall appoint for the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

And the prince shall have a portion out of this: and out of this there shall be a portion for the first-fruits of the sanctuary, and for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city.


ward, and from the western parts eastward:
and the length shall be equal to one of
the parts of the western borders, and the length
shall be to the eastern borders of the land.
And he shall have it for a possession in
Israel: and the princes of Israel shall no
more oppress my people; but the house of
Israel shall inherit the land according to
their tribes.
Thus saith the Lord God; Let it suffice
you, ye princes of Israel: remove injustice
and misery, execute judgment and justice;
take away oppression from my people, saith
the Lord God. Ye shall have a just
balance, and a just measure, and a just
chonix, and fifteen shekels; and in like manner
there shall be one chonix as a measure of
capacity; the tenth of the gomer shall be
the chonix, and the tenth of the gomer
shall be in fair proportion to the gomer.
And the weights shall be twenty oboli,
your pound shall be five shekels, fifteen
shekels and fifty shekels.
And these are the first-fruits which ye
shall offer; a sixth part of a gomer of hulled
wheat, and the sixth part of it shall consist
of an ephah of a cor of barley. And ye shall
give as the β measured quantity of oil
one bath of oil out of ten baths; for ten baths
are a gomer. And one sheep from the
flock out of ten, as an oblation from all the
tribes of Israel, for sacrifices, and for
whole-burnt-offerings, and for peace-offerings,
to make atonement for the house of the
Lord God. And all the people shall give these
first-fruits to the prince of Israel.
And through the prince shall be offered
the whole-burnt-offerings and the meat-
offerings, and the drink-offerings in the
feasts, and at the new moons, and on the
sabbaths; and in all the feasts of the house
of Israel: he shall offer the sin-offerings,
and the meat-offerings, and the whole-burnt-
offerings, and the peace-offerings, to make
atonement for the house of Israel.
Thus saith the Lord God; In the first
month, on the first day of the month, ye
shall take a calf without blemish out of the
herd, to make atonement for the holy place.
And the priests shall take of the blood
of the atonement, and put it on the γ thresholds
of the house, and upon the four corners
of the temple, and upon the altar, and upon
the thresholds of the gate of the inner court.
And thus shalt thou do in the seventh
month; on the first day of the month thou
shall take a rate from each one; and ye
shall make atonement for the house.
And in the first month, on the four-
teenth day of the month, ye shall have the
feast of the passover; seven days shall ye
eat unleavened bread. And the prince
shall offer in that day a calf for a sin-offering
for himself, and the house, and for all the
people of the land. And for the seven
days of the feast he shall offer as whole-burnt-
offerings to the Lord seven calves and seven
rams without blemish daily for seven
days; and a kid of the goats daily for a sin-
offering, and a meat-offering. And thou
shall prepare a cake for the calf, and a cake

8 Or. ordinance. 7 Or. posts, or, lintels. 6 Alex. + from every one that errs (in ignorance) and from him that is simple.' 5 Lit. the passover, a feast. 4 Or, his house. λ q.d. a baked, or, cooked-offering.
for the ram, and a hin of oil for the cake.  

Thus saith the Lord God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; but let it be opened on the sabbath-day, and it shall be opened on the day of the new moon.

And the prince shall enter by the way of the porch of the inner gate, and shall stand at the entrance of the gate, and the priests shall prepare his whole-burnt-offerings and his peace-offerings, and he shall worship at the entrance of the gate; then shall he come forth; but the gate shall not be shut till evening. And the people of the land shall worship at the entrance of that gate, both on the sabbaths and at the new moons, before the Lord.

And the prince shall offer whole-burnt-offerings to the Lord on the sabbath-day, six lambs without blemish, and a ram without blemish; and a freewill-offering, a meat-offering for the ram, and a meat-offering for the lambs, the gift of his hand, and a hin of oil for the meat-offering.

And on the day of the new moon a calf without blemish, and six lambs, and there shall be a ram without blemish; and a meat-offering for the ram, and there shall be a meat-offering for the calf as a freewill-offering, and for the lambs, according as his hand can furnish, and there shall be a hin of oil for the cake.

And when the prince goes in, he shall go in by the way of the porch of the gate, and he shall go forth by the way of the gate. And whenever the people of the land shall go in before the Lord at the feasts, he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate; he shall not return by the gate by which he entered, but he shall go forth opposite and the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth.

And in the feasts and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and for the lambs, as his hand can furnish, and a hin of oil for the meat-offering. And if the prince should prepare as a thanksgiving a whole-burnt peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors behind him, and shall come out; and he shall prepare daily as a whole-burnt-offering to the Lord a lamb of a year old without blemish: in the morning shall he prepare it. And he shall prepare a freewill-offering for it in the morning, the sixth part of a measure of flour, and a third part of a measure of oil, and a hin of flour.

Thus saith the Lord God: The earth shall be open, and the earth shall yield fruit; the tree of the field shall yield its fruit, and the tree of the field shall not lose its fruit. And the earth shall bring forth all that is green, and the earth shall produce fruit, and the tree of the field shall yield its fruit, that it may be for the people to eat who are come out of all nations. And the earth shall yield all its fruit that is green, and the earth shall bring forth all its fruit, and the tree of the field shall yield its fruit, that it may be for the people to eat who are come out of all nations. And the earth shall yield all its fruit that is green, and the earth shall bring forth all its fruit, and the tree of the field shall yield its fruit, that it may be for the people to eat who are come out of all nations.
of a hin of oil to mix therewith the fine flour as a freewill-offering to the Lord, a perpetual ordinance. 

15 Thus saith the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession as an inheritance. But if he give a gift to one of his servants, then it shall belong to him until the year of release; and then he shall restore it to the prince: but of the inheritance of his sons the possession shall continue to them. And the prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his own possession: that my people be not scattered, every one from his possession.

16 And he brought me into the entrance of the place behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north; and, behold, there was a place set apart. And he said to me, This is the place where the priests shall boil the trespass-offerings and the sin-offerings and the meat-offering always; so as not to carry them out into the outer court, to sanctify the people.

21 And he brought me into the outer court, and led me round upon the four sides of the court; and, behold, there was a court on each of the sides of the court. On every side of the court, round about all the four sides, and each little court belonging to the court was in length forty cubits, and in breadth thirty cubits, there was one measure to the four. And there were chambers in them round about, round about the four, and cooking-places formed under the chambers round about. And he said to me, These are the cooks’ houses, where they that serve the house shall boil the sacrifices of the people.

27 And he brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar. And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side, in the direction in which a man went forth opposite; and there was a measuring line in his hand, and he measured a thousand cubits with the measure; and he passed through the water; it was water of a fountain: and again he measured a thousand, and passed through the water; and the water was up to the thighs: and again he measured a thousand; and he passed through water up to the loins. And again he measured a thousand; and he could not pass through: for the water rose as of a torrent which men cannot pass over.

28 And he said to me, Hast thou seen this, son of man? Then he brought me, and led me back to the brink of the river as I
returned; and, behold, on the brink of the river there were very many trees on this side and on that side. And he said unto me, This is the water that goes forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea to the outlet of the water; and it shall heal the waters. And it shall come to pass, that every animal of living and moving creatures, all on which the river shall come, shall live; and there shall be many fishes in this water; and they shall live, everything on which the river shall come shall live.

And fishers shall stand there from In-sadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct, and the fishes thereof shall be as the fishes of the great sea, a very great multitude.

But at the outlet of the water, and the turn of it, and where it overflows its banks, they shall not heal at all; they are given to salt. And every fruit tree shall grow by the river, even on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth their fruit every year, and be eaten; and for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.

Thus saith the Lord God; Ye shall inherit these borders of the land; they are given by lot to the twelve tribes of the children of Israel. And ye shall inherit it, each according to his border of Se-Manaim, even the land concerning which I lifted up my hand to give it to your fathers: and this land shall fall to you by lot.

And these are the borders of the land that lies northward, from the great sea that comes down, and divides the entrance of Emasledam: 10 Maabthera, Ebranellim, between the coasts of Damascus and the coasts of Emasledam, the habitation of Se-Manaim, which places are above the coasts of Auranitis. These are the borders of the sea, from the habitations of Edomam, the coasts of Damascus, and the northern coasts. 11 And the eastern coasts between Lornamitis, and Damascus, and the land of Galaad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern coasts.

And the southern and south-western coasts are from Tarsus and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west. 12 This part of the great sea forms a border, till one comes opposite the entrance of Emasledam, even as far as to the entrance thereof. These are the parts west of Emasledam.

So ye shall divide this land to them, even to the tribes of Israel. 13 Ye shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall divide it to you as natives among the children of Israel; they shall cast lots with you in their inheritance in the midst of the tribes of Israel. 14 And they shall be in the tribe of proselytes among the proselytes that

μου καὶ ἰδον ἐπι τοῦ χείλου τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἐνεβεν καὶ ἐνεβ. Καὶ ἐπε προς μέ, τοῦ ἄγω τούτο τοῦ 8 ἐκτενούμενον εἰς την Γαλααδαν την προς ανατολας, καὶ κατε- βανειν ἐπι την Ἀραβιαν, καὶ ἤγακε οὐ επὶ την θάλασσαν επι τοῦ ἄγω της διεκβολής, καὶ ἐγγάζα τα ὕδατα: Καὶ ἐστατα 9 πᾶσα ψυχή των ὦνων των κελεύνων, ἐπι πάντα εφ' α ἀν ἐπέδρα εκεῖ ο ποταμός, ἔζησται καὶ ἐσται εἰκε ἱδον πολλὰ σφόδρα, ὅτι ἢκε ἐκεῖ τοῦ ὄγω τούτο, καὶ ἐγγάζαται καὶ ἔζησται, πάν εφ' δ' αν ἐλθῇ ο ποταμός εκεῖ, ἔζησται.

Και στήσονται εκάλει ἀπο Ἡγαδείν εως Ἐναγαλλίς: 10 γυμνός σαγηνής ἐσται, καὶ ἠινην ἔσται καὶ οἱ ἱδονε αὐτὴς, ὃς οἱ ἱδονε της θαλάσσης της μνακής, πλήθος πολλὰ σφόδρα. Και επ' τη διεκβολή αὐτοῦ καὶ επ' τη ἐπιστροφή αὐτοῦ καὶ εν 11 τη ψυχή τα αὐτῶν οὐ μη ἐγγάζατως εἰς ἄλας δέδωνται. Και επι το το 8 ποταμού ἀναβήσεται επι το χείλου αὐτοῦ ἐνεβεν καὶ ἐνεβεν τοι ξύλων αὐτοῦ πολλὸς καὶ ἔζησεν καὶ ἐσται καὶ ἔσται μη εκτενούμενον εἰς την θάλασσαν επι την θάλασσαν ἐνεβεν καὶ ἐγγάζαται καὶ ἔζησεν τοι εφ' δ' αν ἐλθῇ η θάλασσαν ἔζησεν.
48 And these are the names of the tribes from the northern corner, on the side of the desert that draws a line to the entrance of Emath, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one portion. 2 And from the borders of Dan eastward as far as the west sea-coast, for Asser, one. 3 And from the borders of Asser, from the eastern parts as far as the west coasts, for Naaman, one. 4 And from the borders of Naaman, from the eastern parts as far as the west coasts, for Manasse, one. 5 And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one. 6 And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one. 7 And from the borders of Ruben, from the eastward parts as far as the coasts, for the Jordan, one. 8 And from the borders of Juda, from the eastward parts shall be the offering of first-fruits, in breadth twenty-five thousand reeds, and in length as one of the portions measured from the east even to the western parts: and the sanctuary shall be in the midst of them. 9 As for the first-fruits which they shall offer to the Lord, it shall be in length twenty-five thousand, and in breadth twenty-five thousand. 10 Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand, and towards the west, ten thousand, and southward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of it, 11 for the priests, for the consecrated sons of Salm, who keep the charges of the house, who err not in the error of the children of Israel, as the Levites erred. 12 And the first-fruits shall be given to them out of the first-fruits of the land, even a most holy portion from the borders of the Levites. 13 And the Levites shall have the part next to the borders of the priests, in length twenty-thousand, and in breadth ten thousand: the whole shall be five and twenty thousand, and the breadth twenty thousand. 14 No part of it shall be sold, nor measured as for sale, neither shall the first-fruits of the land be taken away: for they are holy to the Lord. 15 But concerning the five thousand that remain in the breadth in the five and twenty thousand, as the city for dwelling, and for a space before it: and the city shall be in the midst thereof. 16 And these shall be its dimensions: from the northern side four thousand and five hundred, and from the southern side four thousand and five hundred, and from the eastern side four thousand and five hundred, and from the western side they shall measure four thousand and five hundred, and there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty.

8 Or, end. 9 Heb. Hazarean. Alex. the palace, or, court of Enan. 6 Or, sea-coasts. 4 Lit. separate. 9 Alex. + 'in length.' 5 Alex. + 'in breadth.' 8 Or, outwork of a wall.
And the remainder of the length that is next to the first-fruits of the holy portion shall be ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits of the increase and the first-fruits shall be for the Levites, the border for the city. And they that labour for the city shall labour for it out of all the tribes of Israel.

The whole offering shall be a square of twenty-five thousand by twenty-five thousand; ye shall separate again part of it, the first-fruits of the sanctuary, from the possession of the city.

And the prince shall have the remainder on this side and on that side from the first-fruits of the sanctuary, and there shall be a possession for the five, and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand thousand cubits in length, to the eastern and western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house shall be in the midst of it. And there shall be a portion taken from the Levites, from the possession of the city in the midst of the princes between the borders of Judah and the borders of Benjamin, and it shall be the portion of the princes.

And as for the rest of the tribes, from the eastern parts as far as the western, Benjamin shall have one portion. And from the borders of Benjamin, from the eastern parts to the western, Syene, one. And from the borders of Syene, from the eastern parts to Issachar, one. And from the borders of Issachar, from the eastern parts to the western, Zabulon, one. And from the borders of Zabulon, from the east to the western parts, Gad, one. And from the borders of Gad, from the eastern parts to the south-western parts, his coasts shall even be from the Dan, and the water of Beth-moth Cades, for an inheritance, unto the great sea. This is the land, which ye shall divide by lot to the tribes of Israel, and these are their portions, saith the Lord God.

And these are the going out of the city northward, four thousand and five hundred by measure. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; the gate of Rubeon, one, and the gate of Juda, one, and the gate of Levi, one. And eastward four thousand and five hundred; and three gates; the gate of Joseph, one, and the gate of Benjamin, one, and the gate of Dan, one. And southward, four thousand and five hundred by measure; and three gates; the gate of Syene, one, and the gate of Issachar, one, and the gate of Zabulon, one. And westward, four thousand and five hundred by measure; and three gates; the gate of Gad, one, and the gate of Asser, one, and the gate of Naphthali, one.

The circumference, eighteen thousand measures; and the name of the city, from the day that it shall be finished, shall be the name thereof.

18 And the remainder of the length that is next to the first-fruits of the holy portion shall be ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits of the increase and the first-fruits shall be for the Levites, the border for the city. And they that labour for the city shall labour for it out of all the tribes of Israel.

The whole offering shall be a square of twenty-five thousand by twenty-five thousand; ye shall separate again part of it, the first-fruits of the sanctuary, from the possession of the city.

And the prince shall have the remainder on this side and on that side from the first-fruits of the sanctuary, and there shall be a possession for the five, and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand thousand cubits in length, to the eastern and western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house shall be in the midst of it. And there shall be a portion taken from the Levites, from the possession of the city in the midst of the princes between the borders of Judah and the borders of Benjamin, and it shall be the portion of the princes.

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The circumference, eighteen thousand measures; and the name of the city, from the day that it shall be finished, shall be the name thereof.
In the third year of the reign of Joakim, king of Judah, came Nabuchodonomos, king of Babylon to Jerusalem, and besieged it.

And the Lord gave into his hand Joakim, king of Judah, and part of the vessels of the house of God; and he brought them into the land of Sennaar to the house of his god; and he brought the vats into the treasure-house of his god. And the king told Asphanez his chief eunuch, to bring in some of the captive children of Israel, and of the seed of the kingdom, and of the seven princes; young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and the king gave commandment to teach them the learning and language of the Chaldeans.

And the king appointed them a daily portion from the king's table, and from the wine which he drank; and gave orders to nourish them three years, and that afterwards they should stand before the king.

Now these were among them of the children of Juda, Daniel, and Anania, and Azarias, and Misael. And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Anania, Sedach; and to Misael, Misach; and to Azarias, Abdenago. And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink; and he intreated the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and compassion with the chief of the eunuchs. And the chief of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; so shall ye endanger my head to the king. And Daniel said to Amselad, whom the chief of the eunuchs had appointed over Daniel, Anania, Misael, and Azarias, Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water; and let our countenances be seen by thee, and the countenances of the children that eat at the king's table; and deal with thy servants according as thou shalt see.
them ten days. And at the end of the ten days their countenances appeared fairer and stouter in flesh than the children that fed at the king's table. So Amelshad took away their supper and the wine of their drink, and gave them a pulse.

And as for these four children, God gave them understanding and prudence in all learning and wisdom; and Daniel had understanding in all visions and dreams.

And at the end of the days, after which the king had given orders to bring them in, then the magicians, the scribes, and the sorcerers brought them in before Nebuchadnezzar. And the king spoke with them; and there were not found out of them all any like Daniel, and his companions, Missael, and Azarias: and they stood before the king. And in every matter of wisdom and knowledge wherein the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom. And Daniel continued till the first year of king Cyrus.

In the second year of his reign Nebuchadnezzar dreamed a dream, and his spirit was troubled, and he gave orders to call the enchanters and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king.

And the king said to them, I have dreamed, and my spirit was troubled to know the dream. And the Chaldeans spoke to the king in the Syrian language, saying, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation. The king answered the Chaldeans. The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled. But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much dower. Then they answered the king, saying, The thing has departed from me.

And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing has gone from me. If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof. The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the thing to me: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean. For the question which the king asks is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.
Then the king in rage and anger commanded to destroy all the wise men of Babylon. 12 So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay them.

13 Then Daniel answered with counsel and prudence to Arioch the captain of the royal guard, who stood next to the king, saying, 14 Chief magistrate of the king, wherefore has the peremptory command proceeded from the king? So Arioch made known the matter to Daniel. 15 And Daniel intreated the king to give him time, and that he might thus declare to the king the interpretation of it. 16 So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends. 17 And they sought remedies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

18 Then the mystery was revealed to Daniel in a vision of the night: and Daniel blessed the God of heaven, and said,

20 May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his. 21 And he changes times and seasons: he appoints kings, and removes them. He giveth wisdom to the wise, and prudence to them that have understanding: 22 he reveals deep and secret matters; knowing what is in darkness, and the light is with him. 23 I give thanks to thee, and praise thee, O God of my fathers, for thou hast given me wisdom and power and hast made known to me the things which we asked of thee; and thou hast made known to me the king’s vision.

24 And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him, 25 The king, to whose knowledge and understanding are ascribed all the secrets of the kingdom, has sent me to thee, that I might declare to thee the interpretation of this mystery. 26 And Daniel answered and said to Daniel, whose name was Baltasar, Canst thou declare to me the dream which I saw, and the interpretation thereof?

27 And Daniel answered before the king, and said, The mystery which the king asks the explanation of is not in the power of the wise men, magicians, enchanters, or soothsayers to declare to the king. 28 But there is a God in heaven revealing mysteries, and he has made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are these, O king: thy thoughts upon thy bed arise as to what must come to pass hereafter: and he that reveals mysteries has made known to thee what must come to pass. 29 Moreover, this mystery has not been revealed to me by reason of wisdom which is in me beyond all others living, but for the sake of...
And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, but it shall be to pieces and grind to powder all other kingdoms, and it shall stand for ever.

Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat pieces the earthenware, the iron, the brass, the silver, the gold: the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.

Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer him incense. And the king answered and said to Daniel, Of a truth your God is a God of gods, and of a truth he is the God, that made known to me what must happen hereafter.

Lit. one image.  
γ Or, dust, or, a cloud of dust.  
δ Or, of the Iron root.
1053  

Daniel 48–III. 15.

Lord of kings, who reveals mysteries; for thou hast been able to reveal this mystery. 46 And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and made his chief satrap over all the wise men of Babylon. 47 He set Daniel over the affairs of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king’s palace.

In his eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon. 2 And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image. 3 So the heads of provinces, the governors, the captains, the chief, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

3 Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages, 4 at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nabuchodonosor has set up. And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. 5 And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, and languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

6 Then came near certain Chaldeans, and accused the Jews to the king’s ear. 7 O king, live for ever. Thou, O king, hast made a decree, that every man who shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, shall not fall down and worship the golden image, he shall be cast into the burning fiery furnace. 8 There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Sedrach, Misach, and Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.

9 Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king. 10 And Nabuchodonosor answered and said to them, Is it true, Sedrach, Misach, and Abdenago, that ye serve not my gods and worship not the golden image which I have made? 11 Now then if ye be ready, whencesoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; well: but if ye worship not, in the same hour ye shall be cast into the burning...
Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times hotter, until it should burn to the uttermost. And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast them into the burning fiery furnace. Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace. Forasmuch as the king's word prevailed against them, and the furnace was very hot. Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord.

And Nabuchodonosor heard them singing praises, and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. And the king said, But I see four men loose, and walking in the midst of the fire, and there is no harm happened to them; and the appearance of the fourth is like the Son of God. Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, and Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, and Abdenago came forth out of the midst of the fire. Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, and perceived that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, and Abdenago, who has sent his angel, and delivered his servants, because they trusted in him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God.

Wherefore I publish a decree: Every people, tribe, or language, that shall speak reproachfully against the God of Sedrach, Misach, and Abdenago, shall be destroyed, and their houses shall be plundered; because there is no other god able to deliver thus. Then the king promoted Sedrach, Misach, and Abdenago, in the province of Babylon, and advanced to the prison of the king's daughter.
Daniel III. 31—IV. 16.

31. Nabhuchodonasor ο̂ς δασκίλες πάνω τοίς λαοῖς, φυλαίς, καὶ γλώσσαις, τοὺς οἰκοῦσιν ἐν πάσῃ τῇ γῆ, εἰρήνη ὑμᾶς πλη-

32. τεύχει. Τὰ σημεῖα καὶ τὰ τέρατα ἀποστήσει μετ’ έμοι

33. τό θεός ὁ θύμος, θέρειν ἐναντίον έμοι ἀναγελάλτης ὑμῖν, ως μεγάλα καὶ ισχυρά, καὶ δασκίλες αὐτοῦ δασκίλει αἵνως, καὶ ἠξοναία αὐτοῦ εἰς γενεάν καὶ γενεάν,

4. Εὖγος Νabhuchodonasor εὐθύνων ἡμῖν ἐν τῷ οίκῳ μου, καὶ εὐθαλασία.

5. Ἐσππίστων ἑνών, καὶ ἐφοβηθήσεσί, καὶ ἐπαραθήκουν ἐπί τῆς κοίτης μου, καὶ αἱ ὀράσεις τῆς κεφαλῆς μου ἐπάρασιν

6. καὶ δι’ έμοι ἐπέθη δόμα τοῦ εἰσαγαγεῖν ἐνώπιον μου πάντας τοὺς σοφοὺς Βαβυλῶνος, ὅπως τὴν σύγκρησιν τοῦ ἄνω

7. πιστού γνωρίσωσί μοι. Καὶ εἰσπροκοπέον οἱ εἴπαιοι, μάγους, γαζομάχους, Χαλδαίους καὶ τὸ ἐνσπίνων ἐγώ εἶπα ἐνώπιον αὐτῶν

8. καὶ τὴν σύγκρησιν αὐτοῦ οὐκ εὔνωραί μοι, ὥστε λαθήλαι οὐ τὸ ὄναμα Βαλτασάρ κατὰ τὸ ὄναμα τοῦ θεοῦ μου, διὸ πνεύμα θεοῦ ἀγίον ἐν εὐαγγελίῳ ἔχει, ὃ εἶπα,

9. Βαλτασάρ ὁ ἄρχων τῶν ἐπαθανόν, ὁ ἐγώ ἐγὼν ὅτι πνευμα θεοῦ ἀγίον ἐν σοί, καὶ πάν μυστήριον οὐκ ἀναφερείς σε, ἀκοῦσον τὴν ὀράσιν τοῦ ἐνσπίνων μου, οὐ ἑνώ, καὶ τὴν σύγκρησιν

10. αὐτοῦ εἶπον μοι. Ἐπὶ τῆς κοίτης μου εὐθαλασίαν, καὶ ἐν ἠδρόν ἐν μέσῳ τῆς γῆς, καὶ τὸ ύπόστα τοῦ Παλαιολογού. 'Εμεγαλύνθη τὸ δεδομένο καὶ ἐσχήκε, καὶ τὸ ύπόστα αὐτοῦ ἐφάντασε έν τῷ οἴκῳ μου, καὶ τὸ κύτος αὐτοῦ εἰς τὸ πέρας ἀπάς τῆς γῆς, καὶ τὰ φίλλα αὐτοῦ ἀραία, καὶ ὁ καρπὸς αὐτοῦ πολύς, καὶ τραφερότατον εἰς αὐτό, καὶ ὑποκάτω αὐτοῦ κατεχεῖν τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδων αὐτοῦ κατάκτων τὰ ὁρόσ τοῦ οίκου, καὶ ες αὐτοῦ ἐήρεφοτο πάσα σάρξ.

11. Ἐθαυρώσαν ἐν ὀράματι τῆς νυκτὸς ἡμῖν τῇ κοίτῃ μου, καὶ ἑνώ ἐν τῷ αὐτοῦ, καὶ ἐν τῷ σοφῷ τῶν αὐτοῦ ἀνθρώπων, καὶ ἐκπέταταν τὰ φίλλα αὐτοῦ, καὶ διαδοκίμασε τὸν καρπὸν αὐτοῦ, καὶ ἀπάστευσαν τὰ θηρία τοῦ οἴκου.

12. αὐτοῦ, καὶ τὰ ὄρεα ἀπὸ τῶν κλάδων αὐτοῦ. Πάλη τῆς φύσεως τῶν ῥίζων αὐτοῦ ἐν τῇ γῇ ἔστη, καὶ ἐν δεσμῷ σιδηρῶ καὶ καλκῷ, καὶ ἐν τῇ χλόῃ τῇ ἐξῳ, καὶ ἐν τῇ δρόσῳ τοῦ οἴκου κοιτάσθησαι, καὶ μετὰ τῶν θηρίων ἡ μερίς αὐτοῦ ἐν τῷ χόρτῳ γῆς. Ἐσππίστων ἐν τῇ γῇ ἐστι, καὶ μετὰ τῶν θηρίων ἡ μερίς αὐτοῦ ἐν τῷ χόρτῳ γῆς. Καὶ διὰ τὰς ἄνθρωπος ἀναλυόμενα, καὶ μετὰ τὰς θηρίας πολλαπλασίασασι τοῖς αὐτῶν καὶ ἑπτὰ καρπαί ἀναλυόμενα.

13. Καρδία ἀπὸ τῶν αὐτοῦ ἀνθρώπων ἀλλοιωθηθεὶς, καὶ καρδία θηρίων δοθήθη τοῖς αὐτῶν, καὶ ἑπτὰ καρποί ἀλλαγήσωσι.

14. Ταῦτα ἐν τῶν αὐτῶν. Διὰ συγκρίσεως τοῦ λόγου, καὶ μῆμα αὐτῶν τὸ ἐπερύπνιμα, ἵνα γνώσητε ὅτι Κυρίως ἔστω τὸ υψιτος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ἐστό δοθῇ δώσει αὐτοῖς, καὶ ἐξουσίωση λαθήσετε εἰς αὐτοῖς. Τοῦτο τὸ ἐνσπίστων ὁ ἐνόμως ἐναρδοῦν ὁ Βαβυλονοδονσόρ τὸν βασιλέα, καὶ τὸν Βαλτασάρ τὸ σύγκρισιν εἶπον, ὅτι πάντες οἱ σοφοὶ τῆς βασιλείας μου οἱ δύνανται τὸ σύγκριμα αὐτοῦ δηλώσατο μοι καὶ διὸ Δανίηλ δύνασαι, ὅτι πνεύμα θεοῦ ἀγίον ἐν σοί.

16. Τότε Δανίηλ, οὐ τὸ ὄναμα Βαλτασάρ, ἀπεγέρθη ὡσεὶ ἄραν

8 Or, made, or, pronounced them worthy. 7 Gr. dream.
Daniel IV. 17—31.

was amazed about one hour, and his thoughts troubled him. And Baltasar answered and said, My Lord, let the dream be to them that hate thee, and the interpretation of it to thine enemies. 17 The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth; and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the birds of the sky took shelter in its branches:) is thysely, O king; for thou art grown great and powerful, and thy greatness has increased and reached to heaven, and thy dominion to the ends of the earth. 18 And whereas the king saw a watcher and a holy one coming down from heaven, and he said, Strip the tree, and destroy it; only leave the stump of its roots in the ground, and bind it with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it; this is the interpretation of it, O king, and it is a decree of the Most High, which has come upon my lord the king. 19 And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shalt have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and will give it to whom he shall please. 20 And whereas they said, Leave the stumps of the roots of the tree; thy kingdom abides sure to thee from the time that thou shalt know the power of the heavens. 21 Therefore, O king, let my counsel please thee, and, and for thy sins by alms, and thine iniquities by compassion on the poor: it may be God will be long-suffering to thy trespasses.

22 All these things came upon king Nabuchodonosor. 23 After a twelvemonth, as he walked in his palace in Babylon, the king answered and said, Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honour of my glory? 24 While the word was yet in the king's mouth, there came a voice from heaven, saying, To thee, king Nabuchodonosor, say, The kingdom has departed from thee.

25 And they shall drive thee forth from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and he will give it to whomsoever he shall please.

26 In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his body was bathed with the dew of heaven, until his hairs were grown like lions' hair, and his nails as birds' claws. 27 And at the end of the time I Nabuchodonosor lifted up mine eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised him that lives for ever, and gave him glory; for his dominion

miy, and of the dials it is afoieo, sunetarason autou and otekhyt Bachya sar, and ipe, kurie, to einyneston esti tois moxyto se, and i synkretes aitou tois ekphros sou. To 17 deunou o idieis to megalunven kai to idykovous, ou to vhos efthan ev toin oruvan, kai to kutos aitou eis pasan tin gin, kai ta fylla aitou ethalhe, kai o karpos aitou polus, kai trophi pany ev aitou, upokato aitou kathkexon ta thuria ta agrwa, kai to leis tois kados au to katekexynon ta dorika tu oruvan, ou e, basileue, oti emekalunvithi kai idykovous, kai 19 megalunvithi sou emekalunvithi, kai erathasen eis toin oruvan, kai kureia sou eis ta tpaata tis ghs. Kai oti iden o basileue eir, kai aygwn katafainontta atop toin oruvan, kai ipe, ektilate to deunrou, kai daidebasate autou, pln tin fhyn toin rjwv aitou eis tin gin eisatate, kai ev deum siyothi kai ev kalko, kai eis tin chylo tin esw, kai eis tin drasou toin oruvan auZathsete, kai mete thrymwn agywn i meris aitou, eis ou 20 etap kairoi allouvthon epi auton. Touthi i synkretis aitou 21 basileue, kai synkremw upostou eistin, o efthan ap eis ton kyrwvn aitou toin basilew, kai se ekdowxwvnta atop toin anbhropon, 22 kai mete thrymwn agywn esto i katokia sou, kai chyrton ou bovn faymowv se, kai atop tin drasou toin oruvan auZathseth, kai etap kairoi allagwvnta epi se, eis ou chryv oti kurei ein 23 upostos tin basileias ton anbhropon, kai ou eis dwh doxw autwn. Kai oti etap, eisatate tin gin toin rjwv toin 24 deunrou tin basileia sou sou meveis, adh se i an gin tin exouv- stian toin oruvan. Diawton, basileue, h boulyh mou aresiati 25 sou, kai tas amartias sou en elxeromousinas lurtwai, kai tas adikias, en oiktirrois pentwv isow esto makrothynai tois paraoptwmai sou o THEOS.

Taute pantta efthanen epist Nabhouchodonosor ton basilew. 25 Met apodekamos, epist o naa ton basileias aitou ev Baw- 26 lawn pertvaton, apokryfi o basileue, kai ipe, oux aitou 27 esti Bawblon h megaly, h en ou phosdumei eis oikos basi- 28 leias, en to kratei tin idykovous mou, eis timan tin dwhs mou: "Eto ton lgyou ev to stoaro ton basilewos oton, fwnh 29 ap oruvan egeneto, sou legous Nabhouchodonosor basileue, h basileia parhthen aps sou, kai atop ton anbhropon se ekdow- 30 kousi, kai mete thrymwn agywn h katokia sou, kai chyrton ou bawvn faymowv se, kai etap kairoi allagwvnta epi se, eis ou chryv oti kurei ein 31 upostos tin basileias ton anbhropon, kai ou eis dwh doxw autwn. "

Aisth ti yma o lgyos synetelasa epist Nabhouchodonosor, 30 kai atop ton anbhropon exedwvth, kai chyrton ou bawvn thn, kai atop tin drasou ton oruvan to swma aitou exwfrw, eis aitrou autous ou leonton emeagalivnthan, kai ou synch aitou ou drwv.

Kai meto to telos ton iemevron egr Nabhouchodonosor ton 31 ofhalamous mou eis tin oruvan anelabon, kai ai phrenes mou 32 epime episteaxphsan, kai tin exwfrw filagwrha, kai to 33 evan eis ton aitou 34 ginasa, kai edwasa, oti h exousia aitou exousia

8 Gr. come by anticipation. 9 Gr. a house of a kingdom.
32 aionios, kai η βασιλεία αυτού εἰς γενεάν καὶ γενεάν, καὶ πάντες οἱ κατοικούντες τῆς γῆς ὀσὶν ἐλογίσθησαν καὶ κατὰ τὸ βελήμνα αὐτοῦ ποιεῖ ἐν τῇ δύναμιν τοῦ οὐρανοῦ, καὶ ἐν τῇ κατοικίᾳ τῆς γῆς· καὶ οὐκ ἔστιν ὃς ἀντιποιηθῇ τῇ Χειρὶ αυτοῦ, καὶ ἤρει αὐτῷ τῇ ἐσόφοις; ἀυτῷ τῷ καυμῷ αἱ φράνες μου ἐπεστράφησαν ἐπ’ ἐμε, καὶ εἰς τὴν τιμίαν τῆς βασιλείας μου ἤλθον καὶ η ἀρνητὴ ἔστρεψεν ἐπ’ ἐμε, καὶ οἱ πιάναι μοι, καὶ οἱ μεγιστάνες μοι ἔξογον με, καὶ ἐπὶ τῆς βασιλείας μου ἔκρηκται ὑπήρξεν, καὶ μεγαλώσεν ἀποστολάς ἐμοι.

34 Νῦν οὖν ἦλθα τοῦ βασιλέως τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθῶς, καὶ ἐπὶ τρίζου αὐτῶν κρίσεις, καὶ πάντας τοὺς πορευόμενους ἐν ὑπεράπανα δύναται ταπείνωσαι.

5 Βαλτάσαρ ὁ βασιλεὺς ἔστησε δεῖξειν μέγα τοὺς μεγιστάνες αὐτοῦ καὶ τοὺς χιλίας τῶν οἰκίων, καὶ πῶς Βαλτάσαρ ἐπεθανεν ἐν τῇ γεύσει τοῦ οἴνου, τὸν ἐγεγειρά τα σκεία τὰ χαύα τὰ καὶ τὰ ἀργυρά μεγεθεὶσαν ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ Ἱερουσαλήμ, καὶ πιέσατον ἐν αὐτοῖς ὁ βασιλεὺς, καὶ οἱ μεγιστάνες αὐτοῦ, καὶ αἱ παλλακίᾳ αὐτοῦ.

3 καὶ αἱ παράκοιται αὐτοῦ. Καὶ ἤπειρον καὶ τὰ σκεῖα τὰ χρυσά καὶ τὰ ἀργυρά, ἀ ἐγείρεσαν καὶ ἔστρεψαν ἐπὶ τοῦ ναοῦ τοῦ Θεοῦ τοῦ Ἱερουσαλήμ, καὶ ἔπεθαν ἐν αὐτοῖς ὁ βασιλεὺς, καὶ οἱ μεγιστάνες αὐτοῦ καὶ αἱ παλακακαι αὐτοῦ.

4 καὶ αἱ παράκοιται αὐτοῦ. Εἴπον ἦλθαν καὶ ἠλευθέρωσαν τοὺς θείον τοὺς χρυσοῦς τοὺς, καὶ ἀργυροὺς, καὶ χαλκοὺς καὶ σιδήρους καὶ εὐλίβους, καὶ λιβίους.

5 ἐν αὐτῇ τῇ ὕπαιθρῳ ἐξελθὼν δάκτυλοι χειρὸς ἀνθρώπου, καὶ ἐγράφων κατανέμας τῆς λαμπάδος ἐπὶ τὸ κοινάμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλείας, καὶ οἱ βασιλεῖς ἐθέωρεν τοὺς ἀστρα-γάλας τῆς χειρὸς τῆς γραφούσης. Τότε τῷ βασιλεύς ἤρεξαν ἠλλοιωθή, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσαν αὐτὸν καὶ οἱ συνέδρεα τῶν ὀσφίων αὐτοῦ διελόντο, καὶ τὰ γνώσεις αὐτοῦ συνεργάσατο. Καὶ ἐβόησεν ο βασιλεὺς ἐν ἑαυτῷ, τοῦ εἰσαγαγεῖς μάγους, Ἡλαδαίον, βαβουρεύς· καὶ ἐπὶ τοὺς σοφοὺς τούτους ἐτόναν καὶ τὸν γιγαντίαν, ὡς ἐπὶ τὸν γραφήν τούτον, καὶ τὴν σύγκρισιν γνωρίζετε καὶ πορφύρας ἐκατάλαβεν καὶ ὁ μισθώτης ὁ χρυσός ἐπὶ τὸν πράξαλον αὐτοῦ καὶ τὸ κοίμημα τῇ βασιλείᾳ τοῦ βασιλείας, καὶ οἱ βασιλεῖς τὸ αὐτοῦ ἐπεράζοντο, καὶ η μορφὴ αὐτοῦ ἠλλοιώθη ἐν αὐτῷ καὶ οἱ μεγιστάνες αὐτοῦ συνετάρασσαν αὐτὸν.

10 ἔλαβέν δὲ βασιλεῦσε ἐν τῷ οἴκῳ τόπου καὶ εἶπεν, βασιλεὺς, εἰς τὸν αἰῶνα μη ἐπιστρέφεται σὲ αἱ διαλογισμοὶ σου καὶ η μορφή σου μὴ ἠλλοιωθή. Εἴστιν ἄνὴρ ἐν τῇ βασιλείᾳ σου εἶναι ψεύδα ἐν τῷ θεῷ καὶ ἐν τῷ ἰδίῳ ἀδικίᾳ τοῦ πατρός σου προφήτευσα καὶ νῦν ἐστε ἐν τῇ συνέλευσιν ἐν αὐτῷ καὶ οἱ βασιλεῖς Ναβουχοδονόσορος ὁ πατὴρ σου ἀρχιερέα ἐπιλεξαν, μάγους, Ἡλαδαίον, βαβουραίον, κατέστησαν αὐτοῖν, ἐν αὐτῷ παντοστόμων ἐν αὐτῷ καὶ φονήησαν καὶ σώζεσαν αὐτὸν.

12 ἦλθεν δὲ εὐαγγελίσας ἐν αὐτῷ, καὶ φονήησαν καὶ σώζεσαν αὐτὸν, ἐν αὐτῷ ἐπιλεξαν, μάγους, Ἡλαδαίον, βαβουραίον, κατέστησαν αὐτοῖν, ἐν αὐτῷ παντοστόμων ἐν αὐτῷ, καὶ φονήησαν καὶ σώζεσαν αὐτὸν.
sense and understanding are in him, interpreting dreams as he does, and answering hard questions, and solving difficulties: it is Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing.

18 Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judah, which the king my father brought? 19 I have heard concerning thee, that the Spirit of God is in thee, and that watchfulness and understanding and excellent wisdom have been found in thee. 20 And now the wise men, magicians, and soothsayers have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me. 21 And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation of it, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom.

17 And Daniel said before the king, Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation of it. 18 O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory: and by reason of the majesty which he gave to him, all nations, tribes and languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased. 19 But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and his honour was taken from him. 20 And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is Lord of the kingdom of men, and will give it to whomsoever he shall please.

22 And thou accordingly, his son, O Baltasar, hast not humbled thine heart before God: knowest thou not all this? 23 And thou hast been exalted against the Lord God of heaven: and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou hast praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and which know not; and the God in whose hand are thy breath and all thy ways hast thou not troubled. 24 Therefore has thy presence been sent forth the knee of a hand; and he has ordered this writing.

25 And this is the ordered writing, Mane, Thenel, Phares. 26 This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it. 27 Thenel;
it has been weighed in the balance, and found wanting. But Phares; thy kingdom is divided, and given to the Medes and Persians.

Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom. In the same night was Baltasar the Chaldean king slain. And Darius the Medes succeeded to the kingdom, being sixty-two years old.

And it pleased Darius, and he set over the kingdom a hundred and twenty satraps, to be in all his kingdom; and over them three governors, of whom one was Daniel; for the satraps to give account to them, that the king should not be troubled. And Daniel was over them, for there was an excellent spirit in him; and the king set him over all his kingdom.

Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful. And the governors said, We shall not find occasion against Daniel, except in the ordinances of his God.

Then the governors and satraps stood by the king, and said to him, King Darius, live for ever. All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statute and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed. Then king Darius commanded the decree to be written.

And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his upper chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.

Then these men watched, and found Daniel praying and supplicating to his God. And they came and said to the king, O king, hast thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and the decree of the Medes and Persians shall not pass. Then they answered and said before the king, Daniel, the children of the captivity of Judah, has not submitted to thy decree; and three times in the day the king makes his requests of his God. Then the king, when he heard the saying, was much grieved for Daniel, and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.
Then those men said to the king, Know, O king, that the law of the Medes and Persians is, that we must not change any decree or statute which the king shall make. Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said to Daniel, Thy God whom thou servest continually, he will deliver thee, or hath he not sent thee his angel, and brought thee out of the lion's mouth? And Daniel said to the king, O king, live for ever. My God hath sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and before him was there the lion's mouth. Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God.

And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones.

Then king Darius wrote to all nations, tribes, and languages, who dwell in all the earth, saying, Peace be multiplied to you. This decree has been set forth by me in every dominion of my kingdom, that men tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever. He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions. And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the first year of Baltasar king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

I beheld, and, lo, the four winds of heaven blew violently upon the great sea. And there came up four great beasts out of the sea, differing from one another. The first was as a lioness, and her wings as an eagle's: I beheld until her wings were plucked, and she was lifted off from the
9 These were the heads of the four beasts: for the first beast was like a lion, and the second was like a calf; and the third had a face as a man, and the fourth was like a flying eagle.

10 And the second Beast gave him power to speak like a man; and to cause that as many as would not worship the image of the beast should be killed.

11 And he caused him to open his mouth to speak against the Lord, and against his Christ, saying, I will make his head to perish, and his kingdom shall not be of long duration.

12 As I was watching in the night visions, and seeing, lo, one coming with the clouds of heaven, and he came near and spoke with me, and said, Lo, I am to make thy head great, and to give thee dominion over all the nations of the earth.

13 And to the one that is mighty to give, and to take, and to kill, and to set, and to destroy, and to give it to whom he will, and to divide to every one the inheritance of kingdoms, and to give the land of the Kings to whom it shall please him.

14 And after this I looked, and, behold, there was a great Feast made; and another Feast like the former, and the latter Feast greater than the former.

15 And it went forth from the Feast, and stood before me; and said, Art thou ready for the Kingdom of the Most High?

16 And I answered, and said, Yes, I am ready; and he took me, and brought me to the voice of the Spirit of Life.
mechanics of the saints. "Ehave, and to the keres ékeino epoieis 21
telemeion metà tôn ágyon, kai Íygoșe próes autous, Íew o' 22
Ýlles o palais Ímeron, kai to kórima Íwdekev ágyous Íyşstou
kai o károus Íphásse, kai téis baleiaian katághon oí ágyous.
Kai épesei, to òrion to tétrarón, baleiaia tetaréte eis ën tì
23
yëi, Íygye Íperezei pásas tòs baleiaian, kai katafágeita pásoi
wv Ígyn, kai sumpatíyei aúthi kai katanhýnei. Kai ta déka
24
kératei aútou, déka baleiaian ánastíptontai, kai óptwv aútou
anástípteta éteros, Ío Íypero Ísac xakoi pántos toús épírósothen,
dai treis baleiaian tateúnosei, kai lógyous práos ton Íygośon
25
kalíseis, kai tous ágyous Íyşstou palaiowseis, kai Íypanoisei
v Íbllowíasai kairopous kai nóvum, kai dóbhetai en Íchi
aútou Íew kairopous kai kairípov kai Íe Íímyon kairopous.
Kai to 26
káríporon ékátheis, kai tôn Íárirh mépatípyoan tôn Ífánavi,
kai to Ío apólesei Íew télyvov. Kai Ía baleiaia kai Ía
27
exoúnia 27 kai Ía megalúthia tôn baleiaion tôn Ípokátov
pantos tôn Íoúranov, Íedóthei ágyous Íyşstou kai Ía
28
baleiaia aúthv, kai páswa aúthv Íoxúta kai Íapokinouan.

'Éwos Ídhe to Íperas tôn Íoúranov 'égoi Danivel, Íoi
dialoýgoi 28
mou Ío Íe polu sunetárapson trj, kai Ía mofrðh trj Íllowóthi,
kai to 29
rímia ën tì karðia mou dikétirhia.

Ein ëte trióta tòs baleiaian Bálástará tòs baleiaión Íorásis 8
óphthi préos méi 'égoi Danivel méta tòs Íofhèsan tòis Ía rýrhe,

And the kingdom and the power of the kingdoms, which were given
30
to the saints of the Most High, and his kingdom is everlasting,
and all powers shall serve and obey him.

31
Hitherto is the end of the matter. As
for me Daniel, my thoughts greatly troubled me, and my countenance was changed:
but I kept the secret in my heart.

In the third year of the reign of king
Baltasar a vision appeared to me, even to
me Daniel, after that which appeared to me
at the first. 3 And I was in Susa the palace,
which is in the land of ÍElam, and I was on
the bank of Ubal. 3 And I lifted up mine
eyes, and saw, and beheld, a ram standing
in front of the Ubal; and he had high
horns; and one was higher than the other,
and the high one came up last. 3 And I
saw the ram butting westward, and north-
ward, and southward; and no beast could
stand before him, and there was none that
could deliver out of his hand; and he did
according to his will, and became great.

And I was considering, and, behold, a
he-goat stood in the south-west on the
face of the whole earth, and touched not
the earth: and the goat had a Íhorn
between his eyes. 3 And he came to the
ram that had the horns, which I had seen
standing in front of the Ubal, and he ran at
him with the violence of his strength. 3 And I
saw him coming up close to the ram, and
he was furiously enraged against him, and
he smote the ram, and broke both his horns:
and there was no strength in the ram to
stand before him, but he cast him on the
ground, and trampled on him; and there
was none that could deliver the ram out
of his hand.

And the he-goat grew exceedingly great:
and when he was strong, his great horn was
broken; and four other horns rose up in
its place toward the four winds of heaven.
And out of one of them came forth one
strong horn, and it grew very great toward
the south, and toward the host; and it
magnified itself to the host of heaven;

\[8 \text{ Gr. greater.} \quad 9 \text{ Gr. evil.} \quad 10 \text{ Alex. shall sit.} \quad 11 \text{ Lit. word.} \quad 12 \text{ Gr. one ram.} \quad 13 \text{ Lit. at the last place.} \quad 14 \text{ Gr. delivering.} \quad 15 \text{ Gr. he-goat of the goats.} \quad 16 \text{ Alex. notable horn.} \quad 17 \text{ Or. impatient.} \quad 18 \text{ Gr. delivering.} \quad 19 \text{ Gr. under him, see 2 Ki. (3 Sam.) 2. 23.} \quad 20 \text{ Or. grew great.} \]
and there fell to the earth some of the host of heaven and of the stars, and they trampled on them. 11 And this shall be until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate. 12 And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and 13 It was said and the Lord prospered. 14 And I heard one saint speaking, and a saint said to another, a certain one speaking, How long shall the vision 15 continue, even the removal of the sacrifice, and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled? 16 And he said to him, Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed.

15 And it came to pass, as I, even I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the appearance of a man. 16 And I heard the voice of a man between the banks of the Ulai; and he called, and said, Gabriel, cause that man to understand the vision. 17 And he came and stood near where I stood: and when he came, I was struck with grief, and fell upon my face: but he said to me, Understand, son of man: for yet the vision is for an appointed time. 18 And while he spoke with me, I fell upon my face to the ground; and he touched me, and set me on my feet. 19 And he said, Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision is yet for an appointed time.

19 The ram which thou sawest that had the horns is the king of the Medes and Persians. 20 The he goat is the king of the Greeks; and the great horn which was between his eyes, he is the first king. 21 And as for the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their own strength. 22 And at the latter time of their kingdom, when their sins are come to be full, then shall arise a king bold in heart; and he shall deal with the princes of rule. 23 And with the king shall deal he against the saints of the Most High, and some of the saints shall he purify, and purify him to set up the horn of his kingdom; and he shall purify himself with a purifying with the holy ones. 24 And the king shall make a covenant with the many for one week: and in the week he shall cause the offering and the sacrifice to cease; and for the understanding of many shall he cause to pass away perfect knowledge: and the prince of transgression shall come, and none shall understand; until the indignation come to an end, and for the understanding of many shall they be given.

16 And the he goat shall come with horns; and his horns shall be of divers colours, and shall stand up for a time, and in time of trouble: for the vision is yet for an appointed time. 2 And I understood by the vision, and understood: and said, My lord, what shall be the end of the vision? 3 And he said, With a deep sigh shall he come into the realm of the kings. 4 And shall break them by the strong and by the holy to scatter the land among the sons of the Chaldeans. 5 And the he goat shall come with horns; and his horns shall be of divers colours, and shall stand up for a time, and in time of trouble: for the vision is yet for an appointed time. 6 And he shall confirm the covenant with many for one week: and in the week he shall cause the offering and the sacrifice to cease; and for the understanding of many shall they be given. 7 And he shall look afterward on the strong, and they shall not hold him: and they shall not deliver him out of his hand, but shall destroy him: and none shall understand. 8 And the strong whom he shall confirm in his stead shall come with a strong mind, and do as he will: and none shall deliver him. 9 And he shall stand up against the Prince of princes: but he shall be broken without hand. 10 And in the time of the end the king shall be cut out of the midst of the land: and with the strong shall stand up the prince; but he shall be broken without hand. 11 And the rest of the people shall be taken with the strong: and their knowledge shall be of the prince of princes; and from his knowledge shall he be taken, and shall return to his own place: then shall the strong know that the Most High ruleth in the realm of men, and giveth it to whomever he will, and setteth up over it as he desireth. 12 And now I Daniel heard a vision long after these things: and I understood the vision, and understood: and I said, My lord, what shall be the end of the vision? 13 And he said, Go your way, Daniel: for the vision is yet for an appointed time. 14 Stand therefore upon the land of the Chaldeans; and the vision shall be fulfilled. 15 Now I Daniel heard a vision, and understood: and, behold, one like the son of man came unto me, and he dwelt upon the ground. 16 And he said, Daniel, a heavy word is this; canst thou understand it? And I understood the word, and knew the things which were to come. 17 And he spake unto me, and said, Son of man, the vision of the visions is come. 18 And he said, This is the word of the vision: and I said, My lord, what shall be the end of the vision? 19 Then said he, Son of man, unto whom shall it come to pass? And he said, unto the holy ones of the land. 20 And they shall be those that shall understand, and they shall be grieved, and shall be amazed, and shall be consolation together: and the vision shall be to them for an token. 21 And thou, Daniel, shut up the words, and seal the book until the time of the end: many shall run to and fro, and knowledge shall be increased. 22 And, lo, I come to cast off the covering from off many nations; and the King of kings shall come, and all nations shall be taught by him. 23 And many of them of Israel shall be taught, and they shall destroy the word of the Lord, and shall come to understand the vision. 24 And he said, Son of man, the vision of visions is come. And he said, My lord, what shall be the end of the vision? 25 And he said, Son of man, canst thou see? And I said, Yes, my lord. 26 And he said, As I live, saith the Lord God, surely it shall be according to thy word. 27 And I spake and said, Lo, what a thing! And he spake, and said, It is done: fear not. 28 And he said, Son of man, are not these also a word in thy mouth? And I said, Yes, my lord. 29 And he said, As I live, saith the Lord God, surely it shall be according to thy word. 30 And he said, This vision is gone unto thee, that thou mayest see and hear. 31 And he spake and said, Lo, what a thing! And I answered him, Yes, my lord. 32 And he said, It is done: fear not. And he said, Lo, this thing is gone unto thee, that thou mayest see and hear.
And I set my face toward the Lord God, to seek him diligently by prayer and supplications, with fasting and sackcloth. And I prayed to the Lord my God, and confessed, O Lord, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned, we have done iniquity, we have transgressed, and have departed and turned aside from thy commandments and from thy judgments; and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and to our princes, and to our fathers, and to all the people of the land. To thee, O Lord, belongeth righteousness, and to us confusion of face, as at this day; to the men of Judah, and to the dwellers in Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the earth, wherever thou hast scattered them, for the sin which they committed.

In thee, O Lord, is our righteousness, and to us belongeth confusion of face, and to our kings, and to our fathers, for we have sinned against thee.

To the Lord our God, belongeth compassion and forgiveness, whereas we have departed from thee; neither have we hearkened to the voice of the Lord our God, to walk in his laws, which he set before us by the hand of his servants the prophets.

Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice; so the curse hath come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he has confirmed his words, which he spoke against us, and against our judges who judged us, by bringing upon us great evils, such as have not happened under the whole heaven, according to all that hath happened in Jerusalem.

As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth. The Lord also has watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not hearkened to his voice. And now, O Lord our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest to thyself a name, as at this day; we have sinned, we have transgressed.

And I pray thereto hath turned away, and thinkest against thee of thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us. And now, O Lord our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on this desolate sanctuary, for thine own sake, O Lord.

Incline thine ear, O my God, and hear; open thine eyes and behold our desolation for the accomplishment of the desolation of Jerusalem.

Kai ἐδώκα τοὺς πρόσωπον μου πρὸς Κύριον τὸν Θεόν, τοῦτο γι' ἐμαρτήσαντες καὶ δέοντες ἐν νηστειαῖς καὶ σάκκοις. Καὶ προσευχήσαμεν πρὸς Κύριον τὸν Θεόν μου, καὶ ἐξεμολόγησαν, καὶ ἐπιτάχθηκεν Κύριος ὁ Θεός ὁ μέγας καὶ βασιλεύς, ὁ φυλάσσων τὴν διαθήκην σου, καὶ τὸ ἔδειξεν σου τοὺς ἀγαπωτούς σε, καὶ τοὺς φυλάσσοντας τὰς ἑντολὰς σου, ἡμάρτομεν, ἡδοκήσαμεν, καὶ ἀπέστησαν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἑντολῶν σου, καὶ ἀπὸ τῶν κρυμάτων σου, καὶ οὐκ εἰσήλθοντο.

Kai ἐδώκα τοὺς πρόσωπον μου πρὸς Κύριον τὸν Θεόν, τοῦτο γι' ἐμαρτήσαντες καὶ δέοντες ἐν νηστειαῖς καὶ σάκκοις. Καὶ προσευχήσαμεν πρὸς Κύριον τὸν Θεόν μου, καὶ ἐξεμολόγησαν, καὶ ἐπιτάχθηκεν Κύριος ὁ Θεός ὁ μέγας καὶ βασιλεύς, ὁ φυλάσσων τὴν διαθήκην σου, καὶ τὸ ἔδειξεν σου τοὺς ἀγαπωτούς σε, καὶ τοὺς φυλάσσοντας τὰς ἑντολὰς σου, ἡμάρτομεν, ἡδοκήσαμεν, καὶ ἀπέστησαν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἑντολῶν σου, καὶ ἀπὸ τῶν κρυμάτων σου, καὶ οὐκ εἰσήλθοντο.
19 And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing mypitiful case before the Lord my God concerning the desolation of this house, and the; 20 And I was yet speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, came flying, and he touched me about the hour of the evening sacrifice. 21 And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding. 22 At the beginning of thy supplication the word came forth, and I am come to tell thee: for thou art a man much beloved: therefore consider the matter, and understand the vision. 23 Seventy weeks have been determined upon thy people, and upon the holy city, for to sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy. 24 And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince shall be seven weeks, and sixty-two weeks: and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted. 25 And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations. 26 And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation. 27 In the third year of Cyrus king of the Persians a thing was revealed to Daniel whose name was called Beltesar: and the thing was true, and great power and understanding in the vision was given to him. 28 In those days I Daniel was mourning three full weeks. 29 I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three full weeks were accomplished. 30 On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel. 31 And I lifted up mine eyes, and looked, and beheld a man clothed in linen, and his loins were girt with gold of Ophaz: and his body was as Tharsis, and
his face was as the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude. And I Daniel only saw the vision: and the men that were with me saw not the vision: but a great commotion fell upon them, and they fled in fear. So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I remained no strength. Yet I heard the voice of his words: and when I heard him I was pricked in the heart, and I fell with my face to the earth.

10 And, behold, a hand touched me, and it raised me on my knees. And he said to me, O Daniel, man greatly beloved, understand the words which I speak to thee, and stand upright: for I am now sent to thee. And when he had spoken to me this word, I stood trembling. And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, to afflict thyself before the Lord thy God, thy words were heard, and I am come because of thy words. But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians: and I have come to inform thee of all that shall befall thy people in the last days, for the vision is yet for many days. And when he had spoken to me according to these words, I turned my face to the ground, and was pricked in the heart.

16 And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spoke, and said to him that stood before me, O my lord, at the sight of thee my bowels were turned within me, and I had no strength. And how shall thy servant be able, O my lord, to speak with this my lord? and as for me, from henceforth strength will not remain in me, and there is no breath left in me. And there touched me again as it were the appearance of a man, and he strengthened me, and said to me, Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong. And when he had spoken with me, I received strength, and said, Let my lord speak; for thou hast strengthened me.

19 And he said, Knowest thou, wherefore I am come to thee? and now I will return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came. But I will tell thee that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael, your prince. And I in the first year of Cyrus stood to strengthen and confirm him.

And now I will tell the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.
3 And there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.

4 And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and given to others beside these.

5 And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion.

6 And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maidens, and he that strengthened her in these times.

7 But out of the flower of her root there shall arise one unto his own kingdom, and shall come against the host, and shall enter into the strongholds of the king of the north; and shall fight against them, and prevail. Yea, he shall come into the lands of the南北, and shall divide a body of men, and shall enter into the land of Egypt, their gods with their molten images, and all their precious vessels of silver and gold; and he shall last longer than the king of the north. And he shall enter into the kingdom of the king of the south, and shall return to his own land.

8 And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall stand: and he shall give his strength in his arm, and all mankind shall fall.
and cause princes to cease from their re-
proach: nevertheless his own reproach shall
return to him. 21 Then shall he turn back his
face to the stronghold, and his royal majesty
shall come to an end, and he shall be weak,
and fall, and not be found.
22 And there shall arise out of his root one
that shall cause a plant of the kingdom to
pass over his place, earning kingly glory: and
yet in those days shall he be broken, yet not
formally, nor in war.
23 One shall stand on his place, who has
been set at nought, and they have not put
upon him the honour of the kingdom: but
he shall come in prosperously, and obtain
the kingdom by deceitful ways. 24 And the
arms of him that overflows shall be washed
away as with a flood from before him, and
shall be broken, and so shall be the head of
the covenant. 25 And because of the leagues
made with him shall he work deceit: and
he shall come up, and overpower them with
a small nation. 26 And he shall enter with
prosperity, and that into fertile districts;
and he shall do what his fathers and his
fathers' fathers have not done; he shall scatter
among them the goods and spoil, and
wealth; and he shall devise plans against
Egypt, even for a time. 27 And his strength
and his heart shall be stirred up against the
king of the south with a great force; and
the king of the south shall engage in war
with a very great and strong force; but his
forces shall not stand, for they shall devise
plans against him: 28 and they shall eat his
provisions, and shall crush him, and he shall
carry away armies as with a flood, and many
shall fall down slain.
29 And as for both the kings, their hearts
are set upon mischief, and they shall speak
lies at one table; but it shall not prosper:
for yet the end is for a fixed time. 30 For the
Citizens issuing forth shall come against him,
and he shall be brought low, and shall return,
and shall be incensed against the holy covenant:
and he shall do thus, and shall return,
and have intelligence with them that have for-
saken the holy covenant.
31 And ye seeds shall spring up out of him,
and they shall profane the sanctuary of
strength, and they shall remove the perpetual
sacrifice, and make the abomination desolate.
32 And the transgressors shall bring
about a covenant by deceitful ways: but a
people knowing their God shall prevail, and
do valiantly. 33 And the intelligent of the
people shall understand much: yet they
shall fall by the sword, and by flame, and
by captivity, and by spoil of many days.
34 And when they are weak they shall be
helped with a little help: but many shall
attach themselves to them with treachery.
35 And some of them that understand
shall fall, to try them as with fire, and to
katapainôs anárrhontas oýneidismou autoú, plhô
óneidismos autoú epitpastrateúei autoú. Kái epitpstrëpei to pró&spon autoú eis tî
19 iðchîn tîs gês autoú, kai âstheneî, kai pesteî, kai oûk ègûneî.
test them, and that they may be manifested at the time of the end, for the matter is yet for a set time.

And he shall do according to his will, and the king shall 9 exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation of him shall come: for that which is given shall be given him.

And he shall not regard any gods of his fathers, nor the 10 desire of women, neither shall he regard any deity: for he shall magnify himself above all.

And he shall honour the god of his forces on his place: and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and desirable things.

And he shall do in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him, with chariots, and with horsemen, and with many ships: and he shall enter into the land: and he shall break in pieces, and pass on: and he shall enter into the land of the beauty, and many shall fail: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.

And he shall stretch forth his hand over the land; and the land of Egypt shall not escape. And he shall have the mastery over the secret treasures of gold and silver, and over all the desirable possessions of Egypt, and of the Libyans and Ethiopians in their strongholds. But rumours and anxieties out of the east and from the north shall trouble him: and he shall come with great wrath to destroy many.

And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: but he shall come to his portion, and there is none to deliver him.

And at that time Michael the great prince shall stand up, that stands over the children of thy people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation to the earth until that time: at that time thy people shall be delivered, every one that is written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame. And the wise shall shine as the brightness of the firmament, and some of the many righteous as the stars 4 ever and ever.

And thou, Daniel, close the words, and seal the book to the time of the end: until many are taught, and knowledge is increased.

And I Daniel saw, and, behold, two others stood, one on one side of the bank of the river, and the other on the other side of the bank of the river. And one said to the man clothed in linen, who was over the water of the river, 5 When will be the end of the wonders which thou hast mentioned? And I heard the man clothed in linen, who
was over the water of the river, and he lifted
up his right hand and his left hand to heav-

en, and swear by him that lives for ever,
that it should be for a time of times and half
time: when the dispersion is ended, they
shall know all these things.

8 And I heard, but I understood not; and
I said, O Lord, what will be the end of these
things? 9 And he said, Go, Daniel: for the
words are closed and sealed up to the time
of the end. 10 Many must be tried, and
thoroughly whitened, and tried with fire,
and sanctified; but the transgressors shall
transgress: and none of the transgressors
shall understand; but the wise shall under-
stand. 11 And from the time of the removal
of the perpetual sacrifice, when the abomi-
nation of desolation shall be set up, there
shall be a thousand two hundred and ninety
days. 12 Blessed is he that waits, and comes
to the thousand three hundred and thirty-
five days. 13 But go thou, and rest; for these
are yet days and seasons to the fulfilment
of the end; and thou shalt stand in thy lot
at the end of the days.

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The word of the Lord which came to Osee
the son of Beeri, in the days of Oziyas, and
Joatham, and Achaz, and Ezekias, kings of
Juda, and in the days of Jeroboam son of
Josaphat, king of Israel.

2 The beginning of the word of the Lord by Osee. And the Lord said to Osee, Go,
take to thyself a wife of fornication, and
children of fornication: for the land will
generally go a-whoring in departing from the
Lord.

3 So he went and took Gomer, daughter
of Debelaim; and she conceived, and bore
him a son. 4 And the Lord said to him, Call
his name Jezrael; for yet a little while, and
I will avenge the blood of Jezrael on the
house of Juda, and will make to cease the
kingdom of the house of Israel. 5 And it
shall be, in that day, that I will break the
bow of Israel in the valley of Jezrael.

6 And she conceived again, and bore a
daughter. And he said to him, Call her

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And for her; and they will not have mercy: for I will no more have mercy on the house of Israel, but will surely set myself in array against them. 7 But I will have mercy on the house of Juda, and will save them by the Lord their God, and will not save them with bow, nor with sword, nor by war, nor by horses, nor by horsemen.

8 And she weaned Unpityed; and she conceived again, and bore a son. 9 And he said, Call his name, Not my people: for ye are not my people, and I am not your God. 10 Yet the number of the children of Israel was as the sand of the sea, and could not be measured nor numbered; 11 and it shall come to pass, that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God. 12 And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land; for great shall be the day of Jezrael.

Say to your brother, My people, and to your sister, Pitied. 2 Plead with your mother, plead: for she is not my wife, and I am not her husband: and I will remove her fornication out of my presence, and her adulteries from before her breasts: 3 that I may strip her naked, and make her again as she was at the day of her birth: and I will make her desolate, and make her as a dry land, and will kill her with thirst: 4 And I will will not have mercy upon her children: for they are children of fornication. 5 And their mother went a-whoring: that she bore them disgraced: for she said, I will go after my lovers, that give me my bread and my water, and my garments, and my linen clothes, my oil and all my necessaries.

Therefore, behold, I hedge up her way with thorns, and will stop the ways, and she shall not find her path. 7 And she shall follow after her lovers, and shall not overtake them; and she shall seek them, but shall not find them; 8 and she shall say, I will go, and return to my former husband; for it was better with me than now.

And she knew not that I gave her her corn, and wine, and oil, and multiplied silver to her; but she made silver and gold images for Baal. 9 Therefore I will return, and take away my corn in its season, and my wine in its time; and I will take away my raiment and my linen clothes, so that she shall not cover her nakedness. 10 And now I will expose her uncleanness before her lovers, and no one shall deliver her out of my hand. 11 And I will take away all her gladness, her feasts, and her festivals at the new moon, and her sabbaths, and all her solemn assemblies. 12 And I will utterly destroy her vines, and her fig-trees, all things of which she said, These are my hire which my lovers have given me: and I will make them a testimony, and the wild beasts of the field, and the reptiles of the earth shall devour them. 13 And I will recompense on her the days of Baalim, wherein she sacrificed to them, and put on her ear-rings, and her necklaces,
went after her lovers, and forgot me, saith the Lord.

13 Therefore, behold, I will cause her to err, and will make her as desolate, and will speak comfortably to her. 14 And I will give her her possessions from thence, and the valley of Achor to open her understanding: and she shall be afflicted there according to the days of her infancy, and according to the days of her coming up out of the land of Egypt.

15 And it shall come to pass in that day, saith the Lord, that she shall call me, My husband, and shall no longer call me Baalim.

16 And I will take away the names of Baalim out of her mouth, and her names shall be remembered no more at all. 17 And I will make for them in that day a covenant with the wild beasts of the field, and with the birds of the sky, and with the reptiles of the earth: and I will break the bow and the sword and the battle from off the earth, and will cause thee to dwell safely. 18 And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in tender compassion, and in mercies, and in tender compassion: and thou shalt know the Lord.

19 And it shall come to pass in that day, saith the Lord, I will hearken to the heathen, and it shall hearken to the earth; 20 and the earth shall hearken to the corn, and to the wine, and to the oil; and they shall hearken to Jezreel. 21 And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.

And the Lord said to me, Go yet, and love a woman that loves evil things, and an adulteress, even as the Lord loves the children of Israel, and they have respect to strange gods, and love cakes of dried grapes. 2 So I hired her to myself for pieces of silver, and a homer of barley, and a flagon of wine. 3 And I said unto her, Thou shalt wait for me many days; and thou shalt not commit fornication, neither shall thou be for another man; and I will be for the children of Israel: for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. 4 Cursing, and lying, and murder, and theft, and adulteries abound in the land, and they mingle blood with blood. 5 Therefore shall the land mourn, and be diminished with all that dwell in it, with the wild beasts of the field, and the reptiles of the earth, and with the birds of the sky, and the fish of the sea shall fail: that
neither any one may plead, nor any one reprove another: but my people are as a priest spoken against. Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as priest to me: and as thou hast forgotten the law of thy God, I also will forget thy children. According to their multitude, so they sinned against me: I will turn their glory into shame. They will devour the sins of my people, and they will eat their iniquities. And the priest shall be as the people: and I will avenge on them their ways, and I will recompense them to their counsels. And they shall eat, and shall not be satisfied: they have gone a-whoring, and shall by no means prosper: because they have left off to take heed to the Lord.

The heart of my people is engaged in any common and strong drink. They asked counsel by means of signs, and they reported answer to them by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God. They have sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring, and your daughters-in-law shall commit adultery. And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

But thou, Israel, be not ignorant, and go ye not, men of Juda, to Galala; and go not up to the house of On, and swear not by the living Lord. For Israel was maddened like a mad heifer: now the Lord will feed them as a lamb in a wide place. Ephraim, joined with idols, has laid stumbling-blocks in his own way. He has chosen the Chanaanites: they have grievously gone a-whoring: they have loved dishonour through her insolence. Thou art a blast of wind in her wings, and they shall be ashamed because of their altars.

Hear these things, ye priests: and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because thou hast been a snare to her, and a gleaning, and a net spread on Itabrium, which they that hunt the prey have fixed: but I will correct you. I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled. They have not framed their counsels to return to their God, for the spirit of fornication is in them, and they have not known the Lord.

And the pride of Israel shall be brought low before his face; and Israel and Ephraim...
shall fall in their iniquities; and Judas also shall fall with them. 6 They shall go with sheep and calves diligently to seek the Lord; but they shall not find him, for he has withdrawn himself from them. 7 For they have forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

8 Blow ye the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed. 9 Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful dealings. 10 The princes of Judah become as they that removed the bounds: I will pour upon them my fury as water.

11 Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities. 12 Therefore I will be as consternation to Ephraim, and as a goad to the house of Juda. 13 And Ephraim saw his disease, and Juda his pain: then Ephraim went to the Assyrians, and sent ambassadors to king Jerim: but he could not heal you, and your pain shall in nowise cease from you. 14 Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall none be to deliver.

15 I will go and return to my place, until they be brought to nought, and then shall they seek my face.

In their affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and will heal us; 2 he will smite, and bind us up. 3 After two days he will heal us: in the third day we shall arise, and live before him, and shall know him: 4 let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.

5 What shall I do unto thee, Ephraim? What shall I do to thee, Juda? whereas your mercy is as a morning cloud, and as the early dew which goes away. 6 Therefore have I mown down your prophets: and my judgment shall go forth as the light. 7 For I will have mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings. 8 But they are as a man transgressing a covenant: 9 there the city Galad despaired me, working vanity, troubling water. 10 And thy strength is that of a robber: the priests have hid the way, they have murdered the people of Sicion; for they have wrought iniquity in the house of Israel. 11 I have seen horrible things there, even the fornication of Ephraim: Israel and Juda are defiled. 12 begin to gather thy graces for thyself, when I turn the captivity of my people.

When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to them, even a robber spoiling in his way; 13 that those may concern together as men singing in their heart: remember all

12. we have iniquities, and Juda has forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

13. Ephraim is amazed of the Assyrians, and sent ambassadors to king Jerim: but he could not heal you, and your pain shall in nowise cease from you. 14 Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall none be to deliver.

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their wickedness; now have their own counsels compassed them about; they came before my face. 3 They gladdened kings with their wickedness, and princes with their lies. 4 They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened. 5 In the days of our kings, the princes became to be inflamed with wine; he stretched out his hand with pestilent fellows. 6 Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt up as a flame of fire. 7 They are all heated like an oven, and have devoured their judges; all their kings are fallen: there was not among them one that called on me.

8 Ephraim is mixed among his people; Ephraim became a cake not turned. 9 Strangers devoured his strength, and he knew it not; and grey hairs came upon him, and he knew it not. 10 And the pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

11 And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians. 12 Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will cast them with the rumour of their coming affliction.

13 Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me.

14 And their hearts did not cry to me, but they howled on their beds: they yawned for wine and wine. 15 They were instructed by me, and I strengthened their arms; and they devised evils against me. 16 They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

He shall come into their midst as the land, as an eagle against the house of the Lord, because they have transgressed my covenant, and have sinned against my law.

2 They shall soon cry out to me, saying, O God, we know thee. 3 For Israel has turned away from good things; they have pursued an enemy. 4 They have made kings for themselves, but not by me; they have ruled, but they did not make it known to me: of their silver and their gold they have made images to themselves, that they might be destroyed.

5 Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel? 6 Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver: 7 for they sowed blighted seed, and their destruction shall await them, a sheaf of corn that awaits not to make meal; and even if it should produce it, strangers shall devour it. 8 Israel is swallowed up: now is he become among the nations as a

6 Gr. Compl. σίμης, leaven. 7 Gr. out themselves. 8 Gr. nothing. 9 Gr. bosome.
worthless vessel. 9 For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts. Therefore all shall be delivered to the nations: now I will receive them, and they shall cease a little to anoint a king and princes.

Because Ephraim has multiplied altars, his beloved altars become sins to him. 11 I will write down a multitude of commands for him; but his statutes are accounted strange things, even the beloved altars. 12 For if they should offer a sacrifice, and eat flesh, the Lord will not accept them: now will he remember their iniquities, and will take vengeance on their sins: they have returned to Egypt, and they shall eat unclean things among the Assyrians. 13 And Israel has forgotten him that made him, and they have built y fanes, and Jeda has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

Rejoice not, O Israel, neither make merrv, as other nations: for thou hast gone a whoring from thy God; thou hast loved gifts upon every threshing-floor. 2 The threshing-floor and wine-press knew them not, and the wine disappointed them. 3 They dwell not in the Lord's land: Ephraim dwelt in Egypt, and they shall eat unclean things among the Assyrians. 4 They have not offered wine to the Lord, neither have their sacrifices been sweet to him, but as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of the Lord.

What will ye do in the day of the general assembly, and in the day of the feast of the Lord? Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Memphis shall bury them: as for their silver, destruction shall inherit it; thorns shall be in their tents.

The days of vengeance are come, the days of thy recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: by reason of the multitude of thine iniquities thy madness has abounded. 6 The watchman of Ephraim was with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God. 7 They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

I found Israel as grapes in the wilderness, and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor, and were shamefully estranged, and the abominable became as the beloved. 11 Ephraim has flown away as a bird; their glories from the birth, and the travail, and the conception. 12 For even if they should rear their children, yet shall they be utterly bereaved: wherefore also there is woe to them, though their flesh is of them. 13 Ephraim, even as I saw, gave their children for a prey: yea, Ephraim was ready to bring out his children to slaughter.

toris étheneos ós skévous ákreston, óti átoí inévthean eis 9 'Asurión: ánvebale kath ématwv 'Ephraíwv óswa ákreston, diá tó toito paraqodhóntai en tois étheneis: tôn évsebómeata átoí, kai kátopoevei mikrón toí xrióv basilea kai árkhonta.

"Ωτι ἐπλήθυνεν 'Εφραίμ θυσιαστηρία, εἰς ἀμαρτίας ἐγένετο προβατος θυσιαστηρία ἡγαμένα. Καταγράφω αὐτοῦ πλήθος, καὶ τὰ νόμιμα αὐτοῦ εἰς ἀλλατρία έλογισθήσαν, θυσιαστήρια τὰ ἡγαμένα. Διότι εὰν θύσωσι θύσιαν, καὶ φάγωσι κρέα. 13 Κύριος οὐ προσδέξεται αὐτά· οὐν μηναίσηται τὰς άδικίας αὐτῶν, καὶ κέδυκεῖ τὰς ἀμαρτίας αὐτῶν· αὐτοὶ εἰς Αἰγύπτον ἀπέστερησαν καὶ εἰς 'Ασσυρίουν ἀκάθαρτα φάγουν. Καὶ επέλαβο τῷ Ἰσραήλ τὸ ποιύσαιτο αὐτῶν, καὶ φυσικοῦσαν τεμένι, καὶ Ιουκα ἐπέλυνεν πόλεις τετειχίμενα· καὶ ἐξαποστελκὼ πῦρ εἰς τὰς πόλεις αὐτῶν, καὶ καταφάγεται τὰ θέμελια αὐτῶν.

Ὡς σταφυλὴν ἐν ἐρήμῳ εἴρων τὸν Ἰσραήλ, καὶ ὡς σκοτῶν 10 ἐν συκῷ πρώιμων πατέρας αὐτῶν εἴδον αὐτοὶ έστηκόν πρὸς τὸν Βεέλεφώρι, καὶ ἀπῆλατρώθησαν εἰς αἰσχρν, καὶ ἔγενοτον οἱ ἐξεβέλωναν ως οἱ ἡγαμένειοι. 'Εφραίμ ὃς ορίζει 11 ἐκπετάσθη, αἰ δόξαι αὐτῶν ἐκ τόκων καὶ ωδών καὶ συλλέξεως. Διότι καὶ εἴσακὼς τὰ τέκνα αὐτῶν, ἀπεκκυθήσεται ἢς ἀνθρώπων· διότι καὶ οὐν αὐτῶς ἐστί σάρξ μοι εξ αὐτῶν. 'Εφραίμ, ὃν τρότου εἴδον, εἰς θήραν παράστησαν τὰ 12 τέκνα αὐτῶν, καὶ 'Εφραίμ, τὸ εξεγαγεῖν εἰς ἀποκέντητον τὰ τέκνα αὐτῶν.
The text is from the Greek Old Testament, specifically from the book of Hosea (Hosea 14:1-11). It is a passage that describes the relationship between Israel and God, emphasizing the need for repentance and righteousness. The passage discusses the sins of Israel, the rejection of God's ways, and the eventual restoration under a new king, Jeroboam. It also highlights the importance of seeking God's righteousness and using such fruits as an example to others.
Israel is a child, and I loved him, and out of Egypt have I called his children. 2 As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images. 3 Yet I reserved the feet of Ephraim, I took him on my arm; but they knew not that I healed them. 4 Iulled and destroyed them with the bands of my love: and I will be to them as a man smiting another on his cheek: and I will have respect to him, I will prevail with him.

5 Ephraim dwelt in Egypt; and as for the Assyrian, he was his king, because he would not return. 6 And in his cities he prevailed not with the sword, and he ceased to war with his hands: and they shall eat of the fruit of their own devices: 7 and his people shall cleave fondly to their habitation; but God shall be angry with his precious things, and shall not at all exalt him.

8 How shall I deal with thee, Ephraim? how shall I protect thee, Israel? what shall I do with thee? 9 I will make thee as Adama, and as Seboim: my heart is turned at once, my repentance is powerfully excited. 10 I will not act according to the fury of my wrath, I will not abandon Ephraim to be utterly destroyed: for I am God, and not man; the Holy One within thee; and I will not enter into the city. 11 I will go after the Lord: he shall utter his voice as a lion: for he shall roar, and the children of the waters shall be amazed. 12 They shall be amazed and fly as a bird out of Egypt, and as a dove out of the land of the Assyrians, and I will restore them to their houses, saith the Lord.

12 Ephraim has compassed me with falsehood, and the house of Israel and Juda with ungodliness: but now God knows them, and they shall be called God's holy people.

But Ephraim is an evil spirit, he has chased the east wind all the day: he has multiplied empty and vain things, and made a covenant with the Assyrians, and oil has gone in the way of traffic into Egypt. 2 And the Lord has a controversy with Juda, in order to punish Jacob: according to his ways and according to his practices will he recompense him.

3 He took his brother by the heel in the womb, and in his labours he had power with God. 4 And he prevailed with the angel and was strong: they wept, and intreated me: they found me in the house of O, and there a word was spoken to them. 5 But the Lord God Almighty shall be his memorial. 6 Thou therefore shall return to thy God: keep thou mercy and judgment, and draw nigh to thy God continually.

7 As for Chanaan, in his hand is a balance of unrighteousness: he has loved to tyrannise. 8 And Ephraim said, Nevertheless I am rich, I have found refreshment to myself. None of his labours shall be found available to him, by reason of the sins which he has committed. 9 But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in...
tabernacles, according to the days of the feast. 10 And I will speak to the prophets, and I have multiplied visions, and by the means of the prophets I was represented. 11 But if Galaad, when they sacrificed were false, and their altars were as heaps on the ground of the field.

And Jacob retreated into the plain of Syria, and Israel served for a wife, and waited for a wife. 2 And the Lord brought Israel out of the land of Egypt by a prophet, and by a prophet was he delivered. 3 Ephraim was angry and excited, therefore his blood shall be poured out upon him, and the Lord shall recompense to him his reproach.

According to the word of Ephraim he adopted ordinances for himself in Israel; and he established them for Baal, and died. 4 And now they have sinned increasingly, and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for them: they say, Sacrifice men, for the calves have come to an end. 5 Therefore shall they be as a morning cloud, and as the early dew that passes away, as chaff blown away from the threshing-floor, and as a vapour from the tempest. 6 But I am the Lord thy God that establishes the heaven, and creates the earth, whose hands have framed the whole host of heaven: but I shewed them not to thee that thou shouldst go after them: and I brought thee up out of the land of Egypt, and thou know not the Lord God but me; and there is no Saviour beside me. 7 I tended thee as a shepherd in the wilderness, in an uninhabited land. 8 According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me. 9 And I will be to them as a pantiler, and as a leopard. 10 I will meet them by the way of the Assyrians, as a she-bear excited, and I will rend the caul of their heart, and the lions' whelps of the thicket shall devour them there; the wild beasts of the field shall rend them in pieces.

O Israel, who will aid thee in thy destruction? 11 Where is this thy king? let him even save thee in all thy cities; let him judge thee, of whom thou saidst, Give me a king and a prince. 12 And I gave thee a king in mine anger, and kept him back in my wrath.

Ephraim has framed a conspiracy of unrighteousness, his sin is hidden. 13 Pains as of a woman in travail shall come upon him: he is thy wise son, because he shall not stay in the destruction of thy children. 14 I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death? 15 O Hades, where is thy sting? comfort is hidden from mine eyes.

Forasmuch as he will cause a division among his brethren, the Lord shall bring upon him an east wind from the desert, and shall dry up his veins and quite drain his fountains: he shall dry up his land, and spoil all his precious vessels.
Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up. 2 Return, O Israel, to the Lord thy God; for the people have fallen through thine iniquities. 3 Take with you words, and turn to the Lord your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips. 4 Assur shall never save us: we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

5 I will restore their dwellings, I will love them truly: for he has turned away my wrath from him. 6 I will be as dew to Israel: he shall bloom as the lily, and cast forth his roots as Libanus. 7 His branches shall spread, and he shall be as a fruitful olive, and his smell shall be as the smell of Libanus. 8 They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus. 9 What has he to do any more with idols? I have afflicted him, and I will strengthen him: I am as a leafy juniper tree. From me is thy fruit found.

10 Who is wise, and will understand these things? or prudent, and will know them? for the ways of the Lord are straight, and the righteous shall walk in them: but the ungodly shall fall therein.

Osee XIV 1—Joel I. 5.

Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up. 2 Return, O Israel, to the Lord thy God; for the people have fallen through thine iniquities. 3 Take with you words, and turn to the Lord your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips. 4 Assur shall never save us: we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

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The word of the Lord which came to Joel the son of Batheuel.

2 Hear these words, ye elders, and hearken all ye that inhabit the land. 3 Have such things happened in your days, or in the days of your fathers? 4 Tell your children concerning them, and let your children tell their children, and their children another generation. 5 The leavings of the caterpillar has the locust eaten, and the leavings of the locust has the palmerworm eaten, and the leavings of the palmerworm has the cankerworm eaten.

6 Awake, ye drunkards, from your wine,

I O H A. Δ.

ΔΟΓΟΣ Kυρίου, ὡς ἐγενήθη ἀπ' Ἰωσὴλ ἐν τῷ Βασσούλη.

'Ακούσατε ταῦτα οἱ πρεσβυτεροί, καὶ ἐνοπτισθήτε πάντες 2 οἱ κατοικοῦντες τὴν γῆν, εἰ γέγονε τοιαῦτα ἐν ταῖς ἡμέραις ἡμῶν, ἢ ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν; Ὑπὲρ αὐτῶν 3 τοῖς τέκνοις ἡμῶν διαγιγνάσθηκε, καὶ τὰ τέκνα ἡμῶν τοῖς τέκνοις αὐτῶν, καὶ τὰ τέκνα αὐτῶν εἰς γενέας ἐτέραν. Τὰ κατάλοιπα 4 τῆς κάμπης κατέβαγεν ἡ ἀκρις, καὶ τὰ κατάλοιπα τῆς ἀκριδος κατέβαγεν ὁ βροῦχος, καὶ τὰ κατάλοιπα τοῦ βροῦχος κατέβαγεν ἡ ἐρυθύβη.

'Εκοινήσατε οἱ μεθύσκετε ἢ ὦν αὐτῶν, καὶ κλαῖσατε 5
and weep: mourn, ye priests that serve at the altar of the Lord. 13 For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce; 14 the husbandmen are consumed: mourn your property on account of the wheat and barley: for the harvest has perished from off the field. 15 The vine is dried up, and the fig-trees are become few; the pomegranate, and palm-tree, and apple, and all the trees of the field are dried up: for the sons of men have abolished joy.

16 Gird yourselves with sackcloth, and lament, ye priests; and wail, ye ministers that serve at the altar: for the Shuffle is in sackcloth, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.

17 Sanctify a fast, proclaim a solemn service, gather the elders and all the inhabitants of the land into the house of your God, and cry earnestly to the Lord.

18 Alas, alas, alas for the day! for the day of the Lord is nigh, and it will come as trouble upon trouble. 19 Your meat has been destroyed before your eyes, joy and gladness from out of the house of your God. 20 The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered.

21 What shall we store up for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed. 22 To thee, O Lord, I will cry, for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field. 23 And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire has devoured the fair places of the wilderness.

Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day of the Lord is near; for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations.

Before them is a consuming fire, and behind them is a flame kindled: the land before them is as the sea, the paradise of delight, and behind them a desolate plain and there shall none of them escape.
Their appearance is as the appearance of horses; and as horsemen, so shall they pursue. As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle. Before them shall the people be in great agitation: every face shall be as the blackness of a cloud. As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his right path, and they shall not turn aside from their tracks: and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed. They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves. Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall wither away. The Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to resist it?

Now therefore, saith the Lord your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation: and rend your hearts, and not your garments, and turn to the Lord your God: for he is merciful and compassionate, long-suffering, and abounding in kindness and mercy, and repenting of evils. Who knows if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering to the Lord your God?

Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service: gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Between the porch and the altar let the priests that minister to the Lord weep, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen, Where is their God?

But the Lord was jealous of his land, and spared his people. And the Lord answered and said to his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the Gentiles. And I will chase away from you the northern adversary, and will drive him away into a dry land, and I will anoint his face in the former sea, and his back parts in the latter sea, and his bill shall savour shall come up, and his stickers shall come up, because he has wrought great things.

Be of good courage, O land; rejoice and be glad: for the Lord has done great things. Be of good courage, ye beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the figs...
23 And the grapes were as the fig tree, and all the vineyards as the field. The threshing floors were segregated in the streets of Jerusalem; for it was not the Lord of hosts who desired to destroy; but to cleanse the land from it, because of the wickedness of its inhabitants.

24 And now recompense to them, even as they have recompensed thee, city for city, field for field.

25 And leaven let them eat for the day of a festival, and blood for the rejoicing of a whole month, to appease the Lord, the Holy One of Israel, in Jerusalem, which ye have sold to the Gentiles, that ye might make the young men drunk, and make them drunk, and that ye might sleep now and then, that ye might be seized and taken away as spoil.

26 And I will cause a mourning like none before, for the light of the daughter of Jerusalem shall be taken away; and her feast day shall be sorrow, and her rejoicing turned into mourning.

27 And I will avenge them, and I will avenge them, and will ransom their land with their firstborn; for I will avenge them, and their wives shall be burned with fire, and their children shall perish from before me, and their wives shall be burned with fire.

28 And it shall be in that day, when I shall avenge them, I will say, I will make the remembrance of my people, and the remembrance of Jerusalem, and all the people that are in them, and the house of Israel, and the house of Judah, beheld them, when they were turned to me for their help in the times of trouble.

29 For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

30 And they shall build the old waste places, and they shall raise up the former desolations, and they shall renew the young wine, and they shall make the new wine abound.

31 And all the nations of the earth shall look upon Jerusalem, and shall say, What is this great city?

32 And it shall be, that in the day that the Lord shall return the captivity of Zion, and have compassion on the inhabitants of Jerusalem, I will cleanse their blood from mine eyes, and I will remember their iniquity no more.
Joel III. 10—Amos I. 3.

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AMΩΣ.

B.

The words of Amos which came to him in Accarim out of the cue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

And he said, The Lord has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.

And the Lord said, For three sins of Damascus, and for four, I will not turn

16. Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong. 11. Gather yourselves together, and go in, all ye nations round about, and gather yourselves there; let the y tidied become a warrior. 12. Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.

13. Bring forth the sickles, for the vintage is come: go in, tread the grapes, for the press is full: cause the vats to overflow; for their wickedness is multiplied. 14. Noises have sounded in the valley of judgment: for the day of the Lord is near in the valley of judgment. 15. The sun and the moon shall be darkened, and the stars shall withdraw their light.

16. And the Lord shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but the Lord shall spare his people, and shall strengthen the children of Israel. 17. And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her any more.

18. And it shall come to pass in that day that the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of the figs.

19. Egypt shall be a desolation, and Idumea shall be an abominable plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land.

20. But Juda shall be inhabited for ever, and Jerusalem to all generations. 21. And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion.

A Μ Ω Σ. Β.

ΔΟΓΟΙ Αμως οi έγένοντο εν 'Ακκαρίει εκ Θεκου, οίς είδον υπέρ Ιερουσαλήμ, εν ἡμέρας Οζίου βασιλέως Ἰουδά, καί εν ἡμέραις Ἰεροβαάμ του Ιωάς βασιλέως Ἰσραήλ, πρὸ δύω ἐτῶν του σεισμοῦ.

Καί εἶπε, Κύριος έκ Σιων ἐθέραξε, καί εξ Ιερουσαλήμ 2 ἑδοκε φωνήν αὐτοῦ· καί επέστησαν αἱ νομαί τῶν πομενῶν, καί ἔστησεν ἡ καρπῆ τοῦ Καρμήλου.

Καί εἶπε Κύριος, ἐπὶ ταῖς τρισὶν ἀσβεΐεσις Δάμασκου, καί 3
Thus saith the Lord: For three sins of Gaza, and for four, I will not turn away from them: because they took prisoners the captivity of Solomon, to shut them up into Idumea. 
And I will send a fire on the walls of Gaza, and it shall devour its foundations.
And I will destroy the inhabitants out of the plain of On, and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, saith the Lord.
Thus saith the Lord: For three sins of Gaza, and for four, I will not turn away from it: because they shut up the prisoners of Solomon into Idumea, and remembered not the covenant of brethren.
And I will send forth a fire on the walls of Tyre, and it shall devour the foundations of it.
Thus saith the Lord: For three sins of Idumes, and for four, I will not turn away from them; because they pursued their brother with the sword, and destroyed the mother upon the earth, and summoned up his anger for a testimony, and kept up his fury to the end. And I will send forth a fire upon Thaman, and it shall devour the foundations of her walls.
Thus saith the Lord: For three sins of the children of Ammon, and for four, I will not turn away from him; because they burnt the women with child of the Galadites, that were delivered into their hand; and also all their coasts.
And I will send forth a fire on Moab, and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout, and with the sound of a trumpet.
And I will destroy the judge out of her, and slay all her princes with him, saith the Lord.
Thus saith the Lord: For three sins of the children of Juda, and for four, I will not turn away from it: because they have rejected the law of the Lord, and have not kept his ordinances, and their vain idols which they made, which their fathers followed, caused them to err. And I will send a fire on Juda, and it shall devour the foundations of Jerusalem.
Amos II. 6—III. 10.

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Tade legei Kýrios, eti tais truvin òstebeiais 'Israïl, kai 6 eti tais téosorai oik òstospráthmosi auton, anó và apó-

douto àrgyriou dikaios, kai pénta ènevek òpòdimmés, tâ

téutoúnta ènta tòn chon tis ògis, kai ekodúliouèn èn kefalías

toukòn, kai doùn taepeión èkèklinan, kai òois kai patèg autòu è

eisoteronei pro's tò autì tìn pàndigikos, òtis bebhrá smò tò

ònomà tòv Ògou autòu. KAI tà ýmata autòv òdesmíontés 8

sóchórous, parastrapëmatà ètpoèn èzhèna tòv òstospráthmos,

kai oinòn èk soukofaníasi èpton en tò oikòv tòv Ògou autòv.

Egò de èxhri tòv 'Izombràmai èk òstospráthmos autòv, ò

òi òi, tòv òphis këdròu, tò òphos autòv, kai èkhýrou èn tò

eisoteronei pro's tò autì tìn pàndigikos, kai tòs òjzès autòv

ýpokátov. KAI ègò ànhýgou èmàs èk ògis 'Izombròu, kai 10

parínýgou èmàs èn tè èmplous èstosparíkànta ètpi, tòv kata-

klhrònàrìkàsi tòv èn èn èn èstosparíkànta. KAI èlhaba èn tò

nín èmàs èk òstospráthmos, kai èk tòn ònànciscàmòv èmàs èk ògis

amoròv òi oinòn èstì tóta òiò 'Israïl; légei Kýrios. 12

kai òpetìzetè tòn èmàsìsèn èmàs, kai èk òstospráthmos ènètel-

lebè òegenès, òi ouk òpetìzetè. 13

Diàtòto ùdò ègò èlìcì òpokátos èmàs, èn tróton kílètè è

èmìs, èk ògis èkàntos èmìs, èk dòson èmìs, èk èmplos èmìs,

èk àndàs èmìs, èk òtòs èmìs èk èmplos èmìs èk èmplos èmìs. 14

Hear ye this word, O house of Israel, which the Lord

has spoken concerning you, and against the whole family

whom I brought up out of the land of Egypt; 15 you

especially have I known out of all the families of the

earth: therefore will I take

vengeance upon you for all your sins.

3 Shall two walk together at all, if they do

not know some one? 4 Will a lion roar

out of his thicket if he has no prey? will a

lion's whelp utter his voice at all out of his

lair, if he have taken nothing? 5 Will a

bird fall on the earth without a fowler?

will a snare be taken up from the earth

without having taken anything? 6 Shall the

trumpet sound in the city, and the people

not be alarmed? shall there be evil in a
city which the Lord has not wrought? 7 For

the Lord God will do nothing, without re-

vealing instruction to his servants the

prophets. A lion shall roar, and who will

not be alarmed? the Lord God has spoken, and

who will not prophesy?

8 Proclaim it to the regions among the

Assyrians, and to the regions of Egypt, and

say, Gather yourselves to the mountain of

Samaria, and behold many wonderful things

in the midst of it, and the oppression that

is in it. 9 And she knew not what things

would come against her, saith the Lord, even

those that store up wrong and misery

8 Lit. 'the things that tread,' etc. One reading is tòv pàntos èn èk àndàs èmìs. 7 Or. afflicted. 6 Gr. wine of false accusa-

tions. 5 Gr. themselves. 6 Gr. shall be before her.
Therefore thus saith the Lord God; O Tyre, thy land shall be made desolate round about thee; and he shall bring down thy strength out of thee, and thy countries shall be spoiled. 12Thus saith the Lord; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of a foreign tribe, and in Damascus. 13Hear, O ye priests, and testify to the house of Jacob, saith the Lord God Almighty. 14For in the day wherein I shall take vengeance of the sins of Israel upon him, I will not take vengeance on the altars of Bethel: and the horns of the altar shall be broken down, and they shall fall upon the ground. 15I will break the beauty-house upon the summer house; and the ivory-houses shall be destroyed, and many other houses also, saith the Lord. 16Hear ye this word, ye heifers of the land of Bashan; that are in the mountain of Samaria, that possess the altars, and fill the house of16 the Lord. 17Therefore thus saith the Lord; Nay because I will do thus to thee, the children of Israel have loved these things, saith the Lord. 18And I will give you d dullest of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith the Lord. 19Also I withheld from you the rain three months before the harvest: and I will rain upon one city, and on another city I will not rain: one part shall be mined upon, and the part thereof shall not be mined upon, and ye shall know that I am the Lord. 20And the inhabitants of two or three cities shall be gathered to one city to drink water, and they shall not be satisfied: yet ye have not returned to me, saith the Lord. 21I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your oliveyards: yet ye returned not to me, saith the Lord. 22I sent pestilence among you by the way of Egypt, and slew your young men with the sword, together with thy horses that were taken captive: and in my wrath against you I set fire to your camps: yet not even thus did ye return to me, saith the Lord. 23I overthrew you, as God overthrew Sodom and Gomorrah, and ye became as a brand plucked out of the fire: yet not even thus did ye return to me, saith the Lord. 24Therefore thus will I do to thee, O Israel: nay because I will do thus to thee,
prepare to call on thy God, O Israel. 9 For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.

Hear ye this word of the Lord, even a lamb for a lamb, which I take up against you. The house of Israel is fallen; it shall no more rise. The virgin of Israel is fallen upon his land; there is none that shall raise her up. Therefore thus saith the Lord God; The city out of which there went forth a thousand, in it there shall be left a hundred, and in that out of which there went forth a hundred, there shall be left ten to the house of Israel.

Wherefore thus saith the Lord to the house of Israel, Seek ye me, and ye shall live. But seek not Bethel, and go not in to Galgala, and cross not over to the Well of the Oath; for Galgala shall surely go into captivity, and Bethel shall be as that which is not. Seek ye the Lord, and ye shall live; lest the house of Joseph blaze as fire, and it devour him, and there shall be none to quench a flame to the house of Israel.

It is he that executes judgment in the height above, and he has established justice on the earth; who makes all things, and changes them, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name: who dispenses ruin to strength, and brings distress upon the fortress.

They hated him that reproved in the gates, and showed his speech. Therefore because they have smitten the poor with their flocks, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them. For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside the judgment of the poor in the gates.

Therefore the prudent shall be silent at that time; for it is a time of evils. 11 Seek good, and not evil, that ye may live; and so the Lord God Almighty shall be with you, as ye have said. 12 We have hated evil, and loved good: and restore ye judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

Therefore thus saith the Lord God Almighty; In all the streets shall be lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining. 17 And there shall be lamentation in all the ways; because I will pass through the midst of thee, saith the Lord.

Woe to you that desire the day of the Lord! 19 what is this day of the Lord to you? whereas it is darkness, and not light. As if a man should flee from the face of a lion, and a bear should meet him; and he should

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**AMOS.**

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It is he that executes judgment in the height above, and he has established justice on the earth; who makes all things, and changes them, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name: who dispenses ruin to strength, and brings distress upon the fortress.

They hated him that reproved in the gates, and showed his speech. Therefore because they have smitten the poor with their flocks, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them. For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside the judgment of the poor in the gates.

Therefore the prudent shall be silent at that time; for it is a time of evils. 11 Seek good, and not evil, that ye may live; and so the Lord God Almighty shall be with you, as ye have said. 12 We have hated evil, and loved good: and restore ye judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

Therefore thus saith the Lord God Almighty; In all the streets shall be lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining. 17 And there shall be lamentation in all the ways; because I will pass through the midst of thee, saith the Lord.

Woe to you that desire the day of the Lord! 19 what is this day of the Lord to you? whereas it is darkness, and not light. As if a man should flee from the face of a lion, and a bear should meet him; and he should

**Gr. vapo.**  
**Or. of wicked men.**  
**Lit. wherefore is this day, etc.**
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derfcxatia tas xaritas autou upi to ton xon, kal xakr auton

20 ofimes. Ovchi skotos o hmera tou Kuriou, kal o fws, kal


21 Meimyka, apodosma eortalas umon, kal ou me daphranhio

22 wussas en taip panagriase smon. Dioti ean enegkhe


23 dlokonmatama kai wussas umon, ou prosoedexa, kai sarttorus

24 epifanias umon ouk epibleuma. Metatasseton ap epo


25 yonon sou, kai phalmon organoun ouk akousoma.

26 Kai kulhydrhotai ws ido krima, kai dikastinwos ws xemarrous

27 abatos. Mf sfagia kai wussas prosgenagante mou oikos

28 Ierapol testarrakonta eti eti ermima; Kai anelabaste thn


29 skhyn thn Molcho, kai th oerd thn beo umon Raiphan,

30 thei tupsou auton ou epoushaste eautous. Kai metoukhn umas

31 etekeina Damaskou, legei Kuriou: o Theos o pantokratour


32 onoma auton.

33 Oi erekymenoi eis hmeras kakh, oi enugyontes kai epafeto

34 menoi saabhatoi theon, oi kathuvontes epi klion epelant


35 wou kalhthn, oi epitrapontes pros thn fwnh thn organwn,

36 oues eneptikato eloigasanto, kai oux oux efugont


37 oux doulogias, kai oux prastes thn dalwogenon oinon, kai th

38 etaschoi oux epi thn styrrh 'Iwys. Dia touto


39 caulmauloi eisenovatai ap arxh diastastai, kai ekabrhsetai

40 khrismadou eipwv eis Eferaiow.

41 Oi amores Kuriou kath eauton, dioti bodelosomai

42 pouzasan thn bThn 'Iakob, kai tas xharas autou meimysta, kai

43 ekaring polein sun pasi tois katoikousin autin.

44 Kai eustai, en epoleisfisou deka anthes eis oikia maia, kai

45 apothanontai, kai epoleisfisontai oi kataleptai, kai


46 lafhontai o ikeioi auton, kai paraklhontai to eixegekai


47 thost auton ektou oikon kai erei tois prosethstikos ths oikias, e

48 eti uparche para soi; Kai erei, oux eti, kai erei, sygma eneka


49 tou mou onosamata to oinoma Kuriou.

50 Dioti idou Kuriou enetlelatai, kai patazei tou oikon tou

51 megan thlasmasi, kai tou oikon tou mikrof ragnasen.

52 El diwzenontai en petrais eipwv; ei parassosthangontoi en


53 tholeias; oti eixeprabai eis thumon krima, kai karpon

54 dikaiosynhs eis pikrian, ois ephfanomenoi ep oidei lao, ois


55 spring into his house, and lean his hands upon the wall, and a serpent shall bite him. 14 Is not the day of the Lord darkness, and not light? and is not this day gloom without brightness?

56 I hate, I reject your feasts, and I will not smell your meat-offerings in your general assemblies. 15 Wherefore if ye should bring me your whole burnt-offerings and meat-offerings, I will not accept the, neither will I have respect to your ygrand peace-offerings. 16 Remove from me the sound of thy songs, and I will not hear the music of thine instruments. 17 But let judgment roll down as water, and righteousness as an impassable torrent.

58 Have ye offered to me victims and sacrifices? O house of Israel, forty years in the wilderness? 19 Ye, ye took up the tabernacle of Moloch, and the star of your god Raphen, the images of them which ye made for yourselves. 20 And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name. 21 Woe to them that set at nought Sion, and that trust in the mountain of Samaria: there they have gathered the harvest of the heads of the nations, and they have gone in themselves.

22 O house of Israel, pass by all of you, and see; and pass by thence to Emek Rabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

23 Ye who are approaching the evil day, who are drawing near and adopting false sabbaths; 24 who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls; 25 who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting pleasures; 26 who drink strained wine, and anoint themselves with the best ointment; and have suffered nothing on occasion of the calamity of Joseph.

27 Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

28 For the Lord has sworn by himself, saying, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off his city with all who inhabit it.

29 And it shall come to pass, if there be ten men left in one house, that they shall die. 30 But the remnant shall be left behind, and their relations shall take them, and shall strenuously endeavour to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet any one else with thee? 31 And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of the Lord.

32 For, behold, the Lord commands, and he will smite the great house with breaches, and the little house with rents.

33 Will horses run upon rocks? will they refrain from neighing at mares? for they have turned judgment into poison, and the fruit of righteousness into bitterness: 34 ye who rejoice at vanity, who say, Have we not

\[\beta\text{Gr. not having light.}\]
\[\gamma\text{See Heb.}\]
\[\delta\text{Gr. sat.}\]
\[\xi\text{Acts 7. 42, 43.}\]
\[\theta\text{Alex. epikratoion, 'applauding.'}\]
\[\lambda\text{Gr. the remaining ones.}\]
\[\mu\text{Lit. no word.}\]
possessed horns by our own strength? 13 For behold, O house of Israel, I will raise up against you a nation, saith the Lord of hosts; and they shall afflict you so that ye shall not enter into the land of Ephraim, and as it were from the river of the wilderness.

Thus has the Lord God shewed me; and, behold, a swarm of locusts came from the north country, and behold, one caterpillar, king Gog. And it came to pass when he had finished devouring the grass of the field, that I said, Lord God, be merciful: who shall raise up Jacob? for he is small in number. 7 Repent, O Lord, for this. And this shall not be, saith the Lord.

4 Thus has the Lord shewed me; and, behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the Lord's portion. 5 Then I said, O Lord, cease, I pray thee: who shall raise up Jacob? for he is small in number. 6 This also shall not be, saith the Lord.

7 Thus the Lord shewed me; and, behold, he stood upon a wall of adamant, and in his hand was an adamant. 8 And the Lord said to me, What seeest thou then? And I said, An adamant. 9 And the Lord said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them any more. 10 And the joyfulaltars shall be abolished, and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

11 Then Amasias the priest of Bethel sent to Jeroboam king of Israel, saying, Amos is forming conspiracies against thee in the midst of the house of Israel; the land will be utterly unable to bear all his words. 12 For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

13 And Amasias said to Amos, Go, seer, remove thou into the land of Judah, and live there, and thou shalt prophesy there: but thou shalt no longer prophesy at Bethel: for it is the king's sanctuary, and it is the royal house.

14 And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdsman, and a gatherer of sycamore fruits. 15 And the Lord took me from the sheep, and the Lord said to me, Go, and prophesy to my people Israel. And now hear the word of the Lord: Thou sayest, Prophesy not to Israel, and raise not a tumult against the house of Jacob. 17 Therefore thus saith the Lord; Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with a line, and thou shalt die in an unclean land; and Israel shall be led captive out of his land. Thus has the Lord God shewed me.

And behold a Fowler's basket. 2 And he said, What seest thou, Amos? And I said, A Fowler's basket. And the Lord said to me, The end is come upon my people Israel; I will not pass by them any more. 3 And the ceilings of the temple shall howl in that day,
Amos VIII. 4—IX. 6.

4 Hear now this, ye that oppress the poor, in the morning, and drive the needy ones by tyranny from the earth, saying, When will the month pass away, and we shall sell, and the sabbath, and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance false? 5 That we may buy the poor for silver, and the needy for shoes of money, and we will trade in every kind of fruit. 6 The Lord swears against the pride of Jacob. None of your works shall ever be forgotten. 7 And shall not the land be troubled for these things, and shall not every one who dwells in it mourn? whereas destruction shall come up as a river, and shall descend as the river of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at noon, and the light shall be darkened on the earth by day: 10 and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring sackcloth on all loins, and baldness on every head; and I will make them as the mourning of a beloved friend, and those with them as a day of grief.

11 Behold, the days come, saith the Lord, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. 12 And the waters shall be troubled from sea to sea, and from the north to the east shall run hither and thither, seeking the word of the Lord, and they shall not find it. 13 In that day shall the fair virgins and the young men faint for thirst; 14 they who swear by the propitiation of Samaria, and who say, Thy god, O Dan, lives; and, Thy god, O Bersabee, lives; and they shall fall, and shall no more rise again.

I saw the Lord standing upon the altar: and he said,

Smite the 5 mercy-seat, and the 6 porch shall be shaken: and cut through into the heads of all; and I will slay the remnant of them with the sword: no one of them fleeing shall escape, and no one of them striving to save himself shall be delivered. 2 Though they hide themselves in hell, thence shall my hand drag them forth: and though they go up to heaven, thence will I bring them down. 3 If they hide themselves in the top of Carmel, thence will I search them out and take them; and if they should go down from my 4 presence into the depths of the sea, there will I command the serpent, and it shall be the sword. 4 And if they should go into captivity before the face of their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes against them for evil, and not for good.

5 And the Lord, the Lord God Almighty, is he that takes hold of the land, and causes it to shake, and all that inhabit it shall mourn; and its destruction shall go up as a river, and shall descends as the river of Egypt. 6 It is he that builds his ascent up
to the sky, and establishes his promise on the earth; who calls the water of the sea, and pours it out on the face of the earth; the Lord Almighty is his name.

7 Are not ye to me as the sons of the Ethiopians, O children of Israel? saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines from Cappadocia, and the Syrians out of the sea? Behold, the eyes of the Lord God are upon the kingdom of sinners, and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, saith the Lord. For I will give commandment, and sift the house of Israel among all the Gentiles, as corn is sifted in a sieve, and yet a fragment shall not in any wise fall upon the earth. All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

8 In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up to the ancient days. That the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things.

9 Behold, the days come, saith the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and all the hills shall be planted. And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit them; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them. And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Lord God Almighty.

tων ουρανών ἀνάβασιν αὐτοῦ, καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ο θρόνων τῆς βαθαίασης, καὶ ἐκείνων αὐτοῦ ἐπὶ πρόσωπον τῆς γῆς. Κύριος παντοκράτωρ ὅνομα αὐτοῦ.

Οὐχ ὁς νῦν Ἀθλιότων ὑμεῖς ἐστε ἐμοί, νῦν Ἰσραήλ; λέγει 7 Κύριος. ού τὸν Ἰσραήλ ἀνέγιγγον ἐκ γῆς Αἰγύπτου, καὶ τοὺς ἀλλοφύλους ἐκ Καππαδοκίας, καὶ τοὺς Σύρους ἐκ βοθροῦ; Ἡδον οἱ ὁδηγοὶ Κύριον τοῦ Θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἀμαρτωλῶν, καὶ ἑσαρμο ἀντίκοπος πρὸς ἔκχως τῆς γῆς; πλὴν ὅτι οὐκ εἶδος ἔξωρον τὸν ἱκανὸν Ἰακώβ, λέγει Κύριος. Διὸ τίς ἑγὼ ἐντέλλομαι, καὶ λυκήσω ἐν πάσι τοῖς ἐθνέσι τῶν 9 οἴκων Ἰσραήλ, ὅτι τρόπους λαμβάνειν ἐν τῷ λιμῷ, καὶ οὐ μὴ πέσῃ σύντρομα ἐπὶ τὴν γῆν. Εὖ ρομφαία τελευτῶσιν 10 πάντας ἀμαρτωλοῖς λαοῦ μου, οἱ λέγοντες, οὐ μὴ ἐγχύση, οὐδὲ μὴ γένηται ἐφ᾽ ἡμᾶς τὰ κακά.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστησώ τὴν σκηνήν Δαύιδ τὴν 11 πεπτωκιαν, καὶ ἀνουκοδομήσω τὰ πεπτωκία τῇ αὐτής, καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνουκοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος. ὡστε ἐκβάθυνον οἱ κατά- 12 λουτοί τῶν ἀνθρώπων καὶ πάντα τὰ ἐθνῆ, ἐφ᾽ οὗ ἐπικέκλη- το τὸ ὅνομά μου ἐπὶ αὐτῶς, λέγει Κύριος δ ὁ ποίων πάντα ταῦτα.

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ καταλήψεται 13 ὁ ἄμνος τῶν τρυγηθέντων, καὶ περάσει η ἀπαθελή ἐν τῷ στόχῳ, καὶ ἀποσταλεῖ τὰ ὀχή γλυκασμάτων, καὶ πάντες οἱ βουνοί σύμφωνα ἔσονται. Καὶ ἐπιστρέφω τὴν αἰχμαλωσίαν τοῦ λαοῦ 14 μου Ἰσραήλ, καὶ οἰκοδομήσων πόλεις τὰς ἱερασίμενας, καὶ κατοικήσων, καὶ φυτεύσων ἀμπελῶνας, καὶ πίσων τὸν ῥόην αὐτῶν, καὶ ποιήσω κήπους, καὶ φάγων τοῖς καρποῖς αὐτῶν. Καὶ καταφτεῖσον αὐτοὺς ἐπὶ τῆς γῆς αὐτῶν, καὶ οἱ μὴ ἐκκαθαρύσωσιν ὑπόκειται ἄφθον τῆς γῆς, ἓς ἑδώκα αὐτοῖς, λέγει Κύριος ὁ Θεὸς παντοκράτωρ.

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The vision of Obdias. Thus saith the Lord God to Idumea; I have heard a report from the Lord, and he has sent forth a message to the nations.

3 Arise ye, and let us rise up against her to war. Behold, I have made thee small among the Gentiles; thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling as thou dost in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will

"ΟΡΑΣΙΣ Ὁβδίων. Τάδε λέγει Κύριος ὁ Θεὸς τῇ Ἰδομαιᾳ, ἀκοῦν ἑκοντα παρὰ Κύριον, καὶ περικηρίζω, εἰς τὰ ἐθνῆ ἐξαπε- στειλεν· ἀνάστησε, καὶ ἐκαναστῆσαι ἐπὶ αὐτὴν εἰς πόλεμον.

Ἰδοὺ ὁ λογίστων διδώκα σε ἐν τοῖς ἐθνεῖς, ἡμιμοιώδης εἰς 2 σὺ σφόδρα. Ὕπερηφανεί τῆς κοραθίας σου ἐπιφέρε σε κατά. 3 κυμάτων σε ταῖς ὀπαίς τῶν πεπτῶν ὑψῶν κατοικίαν αὐτοῦ,
4. Neither shall thou make thy nest among the stars, neither shall thy abode be in a rock; 5. Neither shall thou set thy tabernacle among stone stones; for thou canst not discern between the wood of the Wilderness and the wood of any other land. 6. Neither shall thou set thy tabernacle among the rock stones; for thou canst not discern between the wood of the Wilderness and the wood of any other land.

7. So shall I bring thee down, saith the Lord, saith the Lord, whereunder ye shall be brought to Egypt.

8. In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau. 9. And thy warriors from Theban shall be dismayed, to the end that man may be cut off from the mount of Esau.

10. Because of the slaughter and the sin committed against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. 11. From the day that thou stoodest in opposition to him, in the days when foreigners were taking captive his host, and they entered into his gates, and cast lots on Jerusalem, thou also wast as one of them.

12. And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have cast lots in the day of their affliction.

13. Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing.

14. Neither shouldest thou have stood at the opening of their passages, to destroy them utterly of those that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

15. For the day of the Lord is near upon all the Gentiles: as thou hast done, so shall it be done to thee: thy recompense shall be returned on thine own head. 16. For as thou hast drunk upon my holy mountain, so shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

17. But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance. 18. And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall be for stubble; and Israel shall flame forth against them, and shall devour them, and there shall not be a corn-field left to the house of Esau; because the Lord has spoken.

19. And they that dwell in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.

20. And this shall be the domain of the captivity of the children of Israel, the land...
Now the word of the Lord came to Jonas the son of Amathi, saying, 2 Rise, and go to Nineve, the great city, and preach in it; for the cry of its wickedness is come up to me. 3 But Jonas rose up to flee to Tharsis from the presence of the Lord. And he went down to Joppa, and found a ship going to Tharsis: and he paid his fare, and went up into it, to sail with them to Tharsis from the presence of the Lord.

And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken. And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonas was gone down into the hold of the ship, and was asleep, and snored.

And the shipmaster came to him, and said to him, Why art thou asleep? arise, and call upon thy God, that God may save us, and we perish not. 7 And each man said to his neighbour, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonas.

And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? 9 And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry land. 10 Then the men feared exceedingly, and said to him, What is this that thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them. And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose.

KAI ἔγενετο λόγος Κυρίου πρὸς Ἰωνᾶ τὸν τοῦ Ἀμαθί, λέγων, ἀνάστη, καὶ πορεύθητε εἰς Νινεβή τὴν πόλιν τὴν μεγάλην, καὶ κήρυσσον ἐν αὐτή, ὅτι ἀνέβη ἡ κραυγή τῆς κακίας αὐτῆς πρὸς μέ. 2 Καὶ ἀνέστη Ἰωνᾶς τὸν φυγαίνει εἰς Θαρσίον ὡς προσώπου Κυρίου καὶ κατέβη εἰς Ἰώππην, καὶ εὑρίσκει πλοῖον βιάδιζον εἰς Θαρσίον, καὶ ἔδωκε τὸ ναῦλον αὐτοῦ, καὶ ἀνέβη εἰς αὐτό, τὸ πλούσιον μετ' αὐτῶν εἰς Θαρσίον ὡς προσώπου Κυρίου.

Καὶ Κύριος ἔξεγερεν πνεῦμα ἐπὶ τῆς θάλασσας, καὶ ἔγενετο 4 κλίδων μέγας ἐν τῇ θαλάσσῃ, καὶ τὸ πλοῖον ἐκδύναμαι τοῦ συντριβῆται. Καὶ ἔφοβοισαν οἱ ναυτικοὶ, καὶ ἀνέβοσαν 5 ἐκατόστας πρὸς τὸν θεόν αὐτοῦ, καὶ ἐκβάλην ἐποίησαν τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κονυφισθῆναι ἀπ' αὐτῶν. Ἰωνᾶς δὲ κατέβη εἰς τὴν καλλήν τοῦ πλοίου, καὶ ἐκάθευσε, καὶ ἔρεγεν.

Καὶ προσήλθε πρὸς αὐτὸν ὁ πρωρις, καὶ ἔπεσεν αὐτῷ, τῇ 6 σ(IDC) μέγχεις; ἀνώτατα, καὶ ἐπικαλοῦ τὸν Θεόν σου, ὅπως διασώσῃ ὁ Θεὸς ἡμᾶς, καὶ οὐ μὴ ἀπολώμεθα. Καὶ εἶπεν ἐκατόστας πρὸς 7 τὸν πλησιόν αὐτοῦ, δεῦτε βάλωμεν κλήρους, καὶ ἐπεγνώμεν, τῶν ἔνεκεν ἡ κακία αὐτῆς ἐστὶν ἐν ο��ίν, καὶ ἐβαλον κλήρους, καὶ ἔτεσαν ὁ κλήρος ἐπὶ Ἰωνᾶ.

Καὶ ἔπον πρὸς αὐτόν, ἀπαγγείλον ἡμῖν, τίς σου ἡ ἐργασία 8 ἐστί, καὶ πάθεν ἔρχεται, καὶ ἐκ ποιάς χώρας, καὶ ἐκ ποιῶν λαοῦ εἶ σε; καὶ ἔπει πρὸς αὐτοῦς, δοῦλος Κυρίου εἰμὶ ἐγώ, καὶ 9 τὸν Κύριον Θεόν τοῦ οὐρανοῦ ἔγω σέβομαι, ως ἐποίησεν τὴν θάλασσαν καὶ τὴν θηρίαν. Καὶ ἔφοβοισαν οἱ ἀνδρεῖς φοβοῖν 10 μέγας, καὶ ἔπει πρὸς αὐτούς, τί τούτο ἐπουρνάς; διότι ἔγνωσαν οἱ ἀνδρεῖς ὁτι ἐκ προσώπου Κυρίου ἡ φεύγων, ὅτι ἔπηγγελεν αὐτοῖς καὶ ἔπον πρὸς αὐτόν, τί ποιήσομαι σοι, καὶ κοπάσαι 11 ἡ θάλασσα ἀνήμων; ὅτι ηθάλασσα ἐπορεύοντα καὶ ἔξεγερε
and lifted its wave exceedingly. 12 And Jonas said to them, Take me up, and cast me into the sea, and the sea shall be calm to you; for I know that for my sake this great tempest is upon you.

13 And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them. 14 And they cried to the Lord, and said, 15 Forbid it, Lord: let us not perish for the sake of this man’s life, and bring not righteous blood upon us; for thou, Lord, hast done as thou wouldest.

16 So they took Jonas, and cast him out into the sea: and the sea ceased from its raging.

17 And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and rowed back.

Now the Lord had commanded a great whale to swallow up Jonas: and Jonas was in the belly of the whale three days and three nights.

2 And Jonas prayed to the Lord his God out of the belly of the whale, and said, I cried in my affliction to the Lord my God, and he hearkened to me, even to my cry out of the belly of hell: thou heardest my voice, 3 Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. 4 And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple?

5 Water was poured around me to the soul: the lowest deeps compassed me, my head went down 7 to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored.

6 When my soul was failing me, I remembered the Lord: and may my prayer come to thee into thy holy temple. 7 They that observe vanities and lies have forsaken their own mercy. 8 But I will sacrifice to thee with the voice of praise and thanksgiving: all that have bowed I will pay to thee, 9 the Lord of my salvation.

10 And the whale was commanded by the Lord, and it cast up Jonas on the dry land.

And the word of the Lord came to Jonas the second time, saying, 2 Rise, go to Nineve the great city, and preach in it according to the former preaching which I spoke to thee of. 3 And Jonas arose, and went to Nineve, as the Lord had spoken. Now Nineve was an exceeding great city, of about three days’ journey. 4 And Jonas began to enter into the city about a day’s journey, and he proclaimed, and said, Yet three days, and Nineve shall be overthrown.

5 And the men of Nineve believed God, and proclaimed a fast, and put on sackcloths, from the greatest of them to the least of them. 6 And the word reached the king of Nineve, and he arose from off his throne, and took off his royal robe, and put on sackcloth, and sat on ashes.
And proclamation was made, and it was commanded in Nineve by the king and by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste any thing, nor feed, nor drink water. So men and cattle were clothed with sackcloth, and cried earnestly to God; and they turned every one from their evil way, and from the iniquity that was in their hands, saying, Who knows if God will repent, and turn from his fierce anger, and so we shall not perish?

And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not.

But Jonas was very deeply grieved, and he was confounded. And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. And now, O Lord God, take my life from me; for it is better for me to die than to live. And the Lord said to Jonas, Art thou very much grieved?

And Jonas went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city. And the Lord God commanded a gourd, and it came up over the head of Jonas, to be a shadow over his head, to shade him from his calamities; and Jonas rejoiced with great joy for the gourd.

And God commanded a worm the next morning, and it smote the gourd, and it withered away. And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonas, and he fainted, and despaired of his life, and said, It is better for me to die than to live. And God said to Jonas, Art thou very much grieved for the gourd? And he said, I am very much grieved, even to death.

And the Lord said, Thou hadst pity on the gourd, for which thou hast not suffered, neither didst thou rear it; which came up before night, and perished before another night; and shall not I spare Nineve, the great city, in which dwelleth more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?
And the word of the Lord came to Micah, the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

2 Hear these words, ye people; and let the earth give heed, and all that are in it; and the Lord God shall be among you for a testimony, the Lord out of his holy habitation.

3 For, behold, the Lord comes forth out of his place, and will come down, and will go upon the high places of the earth. And the mountains shall be shaken under him, and the valleys shall melt like wax before the fire, and as water rushing down a declivity.

4 All these calamities are for the transgression of Jacob, and for the sin of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what is the sin of the house of Juda? is it not Jerusalem?

5 Therefore I will make Samaria as a store-house of the fruits of the field, and as a planting of a vineyard: and I will utterly demolish her stones, and I will expose her foundations.

6 And they shall cut in pieces all the graven images, and all the idols, all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hites of fornication, and of the hites of fornication has she anemis wealth.

7 Therefore shall she lament and wail, she shall go barefooted, and being naked shall make lamentation as that of serpents, and mourning as of the daughters of sirens.

8 For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

9 Ye that are in Gethi, exalt not yourselves, and ye Enakim, do not rebuild from the ruins of the house in decimation: sprinkle dust in the place of your laughter.

10 The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her; she shall receive of you the stroke of grief.

11 Who has begun to act for good to her that dwells in sorrow? for calamities have come down from the Lord upon the gates of Jerusalem, even a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Sion: for in thee were found the transgressions of Israel.

12 Therefore shall he cause men to be sent forth as far as the inheritance of

8 Gr. plural 7 Lit. tear down to confusion 6 Or, all her hire.
Behold, even vain houses: they are become vanity to the kings of Israel; 3 until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Ophel, even the glory of the daughter of Jerusalem. 4 She hath left the blood of Menahem, and Rechab sons of Joel; she hath not sought the Lord to remove it. 5 Therefore thus saith the Lord; Behold, I devise evils against this family, out of which ye shall not lift up your necks, neither shall ye walk upright 6 speedily; for the time is evil.

7 In that day shall a parable be taken up against you, and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable: the portion of my people hath been measured out with a line, and there was none to hinder him so as to turn him back; your fields have been divided.

8 Therefore cast thy bread upon the coals, And make it speedily, For thy strength shall be declined And thy days shall be shortened.

9 For the Lord spake this word to me in the year that I was ten years old, saying: Go, purchase for yourselves a vineyard of the money of silver, from men of Anathoth.

10 And after two years of it came to me the word of the Lord, saying, Go, buy for yourself the vineyard of Anathoth, which is in the border of Benjamin, for the full price of silver; 11 for if ye diligently buy it, shall not myasseveration be established in it, 12 saying, thou hast bought a goodly field for money and hast seed in it? They shall say, he hath gone down also to the slaughter.

13 And the word of the Lord came to me a second time, saying, 14 Take thee the fallow deer of the field, and give it to the watchmen and to the heralds; 15 and the heralds shall give it the men of the border. 16 And ye shall say, Thus saith the Lord of hosts, Even so shall return my word; which ye have spoken in my ears, 17 saying, We have bought the vineyard for money.

18 And the word of the Lord came to me a third time, saying, 19 Take thee a bow, and some small stones in a scrip, and go to Ebed the potter, and take them to thee. 20 And when I come, say unto him, Hear the word of the Lord, saying, Thus saith the Lord God, Take thee a bow, and a small scrip, and five barley cakes in them, 21 and an homer of sandalwood, and two hundred shekels of fine wheat, and an homer of wine, and oil, in a scrip; 22 and send them to Ebed the potter, saying, Thus saith the Lord of hosts, The foundations of Jerusalem shall be thoroughly laid with stones, and with cedars. 23 Then shall the men of Judah bring thee a brick, and the men of Saron shall cast a stone in thine hand. 24 And he shall answer and say to thee, Thus saith the Lord God, Take thee a bow, and cause it to be hewed in pieces; and when it is hewed in pieces, thou shalt make it into scales; and it shall be for a burden to the house of Judah. 25 To whom it shall be a reproach, and to them an reproach, and a taunt, and a curse, all this day; 26 and it shall be unto them a reproach, and a taunt, and a curse, and a curse, all the days of eternity.
they shall cry to the Lord, but he shall not hearken to them; and he shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

Thus saith the Lord concerning the prophets that lead my people astray, that bite with their teeth, and proclaim peace to them; and when nothing was put into their mouth, they raised up war against them:

Therefore there shall be night to you instead of a vision, and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets, and the day shall be dark upon them.

And the seers of night-visions shall be ashamed, and the prophets shall be laughed to scorn; and all the people shall speak against them, because there shall be none to hearken to them. Surely I will strengthen myself with the Spirit of the Lord, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness: who build up Sion with blood, and Jerusalem with iniquity.

The heads thereof have judged for silver, and the priests thereof have answered for hire, and her prophets have divided for silver: and yet they have rested on the Lord, saying, Is not the Lord among us? no evil shall come upon us.

Therefore on your account Sion shall be ploughed as a field, and Jerusalem shall be as a storehouse of fruits, and the mountain of the house as a grove of the forest.

And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it.

And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall shew us his way, and we will walk in his paths: for out of Sion shall go forth a law, and the word of the Lord from Jerusalem.

And he shall judge among many nations, and shall establish peace among strong nations far off; and they shall beat their swords into ploughshares, and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more.

And every one shall rest under his vine, and every one under his fig-tree; and there shall be none to alarm them: for the mouth of the Lord Almighty has spoken these words.

For all other nations shall walk everyone in his own way, but we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, I will gather her that is bruised, and will receive her that is cast out, and those whom I rejected.

And I will make her that was bruised a remnant, and her that was rejected a mighty nation; and the Lord shall reign over them in mount Sion from henceforth, even for ever.
And thou, 8 dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem. And now, why hast thou known calamities? was there not one that was left to say, how has thy counsel perished, that thy woman in travail have seized upon thee? 9 Be in pain, and strengthen thyself, and draw near, O daughter of Sion, as a woman in travail: for now thou shalt go forth out of the city, and shalt lodge in the plain, and shalt reach even to Babylon: thence shall the Lord thy God deliver thee, and thou shalt he redeem thee out of the hand of thine enemies.

And now have many nations gathered against thee, saying, We will rejoice, and our eyes shall look upon Sion. But they know not the thought of the Lord, and have not understood his counsel; for he has gathered them as sheaves of an ear.

Arise, and thrust them, O daughter of Sion: for I will make thine horns iron, and I will make thine hoofs brass: and thou shalt utterly destroy many nations, and shalt consecrate their abundance to the Lord, and their strength to the Lord of all the earth.

Now shall the daughter of Sion be completely hedged in: he has laid siege against us: they shall smite the tribes of Israel with a rod upon the cheek.

And thou, Bethlehem, house of Ephratha, art few in number to be reckoned among the thousands of Juda: yet out of thee shall one come forth to me, to be a ruler of Israel: and his goings forth were from the beginning, even 8 from eternity.

Therefore shall he appoint them to wait till the time of her that travaileth: she shall bring forth, and then the remnant of their brethren shall return to the children of Israel. 9 And the Lord shall stand, and see, and feed his flock with power, and they shall dwelle in the name of the Lord their God: for now shall they be magnified to the ends of the earth.

And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men. 6 And they shall tend the Assyrian with a sword, and the land of Neboad with her trench: and he shall deliver you from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.

And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dewfalling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men. 6 And the remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle, and as a lion's whelp among flocks of sheep, even as when he goes through, and selects, and carries off his prey, and there is none to deliver.

Thine enemy shall be lifted up against thee that afflict thee, and all thine enemies shall be utterly destroyed.
give up, will and and and will answer thee.

10 And it shall come to pass in that day, saith the Lord, that I will utterly destroy the horses out of the midst of thee, and destroy thy chariots: 11 and I will utterly destroy the cities of thy land, and demolish all thy strongholds: 12 and I will utterly destroy thy idols and images, and thy statues out of the midst of thee; and thou shalt never any more worship the works of thine hands. 13 And I will cut off the groves out of the midst of thee, and I will abolish thy cities. 14 And I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

Hear now a word: the Lord God has said: Arise, plead with the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the controversy of the Lord, and ye valleys even the foundations of the earth: for the Lord has a controversy with his people, and will plead with Israel. 3 My people, what have I done to thee? or wherein have I grievously dealt with thee? or wherein have I troubled thee? who answer me. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Miriam.

5 O my people, remember now, what counsel Balak king of Moab took against thee, and what Balak the son of Beor answered him from the reeds to Galgal; that the righteousness of the Lord might be known.

6 Wherewithal shall I reach the Lord, and lay hold of my God most high? shall I reach him by whole-burnt-offerings, by calves of a year old? 7 Will the Lord accept thousands of rams, or ten thousands of fat goats? should I give my first-born for ungodliness, the fruit of my body for the sin of my soul? 8 Has it not been told thee, O man, what is good? or what does the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?

9 The Lord's voice shall be proclaimed in the city, and he shall save those that fear his name; hear, O tribe, and who shall order the city? 10 Is there not first and the house of the wicked heaping up wicked treasures, and that with the pride of unrighteousness? 11 Shall the wicked be justified by the balance, or deceitful weights in the bag, whereby they have accumulated their ungodly wealth, and they that dwell in the city have uttered falsehoods, and their tongue has been exalted in their mouth?

12 Therefore will I begin to smite thee; I will destroy thee in thy sins. 13 Thou shalt eat, and shalt not be satisfied; and there shall be darkness upon thee; and he shall depart from thee, and thou shalt not escape; and all that shall escape shall be delivered over to the sword. 14 Thou shalt sow, but thou shalt not eat; thou shalt press the olive, but thou shalt not anoint thyself with oil; and shalt make wine, but ye shall drink no wine: and the ordinances of my people shall be utterly abolished. 15 For thou hast kept the statutes of Zambri, and done all
the works of the house of Achan; and ye have walked in their ways, that I might deliver thee to utter destruction, and those that inhabit the city to hissing: and ye shall bear the reproach of nations.

Alas for me! for I am become as one gathering straw in harvest, and as one gathereth stubble in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul! 2 For the godly is perished from the earth; and there is none among men that orders his way aright; they all quarrel even to blood: they grievously afflict one every one his neighbour: 3 they prepare their hands for mischief, the prince asks a reward, and the judge speaks flattering words; it is the desire of their soul: 4 therefore I will take away their goods as a devouring moth, and as one who acts by a rigid rule in a day of visitation. Woe, woe, thy times of vengeance are come; now shall be their lamentations. 5 Trust not in friends, and confide not in guides: beware of him that is a kinsman, as not to commit things to him. 6 For the son dishonours his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in-law; those in his house shall be all a man's enemies.

7 But I will look to the Lord; I will wait upon God my Saviour: my God will hearken to me.

8 Rejoice not against me, mine enemy; for I have fallen yet shall arise: for though I should sit in darkness, the Lord shall be a light to me. 9 I will bear the indignation of the Lord, because I have sinned against him, until he make good my cause: he also shall maintain my right, and shall bring me out to the light, and shall behold his righteousness. 10 And she that is mine enemy shall see it, and shall clothe herself with shame, who says, Where is the Lord thy God? mine eyes shall look upon her; now shall she be for trembling as mine in the ways.

11 It is the day of making of brick; that day shall be thing of utter destruction, and that day shall utterly abolish these fine ordinances. 12 And thy cities shall be levelled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to sea, and from mountain to mountain. 13 And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

14 Tend thy people with thy rod, the sheep of thine inheritance, those that inhabit by themselves the thicket in the midst of Carmel; they shall feed in the land of Basan, and in the land of Galad, as in the days of old.

15 And according to the days of thy departure out of Egypt shall ye see marvellous things. 16 The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be desaned. 17 They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Lord our God, and will be afraid of thee.

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MIXAIAS.

Ögo, oikou 'Agyalβ, kai epeoreúthite ev tais òdois auton, òpos parado ev eis afanasmon, kai toous katokouintas autin eis synumon, kai òneidh laous lýphsethe.

Oimoi, òti Õgegeðhν òs synagwgon kalumén ev amotws, kai òs òepitulldía ev truyngtw, òos upárchontos bátrous tou faneg tou truptugōna: oimou psiχí, òti ápoploven evísthps apó tòu 2 yψís, kai katorphs ev anérphwos òos upárchxan pántes eis àimata dikaorzoun, ékastos tōn plhrion autou ekbléwson ekblíbeta, apó tò kakan tòs xairas autov étoumázoun oí ðróm aut, 3 kai o kritis eirhnkoon logous ðllhres, katarthmion psiχís autów òsin toúnta, kai éxeleumia tò ãgadh autów òs ðgthes ektrwgon, 4 kai baðiwn epí kanywn ev õmera skpotakes oí oí oí, aí èkkhlwseis sou õkasi, vín õstouta kladhmwv autov. Mía kata-
potxutw ev filous, kai ù mh õlizite evpti õgouvewn ópio apó tòu xugkostou sou fúlaxei, tou anábaswv ti autý. Dústiv vín átipamwv patéra, õugnta õpantastísete evpti tìn mýtera autwv, vúmphe evpti tìn pêvneran autýs, ðphoi pántes vàndrous oi ev tò oikó autwv.

'Eγw de epiv tòu Kýriou épiblafwmai, ùppomen evpti tò Òeò 7 tò swsthpri mou, eisakousetai mou ó Òeòs mou.

Mía õpikairé mou ù õxhra mou, òti õptpouka, kai ànasth-

sou: dót wv õan kátho òi tò skoté, Kýriw pofwte mou. 11 Òrrhyn Kýriw õpouw, òti õmaránt autw, Òos tow dikawwv autów tìn ðkew mou kai poines tò kriwam mou, kai õxazei me eis tò fòs: õdymia tìn dikawsonn autwv, kai õfseis ù õxhra àmou, kai õperbalalwv aïxhynwv, õ légwnwv, tou Kýriw ó Òeòs sou; oi õbðalwv mou õpôseúwv autewn, vín õstatai eis kata-
potxwv òs ðphlos ev tais òdois.

12 'Hmera alðfýbhís plíthwv, éxalêwís sou ò õmetera õkewi, kai àpstrafèsetai nóymma sou ò õmetera õkewi. Kαι ai póleis sou õhsonwv eis èmalwsonwv, kai eis diakrwmwvn 'Aphwvnwv, kai ai póleis sou ai óxharai eis diakrwmwvn apò Òirwv Òos tow potov-

mou, kai apò bálaskwv Òos bálaskswv, kai apò õrów Òos tow õrów. Kαι õstatai ò õg eis õfawinwv sín tòis katoukswvn 13 autów, apò karrwv épisthewmatwn autów.

Poímaine laov sou ev ñábð sou, próbatis kalhronomías 14 sou, katarkynountas kai õanwv ðrmwv en méwv tòu Kar-
hldwv, nemýsonta tìn Basantínwv, kai tìn Galadítwv kados ò õmetera tò õiwn.

Kai kata tòs Œmèras õxódias sou õx Òyntòpov, õfsewthè 15 thgmatw. "Oufwv õn õthn kai kataisxwngwvntas, kai ek tástat 16 tòs õgouwv autów, õpíthwvntas õxhpas evpti tò styma autów, tà õta autów àpokrwphwnetai, leitwonti õthn õw õoíse ñtéwtes 17 yψís, sýugxwngwvntas eis sýgkelwmatwv autów evpti tòu Kýriw Òeò 18 òmowv õkastwvnta, kai õfoßhwnwvnta apò sou.
The burden of Nineveh: the book of the vision of Naum the Elkesite.

1. Who is a God like thee, cancelling iniquities, and passing over the sins of the remnant of his inheritance? and he has not kept his anger # for a testimony, for he delights in mercy.  
2. He will return and have mercy upon us; he will sink our iniquities, and they shall be cast into the depths of the sea, even all our sins.  
3. He shall give blessings truly to Jacob, and mercy to Abruam, as thou swearest to our fathers according to the former days.

The Lord is jealous, and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies.  
5. The Lord is long-suffering, and his power is great, and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet.  
6. He threatens the sea, and dries it up, and exhausts all the rivers; the land of Basan, and Carmel are brought low, and the flourishing trees of Libanus have come to nought.  
7. The mountains quake γ at him, and the hills are shaken, and the earth recoils at his presence, even the world, and all that dwell in it.  
8. Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.  
9. The Lord is good to them that wait on him in the day of affliction; and he knows them that reverence him.  
10. But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against him and his enemies.  
11. What do ye devise against the Lord? he will make a complete end: he will not take vengeance by affliction twice at the same time.  
12. For the enemy shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.  
13. Out of thee shall proceed a device against the Lord, counselling evil things hostile to him.
Thus saith the Lord which rules over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more. 12 And now will I break his rod from off thee, and will burst thy bonds. 13 And the Lord shall give a command concerning thee; there shall no more of thy name be scattered; I will utterly destroy the graven images out of the house of thy god, and the molten images: I will make thy grave; for they are swift. 14 Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, keep thy feasts, pay thy vows: for they shall no more pass through thee to thy decay. It is all over with him, he has been removed, one who has been delivered from affliction has come up panting into thy presence, watch the way, strengthen thy loins, be very valiant in thy strength. 2 For the Lord has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them, and have destroyed their branches. 3 They have destroyed the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots shall be destroyed in the day of his preparation, and the horsemen shall be thrown into confusion in the ways, and the chariots shall clash together, and shall be entangled in each other in the broad ways: their appearance is as lamps of fire, and as gleaming lightnings. 5 And their mighty men shall 

\textit{Compare Heb} \quad \textit{7 Or, be remembered} \quad \textit{8 Or, watches}
\textbf{Naum III. 1—19.}

O city of blood, wholly false, full of unrighteousness; the prey shall not be \textit{h} handled. \textit{2} The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot, \textit{3} and of the \textit{r} mounting rider, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling, and confused noise. \textit{4} And there was no end to her nations, neither were they weakened; \textit{5} they shall be weak in their bodies \textit{b} because of the abundance of fornication: \textit{she is a} fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

\textit{Behold, I am against thee, saith the Lord God Almighty, and I will uncover thy skirts in thy presence, and I will shew the nations thy shame, and the kingdoms thy disgrace.} \textit{6} And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example. \textit{7} And it shall be that every one that seeth thee shall go down from thee, and shall say, \textit{Wretched Nineve!} who shall lament for her? whence shall I seek comfort for her?

\textit{Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her; the city full of the waters, and whose walls are water.} \textit{9} And Ethiopia is her strength, and Egypt; and there was no limit of the flight of her enemies; and the Libyans became her helpers. \textit{10} Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways; and they shall cast lots upon all her glorious possessions, and all her nobles shall be bound in chains. \textit{11} And thou shalt be drunken, and shalt be \textit{d} overlooked; and thou shalt seek for thyself strength because of thine enemies.

\textit{All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater.} \textit{12} Behold, thy people within thee are as women: the gates of thy land shall surely be opened to thine enemies: the fire shall devour thy bars.

\textit{Draw thee water for a siege, and well secure thy strong-holds: enter into the clay, and \textit{e} be thou trodden in the chaff, make the fortifications stronger than brick.} \textit{13} There the fire shall devour thee; the sword shall utterly destroy thee, it shall devour thee as the locust, and thou shalt be pressed down as a palmerworm. \textit{14} Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked it, and has flown away. \textit{15} Thy mixed multitude has suddenly departed as the grasshopper, as the locust perched on a hedge in a frosty day; the sun arises, and it flies off, and knows not its place: woe to them!

\textit{Thy shepherds have slumbered, the Assyrian king has laid low thy mighty men: thy people departed to the mountains, and there was none to \textit{f} receive them.} \textit{16} There is no healing for the bruise: thy wound has blazed: all that hear the report of thee shall clap their hands against thee: for upon whom has not thy wickedness passed continually?

\begin{footnotes}
\item[\textbf{\textit{b}}} Or, felt after. \textit{See Acts II. 27.} \item[\textbf{\textit{h}}} Or, rider on horseback. \item[\textbf{\textit{d}}} Or, despised. \item[\textbf{\textit{d}}} q. d, establishment. \item[\textbf{\textit{h}}} \textit{will probably read as \textit{w.}}. \item[\textbf{\textit{a}}} Or, of. \item[\textbf{\textit{m}}} Alex. tread thou. \item[\textbf{\textit{e}}} Or, wait for. \end{footnotes}
The burden which the prophet Ammacum saw.

How long, O Lord, shall I cry out, and thou wilt not hearken? how long shall I cry out to thee being injured, and thou wilt not save? Wherefore hast thou shewn me troubles and griefs to look upon, misery and ungodliness? judgment is before me, and the judge receives a reward. Therefore the law is frustrated, and judgment proceeds not effectually, for the ungodly man prevails over the just; therefore perverse judgment will proceed.

Behold, ye despisers, and look, and wonder marvellously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare it to you. Wherefore, behold, I stir up the Chaldens, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own. He is terrible and famous; his judgment shall proceed of himself, and his ydignity shall come out of himself. And his horses shall bound more swiftly than leopards, and they are fiercer than the wolves of Arabia: and his horsemen shall ride forth, and shall rush from far; and they shall fly as an eagle hasting to eat. Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand. And he shall be at his ease with kings, and princes are his toys, and he shall mock at every strong-hold, and shall cast a mound, and take possession of it. Then shall he change his spirit, and he shall pass through, and make an atonement, saying, This strength belongs to my god.

Art not thou from the beginning, O Lord God, my Holy One? and surely we shall not die. O Lord, thou hast established it for judgment, and he has formed me to chasten with his correction. His eye is too pure: to behold evil doings, and to look upon grievous afflictions: wherefore dost thou look upon despisers? wilt thou be silent when the ungodly swallows up the just? And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide? He has brought up destruction with a hook, and drawn one with a casting net, and caught another in his drags: therefore shall his heart rejoice and be glad. Therefore will he sacrifice to his drag, and burn incense to his casting-net, because by them he has made his portion fat, and his meats choice. Therefore will he cast his net, and will not spare to slay the nations continually.

The Lord's answer to the burden.

Therefore, O Lord, I will offer praise to thee: therefore am I great among the people; therefore am I made marvellous in the sight of the heathen. I will offer praise in a city that shall not be built. The Lord, and the Judge of Israel, will he do this; he will be mighty. Wherefore, O Lord, I have heard that thou art great and powerful; and hast created heaven and earth. Ammacum. Lit. Ambacum. 

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I will stand upon my watch, and mount upon the rock, and watch to see what he will say by me, and what I shall answer when I am reproved.

And the Lord answered me and said, Write the vision, and make it plain upon a tablet, that he who reads it may run.

For the vision is yet for a time, and it shall stand forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.

If he should draw back, my soul has no pleasure in him; but the just shall live by faith.

But the arrogant man and the scorners, the boastful man, shall not finish anything; who has enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples. Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that plunders and builds houses, taking a portion of fields for vineyards!

The nations have taken his parts, and he has been gathered to his territory, and to the land of his kings.

Woe to him that makes images, the gravedigger, who says, it is I who have made the Lord! when there is no one to save from among them, nor one to say, what profit is there in the graven image?

Woe to the beekeepers, and to the inhabitants of the groves, who say, Let us drink, and build a wall! for we have not cut trees in our land, neither have we laid any siege under the shadow of our groves.

For the drunkard and the concubine are vile, and the beer-bucket is more pleasant than their thoughts.

Woe to them that rise early in the morning, that their hands may be occupied with their wine;

Woe to them that are sated with iniquity, and that give their flesh to the lust of their hearts, for they shall be brought down, and have no power.

Woe to him that says to wood, You are tree; and to stone, You are father!

Woe to him that makes the god of Asherah, and says to the work of his hands, Your work, and your days, are many years.

Yet will I lay it hold on as a burden. I will take away man's word from his mouth, even the word of my people, from the children of Israel, a word which they have despised.

Or, in. γ Heb. 10. 37-39. δ Or, any man. See Heb. 10. 38. Θ Or, faith in me. ξ Rom. 1. 17. θ Or, for a long while. χ Possibly, 'knot.' η Gr. prepares. ω Gr, forging.
A Prayer of the Prophet Ambacum, with a Song.

O Lord, I have heard thy report, and was afraid: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is at trouble, thou wilt in wrath remember mercy.

God shall come from Thaman, and the Holy One from the dark shady mount Pharan. Pause. His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light: there were horns in his hands, and he caused a mighty love of his strength. Before his face shall go a report, and it shall go forth into the plains, the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth. Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

Wast thou angry, O Lord, with the rivers? or was thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation. Surely thou didst bend thy bow at sceptres, saith the Lord. Pause. The land of rivers shall be turned asunder. The nations shall see thee and be in pain, as thou dost divide the moving waters: the deep uttered her voice, and raised her form on high.

The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms. Thou wilt bring low the land with the threatening, and in wrath thou wilt break down the nations. Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the heads of transgressors; thou hast brought bands upon their neck. Pause. Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, they shall be as a poor man devouring in secret. And thou dost cause thine horses to enter the sea, disturbing much water.

I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; I will rest in the day of affliction, from going up to the people of my sojournings.

For though the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields produce no food: the beasts have failed from the pasture, and there are no oxen at the cribs; yet I will exult in the Lord, I will joy in God my Saviour. The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

1. See note on Psalm 3. 2. γ Or, attack. δ Or, waters of going. See Nahum 1. 8. η Lit. the height of her form. θ Lit. under me. ι Lit. deceive.
The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

Let there be an utter cutting off from the face of the land, saith the Lord. Let man and cattle be cut off; let the birds of the air and the fishes of the sea be cut off; and the ungodly shall fall, and I will take away the transgressors from the face of the land, saith the Lord. And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests; and them that worship the host of heaven upon the house-tops; and them that worship and swear by the Lord, and them that swear by their king; and them that turn aside from the Lord, and them that seek not the Lord, and them that cleave not to the Lord.

Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared his sacrifice, and has sanctified his guests. And it shall come to pass in the day of the Lord’s sacrifice, that I will take vengeance on the princes, and on the king’s house, and upon all that wear strange apparel.

And I will openly take vengeance on the porch in that day, on the men that fill the house of the Lord their God with ungodliness and deceit.

And there shall be in that day, saith the Lord, the sound of a cry from the gate of men slaying, and a howling from the second gate, and a great crashing from the hills.

Lament, ye that inhabit the city that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed.

And it shall come to pass in that day, that I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, The Lord will not do any good, neither will he do any evil.

And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them.

For the great day of the Lord is near, it is near, and very speedy; the sound of
the day of the Lord is made bitter and harsh. A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour, a day of the trumpet and cry against the strong cities, and against the high towers. And I will suddenly visit the men, and they shall walk as blind men, because they have sinned against the Lord; therefore shall they pour out their blood as dust, and their flesh as dung. And their silver and their gold shall in nowise be able to rescue them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he will bring a speedy destruction on all them that inhabit the land.

Be ye gathered together, O unenlightened nation; before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the Lord's coming is made known to you. 3 Say ye the Lord; ye shall all be mower of the earth; do judgment, and seek justice, and answer accordingly; that ye may be hid in the day of the Lord's wrath. 4 For Gaza shall be utterly spoiled, and Ashkelon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rootless. 5 Woe to them that dwell on the border of the sea, neighbours of the Cretans! the word of the Lord is against you, O Chanaan, land of the Philistines, and I will destroy you out of your dwelling-place. 6 And Crete shall be a pasture of flocks, and a fold of sheep. 7 And the sea coast shall be for the remnant of the house of Judah; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Judah; for the Lord their God has visited them, and he will turn away their captivity.

I have heard the revilings of Moab, and the insults of the children of Ammon, wherewith they have reviled my people, and magnified themselves against my coasts. 2 Therefore I will visit Moab, and I will stretch forth my hand against Ammon; 3 and I will break the pride of Rabbah, my people shall plunder them, and the remnant of my people shall plunder them, and the remnant of my nation shall inherit them. 4 This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the Lord Almighty. 5 The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, even all the islands of the nations.

50 They are a tolerable people, in their speech, and skill in their work, and in the midst of them, if they be not destroyed. 8 And flocks, and all the wild beasts of the land, and chameleons shall feed in the midst thereof; and hedgehogs shall lodge in the ceilings thereof; and wild

* Lit. unseasonableness. 1 Lit. them. 2 Lit. this to them.
beasts shall cry in the breaches thereof, and ravens in her porches, whereas her loftiness was as a cedar.

This is the scornful city that dwells securely, that says in her heart, I am, and there is no longer any to be after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss, and shake his hands.

Alas the glorious and ransomed city.

The dove hearkened not to the voice; she received not correction: she trusted not in the Lord, and she drew not near to her God. Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow.

Her prophets are light and scornful men: her priests profane the holy things, and sinfully transgress the law.

But the just Lord is in the midst of her, and he will never do an unjust thing; morning by morning he will bring out his judgment to the light, and it is not hidden, and he knows not injustice by extortion, nor injustice in strife.

I have brought down the proud with destruction: their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities are come to an end, y by reason of no man living or dwelling in them. I said, But do ye fear me, and receive instruction, and ye shall not be cut off from the face of the land for all the vengeance I have brought upon her: prepare thou, riseth early; all their produce is spoiled.

Therefore wait upon me, O daughter of Jerusalem, until the day when I rise up for a witness: because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke. From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me.

In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain. And I will leave in thee a meek and lowly people; and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

Rejoice, O daughter of Sion; O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

At that time the Lord shall say to Jerusalem, Be of good courage, Sion; let not
thine hands be slack. 17 The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting. 18 And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

19 Behold, I will work in thee for thy sake at that time, saith the Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth. 20 And their enemies shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you; for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.

In the second month of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggæus, saying, Speak to Zorobabel the son of Salathiel, of the tribe of Judah, and to yJesus the son of Josedec, the high priest, saying, 2 Thus saith the Lord Almighty, This people say, The time is not come to build the house of the Lord. 3 And the word of the Lord came by the hand of the prophet Aggæus, saying,

4 Is it time for you to dwell in your ceiled houses, whereas our house is desolate? 5 And now thus saith the Lord Almighty; Consider your ways, I pray you. 6 Ye have sown much, but brought in little; ye have eaten, and are not satisfied; ye have drunk, and are not satisfied with drink, ye have clothed yourselves, and have not become warm; 7 and he that earneth wages hath gathered them into a bag full of holes.

Thus saith the Lord Almighty; Consider your ways. 8 Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith the Lord. 9 Ye looked for much, and there came little; and it was brought into the house, and I blew it away. Therefore thus saith the Lord Almighty, Because my house is desolate, and ye run every one into his own house; 10 therefore shall the sky with hold dew, and the earth shall keep back her produce. 11 And I will bring a sword upon

'EN τῷ δεύτερῳ ἔτει ἔτη Δαρείου τοῦ βασιλέως, εν τῷ μηνὶ τῷ ἐκτησμοῦ, μιᾷ τοῦ μηνός, ἔγενετο λόγος Κυρίου εἰς χειρὶ Αγγαίου τοῦ προφήτου, λέγων, εἰπόν πρὸς Ζωροβαβέλ τοῦ τοῦ Σαλαθίλου τοῦ φυλῆς φυλής Ιουδαίων, καὶ πρὸς Ἰεροσόλυμα τοῦ τοῦ Ἰουδαίων τῆς ἑρείας τοῦ μέγα, λέγων, ταῦτα λέγει Κύριος παντοκράτωρ, λέγων, 2 ὅλαος οὗτος λέγων, οὗτος ἔγενε τὸ καρπὸς τοῦ οἰκοδομήσας τὸν οἶκον Κυρίου. Καὶ ἔγενετο λόγος Κυρίου εἰς χειρὶ Αγγαίου τοῦ προφήτου, λέγων,

Εἰ καρπὸς μὲν ὄμων ἐστὶ τοῦ οἰκεῖ σαυτῶν ὃν κολοσσάθη- 4 μοις, ὁ δὲ οἶκος ημῶν ἐχομόνται; Καὶ γὰρ τάξιν λέγει Κύριος παντοκράτωρ, τάξιν δη κορδᾶς 5 ὄμων εἰς τᾶς ὄδοις ὄμων. ἐστερεῖται πολλὰ καὶ εἰσηγεγράφη 6 διόγκος, ἐφάγεται καὶ οὐκ εἰς πλησιον, ἐπίτει καὶ οὐκ εἰς μέθην, περιβάλλεται καὶ οὐκ ἐθερμώθη εἰς αὐτοῖς, καὶ οἱ τοὺς μισοῦνες τανάγον, συνήγαγεν εἰς δεσμον τετρυπημένουν.

Τάξιν λέγει Κύριος παντοκράτωρ, θέσθη τὰς κορδᾶς ὄμων εἰς 7 τὰς ὄδοις ὄμων. Ἀναβήτει εἰς τὸ ὄρος, καὶ καταβείς ξῖλα, 8 οἰκοδομήσας τὸν οἶκον, καὶ εἰσδικήσεται ἐν αὐτῷ, καὶ εὐδοξασθή σουμαί, εἰς Κυρίου. Ἐπεδέλπασε εἰς πολλὰ, καὶ ἔγενετο 9 διόγκος· καὶ εἰσηγέθη εἰς τὸν οἶκον, καὶ ἐξεφυγήσας αὐτὰ· διατούρο τάξιν λέγει Κύριος παντοκράτωρ, ἀνὴρ ὁ ὁ οἶκος μου ἔστιν ἡμέρας, ὡμεῖς δὲ διώκετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, διατόρο ἀνέχει δ ὁ ὄμων ἀπὸ ὅροιν, καὶ ἡ γῆ ὑποστελεῖται 10 εἰς ἑκάστῃς αὐτής. Καὶ ἐπάξω βοµμᾶίνει εἰς τὴν γῆν, καὶ ἐπὶ
And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God, and the words of the prophet Aggæus, saying, Therefore the Lord Almighty, the God of Israel, said, Thus saith the Lord God of Israel, To Zorobabel the son of Shealtiel, My servant, and to his son Zorobabel, saying, 13 For there shall come forth a great glory, saith the Lord Almighty, and shall be peace even upon his temple, and he shall sit upon his throne, and the land shall be full of peace. 14 And Zorobabel the son of Shealtiel, and his brother Josedec, shall set up the sanctuary of the house of the Lord Almighty, and shall light the lamp there, and shall repair the house of the Lord Almighty. And they shall build the temple of the Lord Almighty with precious stones, fair stones, and hewn stones, and good timber and hewn stones. 15 And Zorobabel the son of Shealtiel, and his brother Josedec, shall build this house: and I will stablish the house of the Lord Almighty in their latter days, saith the Lord Almighty. This is the latter house, saith the Lord Almighty, which shall stand fast to the latter days; for I will be there said the Lord Almighty, and he shall be a sanctuary; and he shall be a stone of stumbling and a rock of offence to both the house of Israel, and to the Gentiles. 16 And Aggæus the prophet, thus saith the Lord Almighty, saying, Thus saith the Lord Almighty, I sent you not, neither have ye builded the house of the Lord Almighty. 17 But you, Zorobabel, and his brethren, said, Who shall build this house for me? who shall set up the sanctuary of my glory? 18 Then said the Lord Almighty, In the latter days it shall come to pass, that every one that goes forth to build shall be burdened with timber, and every one that goes in shall be burdened with stone. 19 And every one shall be, they shall all work in the house of the Lord Almighty, saying, The Lord Almighty doth the thought, and the work. 20 For my spirit shall go into the houses of these people, saith the Lord Almighty, and I will show myself good in their midst, saith the Lord Almighty.
So is this people, and so is this nation before me, saith the Lord; and so are all the works of their hands: and whosoever shall approach them, shall be defiled because of their early burdens: they shall be pained because of their toils; and ye have hated him that reproved in the gates. 16 And now consider, I pray you, from this day and beforetime, when they laid a stone on a stone in the temple of the Lord, what manner of men ye were. 17 When ye cast into the corn-bin twenty measures of barley, and there were only ten measures of barley; and ye went yea to the vat to draw out fifty measures, and there were but twenty. 18 I smote you with barrenness, and with blasting, and all the works of your hands with hail; yet ye returned not to me, saith the Lord.

19 Set your hearts now to think from this day and upward, from the four and twentieth day of the ninth month, even from the day when the foundation of the temple of the Lord was laid: 20 consider in your hearts, whether this shall be known on the corn-floor, and whether yet the vine, and the fig-tree, and the pomegranate, and the olive-trees that bear no fruit are with you: from this day will I bless you.

21 And the word of the Lord came to Aggæus the prophet, on the four and twentieth day of the month, saying, 22 Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying, I shake the heaven, and the earth, and the sea, and the dry land; and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother. 24 In that day, saith the Lord Almighty, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

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In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

2 The Lord has been very sore judging you fathers. 3 And thou shalt say to them, Thus saith the Lord Almighty: Turn to me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts. 4 And be not as your fathers, whom the prophet.
of the Lord Almighty.

4 Where are your fathers, and the prophets? Will they live for ever? 5 But do ye receive my words and mine ordinances, and that I may lay them up in the midst of your heart, and in the heart of your children after you, and in the heart of the earth which ye tread upon, even to the heaven of the heavens above, and to the depths of the sea below. 6 And will I, saith the Lord Almighty, turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith the Lord.

7 On the twentieth day in the eleventh month, this is the month Sabat, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

8 I saw by night, and beheld a man mounted on a red horse, and he stood between the shady mountains; and behind him were red horses, and grey, and piebald, and white. 9 And I said, What are these, my lord? And their angel that spake with me said unto me, I will shew thee what these things are. 10 And the man that stood between the mountains answered, and said to me, These are they whom the Lord has sent forth to go round the earth. 11 And they answered the angel of the Lord that stood between the mountains, and said, We have gone round all the earth, and behold, all the earth is inhabited, and is at rest.

12 Then the angel of the Lord answered and said, O Lord Almighty, how long wilt thou have no mercy on Jerusalem, and the cities of Juda, which thou hast disregarded these seventy years? 13 And the Lord Almighty answered the angel that spoke with me good words and consolatory sayings. 14 And the angel that spoke with me said unto me, Go, cry yet, and say, Thus saith the Lord Almighty; Yet shall cities be spread abroad through prosperity; and the Lord shall yet have mercy upon Sion, and shall choose Jerusalem. 15 And I lifted up mine eyes, and beheld four horns. 16 And I said to the angel that spoke with me, What are these things, my lord? And he said to me, These are the horns that have scattered Juda, and Israel, and Jerusalem.

17 And the Lord shewed me four artificers. 18 And I said, What are these coming to do? And he said, These are the horns that scattered Juda, and they broke Israel in pieces, and none of them lifted up his head: and these are come forth to sharpen them for their...
hands, even the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

And I lifted up mine eyes, and looked, and behold a man, and in his hand a measure line. 2 And he said to me, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth of it, and what is the length of it. 3 And, behold, the angel that spoke with me stood by, and another angel went forth to meet him, and spoke to him, saying, Run and speak to that young man, saying,

Jerusalem shall be fully inhabited by reason of the abundance of men and cattle in the midst of her. 4 And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

6 Ho, ho, flee from the land of the north, saith the Lord, and he will gather you from the four winds of heaven, saith the Lord. 7 Even to Sion: deliver yourselves, ye that dwell with the daughter of Babylon. 8 For thus saith the Lord Almighty: After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye. 9 For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty has sent me.

10 Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord. 11 And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty has sent me to thee. 12 And the Lord shall inherit Judah his portion in the holy holy land, and he will yet choose Jerusalem. 13 Let all flesh fear before the Lord: for he has risen up from his holy clouds.

And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him. 2 And the Lord said to the Devil,

3 The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this a brand plucked from the fire?

4 Now Jesus was clothed in filthy raiment, and stood before the angel. 5 And the Lord answered and spoke to those who stood before him, saying, Take away the filthy raiment from him: and he said to him, Behold, I have taken away thine iniquities: and clothe him with a long robe, and place a pure mitre upon his head. So they placed a pure mitre upon his head, and clothed him with garments: and the angel of the Lord stood by. 7 And the angel of the Lord testified to Jesus, saying, 8 Thus saith the Lord Almighty:

If thou wilt walk in my ways, and take heed to my charges, then shalt thou judge my house: and if thou wilt diligently keep
And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it: and two olive-trees above it, one on the right of the bowl, and one on the left. And I inquired, and spoke to the angel that talked with me, saying, Who art thou? And he answered me, saying, I am an angel of God. And the angel that talked with me answered, and said to me, Knowest thou not what these things are? And I said, No, my lord. And he answered me, and spoke to me, saying, This is the word of the Lord to Zorobabel, saying, Not by might, nor by power, but by my spirit, saith the Lord Almighty. Who art thou that thou shouldest build against me? saith the Lord Almighty, this old house? saith Zorobabel, this new house shall be greater than the former, saith Zorobabel. And the word of the Lord came to me, saying, The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that I the Lord have spoken. For who has despised the small days? surely they shall rejoice, and shall see the plummet of in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

And I answered, and said to him, What are these two olive-trees which are on the right and left hand of the candlestick? And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels? And he said to me, Knowest thou not what these are? and I said, No, my lord. And he said, These are the two anointed ones that stand by the Lord of the whole earth. And I turned, and lifted up mine eyes, and looked and beheld a flying sickle. And he said to me, What seest thou? And I said, I see a flying sickle, of the length of twenty cubits, and of the breadth of ten cubits. And he said to me, This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side, and every false swearer shall be punished on that side. And I will bring it forth, saith

† See Ez. 1. 18. + Gr. equality, see Jno. 1. 16. # Alex. + of the Lord.' ² Gr. nostrils. ³ Gr. sons of fatness. Rev. 11. 4.
the Lord Almighty, and it shall enter into
the house of the thief, and into the house
of him that sweareth falsely by my name: and
it shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

And the angel that talked with me went
forth, and said to me, Lift up thine eyes, and see this that goes forth. And I said, What is it? And he said, This is the mea
sure that goes forth. And he said, This is
their iniquity in all the earth. And he said,
And this is the angel that spoke with me.
Whither do these carry away the measure? And he said to me, To build it a house in the land of Babylon, and to prepare a place for it; and they shall set it there on its own base.

And I turned, and lifted up mine eyes, and looked, and behold, four chariots coming out from between two mountains; and the mountains were brazen mountains. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot piebald and ash-coloured horses.

And I lifted up mine eyes, and beheld, and behold a woman sat in the midst of the measure.

And he said, This is iniquity. And he cast it into the midst of the measure, and cast the weight of lead on the mouth of it.

And to the angel that talked with me, What are these, my lord? And he answered and said, These are the fours winds of heaven, and they are going forth to stand before the Lord of all the earth. As for the chariot in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south.

And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth.

And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

And the word of the Lord came to me, saying, Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son of Sophonias that came out of Babylon. And thou shalt take silver and gold, and make crowns, and thou shalt put them upon the head of Jesus the son of Josedach, the high priest; and thou shalt say to him, Thus saith the Lord Almighty; Behold the man whose name is The Branch; and he shall spring up from his stem, and build the house of the Lord.

And he shall receive a name, and shall stand and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between them both.

β Heb. and Gr. one woman. See ver. 9. γ Gr. preparation. δ Or. one said. ζ Heb. proper names See A. Y. θ Gr. from beneath him. ι Lit. virtue.
14 ‘O de stéphanoj éstai tois upoménoi, kai tois chrísmóni aítis, kai tois epevknwsson aítis, kai eis xártta nivos Sófom
15 nivos, kai eis phalán év oikw Kuriou. Káui oí makrín áp'
aítwv éxousi, kai oikodómtouvs év tó oikw Kuriou, kai
gnwsidai diá tis Kúrios pantoikátor ápestalke me prois úmá'
é kai éstai, eis eisakánontes eisakánontes tís fónhs Kúriou tó
theou úmov.

7 Káui égenveto év to tétrárho étei épi Dáreion tov basilewos,
egénto lógos Kúriou prós Zахaríán tétrádi tó mnho tov
1 évnnou, ós esti Xaselwos. Káei éxaspéstellev eis Bavihl, káari
Arbesér ép basilewos, kai oí ándres aítow, kai
3 éxulásasai tón Kúriou, léweg prós tois íreis tois év tó oikw Kúriou pantoikátoros, kai tois tois próphiattas, léweg,
eisaxlubhén wde év tó mhn tó pémptró tó ágiasma, káthi
epophein hmp ikaná étí.

4 Káei égenveto lógos Kúriou tov dunamev prós éme, léweg,
5 eipoi prós ápanta tón laon tisgís, kai prós tois íreis, léweg,
eiwv neprafoiein kai káphiásti en tais pémptrais h ev tais
édwmmias, kai idou édwbhíkonta étí, mhn eiteitwv neprafoeuktate
6 mou. Káei én pháhte h pítte, ouk úmies éstede kai pitéte;
7 Oúx ouó ois lógyos, oux élalhí Kúrios ev cherei twn profhei-
tów tón émproussan, ste h Íerouusalími katoikoumánta, kai
eddievnsa, kai ai póleis kuklóthein aítis, kai h órémwn kai h
pedwv katkiteko;

8 Káei égenveto lógos Kúriou prós Zахaríán, léweg, tado
9 légei Kúrios pantoikátor,
10 Krima díkaiwn krínte, kai éleos kai oktirwv tpeite
11 ékastos prós tón ádelphón aítou, kai chýran, kai drrhíwn,
priísgílouvn, kai pénta mé katanvmastenete, kai kakían
ékastov tón ádelphoù aítou mé mnhsikakwitén en tais karías
úmov.

11 Káei hpeíthnyn tov próségwv, kai eídowv nóvont parafro-
nouta, kai tá òta aítwn ézbaríen tó év eisakóven. Káei
12 twn karíaívn aítwn etázan ápatei tó év eisakóven tó nómov
muou, kai twn lógyos, oux éxaspéstelle Kúrios pantoikátor en

13 égenveto órgh megalh pará Kúriou pantoikátoros. Káei
14 étai, òn tóphi ev ev, kai ouk elóchouvs, oulwv kekrakwntai,
15 kai ouk he eisakónw, légei Kúrios pantoikátor. Káei ekbalw
16 aítwv eis pánta tá éthin, ouk étv wghsan, kai h ápugmei-

3 Gr. of it.
Thus saith the Lord Almighty; Behold, I will save my people from the east country, and the west country; and I will bring them in, and cause them to dwell in the midst of Jerusalem: and they shall be to me a people, and I will be to them a God, in truth and in righteousness.

Thus saith the Lord Almighty; Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, from the day that the house of the Lord Almighty was founded, and from the time that the temple was built. For before those days the wages of men could not be profitable, and there could be no hire of cattle, and there could be no peace by reason of the affliction to him that went out or to him that came in: for I would have let loose all men, every one against his neighbour.

But now will I not do to the remnant of this people according to the former days, saith the Lord Almighty.

But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people.

And it shall come to pass, as ye were a curse among the heathen, so I will make you a praise and a name, saith the Lord Almighty; ye shall be a blessing: be of good courage, and strengthen your hands.

For thus saith the Lord Almighty; As I took counsel to afflicte you when your fathers provoked me, saith the Lord Almighty, and I repented not; so have I prepared and taken counsel in these days to do good to Jerusalem and to the house of Judah; ye be of good courage. These are the things which ye shall do; speak truth every one with his neighbour; judge truth and peaceable judgment in your gates; and let none of you devise evil in his heart against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

And the word of the Lord Almighty came to me, saying,

Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Judah for joy and gladness, and for good feasts; and ye shall rejoice; and love ye the truth and peace.

Thus saith the Lord Almighty; Yet shall many peoples come, and the inhabitants of many cities; and the inhabitants of five cities shall come together to one city, saying, Let us go to make supplication to the Lord, and to seek the face of the Lord Almighty; I will go also. And many peoples and many nations shall come to seek earnestly the face of the Lord Almighty.
mighty in Jerusalem, and to obtain favour of the Lord.

28 Thus saith the Lord Almighty: In those days my word shall be fulfilled if ten men of all the languages of the nations should take hold—even take hold of the hem of a Jew, saying, We will go with thee; for we have heard that God is with you.

The burden of the word of the Lord in the land of Seir, thus saith the Lord of hosts, even I will visit upon the vineyard, and the spoils thereof shall be consumed.

And in Emath, even in her coasts, are Tyre and Sidon, because they were very wise. And Tyre built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

4 And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire.

5 Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And aliens shall dwell in Azotos, and I will bring down the pride of the Philistines.

7 And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite.

8 And I will set up a sedent for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Zion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding upon an ass, and a young foal.

10 And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and there shall be abundance and peace of the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.

11 And thou by the blood of thy covenant hast sent forth thy prisoners out of the pit that has no water. Ye shall dwell in strongholds, ye prisoners of the congregation; and for one day of thy captivity I will recompense thee double.

12 For I have beat thee, O Juda, for myself as a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior.

13 And the Lord shall be over them, and his arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening.

14 The Lord Almighty shall plunder them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar.

15 And the Lord their God shall save them in that day, even his

B Or, conciliate the face of the Lord.
7 τελέλημα ambiguous.
6 Alex. of her hope.
5 Or, bulwark. See Zeph. 2. 14.
4 Mal. 1. 12. 15.
1 Gr. saving.
7 Or, sojourning.
6 Or, it with Ephraim.
5 Alex. the altar as bowls.
people as a flock; for holy stones are rolled upon his land. 2 For if he has anything good, and if he has anything fair, the young men shall have corn, and there shall be fragrant wine to the virgins.

Ask ye of the Lord rain in season, the early and the latter; the Lord has given bright signs, and will give them abundant rain, to every one grass in the field. 2 For the speakers have uttered grievous things, and the diviners have seen false visions, and they have spoken false dreams, they have given vain comfort; therefore have they fallen away like sheep, and been afflicted, because there was no healing.

2 Mine anger was kindled against the shepherds, and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Juda, and he shall make them as his goodly horse in war. 4 And from him he looked, and from him he set the battle in order, and from him came the bow in anger, and from him shall come forth every oppressor together. 5 And they shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because the Lord is with them, and the riders on horses shall be put to shame.

6 And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because I have loved them: and they shall be as I had not cast them off: for I am the Lord their God, and I will hear them. 7 And they shall be as the warriors of Ephraim, and their heart shall rejoice as with wine: and their children also shall see it, and be glad; and their heart shall rejoice in the Lord. 8 I will make a sign to them, and gather them in; for I will redeem them, and they shall be multiplied according to their number before.

9 And I will sow them among the people; and they that are afar off shall remember me: they shall nourish their children, and they shall return. 10 And I will bring them again from the land of Egypt, and I will gather them in from among the Assyrians; and I will bring them into the land of Gなぜsad and to Libanus; and there shall not even one of them be left behind. 11 And they shall pass through a narrow sea, they shall smite the waves in the sea, and all the deep places of the rivers shall be dried up: and all the pride of the Assyrians shall be taken away, and the sceptre of Egypt shall be removed. 12 And I will strengthen them in the Lord their God; and they shall boast in his name, to the Lord.

Open thy doors, O Libanus, and let the fire devour thy cedars. 2 Let the pine hew, because the cedar has fallen; for the mighty men have been greatly afflicted: hew, ye oaks of the land of Basan; for the thickly planted forest has been torn down.

3 There is a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.

λαὸς αὐτοῦ, διότι λέθοι ἄγιοι κυλίνται ἐπὶ γῆς αὐτοῦ. ὡς τὸ ἄγαθον αὐτοῦ, καὶ εἰ τὸ καλὸν αὐτοῦ, σῖτος ναυνίκησο, καὶ αὐνοῦ εὐδολίζων εἰς παρθένον.

Ἀπείσθην παρὰ Κύριον ζητὼν καθ’ ὅραν, πρῶτον καὶ ὄφειμον 10 Κύριος ἐποίησε φαντασίας, καὶ ζητὼν χειμερινῶν δῶσε αὐτοῖς, ἐκάστω ἄστασιν ἐν ἄγρῳ. Διότι οἱ ἄστροφευμένοι ἐλάττωσαν θύσις κόσμου, καὶ οἱ μάντες ὥσπερ οὐδεὶς, καὶ τὰ ἐνυπνα ψυγὸν ἐλάλωσα, ματαιὰ παρεκάλουν διάοικτόν ἐξήγαρεν ὡς πρόβατα, καὶ ἔκακαρσαν, διότι οὐκ ἦν ἱάσις.

Ἐπὶ τούτων ποιμένας παραρέμνῃ θυμός μου, καὶ ἐπὶ τούτων 3 ἀμοῖνοι ἐπισκέψομαι καὶ ἐπισκέπτεσθαι Κύριος ὁ Θεὸς ὁ παντοκράτωρ τὸ ποιμνίον αὐτοῦ, τὸν οἶκον Ἰουδά, καὶ τάξιν αὐτοῦ ὡς ἐπόνητο τιμῆς αὐτοῦ ἐν τοιχῷ, καὶ ἀπ’ αὐτοῦ ἐκφέρω, καὶ ἀπ’ αὐτοῦ ἐκφέρω, καὶ ἀπ’ αὐτοῦ ἕκεν, καὶ ἀπ’ αὐτοῦ ἔκακαρσαν τὰς ἐξήγαρεν ἐν τῷ αὐτῷ. Καὶ ἔσβονται ὡς μεγάλαι παρακλήσεις τιθέν ἐν τοῖς δοὺς ἐν τοιχῷ, καὶ παρατάσσονται, διότι Κύριος μετ’ αὐτῶν καὶ κατασκέπασεν αὐτῶν ἀνάβας ἐπόνητον.

Καὶ κατασκέπασε τὸν οἶκον Ἰουδά, καὶ τὸν οἶκον Ἰωσήφ σου, 6 καὶ κατοικοῦσιν αὐτοὺς, ὡς ἄναγμα αὐτῶν, καὶ εἰσόνται, ὡς τρόπον οὐκ ἔσταται ἀμυναμένοι αὐτοῖς: διότι Κύριος ὁ Θεὸς αὐτῶν καὶ ἐπικοινωνίσει αὐτοῖς, καὶ ἔσβονται ὡς μαρτύριον τοῦ 7 Ἐφραίμ, καὶ ἔτραφεται ἡ καρδία αὐτῶν ὡς ἐν σίνους καὶ τὰ τέκνα αὐτῶν ὄφειμον, καὶ ἐφαρμαχθεῖσαν, καὶ χαρέται ἡ καρδία αὐτῶν ἐπὶ τῷ Κυρίῳ. Σημαίνοντο αὐτοῖς, καὶ εἰσεδέχομαι 8 αὐτοὺς, διότι λυτρώσω αὐτοὺς, καὶ πληθυνθήσονται καθότι ἔσονται παλαιοί.

Καὶ σπερῶ αὐτοὺς ἐν λαοῖς, καὶ οἱ μακρὰν μνημεῖσθαι 9 μου, ἐκθέσομαι τὰ τέκνα αὐτοῦ, καὶ ἐπιπρέπονται. Καὶ 10 ἐπιπρέποι αὐτοῖς ἐκ γῆς Ἀλγύπτου, καὶ εἰς Ἀσσυρίας εἰσέχομαι αὐτοῖς, καὶ εἰς τὴν Γαλαάδδιν, καὶ εἰς τὸν Αλβανὸν εἰσέχομαι αὐτοῖς, καὶ οὐ μὴ ὑπολείπην ἐξ αὐτῶν οὐδὲ εἰς. Καὶ διελεύ- σομαι ἐν βαλασσίᾳ στενη, παταξάσομαι ἐν βαλασσίᾳ κύσμα, καὶ ἐραυνήσομαι πάντα τὰ βάθη ἡμών, καὶ ἀφαιρεθήσομαι τὰς ὑψίστας Ἀσσυρίας, καὶ σκέπτων Ἀλγύπτου περαιρεθήσο- ται. Καὶ κατασκέπασον αὐτοὺς ἐν Κυρίῳ Θεῷ αὐτῶν, καὶ ἐν τῷ 12 οἴματι αὐτοῦ κατακαρχήσονται, λέγει Κύριος.

Διάνοεσσ _ο_ Αλβανὸς τῶν θύρας σου, καὶ καταφαγεῖτο πῦρ 11 τις κέδρος σου. Ὅλολυπατὴ πῦρ, διότι τέπτωκε κέδρος, 2 ὡς μεγάλως μεγυστάνες ἐπαλαύσωσαν ὀλολύββα ὄρεις τῆς Βασανίδος, ὡς καταστάθη _ο_ ὄροις σύμφυτος.

Φωνὴ θηρσινῶν ποιμένων, ὡς τεταλαίπυρκε _ο_ μεγαλῶ 3 συν _ο_ αὐτῶν. Φωνὴ ὠρομοένων λεόντων, ὡς τεταλαίπυρκε _ο_ φρύαγμα τοῦ Ἰορδανίου.
Thus saith the Lord Almighty,Feed the sheep of the slaughter; 5 which their possessors have slain, and have not repented: and they that sold them said, Blessed be the Lord; for we have become rich; and their shepherds have suffered no sorrow for them. Therefore I will no longer have mercy upon the inhabitants of the land, saith the Lord: but, behold, I will deliver up the men every one into the hand of his neighbour, and into the hand of his king; and they shall destroy the land, and I will not rescue out of their hand.

And I will tend the flock of slaughter in the land of Chanaan: and I will take for myself two rods; the one I called Beauty, and the other I called Line; and I will tend the flock. 3 And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me. 4 And I said, I will not tend you: that which dies, let it die; and that which falls off, let it fall off; and let the rest eat every one the flesh of his neighbour.

And I will take my beautiful staff, and cast it away, that I may break my covenant which I made with all the people. 5 And it shall be broken in that day; and the Chanaanites, the shepherds that are bereaved, shall know that it is the word of the Lord.

And I will say to them, If it be good in your eyes, give me my price, or refuse it. And they weighed for my price thirty pieces of silver. 8 And the Lord said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. 9 And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.

And I cast away my second rod, even Line, that I might break the possession between Juda and Israel.

And the Lord said to me, Take yet to thee shepherd's implements belonging to an unskilful shepherd. 11 For, behold, I will raise up a shepherd against my people, the inhabitants of Chanaan: he shall not visit that which is perishing, and he shall not seek that which is scattered, and he shall not heal that which is bruised, nor guide that which is whole: but he shall devour the flesh of the choice ones, and shall dislocate the joints of their ikens.
of the earth shall be gathered together against it. And in that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness:

3 And the inhabitants of Jerusalem shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God. In that day will I make the captains of thousands of Judah as a firebrand among wood, and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about; and Jerusalem shall dwell again by herself, even in Jerusalem.

4 And the Lord shall save the tabernacles of Judah as at the beginning, that the boast of the house of David, and the pride of the inhabitants of Jerusalem, may not magnify themselves against Judah. And it shall come to pass in that day, that the Lord shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David, and the house of David as the house of God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

5 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked me, and they shall make lamentation for him, as for a beloved friend, and they shall grieve intensely, as for a first-born son.

6 In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. And the land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of Simeon by itself, and their wives by themselves; all the families that are left, each family by itself, and their wives by themselves.

7 In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation. And it shall come to pass, in that day, saith the Lord of hosts, that I will utterly destroy the names of the idols from off the land, and there shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land.

8 And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him, shall say to him, Thou shalt not live: for thou hast spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

9 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesies; and

10 And the inhabitants of Jerusalem shall be gathered about the house of David, and they shall gather round about the Lord, and shall be his people:

11 And in that day there shall be a great mourning, as when it was a heifer that travaileth, and there is none to check her:

12 And the的声音 of the shepherds that lament for the sheep, shall be as a great mourning, as when Jezreel laments for the flock:

13 Thus saith the Lord, They shall weep, but not for the dead, neither shall they lament for iniquity:

14 Thus saith the Lord, I will be very jealous for Jacob, and jealous for Israel, as a strong man, as a man of war:

15 And I will make them and the places thereof, an heap, an astonishment, an hissing, and everlasting desolation; and them which dwell therein shall be consumed with fire.

16 And it shall come to pass in that day, that I will be sought of the weary and disabled of the world: among whom was I hid with the multitude in the wood, and with the flock in the desert.

17 Hearken, O house of Jacob, all ye that are gathered of the house of Israel, that to me hath been presented;

18 Thus saith the Lord, your Redeemer, the Holy One of Israel, to him that is despised, and abhorred of you, the opiate, and the hidden from the eyes of you, who make my face to be hid, when ye go from me: thus saith the Lord, Behold, I will take care of you, and this shall be your counsellor, and your eyes shall see it:

19 And I will make you an universal blessing unto all nations, when they shall utter a blessing, saying, The blessing of God is upon David, upon the family of Jacob, to do you good.

20 Then shall they call on me, and I will answer them; I will say in the covenant made with many, and in theInternalServerError
5 and doubt thou not, and be not afraid, and shall come, and shall say, I am the Lord thy God, which brought thee out of the land of Egypt:

6 and I will give unto thee the land of Canaan, the land of the covenant which I sware unto Abraham, Isaac, and Jacob.

7 And they shall be mine people, and I will be their God:

8 and the Lord shall dwell in the midst of her, and shall be her king, and those that dwell in her shall be called the children of the Lord Almighty.

9 And the Lord shall guide them with his rod in the light of the sun, and shall rule them in the brightness of his salvation, and shall be their king for ever.

10 And thou shalt see and know that the Lord is one, and that there is none other.

11 And thou shalt take up a proverb in the sight of them, saying, The Lord is my shepherd, and I shall not want:

12 he shall provide me with good things, and I shall feed in the green pastures of the Lord.

13 And he shall lead me beside still waters, and he shall guide me in the paths of righteousness for his name's sake.

14 And thou shalt follow after the Lord thy God, and he shall be thy strength and thy refuge, and thou shalt not fear.

15 And the Lord shall be thy shield, and he shall be thy buckler, and thou shalt not be put to shame.

16 And the Lord shall be thy light, and the Lord shall be thy glory, and the Lord shall be thy strength, and thou shalt not be put to shame.

17 And the Lord shall be thy hope and thy confidence, and the Lord shall be thy strength, and thou shalt not be put to shame.

18 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

19 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

20 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

21 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

22 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

23 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

24 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

25 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

26 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

27 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

28 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

29 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

30 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.

31 And the Lord shall be thy righteousness, and the Lord shall be thy strength, and thou shalt not be put to shame.
ZACHARIAS XIV. 12—21.

12 And this shall be the overthrow with which the Lord will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth. And there shall be in that day a great panic from the Lord upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour.

13 Judah also shall fight in Jerusalem; and God shall gather the strength of all the nations round about, gold, and silver, and apparel, in great abundance. And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow.

14 And it shall come to pass, that whatsoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and to keep the feast of tabernacles. And it shall come to pass, that whatsoever of all the families of the earth shall not come up to Jerusalem to worship the king, the Lord Almighty, even these shall be added to the others. And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles. This shall be the sin of Egypt, and the sin of all the nations, whatsoever shall not come up to keep the feast of tabernacles.

15 In that day there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar.

16 And every pot in Jerusalem and in Judah shall be holy to the Lord Almighty; and all that sacrifice shall come and take of them, and shall seethe meat in them: and in that day there shall be no more the Chananite in the house of the Lord Almighty.

Kaiv 12 eostai x ev tw§is evn koupei Kivros panta tois 12
laovs, o moi epostrtavton evi 'Ierouvalymh takisontai ai
sarkes aitov, eptekton tois podas aitov, kai oi ofbali-
moi aitovv rizouni ev tois optw aitov, kai e glavosa aitov
akisontai ev to skomatav aitov. Kai oitai ev t' hymera 13
ekinev ekostasv Kivrou megaly ev aitovv kai eplipsonvai
ekostv tis xephr ev tois filias aitov, kai sumplakisevai e
aier prw tois xephr ev tois filias aitov. Kai tovoudas 14
paratazontai ev 'Ierouvalymh, kai synaxes tiv xicivn pant
v tois laov kulkodox, xristoiv kai argrivoiv kai imatishv
eis
pliesos sfwyv. Kii aitv oitai ev t' ptosis tivv evv, kai
15 tov ymiv ton, kai tov karjv, kai tov oiv, kai pantv tov
kterov tivv oiv ev tais parembolais ekinaiv, kata tiv
ptosisv tautv.

Kai oitai, osoi eiv katallephsvn ev pantv tivv evv 16
tivv elhvon ev 'Ierouvalymh, kai anaqhsontai kat' evvoun,
tov prosokvuntai tov bavilei Kivrou pantokrator, kai tov
exastai tivn ekptiv tivs skhronogias. Kii oitai, osoi eiv
17 mi anaqhsen eis paswv tois filiv tivs ghs ev 'Ierouvalymh,
tov prosokvuntai tov bavilei Kivrou pantokrator, kai oitov
ekinoi prososthsvntai. Eiv de philh Ayvpitov mi anaibh,
18 miq evthy, kai eiv toutov oitai ev tivv, evv patazes Kivros
panta tivv evv, oiv mi anaibh, tov ekptvas tivn ekptiv
tivs skhronogias. Aitv oitai ev amartia Ayvpitov, kai ev
19 amartia pantv tivv evv, oiv mi anaibh ekptvas tivn ekptiv
tivs skhronogias.

'En t' hymera ekinev oitai ev tivn xaliv tivn evv 20
ayvon tov Kivrou pantokrator, kai exsvntai evv l乙烯v ev tiv
oikov Kivron ois fialai pro prosowv tov thvastiriot. Kii 21
oitai tivs lebhs ev 'Ierouvalymh kai eiv tiv 'Iouda ayvov
tivv Kivrou pantokrator, kai zevnai pantv evv thesiastires, kai
1Xanavov ev ev tiv oikov Kivrou pantokrator ev t' hymera
ekinev.

8 Or, astonishment. 17 Lit., tent-stitching.
MALACHI S. I. 1–11.

The burden of the word of the Lord to Israel by the hand of his messenger. Lay it, I pray you, to heart.

2 I have loved you, saith the Lord; and because ye say, What shall we speak? saith the Lord, ye have made the desolate places to be inhabited.

3 Therefore thus saith the Lord, If ye return, then I will take you; and if ye turn your feet away, then he will destroy you. And I will deal wisely and justly with you in your abominations and your devotions.

4 And as for the latter time of the drink offering, it is not in mine honour; for I have set no measure to it, and neither have I accounted for it in my电路.

5 For I am a great king for your sakes, and I will shew wonders among you. For this is a nation without counsel. Do not fear their fear, neither be troubled for their trouble.

6 Ye have sinned against the Lord; and the Lord made a breach therefor. Cast a looks upon the desolation that is all round about you; because the Lord shall write among the nations, and say, Surely this is a people that worshiped me with their mouth, and walked after me with their eyes, and a circuit upon their circuit: they are a nation without knowledge, and have seen vanity.

7 Thus saith the Lord, If ye will return, and keep my commandments; and if ye call upon the Lord, and seek after him, and take hold of his covenant; 8 Then will I circumcise your heart, and will take away your stubborn heart from you, and make you a new heart and a new spirit: and I will put my spirit within you, and will cause you to walk in my statutes, and ye shall keep my ordinances.

9 Ye shall see and know, and perceive my hand and my arm; or shall not my arm bring these things? saith the Lord.

10 Ye said, Ye shall not see my face, yet, lo, a new thing I create, a thing even of the last years, which I made not known to the ancients of old; saying, Ye have not heard, and seen it with your eyes.

11 Lo, I will bring a nation out of the north, and a nation that is to be reckoned for a nation. Out of Jacob I will bring a seed, and out of Esau I will bring a people; and I will appoint the mountains for their inheritance, and the hills for their dwelling place: and they shall possess the desert of the east, and the wilderness of the south, and the Lebanon together with the cedars. And I will make the fruit thereof your food, and the increase thereof your drink; I will make the Cunningham thereof your garment, and all strangers that be in the midst thereof shall be girded with your beauty; and they shall minister unto you. But as for you also, ye shall be named the holy city of the Lord, the tabernacle of glory.

12 Ye shall给你们 the Lord for a name, and ye shall take him for your king, who will execute the judgment and righteousness in the earth.

Bam, Robert 9. 13. Lit. appointed them for desolation. Gr. above. Lit. propitiator.
But ye profane it, in that ye say, The table of the Lord is polluted, and his meats set thereon are despised. And ye said, These two things are alike, this is the table of the Lord, and that is the table of the Lord. I have utterly rejected them with scorn, saith the Lord Almighty: and ye brought in torn victualls, and lame, and sick; if then ye should bring an offering, shall I accept it at your hands, saith the Lord Almighty. 

And cursed is the man who had the power, and possessed a male in his flock, and whose vow is upon him, and who sacrificed a corrupt thing to the Lord: for I am a great King, saith the Lord Almighty, and my name is glorious among the nations.

And now, O priests, this commandment is to you. If ye will not hearken, and if ye will not lay it to heart, to give glory to my name, saith the Lord Almighty, then will I send forth the curse upon you, and will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this to heart.

Behold, I turn, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time. And ye shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, saith the Lord Almighty.

My covenant of life and peace was with him, and I gave it him that he might reverently fear me, and that he might be awe-struck at my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked before me directing his way in peace, and he turned many from unrighteousness. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord Almighty.

But ye have turned aside from the way, and caused many to fall in following the law: ye have corrupted the covenant of Levi, saith the Lord Almighty. And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.

Have ye not all one father? Did not one God create you? why have ye forsaken every man his brother, to profane the covenant of your fathers?

Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem: for Juda has profaned the holy things of the Lord, which he delighted in and has gone after other gods. The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to the Lord Almighty. And these things which I hated, ye did: ye covered with tears the altars of the Lord, and went with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome?
Yet ye said, Wherefore? Because the Lord has borne witness between thee and the wife of thy youth, whom thou hast forsaken, and yet she was thy partner, and the wife of thy covenant. 8 And did he not do well? and there was the residue of his spirit. But ye said, What does God seek but a sacrifice? But take ye heed to your spirit, and forsake not that wife of thy youth. 9 But if thou shouldst hate thy wife and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts, saith the Lord Almighty: therefore take ye heed to your spirit, and forsake them not, ye that have provoked God with your words. But ye said, Wherein have we provoked him? 10 In that ye say, Everyone that does evil is a pleasing object in the sight of the Lord, and he takes pleasure in such; and where is the God of justice? 11 Behold, I send forth my messenger, and he shall survey the way before me: and the Lord, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith the Lord Almighty. 12 And who will be able to endure on the day of his appearing? for he is coming in as the fire of a furnace and as the herb of fullers. 

And the sacrifice of Judah and Jerusalem shall be pleasing to the Lord, according to the former days, and according to the former years. And I will draw near to you in judgment; and I will be a swift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hirpling's wages, and them that oppress the widow, and afflict the stranger, and that wrest the judgment of the stranger, and fear not me, saith the Lord Almighty. 6 For I am the Lord your God, and I am not changed: 7 but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them.

Return to me, and I will return to you, saith the Lord Almighty. But ye said, Wherein shall we return? 8 Will a man satisfy God for ye? But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you still. 

And ye do surely look off from me, and ye insult me. 10 The year is completed, and ye have brought all the produce into the store-houses; but there shall be the plunder thereof in its house: return now on this behalf, saith the Lord Almighty, see if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye be satisfied. 11 And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith the Lord Almighty.
And all nations shall call you blessed: for ye shall be a desirable land, saith the Lord Almighty.

Ye have spoken grievous words against me, saith the Lord. Yet ye said, Wherein have we spoken against thee? Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty? And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God, and yet have been delivered.

Thus spake they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and revered his name. And they shall be mine, saith the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him. Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves him not.

For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith the Lord Almighty, and there shall not be left of them root or branch.

But to you that fear my name shall the Sun of righteousness arise, and healing shall be in his wings: and ye shall go forth, and bound as young calves let loose from bonds. And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty. And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

Remember the law of my servant Moses, accordingly as I charged him with it in Choreb for all Israel, even the commandments and ordinances.

Kýrios pantokrátòr. Kái makárwósw òmás pánta tò ëthyn, 12 dióti ésesthè òmías òmías thèlthi, légei Kýrios pantokrátòr.

'Εβαρύνατε ἐν ἕματε ὑμών, ἔλεγεν Κύριος, καὶ 13 εἰσῆτε, ἐν τίνι καταλαβάζετε κατά σεῦ; Ἐπετε, μάταιως 14 ὁ δουλεύων Θεῷ, καὶ τι πλέον, ὅτι ἐφυλάζετε τὰ φυλάγματά αὐτοῦ, καὶ διὸ ἐπορεύθημεν ἵκεται πρὸ προσώπου Κυρίου pantokrátòros; Καὶ νῦν ὡμείς μακάριοι ἀλλοτριοῦς, καὶ 15 ἀνοικοδομοῦμεν πάντες ποιουντες ἢμνα, καὶ ἀντέστησαν τῷ Θεῷ, καὶ ἐσώθησαν.

Ταῦτα καταλαβάζετε τῶν Κύριον, ἔκκατες 16 πρὸς τὸν πληρόν αὐτοῦ, καὶ προσέσχε Κύριος, καὶ εἰσήκουσε, καὶ ἔγραμε βιβλίον μημοσύνου εἰς ἄνων αὐτοῦ τῶν φοβουμένων τοῦ Κύριον, καὶ εὐλαβημένως τὸ ὄνομα αὐτοῦ. Καὶ ἐσωτάται μοι, ἔλεγεν Κύριος pantokrátòr, εἰς 17 ἡμέραν, ἑν ἑγὼ πνεύμων, εἰς προστόσιον, καὶ αἱρετικῶς αὐτούς, διὸ τρότων αἱρετίζει ἄνδρων τῶν νῦν αὐτοῦ, τὸν δουλεύοντά αὐτῷ. Καὶ ἐπιστράφησάς, καὶ ὄνειρεν ἀναμέσαν δικαίων, καὶ 18 ἀνκρείσεν ἄνοιξεν, καὶ ἀναμένον τοῦ δουλευόντος Θεῷ, καὶ τοῦ μὴ δουλεύοντος.

Διότι ἰδοὺ ἡμέρα ἐρχεται καιμένη ὡς κλίβανος καὶ φλέξει 4 αὐτοὺς, καὶ ἐσωτάται πάντες ὁ ἀλλογενεῖς, καὶ πάντες ὁ παύσας ἄνομα, καλὰμα, καὶ ἀνάφιες αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη, ἔλεγεν Κύριος pantokrátòr, καὶ οὐ μὴ ὑπολειφῇ εἰς αὐτῶν ῥίζα οὐδὲ κλῆμα.

Καὶ ἀνατελεῖ ὡμῖν τῶν φοβουμένων τὸ ὄνομα μου ἢλιος 2 δικαιοσύνης, καὶ ἱασίς ἐν τοῖς περνέων αὐτοῦ καὶ ἐξελέγοντες, καὶ σκυρίσητε ὡς μοσχύραι ἐκ δεσμῶν ἀνεμένα. Καὶ κατα- 3 ποτήσετε ἄνοιξεν, διότι ἐσωταῖες σπόρου ὅποια ἔχοντο τῶν ποδῶν ὑμῶν ἐν τῇ ἡμέρᾳ ἡ ἑγὼ πνεύμων, λέγει Κύριος pantokrátωr. Καὶ ἰδοὺ ἑγὼ ἄποισεν ὡμῖν Ἡλίαν τὸν Θεσβίτην, πρῶτον 5 ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή, διὸ 6 ἀποκαταστήσεις καρδίαν πατρὸς πρὸς νῦν, καὶ καρδίαν ἄνθρωπον πρὸς τῶν πλησίον αὐτοῦ, μὴ ἔλθω καὶ πατάξω τὴν γῆν ἀροῦν.

Μνήσθητε νόμου Μωυσῆ τοῦ δούλου μου, καθὼς ἐνετειλάμην 4 αὐτῷ ἐν Ἰωρήβ πρὸς πάντα τὸν Ἰσραήλ, προστάγματα καὶ δικαιώματα.
APPENDIX.

H. KINGS (II. SAM.) 5. 18.—Giants.  Hebr. הָיוֹת. For some interesting remarks on this word, see the conclusion of Govett's work on the book of the prophet Isaiah.

Job 25. 2.—In the New Testament παραβολή is almost always translated proverb, but in John 10. 6 it is rendered parable, which seems to be the sense intended here. Probably προοίμιον is a mistake of the transcriber.

Job 39. 13.—τερπομένων. The LXX. seem to have caught at the meaning of וְיָבַל בָּתַי from which comes the word here used בֵּית נִנְנִי struthiones. νελακασα—Hebrew הַנִל עַל, part. niph. fem. of הָל עַל letatus est. αὐτὸς ἔρις ciconia verssa נִנְנִי penna (qu. item struthiocamelus). “The peacock's wing is proudly spread. Is the ostrich also, if it conceive, like the stork? For,” &c. The stork according to tradition being the pious bird, the ostrich the contrary. —C. Pridham.

Psalm 41. (42) 4.—There are several difficulties connected with this passage. In the first place it seems evident that the LXX. read נַפְבֶּה, and the English translators נבֶה, or something similar. The Hebrew Text (to which no אַל is appended) thus far favours the LXX.; who, however, appear to have read נבֶה as a part of נבֶה, and made an adjective of it. Again, τοῦ has nothing immediately answering it in the Hebrew, and may be accounted for on the principle so often referred to of double translation.

Proverbs 8. 5.—It is frequently the case in Proverbs that ἁκακος is used in a bad sense, and πανοῖρος in a good one. For ἁκακος see chap. 1. 4, 22; 8. 5; 14. 15; 21. 11. For πανοῖρος, 12. 16; 13. 1, 16; 14. 8, 15, 18; 15. 5; 21. 11; 22. 3; 27. 12; 28. 2.

Isaiah 2. 6.—Philistines. The LXX. generally render בִּחְשֻׁנָה by Φυλασσεῖν or Φυλασσεῖ in about the middle of Judges, after which the word almost always used is ἀλλόφυλα. In this there was probably some accommodation of sound to sense.

Jezeekiel 16. 44.—The most obvious meaning of παρασβολή seems to be comparison. The word is so translated, Mark 4. 30; in Heb. 9. 9 and 11. 19 it is rendered figure; in Luke 4. 23, proverb, which is the word employed by the English translators in this passage of Ezekiel. In the other passages of the New Testament, amounting to upwards of forty, it is uniformly rendered parable. See note on Job 25. 2, above. For the more classical use of the word, see Aristotle's Rhetoric, book 3.

Exodus 28. The following verses are found neither in the Vatican nor Alexandrine copies, but appear thus in the Complutensian text:

23 And thou shalt make upon the oracle two golden rings, and thou shalt put the two golden rings on both the upper corners of the oracle. 24 And thou shalt put the fringes and the chains of gold on the two rings on both the sides of the oracle. 25 And thou shalt put two sides of the two fringes on the two hems, and thou shalt put the shoulders of the ephod opposite in front. 26 And thou shalt make two golden rings, and shalt put them on the two edges of the oracle.
THE FOLLOWING PASSAGES ARE SUPPLIED FROM THE
ALEXANDRINE TEXT.

KINGS I. (Sam. I.)

17. And David son of an Ephrathite said, this Ephrathite was of Bethlehem Juda, and his name was Jesse, and he had eight sons. And the man passed for an old man among men in the days of Saul. 18 And the three elder sons of Jesse went and followed Saul to the war, and the names of his sons that went to the war were, Eliab his first-born, and his second Abinadab, and his third son Samma. 14 And David himself was the younger son, and the three elder followed Saul. 15 And David departed and returned from Saul, to feed his father’s sheep in Bethlehem. 16 And the Philistine advanced morning and evening, and stood up forty days. 17 And Jesse said to David, Take now to thy brethren an ephah of this meal, and these ten loaves, and run to the camp and give them to thy brothers. 18 And thou shalt carry to the captain of the thousand these ten cheeses of milk, and thou shalt see how thy brethren fare, and learn what they want. 19 And Saul himself and all the men of Israel were in the valley of the Oak, warring with the Philistines. 20 And David rose early in the morning, and left the sheep to a keeper, and took and went as Jesse commanded him, and he came to the trench and to the army as it was going out to fight, and they shouted for the battle. 21 And Israel and the Philistines formed their lines one opposite the other. 22 And David deposited his burden in the hand of a keeper, and ran to the line, and went and asked his brethren how they were. 23 And thou shalt fasten the oracle by the rings upon it to the rings of the ephod joined with blue lace and attached to the woven work of the ephod, that the oracle may not be loosed from the ephod.

25 And while he was speaking with them, behold the Amalekite advanced, Goliath by name, the Philistine of Geth, of the armies of the Philistines, and he spoke as before, and David heard. 24 And all the men of Israel when they saw the man fled from before him, and they were greatly terrified. 23 And the men of Israel said, Have ye seen this man that comes up? for he has reproached Israel and has come up; and it shall be that the man who shall smite him, the king shall enrich him with great wealth, and shall give him his daughter, and shall make his father’s house free in Israel. 26 And David spoke to the men who stood with him, saying, Shall it indeed be done thus to the man who shall smite that Philistine, and take away reproach from Israel? for who is this uncircumcised Philistine that he has defied the army of the living God? 27 And the people spoke to him according to this word, saying, Thus shall it be done to the man who shall smite him. 28 And Eliab his elder brother heard as he spoke to the men, and Eliab was very angry with David and said, Why hast thou thus come down, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart, for thou art come down to see the battle. 29 And David said, What have I done now? Have I no business here? 30 And he turned from him toward another, and he spoke after the same manner; and the people answered him after the former manner. 31 And the words which David spoke were heard, and were reported to Saul. And he took him to himself.

\[\text{Gr. name}\]
\[\text{Gr. is}\]
\[\text{Gr. feeding}\]
\[\text{Lit. the ten cheeses of this milk}\]
\[\text{Gr. according to these words. See ver. 1.}\]
\[\text{Gr. is there not a word?}\]
\[\text{Lit. according to the word of the first}\]
\[\text{Gr. behind Saul}\]
APPENDIX.

Verse 41. And the Philistine advanced and drew nigh to David, and a man bearing his shield went before him, and the Philistine looked on.

Verse 50. So David prevailed over the Philistine with a sling and a stone, and smote the Philistine and slew him, and there was no sword in the hand of David.

Verse 55. And when Saul saw David going out to meet the Philistine, he said to Abner the captain of the host, Whose son is this youth? and Abner said, As thy soul lives, O king, I know not. 55 And the king said, Do thou ask whose son this youth is. 55 And as David returned from the slaughter of the Philistine, Abner took him and brought him in before Saul, and the head of the Philistine was in his hand. 55 And Saul said to him, Whose son art thou, young man? and David said, The son of thy servant Jesse the Bethlehemite.

18. And it came to pass when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. 2 And Saul took him in that day, and did not suffer him to return to his father's house. 3 And Jonathan and David made a covenant because he loved him as his own soul. 4 And Jonathan stripped himself of his upper garment, and gave it to David, and his mantle and all he had upon him, even to his sword and to his bow, and to his girdle. 5 And David went out whithersoever Saul sent him, and acted wisely, and Saul set him over the men of war, and he was pleasing in the eyes of all the people, and also in the eyes of the servants of Saul.

Verse 8. (last part.) And what more can he have but the kingdom? 6 And Saul eyed David from that day and onward. 10 And it came to pass on the morrow that an evil spirit from God fell upon Saul, and he prophesied in the midst of his house. And David was playing on the harp with his hand, according to his daily custom. And Saul's spear was in his hand. 11 And Saul took his spear and said, I will smite David even to the wall. But David escaped twice from his presence.

17 And Saul said to David, Behold my elder daughter Merob, I will give her to thee to wife, only be thou to me a mighty man and fight the wars of the Lord. And Saul said, Let not my hand be upon him, but the hand of the Philistines shall be upon him. 15 And David said to Saul, Who am I, and what is the life of my father's family in Israel, that I should be the king's son-in-law? 19 But it came to pass at the time when Merob Saul's daughter should have been given to David, that she was given to Israel the Mothulathite to wife.

Verse 30. And the chief of the Philistines went forth; and it came to pass that from the sufficiency of their expedition David acted wisely above all the servants of Saul; and his name was honoured exceedingly.

KINGS III. (KINGS I.)

2 ult. 3. verse 1. Considerable variation here rather than omission.

5. 17 And the king commanded and they brought great stones, precious stones for the foundation of the house, and unhewn stones.

6. 11 And the word of the Lord came to Solomon, saying, As for this house which thou art building, if thou wilt walk in my ordinances and execute my judgments, and keep all my commandments to walk in them, I will establish my word with thee which I spoke to David thy father. 13 And I will dwell in the midst of the children of Israel, and will not forsake my people Israel. 14 So Solomon built the house, and finished it. 22 And all inside the oracle he overlaid with gold.

7. Verse 1, etc. See the first 12 verses of this chapter placed at the end of it in the Vatican copy.

8 Gr. according to. 7 Gr. understood; or, was wise. 3 Gr. after; Gr. from. 8 Gr. their sufficient expedition. 8 Gr. brought.
13. 27 And he spoke to his sons, saying, Saddle me the ass, and they saddled it.

14. Verses 1 to 20. The substance of these verses is found in the Vatican copy after v. 24, chap. 12.

15. 32 And there was war between Asa and Baasa king of Israel all their days.

CHRONICLES I.

1. 11 And Mesraim 6 was father of the Lodim, and the Anamim, and the Labin, and the Nephthalim, 12 and the Patrosoniim, and the Chasloniim, whence went forth Philistiam, and the Chaphoriiim. 13 And Chanaan was father of Sidon, his first-born, and the Chettite, and the Jebusite, 14 and the Amorrhaean, and the Gergese, 15 and the Evite, and the Aruecan, and the Asennae, 16 and the Aradian, and the Saramean, and the Amathite, 17 and Arphaxad, and Lud and Aram. And the sons of Aram: Os and Ul, and Gather, and Mosoch. 18 And Araphaad begot Cainan, and Cainan begot Sala, and Sala begot Eber. 19 And to Eber were born two sons, the name of the one Phalec, for in his days the earth was divided, and the name of his brother was Jectan. 20 And Jectan begot Elmodad and Saleph and Aramoth, 21 and Keduran, and Æxe, and Declam, 22 and Gemian, and Abimeel, and Sabin, 23 and Uphir, and Evi, and Oram; all these were the sons of Jectan.

CHRONICLES II.

3. 12 And the wing of one cherub was five cubits touching the wall of the house, and the other wing was five cubits touching the wing of the other cherub.

27. 8 And he reigned twenty-five years, and sixteen years he reigned in Jerusalem.

PROVERBS.

1. 15 For their feet run to do evil, and are swift to shed blood.

4. 5 Get wisdom, get understanding, forget not, nor decline from the words of my mouth.

8. 29 When he set to the sea its bound, and the waters shall not pass his 7 decree. 32 And blessed are they that keep my ways. 33 Hear wisdom and be wise, and 3 be not strangers to it.

11. 5 The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. 4 Possessions will not profit in a day of wrath, but righteousness will deliver from death.

Part of verses 10, 11.—but at the destruction of the wicked there is exultation. 11 At the blessing of the upright a city shall be exalted.

13. 6 Righteousness preserves the simple in the way, but sin makes worthless the ungodly.

16. (Alex. 15.) 33 The humble advances in glory.

21. Verses 16, 17, see Appendix, page 1131. Note on II. Kings (II. Sam.) 5. 18.

JEZEBEL.
The Apocrypha
Greek and English
THE

APOCRYPHA

PRINTED IN GREAT BRITAIN
AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; 2 having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord. 3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: 4 and said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto him his people Israel, and keep the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests and to the Levites. 5 And Helkias, Zacharias, and Sylus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. 6 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, 8 and according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning. 9 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, 10 and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. 11 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. 12 The holy singers also, the sons of
Asaph, in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. 16 Moreover the porters were at every gate; it was not lawful for any to go from his place: also Levites prepared for them. 17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, and offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

And the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days. 20 And such a passover was not kept in Israel since the time of the prophet Samuel. 21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. 22 In the eighteenth year of the reign of Josias was this passover kept.

And the works of Josias were upright before his Lord with an heart full of godliness. 24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord were against Israel.

Now after all these acts of Josias it came to pass that Pharaoh the king of Egypt came to raise war at Carcamys upon Ephrathas: and Josias went out against him. 25 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea? 26 I am not sent out from the Lord God against thee; for my war is upon Ephrathas: and now the Lord is with me, yea the Lord is with me hasting me forward, depart from me, and be not against the Lord.

Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: 28 but joined battle with him in the plain of Mageddo, and the princes came against king Josias. 29 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. 30 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. 31 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day. And it was given out for an ordinance to be done continually in all the nation of Israel.

These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord; and the things that he had done before, and the third year of his reign, are reported in the book of the kings of Israel and Judea.

And the people took Josiah the son of Josias, and made him king instead of Josias his father when he was twenty and three years old.
And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposeth him from reigning in Jerusalem. And he set a tax upon the land of an hundred talents of silver and one talent of gold.

The king of Egypt also made king Joa- chim his brother king of Judea and Jerusalem. And he bound Joaichim and the nobles: but Zareas his brother he apprehended, and brought him out of Egypt.

Five and twenty years old was Joaichim when he was made king in the land of Judea and Jerusalem: and he did evil before the Lord. Wherefore against him Nabuchodonosor, the king of Babylon came up, and bound them with the chain of brass, and carried him into Babylon. Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

And Joaichim his son reigned in his stead: he was making his state being eighteen years old; and reigned but three months and ten days in Jerusalem: and did evil before the Lord.

So after a year Nabuchodonosor sent and caused him to be brought into Babylon, with the holy vessels of the Lord. And made Sedecias king of Judea and Jerusalem, when he was one and twenty years old, and he reigned even seven years: and he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord. And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled: and hardening his neck, and his heart, he transgressed the laws of the Lord God of his fathers.

The king also spared not of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

Nevertheless the God of their fathers sent by his messenger to call them back, because he spared not his tabernacle also. But they had their messengers in derision: and, in the day that the Lord spake unto them, they made a sport of his prophet: so far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; who slew their young men with the sword, yes, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands. And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon. As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers: and as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried into Babylon: who became servants to
him and his children, till the Persians removed, to fulfill the word of the Lord spoken by the mouth of Jeremiah: 58 until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremiah; 2 the Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing, saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world, and commanded me to build him an house at Jerusalem in Judæa.

7 If therefore there be any of you that are of his people, let his Lord be with him, and let him go up to Jerusalem that is in Judæa, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem. 8 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, 9 with gifts, with horses, and with cattle, and with very many free gifts of a great number whose minds were stirred up thereto. 10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: 12 and by him they were delivered to Sanballas the governor of Judea. 13 And this was the number of them: A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels. 14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. 15 These were brought back by Sanballas, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians Beelusmus, and Mithridates, and Tabellius, and Rathmus, and Beeltesmus, and Samuellus the secretary, with the rest that were in commission with them, dwelling in Samaria and other places, wrote unto him again, that they dwelt in Judea and Jerusalem in this letter following: 17 To king Artaxerxes our lord, Thy servants, Rathmus the story writer, and Samuellus the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, that
polin the apostates and pervers, oikodomoyn tais the agoras autis, kai ta teixh therapeunous, kai vado upolbalouna.

19 Ean oin, polis auti oikodomh, kai ta teixh syntelesth, phorolagian o mh upomeinwth dunw, alla kai basileus autisthounta.

20 Kai etei energetai ta kata ton vado, kalw eche upolw.

21 Banoynen mh uperden to toiswto, alia prosfwnhsetai to kuri basilei, otops an fanerontai, epitsekefhi en tois apo ton paterek sou biplwos. Kai efyrhes en tois upoymantioi gegeamatet evi taut, kai gunsthi oti h polis ekei.

22 Syn apostates, kai basileis kai polies enholwth, kai oi Ioudaioi apostatai kai pololikias sunstamemou ev auti eti.

23 Ev aionw, oti h polis auti hromh, syn polwv, kai ta tautes teixh anastabhi, kathodos ouk eti sou eistai ev koiylh Yurian kai Fouikyn.

25 Tote autengew o basileis 'Rathwv wv grafou tis prospitontai, kai Beelteviw, kai Samelwv gрамmati, kai tois loiptois tois sunstasormenov kai oikousin en tis Samaria.

26 Ka Yuria, kai Fouikyn, to upoymeamatws. Anegewn thn iastatthi hn petomfate proo m epitexa oin euskepasofei kai efyrthi oti h polis ekei estin

27 Antiptastousa, kai oi anwthsws apostaseis kai pollew mon ev auti sunstelwth, kai basileis ioukhi kai skleiroi esan en 'Ierosulam kurnwntas kai fowlogonten koiylh Yurian.

28 Kai Fouikyn. Nyn oin epitexa apokalwthous tois anwthwos ekeinov tois oikodomhnta tis polw, kai proswchith oto.

29 Mhdhnd para taista geinw. Kai my prbghi eti plwov tis tis kakhias eis to basileis enghysh.

30 Tote anagwswsthen ton para tis basileis 'Artaxerexov grawonton, Rathwos, kai Samelwos o grwmateus, kai ois touites sunstasorumw, anayzeantas eis 'Ierosulam kata spoudhn mei isopou kai olyon parataxeus, hragen koliwv tis oikodomwn, kai gei e oikodomh tis ierwv tis en 'Ierosulam merei to deuterw eston tis basileias Darelwv tis Perwv basilewv.

3 Koi basileus Darelwv etowse doxy megalhn patai tis up autwn, kai patai ois oikovanwst autwn, kai patai tois meustw tis Mhdias kai tis Perwos, kai patai tis sartwpatov kai stratygeois kai toparkhais tis up autwn, apo tis 'Iondhkeis mchris Athiwstas, en tais ekaton ekostistanten sanitaseis.

32 Kai efhraswth en baiwth, kai apyrrhshen, kai elprwshshen anevoun.

33 O de Darelw o basileis anelwsh eis ton koutwna autwv, kai ekamwh, kai evwntus evgelw

34 Tote ois treis neanikoi ois smastofylakes ois philasstontes

35 to syma tis basilewv, etwv etero proo ton etero, episthme ekastos hmen ena logw, ois uperwshen kai ou elan fanh to rhma auton softron ton etero, dwn tis autw Darelw o basilewv doreus megalh, kai epwntika megala, kai porfiran periabalwthai, kai en crousmasi pines, kai eti crouso kathedew, kai arma crousoalwv, kai knavn vneutwv, kai

37 Kai manikhn peri ton trakhlon, kai deuterw kathiewa

rebellious and wicked city, do build the marketplaces, and repair the walls of it, and do lay the foundation of the temple.

21 Now if this city and the walls thereof be made up again, they will not refuse to give tribute, but also rebel against kings.

22 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, but to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers: and thou shalt find therein concerning these things, and shalt understand that this city was rebellious, troubling both kings and cities: and that the Jews were rebellious, and raised always wars therein; for which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathmus the storywriter, to Beelthemus, to Semelius the scribe, and to the rest that were in commission, and dwellers in Sama- ria and Syria and Phenice, after this manner; "I have read, the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings; and the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice. Now therefore I have commanded to hinder those men from building the city, and have taken that there be no more done in it; and that those wicked workers proceed no further to the annoyance of kings.

29 Then king Artaxerxes his letters being read, Rathmus, and Semelius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, and unto all the governors and captains and lieutenants that were under him, from India unto Ethiopia, in the hundred twenty and seven provinces. And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another; "Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: as to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck; and he
shall sit next to Darius because of his wisdom, and shall be called Darius's cousin.

And then every one wrote his sentence, sealed it, and laid it under the pillow of king Darius; and said that, when the king is risen, some will give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall all the victory be given, as was appointed. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.

Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: and sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; and sat him down in the royal seat of judgment; and the writing was read before them. And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine; and he said thus, O men of Persia, now exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither his sorrow nor his debt: and every heart is rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: but when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest, that enforcest this to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them? But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. If he bid them make war, the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. Hence is that those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare: if he command to smite, they smite; if he command to make desolate, they make desolate; if he
command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. 10 So all his people and his armies obey him; furthermore he lieth down, he eateth and drinketh, and taketh his rest: and these keep watch round about him, neither may any one depart, and do his own business, neither disobey them in any thing. 12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue. 13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. 14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth: who is it then that ruleth them, or hath the lordship over them? 15 Are they not love a woman which is comely in favour and beauty? 16 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? 17 A man leseth his own father that brought him up, and his own country, and cleaveth unto his wife. 18 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country. 19 By this also ye must know that women have dominion over you; do ye not labour and toil, and give and bring all to the woman? 20 Yea, a man taketh his own sword, and goeth his way to rob and to steal, to set upon the seas and men there; 21 and looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. 22 Wherefore a man loveth his wife better than father or mother. 23 Yea, many there be that have run out of their wits for women, and become servants for their sakes. 24 Many also have perished, have erred, and sinned, for women.

And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? 25 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, 26 and taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. 27 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. 28 O ye men, how can it be but women should beseen they do thus? 29 Then the king and the princes looked one upon another: so he began to speak of the truth. 30 O ye men, are not women strong? great is the earth, high is the heaven,
swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. 35 is he not great that maketh these things? therefore great is the truth, and stronger than all things. 36 All the earth calleth upon the truth, and the heaven and blesseth it; all works shake at the righteous word, and assemble at it, and with it is the unrighteous thing. 37 Wine is wicked, and the king is wicked, women are wicked, and all the children of men are wicked; and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish. 38 As for the truth, it endureth, and is always strong: it liveth and conquers for evermore. 39 With her there is no accepting of persons or rewards: but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do like her works. 40 Neither in her judgment is any unrighteousness: and she is the strength, kingdom, power, and majesty of all ages. Blessèd be the God of truth.

And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. 41 Then said the king unto him, Ask what thou wilt more than is appointed in the writings, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. 42 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, 43 and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. 44 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldeans. 45 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him. Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurers, should forcibly enter into their doors; 46 and that all the outward work which they hold should be freely without tribute; and that the Edomites should give over the villages of the Jews which they then held: 47 yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; 48 and other ten talents yearly, to maintain the burnt offerings upon the
9 From the time that Cyrus had appointed them brethren, and the priests, and the sons of Phinees, to build the temple of the Lord, they went every day, as they had a command to offer seventeen: and that all they that went from Babylon to build the city, could have free liberty, as well as their posterity, and all the priests that went away.

50 He wrote also concerning the charges, and the priests' vestments wherein they minister: and likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. And he commanded to give to all that kept the city pensions and wages. He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, and said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: and to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty to go up, and to build Jerusalem, and the temple which is called by his name; and they feasted with instruments of music and gladness seven days.

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments, tabrets and flutes. And all their brethren played, and he made them go up together with them.

And these are the names of the men which went up, according to their families, among their tribes, after their several heads.

5 The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedad, the son of Saraias, and Joachim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon. And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, and Jesus, Nehemia, Saraias, Rezaias, Enemius, Mardechoes, Beelus, Aspares, Zereus, Reelius, Roimius, and Baana, their guides.

8 The number of them of the nation, and their governors: the sons of Phoros, two thousand an hundred seventy and two: the sons of Safat, four hundred seventy and two:

9 The sons of Ares, seven hundred fifty and six:
The sons of Phaath Moab, among the sons of Jesus and Joab, two thousand eight hundred and twelve:

The sons of Elam, a thousand two hundred and forty; the sons of Zathui, nine hundred seventy and five; the sons of Corbe, seven hundred and five; the sons of Bani, six hundred forty and eight:

The sons of Bebai, six hundred thirty and three; the sons of Argai, one thousand three hundred twenty and two:

The sons of Adonikan, six hundred thirty and seven; the sons of Bagoi, two thousand six hundred and six; the sons of Adin, four hundred fifty and four:

The sons of Ater, son of Ezekiias, ninety and two: the sons of Oilan and Azenan, threescore and seven: the sons of Azarus, four hundred thirty and two:

The sons of Annis, an hundred and one: the sons of Bassai, three hundred twenty and three: the sons of Arsiphurith, an hundred and two:

The sons of Beterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

They of Netophah, fifty and five; they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

They of Kiriathiaurus, twenty and five: they of Caphira and Beroth, seven hundred forty and three.

They of Chadas and Ammidoi, four hundred twenty and two: they of Cirama and Gabbes, six hundred twenty and one:

They of Macalon, an hundred twenty and two: the sons of Betolius, fifty and two; the sons of Nephis, an hundred fifty and six:

The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

The sons of Sansas, three thousand three hundred and one.

The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanas, eight hundred seventy and two: the sons of Emmeruth, two hundred fifty and two:

The sons of Phassaron, a thousand forty and seven: the sons of Carme, two hundred and seventeen.

The Levites: the sons of Jesse, and Cadmiel, and Bamus, and Sudias, seventy and four.

The holy singers: the sons of Asaph, an hundred twenty and eight.

The porters: the sons of Salum, the sons of Atar, the sons of Tolman, the sons of Dacobi, the sons of Ateta, the sons of Tobis, in all an hundred thirty and nine.

The servants of the temple: the sons of Esau, the sons of Aspia, the sons of Tabat, the sons of Ceras, the sons of Sud, the sons of Phales, the sons of Labana, the sons of Agrabia.

The sons of Acud, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur.

The sons of Jairus, the sons of Daisan, the son of Nebra, the sons of Chasheba, the sons of Cazeria, the sons of Oza, the sons of Phineas, the sons of Azara, the sons of Bastai, the sons of Assana, the sons of Mani, the sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asub, the sons of Pharacim, the sons of Basilem.

The sons of Phaath Moab, among the sons of Jesus and Joab, two thousand eight hundred and twelve:

The sons of Elam, a thousand two hundred and forty; the sons of Zathui, nine hundred seventy and five; the sons of Corbe, seven hundred and five; the sons of Bani, six hundred forty and eight:

The sons of Bebai, six hundred thirty and three; the sons of Argai, one thousand three hundred twenty and two:

The sons of Adonikan, six hundred thirty and seven; the sons of Bagoi, two thousand six hundred and six; the sons of Adin, four hundred fifty and four:

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They of Netophah, fifty and five; they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

They of Kiriathiaurus, twenty and five: they of Caphira and Beroth, seven hundred forty and three.

They of Chadas and Ammidoi, four hundred twenty and two: they of Cirama and Gabbes, six hundred twenty and one:

They of Macalon, an hundred twenty and two: the sons of Betolius, fifty and two; the sons of Nephis, an hundred fifty and six:

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The sons of Acud, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur.

The sons of Jairus, the sons of Daisan, the son of Nebra, the sons of Chasheba, the sons of Cazeria, the sons of Oza, the sons of Phineas, the sons of Azara, the sons of Bastai, the sons of Assana, the sons of Mani, the sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asub, the sons of Pharacim, the sons of Basilem.
32 Yiio Meedda, voiо Kouta, voiо Xaréa, voiо Varhovu, voiо Xeér, voiо Thom, voiо Naai, voiо ‘Atefa.
35 Pântes oi jeorodoun, kai oi noi tov pajidv Salamov triakosioi ebdromkoutaio.
38 Kai toîn ev fylh ths geneikis grafriv en to katal- koukoum kai th eirevneis, euvoràtwsan tov ijorrwvneov.
39 Kai etep aûtous Nëmias kai Attarías, th metëxen ton agiou eous árkhres éndedwmen ton dhlaqon kai thn òlthoned.

41 Kai ek ton úgoumenon kata tos patria en to paragynetha aútou eis to ierov tov Theou to ‘Ierousalâm, ëxekontow égýrav kai égýrav tov ierov, kai diakosiai eis tov ierov evagwlpaktov, ëfylla kai ëfyllodoi, diakoûsiai téssarakontaeténte: Kâmhlai tetakosioi triakonta- pante, kai eptôi éptaka skewlai triakontaeténte, ëmiano evanakosioi têsstaraevontaeténte, ëpsoçia gunswa plékatastikia peretakostía eik- kostante.

42 Kai ek ton úgoumenon kata tos patria en to paragynetha aútou eis to ierov tov Theou to ‘Ierousalâm, ëxekontow égýrav kai égýrav tov ierov, kai diakosiai eis tov ierov evagwlpaktov, ëfylla kai ëfyllodoi, diakoûsiai téssarakontaeténte: Kâmhlai tetakosioi triakonta- pante, kai eptôi éptaka skewlai triakontaeténte, ëmiano evanakosioi têsstaraevontaeténte, ëpsoçia gunswa plékatastikia peretakostía eik- kostante.

43 The sons of Meedda, the sons of Coutha, the sons of Chara, the sons of Barcue, the sons of Serar, the sons of Thomoi, the sons of Nasith, the sons of Atphia.
44 The sons of the servants of Solomon: the sons of Azaphioth, the sons of Pharris, the sons of Jehith, the sons of Loxon, the sons of Issaal, the sons of Saphii.
45 The sons of Hagia, the sons of Pha- careth, the sons of Sabi, the sons of Sarothi, the sons of Misisia, the sons of Gas, the sons of Addus, the sons of Suba, the sons of Aphera, the sons of Barodis, the sons of Saphag, the sons of Allom.
46 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
47 These came up from Thermeloth and Thelersas, Charaathalan leading them, and Aalar; they could not shew their families or their stock, how they were of Israel: the sons of Dalan, the son of Baenan, the sons of Necedon, six hundred fifty and two.
48 And the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Juddus, who married Augia one of the daughters of Phaezeldeus, and was named after his name.
49 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood: 50 for unto them said Nehemias and Aththarias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.
50 So of Israel, from them of twelve years old and upward, beside menservants and womenservants, they were all in number forty thousand, two thousand three hundred and sixty. 51 Their menservants and handmaids were seven thousand three hundred thirty and seven: the singing men and singing women, two hundred forty and five: 52 four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke: 53 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. 54 And so dwell the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.
55 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came altogether with one consent into the open place of the city gate which is toward the east. 56 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, to offer burnt sacrifices upon it, according as it is expressly com- manded in the book of Moses the man of God.
56 And there were gathered unto them out of the other nations of the land, and they
erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening. 42 Also they held the feast of tabernacles, as it is written, and offered sacrifices daily, as was meet; and after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts. 43 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

And the sons of the congregation put unto the masons and carpenters money, meat, and drink, with cheerfulness. 45 Unto them of Zidlon also and Tyre they gave carrass, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cusus king of the Persians. 46 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity; 47 and they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jerewy and Jerusalem. 48 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmuel his brother, and the sons of Emadabun; 49 and they made the sons of Asaph, and cymbals, and singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained. 50 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph, had cymals, and singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained. 51 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel. 52 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord. 53 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. 54 But many with trumpets and joy shouted with loud voice, insomuch that the trumpets might not be heard for the noise of the people; yet the multitude sounded marvellously, so that it was heard afar off. 55 Wherefore when the enemies of the tribe of Juda and Benjamin heard it, they came to know what the noise of trumpets should mean. 56 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel. 57 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto
them. We will build together with you. 69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God. 71 For we ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us. 72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; 73 and by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all this time, that king Cyrus lived; so they were hindered from building for the space of two years, until the reign of Darius.

Now in the second year of the reign of Darius, Addeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them. 3 At the same time came unto them Sisines the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, 4 By whose appointment do ye build this house and this roof, and perform all the other things and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity; 6 and they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisines, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius: To king Darius, greeting: 8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity 9 building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls. 10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundation thereof? Work ye for your masters, or for yourselves? 12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. 13 So they gave us this answer, We are the servants of the Lord which made heaven and earth. 14 And as for this house, it was builded many years
ago by a king of Israel great and strong, and was finished. But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, king of the Chal- dees; who pulled down the house, and captures it, and carried away the people both into Babylon.

But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build this house. And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zoroabel, that is, to Sanabassarus the ruler, with commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in that place. And the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still building, it is not yet finished.

Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus: and if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll where- in these things were recorded. In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus: and that the house of the Lord, built of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

And also he commanded that Sisinnus the governor of Syria and Phenice, and Sabrahebunâ, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zoroabel the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place. I have commanded also to have it built up wholly again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished: and out of the tribute of Celsorisa and Phenice, a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zoroabel the governor, for bullocks, and rams, and lambs; and also corn, salt, and oil, and the continually every year without further question, according as the priests that be in Jerusalem shall of Israel megalos and is chyroph, and estelath. Kai estei 15 oi patereis hymon parapsikranantes hemartov eis ton Kuiron ton Irail ton oiranov, paradevke autous eis cheiras Naouchoodonosor basileous Basilios ton Xaldaion. Tov te 16 oikon kathelontes enepirison, kai ton laon χυμαλατενιον eis Basilow na.

'En de to prouti eite basileuvou Kiurop chyroph Basila- linas, egwrein o basileus Kuros ton oikon ton toidon oikodomhsh qn tia ierai skei th chrono kai ta arignya, a exzgenke Naou- choodonosor eis ton oikon ton en Ierousalim, kai aptirastato asta en to autou vaio, pali exzgenke auta Kuros o basileus ek ton naou ton en Basilaunias, kai parodhido Sazanassaros Sorobazi el to eparchio, kai estatagan autow, kai aptirastate 19 pantata ton en tia vaio astei en to oikon en Ierusalm, kai ton naon ton Kuiron oikodomhsh epi to topon. Tote 20 o Sazanassaros paragewmenos enevaleito ton theou ton oikon Kureio ton en Ierousalim, kai ap ekineun mekeri ton oikon oikodomhsh oin elasha synlalean.

Nyn oin eli kranetai, basileus, episketipto eis tois basi- licois bivlioukouvkiniois ton Kureios, kai eain eviskoshe, meta 22 tis genwshis Kureio ton basileous genomenh tis oikodomh ton oikon Kureio ton en Ierousalim, kai krinetai ton Kureio basilei hymos, prospoxhistaio oin peri toton.


Prosofastai de epitulebthai Sazynh eparchh Syrias kai 27 Fovnikas, kai Sabrabuzan, kai tois suynetairous, kai tois apostatamovn en Syria kai Fovniki megenous atopexhshai ton topon, estai ton pwa Kureiou Zorobazi, eparchh de tis Ioudaiais, kai tonos prosbuvters ton Ioudaiov, ton oikon ton Kuiron ekineun oikodomhsh epi to topon. Kai ego de epitasta 28 holoxeberos oikodomhsh, kai atenai siai anaptoith, tois ek tis achiomalousis tis Ioudaiais, mecheri ton epitulebthai the oikon ton Kuiron kai apo tis fofologiais kolis Synias kai 29 Fovnikias epitileulos synetai didothisa toutous tois anthropous eis thsian ton Kureiou, Zorobazi el parochh eis tainous, kai krious, kai arnas, omois de kai puron, kai alla, kai oinov, kai 30 elaios enedeloxov kai enaunetos, kathos oti ten iderei oti en Ierousalim upagoreuisa analeksthai kath hevran, anafyria-
31 These, therefore, being called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endanger that house of the Lord in Jerusalem. 32 I Darius the king have ordained that according unto these things it be done with diligence.

Then Sisines the governor of Cœlosia and Phenicea, and Sathrabuzanes, with their companions, following the commandments of king Darius, did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

And they finished these things by the commandment of the Lord God of Israel; and with the king Darius, and Artaxerxes, kings of Persia, the temple of the Lord was finished in the three and twentieth day of the month Adar, in the sixth year of king Darius.

And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified, together with all the children of the captivity; for they were sanctified, because the Levites were all sanctified together.

And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord. And they kept the feast of unleavened bread seven days, making merry before the Lord. For these things had the counsellors of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

And after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Azarjais, the son of Zechurius, the son of Helchias, the son of Saulim, the son of Sadduce, the son of Zachi, the son of Ami, the son of Ozias, the son of Boccas, the son of Abias, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. This Esdras
went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. And the king did him honour: for he found grace in his sight in all his requests.

There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord had prepared for him. For Ezra had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

Now the copy of the commission, which was written from Artaxerxes the king, and came to Ezra the priest and reader of the law of the Lord, is this that followeth:

I. Artaxerxes unto Ezra, the priest and reader of the law of the Lord sendeth greetings:

Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem. As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; that they may look unto the affairs of Judea and Jerusalem, agreeable to that which is in the law of the Lord; and they may bring the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, with that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things therunto appertaining; to the end that they may offer sacrifices unto the Lord upon the altar of the Lord there, which is in Jerusalem. And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. And whatsoever thou and thy brethren shall gather in the use of the temple of thy God, thou shalt give it out of the king's treasury. And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Ezra the priest and the reader of the law of the most high God shall send for, they should give it him with speed; to the sum of the use of the hundred talents of silver, likewise also of wheat even to an hundred cords, and an hundred pieces of wine, and other things in abundance. Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. I command also that a tax nor any other imposition, of any of the priests, or Levites, or holy singers, or

Kai synanézhisan ék tôn vinó 'Ivraíl, kai tôn ieréon, kai 5 Leuitów, kai ieroufátov, kai thvprwón, kai ierodóuion eis Ierousalém, étous ésbóumai basileúntovos Ἀρταξέρξη τῆς τῆς τῆς πέμπτης μηνί, οὗτος ékaivános ésbóumai το βασιλεύει ἑξελθέντες γαρ ἐκ Βαβυλῶνος τῇ νομιμῷ τῆς πρώτης μηνί, παρεγένοντο εἰς Ιερουσαλήμ κατά τὴν δεδεμένα αὐτοῖς εὐδοκίαν παρά τοῦ Κυρίου εἴτ' αὐτῷ. ὁ γὰρ Ἔσδρας πολλῆν ἄτιμα

Τροποποιήστως δὲ τοῦ γραφέντος προστάγματος παρά Ἀρταξέρξης ἐφ' Παυσανία καὶ ἀναγνώστη τοῦ νόμου Κυρίου, οὗ ἑστιν ἀντίγραφον τὸ ὑποκείμενον.

Βασιλεὺς Ἀρταξέρξης Ἐσδρᾶ τὸν ἱερέα καὶ ἀναγνώστη τοῦ Νόμον Κυρίου, οὗ ἑστὶν ἀντίγραφον τὸ ὑποκείμενον.
I. Esdras VIII. 23–47.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem: and hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles. Therefore was I encouraged by the help of the Lord my God, and gathered together the men of Israel to go up with me.

26 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: of the sons of Phinees, Gerson: of the sons of Ithamar, Gamaliel: of the sons of David, Letitus the son of Sebastian: of the sons of Phieras, Zaraias; and with him were counted an hundred and fifty men: of the sons of Pahath Moab, Eliaoni, the son of Zaraia, and with him two hundred men: of the sons of Zetho, Sehemnas the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: of the sons of Elam, Josias son of Johanan, and with him seventy men: of the sons of Saphathias, Zaraias son of Michael, and with him threescore and ten men: of the sons of Joad, Abadias son of Jezelus, and with him two hundred and twelve men: of the sons of Bania, Salmoth son of Josaphias, and with him an hundred and threescore men: of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: of the sons of Ashtaroth son of Acanan, and with him an hundred and ten men: of the sons of Adonikam the last, and these are the names of them, Eliphalet, son of Guel, and Samiamas, and with them seventy men: of the sons of Bago, Uthi the son of Istedarbus, and with him seventy men.

4 And these I gathered together to the river of Ahava. There we pitched our tents three days and then I surveyed them. But when I had found there none of the priests and Levites, 42 then sent I unto Eleazar, and Iduel, and Maea, and Masman, and Ahana, and Samia, and Iwab, and Ebenan, and Zacharias, and Mosollam son of Jehumun, and Astab, and Iawna, and Askaban, and with them twenty and eight men: of the sons of Jeshohanan son of Acanan, and with him an hundred and ten men: of the sons of Adonikam the last, and these are the names of them, Eliphalet, son of Guel, and Samiamas, and with them seventy men: of the sons of Bago, Uthi the son of Istedarbus, and with him seventy men.

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brethren, who were eighteen. 58 And Asebia, and Annunus, and Osain his brother, of the sons of Chananeus, and their sons, were twenty men. 59 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names was written. 60 And there they vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle: 61 for I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. 62 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways. 63 And again we besought our Lord as touching these things, and found him favourable unto us.

51 Then I separated twelve of the chief of the priests, Esebias, and Samia, and ten men of their brethren with them: 52 and I weighed the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given. 53 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, 54 and twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. 55 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. 56 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. 57 So the priests and the Levites, who had received the silver and the gold and the vessels that were in Jerusalem, brought them into the temple of the Lord. 58 And from the river Tigris we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us; and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem. 59 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Ur. 60 And with him was Eleazar the son of Phineas, and with them were six hundred and fifty talents of gold, and the son of Jehoiada and the son of Sadan, Levites: all was delivered them by number and weight. 61 And all the weight of them was written up on the same time.

62 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel. 63 And the weight of them, and the silver, and the gold, was three score and two, goats for a peace-offering, twelve; all of them a sacrifice to the Lord. 64 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.
I. Esdras VIII. 68–87.

Now when these things were done, the rulers came unto me, and said, 69 The nation of Israel, the princes, the priests and the Levites, have not put away from them the strange people of the land, nor their pollutions from the Gentiles, to wit, the Canaanites, Hittites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites.

For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy. 72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord, I said, O Lord, I am confounded and ashamed before thee, and I despise the portion of my countenance. 74 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven. 75 For ever since the time of our fathers we have been and are in great sin, even unto this day. 76 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary; 78 and to discover unto us a light in the house of the Lord our God, and to give us food in the time of the seed; 79 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us favoured before the kings of Persia, so that they gave us food; 80 yea, and honoured the temple of our Lord, and raised up the desolate Sion, so that they have given us a sure abiding in Jewry and Jerusalem.

And now, O Lord, what shall we say, having these things for we have transgressed thy commandments, which thou garest by the hand of thy servants the prophets, saying, 83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light, and didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle with the
uncleanness of the nations of the land.

89. Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

90. O Lord of Israel, thou art true: for we are left a root this day. 90. Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee. 91. And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

Then Jechonias the son of Jedus, one of the children of Israel, called out and said, O Esdras, we have sinned against the Lord; we have married strange women of the nations of the land, and now is all Israel afoot.

92. Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, 89 like as thou hast decreed, and as many as do obey the law of the Lord. 93. Arise, and put into execution for to thee doth this matter apearne, and we will be with thee: do valiantly. 94. So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they swore.

Then Esdras rising from the court of the temple went to the chamber of Joannah the son of Elhasib, 95 and remained there, and did eat and drink no manner of thing, mourning for the great iniquities of the multitude. 96 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: 97 and that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

98. And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. 99 And all the multitude sat in the broad court of the temple, trembling because of the present foul weather.

7 And so Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives thereby to increase the sins of Israel. 8 And now by confessing give glory unto the Lord God of our fathers, and do his will, and separate yourselves from the heathen of the land, and from the strange women.

10. Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do. 11. But forsaken as much as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far: 12 therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, 13 and with the men and judges of every place, till we turn away the wrath of the Lord from us for this matter.

Then Jonathan the son of Azazel and Ezechias the son of Theocanus accordingly
took this matter upon them: and Mosollam and Levis and Sabbathaues helped them. 25 And they that were of the captivity did according to all these things. 26 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the month he set together to examine the matter. 27 So their cause that held strange wives was brought to an end in the first day of the first month.

28 And of the priests that were come together, and had strange wives, there were found: 29 of the sons of Jesus the son of Josec, and his brethren: Mathelias, and Eleazar, and Joribus, and Jouranus. And they gave their hands to put away their wives, and to offer nams to make recompense for their errors.

30 And of the sons of Emmer: Anniaus, and Zabdeus, and Manes, and Sameus, and Hierel, and Azarias. 31 And of the sons of Phaius: Eleonias, Massias, Ismael, and Nathanael, and Oconelus, and Saloas.

32 And of the Levites: Jozabad, and Semis, and Coius, who was called Calitas, and Phateus, and Judas, and Jonas. 33 Of the holy singers: Eleasabas, Bacchurus. 34 Of the porters: Salamus, and Tolbanes.

I. Esdras IX. 41—55.

first day of the seventh month. 41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood which was made for that purpose. 43 And there stood up by him Mattathias, Saninmus, Ananias, Azarias, Urias, Ezechias, Baalsamus, upon the right hand; 44 and upon his left hand Phaldaus, and Misael, Melchias, Lothasunus, Nabaria, Zacharias.

45 Then took Esdras the book of the law before the multitude; for he sat honourably in the first place in the sight of them all. 46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty, 47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anniuth, Sarabias, Adinus, Jacobus, Sabtianus, Autes, Maiannas, and Callitas, Azarias, and Joazabus, and Ananias, Phalias, the Levites, taught the law of the Lord, and read the law of the Lord to the multitude, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying, 50 This day is holy unto the Lord; for this day is holy unto the Lord; and be not sorrowful; for the Lord will bring you to honour.

51 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful. 52 Then went they their way, every one to eat and drink and make merry, and to give part to them that had nothing, and to make great cheer; 53 because they understood the words wherein they were instructed, and for which they had been assembled.

too εδόμοιυ μηνός. Καί ἀνέγίνωσκεν ἐν τῷ πρὸ τοῦ ἱεροῦ 41 πυλῶνος εἰρυχώρῳ, ἐξ ὅμοιῳ ἔως μέστης ἡμέρας, ἐνώπιον ἀν- δρῶν τε καὶ γυναικῶν καὶ ἐπέδωκαν πάν τὸ πλῆθος τῶν νοῦν εἰς τὸν νόμον.

Καί ἔστη Ἡσδρας ὁ ἱερέως καὶ ἀναγνώστης τοῦ νόμου ἐπὶ 42 τοῦ ἐξελθοῦν βῆματος τοῦ κατασκευασθέντος. Καί ἔστησαν 43 παρ' αὐτῷ Ματθαίας, Ζαμοῦς, Ἀνανίας, Ἀκριάς, Οὐδᾶς, 'Εξεκίας, Βαλδαμοῦ, ἔκ δειέων καὶ ἐξ εὐνούχων Παλαίας, 44 καὶ Μισαῆλ, Μελχίας, Δωθάουμος, Ναβαρίας, Ζαχαρίας.

Καὶ ἀναλάβον Ἡσδρας τὸ βιβλίον ἐνόπιον τοῦ πλῆθους, 45 προεκάθισε ἐπίδεξε ἐνόπιον πάντων. Καὶ ἐν τῷ λύσαι τοῦ 46 νόμου, πάντες ὅθῳ ἔστησαν· καὶ ἐυλόγησεν Ἡσδρας τῷ Κυρίῳ Θεῷ ὑπάρτῳ Θεῷ σαβαωθι παντοκράτωρι. Καὶ ἐπε- 47 φώνησε πάν τὸ πλῆθος, ἄμην· καὶ ἄραντες ἄνω τῶν χειρας, προσπεσόντες ἐπὶ τὴν γῆν, προσεκύνησαν τῷ Κυρίῳ.

Ἰησοῦ, καὶ Ἀννοῦθ, καὶ Ζαβαταῖος, Αὐταῖας, Μαϊάνιας, καὶ Καλτάς, Ἀκριάς, καὶ Ἰωσάβδος, καὶ Ἀνανίας, Φαλίας, οἱ Λευίται, ἐδίδακαν τὸν νόμον τοῦ Κυρίου, καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκαν τὸν νόμον τοῦ Κυρίου, ἐμφυσώντως ἀμα τὴν ἀνάγινως.

Καὶ ἔπει Αθανάττης Ἡσδρα τῷ ἁρχερεὶ καὶ ἀναγνώστῃ, 49 καὶ τοῖς Λευίταις τοῖς διδάσκαλοι τὸ πλῆθος ἐπὶ πάντας, ἦ 50 ἡμέρα αὐτὴ ἐστὶν ἀγα τῷ Κυρίῳ καὶ πάντες ἐκλαῖαν ἐν τῷ ἀκούσα τοῦ νόμου· βαδίσαντες οὖν φάγετε λαπαστά, καὶ 51 πίετε γυλκάστα, καὶ ἀποστέλλατε ἄποστολάς τοῖς μὴ ἐχούσιν· ἀγα γὰρ ἡ ἡμέρα τῷ Κυρίῳ· καὶ μὴ λυπεῖσθε, ὅ γὰρ 52 Κύριος δοξάζει ὑμᾶς.

Καὶ οἱ Λευίται ἐκέλευον παντὶ τῷ δήμῳ, λέγοντες, ἦ ἡμέρα 53 αὐτὴ ἀγα, μὴ λυπεῖσθε. Καὶ ξυντὸ πάντες φαγεῖν καὶ πίειν 54 καὶ εὐφραίνεσθαι, καὶ δούναι ἄποστολάς τοῖς μὴ ἐχούσις, καὶ εὐφραίνεται μεγάλως, ὅτι γὰρ ἐνευφυνοῦσαν ἐν τοῖς ῥήμασιν 55 οἰς ἐδιδάχθησαν, καὶ ἐπισυνήχθησαν.
The book of the words of Tobit, the son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Aser, of the tribe of Nephthali; 2 who in the time of Enemessar king of the Assyrians was led captive out of Thisce, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. 4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, and where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. 6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first born; and there I offered to the priests the children of Aaron. 7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: 8 and the third I gave unto them to whom it was meet, as Deborah my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. 10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. 11 But I kept myself from eating; 12 because I remembered God with all my heart. 13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver. 15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.
16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry; 17 and my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. 18 And when the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privately: for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself: understanding that I was sought for to be put to death, I withdrew myself for fear. 20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. 21 And there passed not fifty days, before two of his sons killed him, and they fled into the mountains of Ararat: and Sarchedon his son met them there: who appointed over his father's accounts, and over all his affairs, Achincharus my brother Anael's son.

22 And Achincharus interring for me, I returned to Nineve. Now Achincharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts; and Sarchedon his son met him there: and he was my brother's son.

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me; and I sat down to eat. 2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. 4 Then before I had tasted any meat, I started up, and took him up into a room until the going down of the sun. 5 Then I returned, and wept over myself, and ate nothing for heaviness, remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. 6 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

7 But my neighbours mocked me, and said, This man is not yet afraid to put to death for this matter: who fled away; and yet, lo, he buried the dead again.

8 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered: 9 and I knew not that there were sparrow's in the wall, and mine eyes being open, the sparrow's mewed with warm dungen into mine eyes, and as I went to the physicians, but they helped me not: moreover Achincharus did nourish me, until I went into Elymais.

10 And my wife Anna did take women's works to do. 11 And when she had sent them home to the owners, they paid her wages, giving her also besides a kid. 12 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

13 And I in that manner, 'Enemessar's slave, was forty years in the lap of the ages, and many physicians sought after me, and sought not to kill me, but to heal me; yea, and I lived with them, and gave me sustenance, and was not delivered from them. 14 And I of many, and of many, I gave alms, and was not delivered from them. 15 And I of many, and of many, I gave sustenance, and was not delivered from them. 16 And I of many, and of many, I gave sustenance, and was not delivered from them. 17 And I of many, and of many, I gave sustenance, and was not delivered from them. 18 And I of many, and of many, I gave sustenance, and was not delivered from them. 19 And I of many, and of many, I gave sustenance, and was not delivered from them. 20 And I of many, and of many, I gave sustenance, and was not delivered from them. 21 And I of many, and of many, I gave sustenance, and was not delivered from them. 22 And I of many, and of many, I gave sustenance, and was not delivered from them.

And now I beg the favor of thy Lord and Master, that thou mayest have many days of life, and the grace of the holy angels of the Lord. And may the Lord make thee to reign over all the children, and may he give thee many days, and a happy end.
κλεφμαίον. Ἡ δὲ εἰπὲ, δόρων δέσοιτα μου ἐπὶ τῶν μοῦθός· καὶ οὐκ ἐπίστευον αὐτῇ· καὶ ἔλεγον ἀποδίδοναί αὐτὸ τοῖς κυρίοις, καὶ ἤρθων πρὸς αὐτήν· ἡ δὲ ἀποκρίθη εἶπε· μοι, ποῦ εἶσαι ἐλεημοσύνη σου, καὶ ἀδικοσύνη σου; ἵδοι γνωστά πάντα μετὰ σοῦ.

3 Καὶ λυπθείς έκλανυα, καὶ προσευκήριν μετ’ οἴνους, λέγων,

2 Δίκαιος εἰς Κύριο, καὶ πάντα τὰ ἔργα σου, καὶ πάσας αἰ̂ δοίς σου ἐλεημοσύνη καὶ ἀλληθείας, καὶ κρίσιν ἀληθείας καὶ δικαίων σου

κρίνεις εἰς τὸν αἰῶνα. Ανήσθητι μου, καὶ ἐπίθεσαν ἐπ’ ἐμὲ· μη μὲ ἐκδίκης ταῖς ἀμαρτίαις μου καὶ τοῖς ἀνοιγμαῖς μου, καὶ τῶν πατέρων μου, ἡ ἡμετέρα ἐνώπιον σου. Παρῆκαν γὰρ τῶν ἐνισθῶν, καὶ ἐδοκεία όμος διαφανῆς και αἰχμαλωσίαν καὶ βαθάντων και παρασκευήν οἰκοτροφίαν πασί τοῖς ἐθνεῖς ἐν ὑπὸ ἐκκριτισμοῦ.

5 Καὶ νῦν πολλαὶ αἱ κρίσεις σου εἰς καὶ ἀλληθείαν, εἴ ἐμοῦ ποιήσατε πέρι τῶν ἀμαρτίων μου καὶ τῶν πατέρων μου, ὦτι οὐκ ἐποιήσαμεν τὰς ἐνισθίας σου, οὐ γὰρ ἐπορεύθημεν ἐν ἀλληθείᾳ

ἐνώπιον σου. Καὶ νῦν κατὰ τὸ ἀρετῶν ἐνώπιον σου ποίησαν μετ’ ἐμοῦ· ἐπετάχθη αὐτοί ναυμαχεῖ τὸν πνεύμα μου, ὅπως ἀπολήθω, καὶ γένωμαι γῆ, διὸ ἐρωτεύεσθαι μοι ἀποθανεῖν, ἣ ἐμὴν ἀνείλθοσιν προφήτης ἡμῶν καὶ λύπη ἐπὶ πολλή ἐν ἐμοί· ἐπίταξον ἀπολύθησαι με τής ἀνάγκης ἡμῶν ἐν τοῖς αἰῶνις τόπον, μὴ ἀποστρέψετο τὸ πρότοσον σου ἀπ’ ἐμοῦ.

7 Ἐν τῇ αὐτῆς ἡμέρᾳ συνέβη τῇ θυγατρὶ Ῥαγουλῆ Σάμμαρ ἐν Ἑκβατάνων τῆς Μυδιᾶς, καὶ ταύτην ἑνωθήσατο ἐν τῶ παιδισκῶν

8 πατρὸς αὐτῆς, ὅτι ἦν δέομεν ἀνδρῶν ἐπτά, καὶ Ἀμυδανής τὸ ποιήμα δαιμόνων ἀπέκτεινεν αὐτοὺς, πρὸς γενέσθαι αὐτοὺς μετ’ αὐτῆς ἐς γυναῖκι· καὶ εἶπα αὐτῇ, ὃς συνείς ἀποτίκγοσα σας τοῖς ἀνδρας; ἢ ἐπὰν ἐχοκε, καὶ ἐν ὑστής αὐτῶν ἀνομοσίων. Τῇ ἡμᾶς ματιστογεῖς· εἰ ἀπέθαναν, βαδίζε μετ’ αὐτῶν, μὴ δούμεν σας σινὴν ἡ θυγατέρα εἰς τὸν αἰῶνα. Ταῦτα ἀκύττασα εὐλυπτής σφοδρά, ὅτε ἀπάγαζασθαι καὶ εἶμι, μεν ἐμι τῷ πατρί μου· ἐν ποιήσαμεν τότο, ἀνείλθος αὐτοῦ ἔστη, καὶ τὸ γῆρας αὐτοῦ καταξάνι μὲ ὅπνις ἔσος.

11 Καὶ ἔδεσθη πρὸς τῇ θυρίδι, καὶ εἶπεν, εὐλογητός εἰς Κύριε ὁ Θεὸς μου, καὶ εὐλογητόν τὸ ὄνομά σου τῷ ἅγιον καὶ ἐντιμόν εἰς τοὺς αἰῶνας· εὐλογησάνθι σε πάντα τὰ ἐργά σου εἰς τὸν αἰῶνα.

12 Καὶ νῦν, Κύριε, τοὺς ὀφθαλμοὺς μου καὶ τὸ προσώπων μου εἰς

3 στῇ δέωςα. Εἴπον, ἀπολάσθαι με ἀπὸ τῆς γῆς, καὶ μὴ ἀκούσαι

14 με μηκέτι ἀνείδοσιν. Ψε χαίρεσθε, Κύριε, ὅτι καθαρὰ εἰμι ἀπὸ πάντας ἀμαρτίας ἀνδρός, καὶ οὐκ ἐκλογόθη τὸν ὄνομα μου οὐδὲ τὸ ὄνομα τοῦ πατρὸς μου ἐν τῇ γῇ τῆς αἰχμαλωσίας μου

μονογενείας εἰμί τῷ πατρὶ μου, καὶ οὐχ ἐπιρχεῖ αὐτῷ παϊδὸν ἐκλογομαχεῖ αὐτόν, οὐδὲ ἀδελφὸς ἐγώ, οὐδὲ ἀδελφὸς αὐτῶν νόον, ἵνα συντηρήσῃ ἐμενών αὐτῷ γυναῖκα, ἢ ἀπολών τοῦ μοι ἐπίταλνι ναί μοι ἐξαίτη, καὶ εἰ μὴ δοκεῖ σοι ἀποκτέταιναι, ἐπὶ
taξατον ἐπιθέβαει ἐπ’ ἐμῖ, καὶ μηκέτι ἐλεησάν, καὶ ἀκούσαι με με ἀνείδοσιν.

16 Εἰς ἐξοικονομὴν προσευχή ἀμφοτέρων ἐνώπιον τῆς δόξης τοῦ Τιμοθεοῦ, Ῥαφαήλ καὶ ἀπεστάλη ἱάσασθαι τοῖς δύο, τοῦ Τωβῆτ
to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit: and to bind Asmodeus the evil spirit; because she belonged to Tobians by right of inheritance. The selfsame time came Tobit home, and entered in not knowing, and Sara the daughter of Raguel came down from her upper chamber.

In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, and said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him all that befalleth me before I die.

And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury me in one grief.

My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin; or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. Give alms of thy substance: and when thou givest alms, let not thine eye be envious, neither turn thy face from the poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift unto all that give it in the sight of the Most High.

Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, of Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, whom taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine. Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation. Do that to no man which thou hastest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms. Pour out thy bread on the burial of the just, but give nothing to the
Then the angel said, Call him unto me, that I may know of what tribe he is, and whether he be a true man to go with thee. So he called him, and he came in, and they saluted one another.

Then Tobit said unto him, Brother, be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock; for I know Ananias and Jonathan, sons of that great Sammais, as we went together to Jerusalem to worship, and the firstfruits, and the tenth of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. But tell me, what wages shall I give thee? wilt thou draw a drachm a day, and things necessary, as to mine own son? Yea, moreover, if ye return safe, I will add something to thy wages.

So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel
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keep you company. So they weut
both, and the young man's dog with

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hast thou sent away our son?
Tobit,
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is he not
** Be not greedy to add
ajid out before us ?
money to money: but let it be as refuse
respect of our child. «For that which the
Lord hath given us to live with doth suffice

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"^For the
good angel will keep him company, and his
journey shall be prosperous, and he shall
return safe. "Xhen slie made an end of

and thine eyes

shall see him.

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as they went on their journey, they
came in the evening to the river I'igris, and
they lodged there. 2 And when the young

man went down

to wash himself, a fish
leaped out of the river, and would have

young
Brother Azarias, to wliat use is the heart
and the liver and the gall of the fash.''
And he said unto him, Touching the heart
and the liver, if a devil or an evil spirit
'

trouble any, we must make a smoke thereof
before the man or the woman, and the
party shall be no more vexed. ^ As for the
gall, it is good to anoint a man that hath
whiteness in his eyes, and he shall be healed,
«And when they were come near to
Rages, "' the angel said to the young man,
Brotlier, to day we shall lodge witli Eaguel,
who is thy cousin he also liath one only
daughter, named Sara 1 will speak for her,
that slie may be given thee for a wife. 'iFor
to thee doth the right of her appertain,
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young man answered the

have heard, brother Azarias, that
angel,
this maid hath been given to seven men,
who all died in the marriage chamber,
'*
And now I am the only son of my father,
am afraid, lest, if go in unto her,
and
die, as the others before: for a wicked spirit
loveth her, which hurteth no one except
those which come unto her: wherefore I
fathers
also fear lest I die, and bring
and my mother's life because of me to the
grave with sorrow: for they have no other
son to bury them.
1° Then the angel said to him. Dost thou

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hear me, and I will speak to her

Raguel cannot marry lier to another according to the law of Moses, but he shall be
guilty of death, because the right oi inheritance doth rather appertain to thee than to

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of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it; and the devil shall smell, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her. And he came to Ecbatane. And he came to the house of Raguel; and Sara met him; and saluted him, and he them; and she brought them into the house. Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them. From whence are ye, brethren? To whom they said, We are of the sons of Nephthali, which are captives in Nineve. Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? And they said, He is both alive, and in good health; and Tobias said, He is my father. Then Raguel leaped up, and kissed him, and wept, and blessed him; and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel; and Raguel said to Tobias, Eat and drink, and make merry: for it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. I have given my daughter in marriage to seven men, who died that night they came into unto her: nevertheless for the present he is alive. Then Tobias said, I will eat nothing here, till we agree and swear one to another. And Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; and called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat. After Raguel called his wife Edna,
said unto her, Sister, prepare another chamber, and bring her in thither. Which when she had done as he had bidden her, she brought her thither; and she went, and she received the tears of her daughter, and said unto her, 35 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow; be of good comfort, my daughter. And when they had supped, they brought Tobias in unto her. 3 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a stroke thereof. 2 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. 4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. 5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. 6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. 7 And now, O Lord, I take not this my sister for lust, but uprightness: therefore mercifully ordain that we may become aged together. 8 And she said with him, Amen. 9 So they slept both that night. And Raguel arose, and went and made a grave, saying, I fear lest he also be dead. 10 But when Raguel was come into his house, he said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. 11 So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive. 12 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy servants, with thee with all thy creatures: and let all thine angels and thine elect praise thee for ever. 13 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. 14 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers that remained O Lord, and finish their life in health with joy and mercy. 15 Then Raguel bade his servants to fill the grave. 16 And he kept the wedding feast fourteen days. 17 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; 18 and then he should take half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead. Then Tobias called Raphael, and said unto him, 2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the

5. "Ote de svvzetelusan deipontwtes, eisagagnen Tobiasan pros 8 aivtn. O de poroieimous evmpbhtine tos logwv Raphali, kai 2 elabhe to tin trefan tov thvmmatov, kai evpethlike to tin karbion tov ixyov kai to tpar, kai ekpatisen. "Ote de avofranthi to 3 daimwv tos aivptis, eugyn eis to avousa Agympou, kai ephsth avto o aggelos.


21. Kai epothenen avtwv gamon hymwv dekatosewarov. Kai 19, 20 eisai avtoi 'Raphali, prothi svvetelashnai tas hymewn toin gamon, enovrok, mou eisolhun avton ean mou plhrwson avoi dekateosewarov hymei tou gamon, kai tote labanta to hymo 21 ton uparchontov avtoi parotheiasan meb yugia pros toin patera, kai to laipta otei apothen, kai o yugn mou.

25. Kai ekalaste Tobiasin ton Raphali, kai eisai avtoi, 9 'Myria adelphi, labve mete seavutoi paiada kai duo kamply, 2 kai pareitheti en 'Ragous tois Mhias paral Raphali, kai koim.
money, and bring him to the wedding.

For Raguel hath sworn that I shall not depart. 4 But my father counteth the days; and if I tarry long, he will be very sorry.

So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Now Tobit his father counted every day: and when the days of the journey were expired, and they came not, then Tobit said,

Are they dead? or is Gabael dead, and there is no man to give child to my son? Therefore he was very sorry. Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said, Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

To whom Tobit said, Hold thy peace, take no care, for he is safe. 7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat in the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteenth days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobits said to Raguel,

Let me go, for my father and my mother look no more to see me. 8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. 9 But Tobias said, No; but let me go to my father.

Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: 10 and he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. 11 12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see the children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee, of special trust; wherefore do not entreat her evil.

13 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

Then Raphael said to Tobias, Dost thou not know, brother, how thou didst leave thy father? 14 let us haste before thy wife, and prepare the house; and take in thine hand the gall of the fish. So they went their way, and the dog went after them. 15 Now Anna sat looking about toward the way for her son. 16 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

Then said Raphael, I know, Tobias, that thy father will open his eyes. 17 Therefore anoint thou his eyes with the gall, and
being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

3 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father: and he strolled of the gall on his father's eyes, saying, Be of good hope, my father. And when his eyes began to smart, he rubbed them; and the whiteness was pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

11 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all things holy angels: for thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

13 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled; because he had received his sight.

15 The blessed Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren, which were at Nineve. And Achabarchus, and Nasbas his brother's son, came; and Tobias' wedding was kept seven days with great joy.

Then Tobias called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. And Tobias said unto him, O father, it is the harm to me to give him half of those things which I have brought, for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

Then the old man said, It is due unto him. So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety. Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge away sin. Those that exercise alms and righteousness shall be filled with life: but they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close

Tobit XI. 9—XII. 11.

Tobit

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Then they were both troubled, and fell upon their faces: for they feared. 17 But he said unto them, Fear not, for it shall go well with you; praise God therefore. 18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever. All these days I did appear unto you, but I did neither eat nor drink, but ye did see it. 19 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. 20 And when they arose, they saw him no more. 21 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever, and blessed be his kingdom. 2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. 3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. 4 There declare his greatness, and extol him before all the living: for he is the Lord God of hosts for ever. 5 And he will scarce us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinner, turn to the King, who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. 8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. 10 Give praise to the Lord, for he is good: and praise the everlasting King, that his herbacle may be builded in thee again with
joy, and let him make joyful there in the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. 13 Cursed are all they which hate thee, and blessed shall all be which love thee for ever. 14 Rejoice and be glad for the children of the just; for they shall be gathered together, and shall bless the Lord of the just. 15 O blessed are they which love thee, for they shall rejoice in thy peace; blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

Let my soul bless God the great King. For Jerusalem shall be built up with sapphire, and emerald, and precious stone; thy walls and towers and battlements with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle and stone of Ophir. And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

So Tobit made an end of praising God. And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

And when he was very aged, he called his son, and the sons of his house, and said to him, My son, take thy children: for, behold, I am aged, and am ready to depart out of this life. Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; and that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it with glorious building, as the prophets have spoken thereof.

And all nations shall turn, and fear the Lord God truly, and shall bury their idols. So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. But keep thou the law and the commandments, and shew thyself merciful and just; that it may go well with thee. And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Achab was handled Achichar, that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achichar was saved, but
In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, who reigned over the Medes in Ecbatane, and built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: and set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits: and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for his going forth of his mighty armies, and for the setting in array of his footmen.

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydroaspes, and the plain of Arioch the king of the Elymans, and very many nations of the sons of Cheleul, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those
that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt in the midst of the lands of the Gentiles, and to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, 9 and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelis, and Kades, and the river of Egypt, and Taphines, and Ramesses, and all the land of the Hittites, and ye came before Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria. And that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

12 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, 14 and became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. 15 He took also Arphaxad in the mountains of Ragans, and snote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Ninive, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

And in the eighteenth year, the two and twentieth day of the first month, there was talk in the name of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. 2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the affinity of the whole earth out of his own mouth. 3 Then they decreed to destroy all flesh, that they did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him, 5 Thus saith the great king, the lord of the whole earth. Behold, thou shalt go forth from hence, and shall go with the men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders two thousand. 6 And thou shalt go against all the west country, because they disobeyed my commandment: 7 and thou shalt declare unto them, that they prepare for me earth
and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: so that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow; and I will lead them captives unto the utmost parts of all the earth.

8. Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

9. But concerning them that rebel, let not thine eye spare them: but put them to the slaughter, and spoil them with their goods, as thou goest.

10. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. 11. And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; and he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and ass for their carriages, a very great number; and sheep and oxen and goats without number for their provision: and plenty of victual for every man of the army, and very much gold and silver out of the king's house.

Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

And they went forth of Ninive three days' journey toward the plain of Becontril, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. And they tarried there, his footmen, and horsemen, and chariots, and went from thence into the hill country; and destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chelians.

Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

He compassed also all the children of Madian, and burned up their tabernacles, and spoilt them of their spoils, and utterly wasted their countries, and smote all their young men with the edge of the sword.
JUDITH II. 28—IV. 8.

Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyre, and them that dwelt in Sur and Oecina, and all that dwelt in Jemmanna; and they that dwelt in Azotus and Ascalon feared him greatly.

So they sent ambassadors unto him to treat of peace, saying, 7 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. Behold, our houses, and all our places, and all our fields of wheat, and figs, and grapes, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

So the men came to Holofernes, and declared unto him after this manner. Then he came down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received him with garlands, with dances, and with timbrels. Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, the whole nation Nabuchodonosor only, and that all tongues and tribes should call upon him as a god.

Also he came over against Edraelon near unto Judea, over against the great strait of Judaea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Now the children of Israel, that dwelt in Judaea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples and brought them to nought. Therefore they were exceedingly afraid of him, and were troubled for Jerusalem: and for the temple of the Lord their God: for they were newly returned from the captivity, and all the people of Judaea were lately gathered together: and the vessels and the altar, and the house, were sanctified after the restoration. Therefore they went into all the coasts of Samaria, and the villages, and to Bethoron, and Belthen, and Jericho, and to Choba, and Esora, and to the valley of Salem: and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betemestham, that is over against Edraelon toward the open country, near to Dothaim, charging them to keep the passages of the hill country: for by them there was an entrance into Judea: and it was easy to stop them that would come up, because the passage was strait, for two men at the most. And the children of Israel did as Joacim the high priest had commanded them, with the
ancients of all the people of Israel, which dwelt at Jerusalem.

9Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: 10both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar. And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

12So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

13And Joachim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, 3and had ashes on their mitres, and cried unto the Lord, with all their power, that he would look upon all the house of Israel graciously.

Then was it declared to Holofernes, the chief captain of the army of Asur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries: 2wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, 3and he said unto them, I know now ye sons of Chaldea, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; 4and why have they determined not to come and meet me, more than all the inhabitants of the west?

5Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. 6This people are descended of the Chaldeans: and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they either turned from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.
9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan; where they dwelt, and were increased with gold and silver, and with very much cattle.
10 But when the Chanaans had destroyed all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.
11 Therefore the king of Egypt rose up against them, and dealt subtly with them, and brought them low with labouring in brick, and forced them to become their slaves.
12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.
13 And God dried the Red sea before them, and brought them to Mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.
14 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.
15 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.
16 Now therefore, my lord, and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.
17 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power, among battle.
18 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoted of all thine army. And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the companions of other nations, who were not thine, Achior, and the hearings of Ephrim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them; and who is God
but Nabuchodonosor? 3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. 6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. 7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities. 8 And thou shalt not perish, till thou be destroyed with them. 9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fail: I have spoken it, and none of my words shall be in vain.

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. 10 So they took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. 12 But Israelites lying privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: 13 which were in those days Oziyas the son of Micha, of the tribe of Simeon, and Chabris the son of Gothionel, and Charmis the son of Melchiel.

And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Oziyas asked him of that which was done. 17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

Then the people fell down and worshipped God, and cried unto God, saying, O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.
And they comforted Achior, and praised him greatly. Then Oziel took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

The next day Holofernes commanded all his army, and all his people which were to come to take his part, that they should remove their camp against Bethulia, to take the ascents of the hill country, and to make war against the children of Israel. Then their strong men removed that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. And they camped in the valley near unto Bethulia, by the fountain, and spread themselves in breadth over Dothan even to Bethem, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbor, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. But in the second and third day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, Let our lord now hear a word, that there be not an overthrow in thine army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain; for all the inhabitants of Bethulia have their water thence; so shall thirist them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. So they and their wives and their children shall be consumed with famine, and before the word come against them, they shall be overthrown in the streets where they dwell. Thus shall thou render them an evil reward; because they rebelled, and met not thy person peaceably.

Kai parakelesan tivn 'Alexan, kai etpigeousan autovn softra. Kai paralebaben autovn Ozieas ek tis ekklisiais eis oikian autov, kai epiphrize tivn tois prosoptan kai etpekalestovn toin Theon Israel eis botheian oln thn vikta ekinein.

Tou de epairion paraggellein 'Olophereis pasei tivn stratiai 7 autov, kai pantei tis laf autov, oi paragevento epin tivn sum- makhin autov, anazugynneiw episth Bethulion, kai tais anabasiais tivs archeis prokatalamabanthesai, kai poiein polamov pro tois uivos Israil. Kai anezexevn en tis hmera ekeinei pws 2 aner dunameis autov kai h dunameis autov aner polosei, xalidias anerov pezon ekaton ebdoumikonta, kai ipteon xilidias dekado, khresis tis apokoumias, kai tivs anerov oi izedi pezi en autovis, plhsos poll fofra. Kair parer- 3 ebalon en tivn ailioin plhron Bethulion episth tivn tigias, kai parretefan eis eipros episth Dusiaim kai eis Velhias, kai eis mysterioi apisth Bethulion evsw Kavamiento, 7 estin antanv 'Eofterlou.

Oi de uivos Israil, os edven autov to pollh, etparxhtosan 4 softra kai etpene ekastos pros tivn plhron autov, vyn ekkleiseun ouc tivn to prpoxuon tivs hmeras paign, kai izei tivn hqia tivn tigias, 7 pagon eis tivn hmera, edfane, kai Analabolontes ekastos tis sekei tivn 5 polemaikov autov, kai anakeunantwv puras episth tivn purgos autov, eme oulaskontes olh thn vikta ekinein. Tiv de hmera tivn deuteria exegagene 'Olophereis pasei tivn ipvon autov kata prpoxuon tov uivov Israil oi izedi en Bethulion, kai 7 episkemato tivs anabasiais tivs polveis autov, kai tis tigias tivn ethidov autov efodwuse, kai prokatelebeto autov, kai epesghen authis paremboivas anerov polosei, kai autov anezexevn eis tois laf autov.

Kai prospelabontes autov pantes oi arxontes tivn hivn Hissav, 8 kai pantes oi izei moumenoi tov lauv Mouba, kai oi stratagwv tivn paralias, etpao, akousato de loyov o deisptis hmoi, eva 9 me genetai thrakima en tivn tigias mou. O gar laos autov 10 tivn uivos Israil o izei mouk ton epit tois doraist autov, all ev tois ethidov tivn orfes autov, ev ois autov eniokousen en autov, ou gar estin eichereis proshineis tais kourofes tivn orfes autov.

Kai vyn, deystoia, mi polomei prs autovs, kathws ginetai 11 polemos pantate, kai ou peistei ek tov lauv sou anhgr eis. 'Anameuvon epiv tis parembolhs sou, diaphalasouevan pantas 12 andra ek tivn dynamwv sou, kai ektrikratistwv ouk alai tis sull tivn tigias tivn uidos, izei ekperesth eis ek tivn bicei tivn orous, diwth ekivsei hvedrenontai pantes ois katakoivnous Bethv 13 lousa, kai analei autovs h diyma, kai edwskosun tivn polew ekastov kai hmeis kai o laos hmoi anabasomeva episth tais plhghs korufias tivn orous, kai parembalwv izei autovs eis profulakia, tivn mi ezeleivei ek tis polveis andra ena. Kai 14 takesastevi en tivn laiv autov, kai oi gynakes autov, kai tiv tekna autov kai proi ethenei tivn rorhias ev autov, katath- sthronontes en tais plateias tis oikideos autov, kai 15 antapodwseis autovs antapodwma tois, anv izei estasin, kai ouk apmeymisan tivn prosopou sou ev efemh.
And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebeth, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and every one of the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, God be judge between us and you: for ye have done us great injury, in that ye have not satisfied out of the strength of the city, and of the assembled. For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. We take to witness a signal you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. And if these days pass, and there come no help unto us, I will do according to your words. And let the people, every one to his own charge; and they went up to the walls and towers of...
their city, and sent the women and children into their houses; and they were brought very low in the city.

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elan, the son of Cheleias, the son of Eliab, the son of Nathanael, the son of Salamie, the son of Sarasadai, the son of Israel. 2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. 3 For as he stood overseeing them that bound sheaves in the field, the head came down upon him, and he fell under his own bed, and died in his city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo. 4 So Judith was a widow in her house three years and four months. 5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow's apparel. 6 And she fasted all the days of her widowhood, save the eyes of the people, of the sabbaths, and the days of the new moons, and the feasts and solemn days of the house of Israel. 7 She was also of a greatly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and mensevants, and unmercifuls, and cattle, and lands; and she remained upon them. 8 And there was none that gave her an ill word; for she feared God greatly. 9 Now when she heard the evil words of the people against the governor, that they feared for lack of water; for Judith had heard all the words that Oxias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; 10 then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabrias and Charmis, the ancients of the city. 11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. 12 And now who are ye that have tempted God this day, and stand instead of God among the children of men? 13 And now try the Lord Almighty, but ye shall never know any thing. 14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh; then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. 15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies. 16 To do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he the son of man, that he should be waverin. 17 Therefore let us wait for salvation of him,
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and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforesight. 19 For the which cause our fathers were given to the mouth of the sword, and had a great fall before our enemies. 20 But we know none other God, therefore we trust that he will not despise us, nor any of our nation. 21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. 22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. 23 For our servitude shall not be directed to favour; but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. 26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. 27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast been spoken with a good heart, and there is none that may gainsay thy words. 29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. 30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. 31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. 33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. 34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee to take vengeance on our enemies. 36 So they returned from the tent, and went to their wards.
Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said, O Lord God of my father Simon, hear me, and let my prayer be accepted before thee. For the Lord to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: wherefore thou gavest their rulers to be slain, so that they dyed their bed blood, being deceived, and smote the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

For thou hast wrought not only those things, but also the things which fell out before, and which ensued after: thou hast thought upon which things which are now, and which are to come. Yea, what things thou didst determinate were ready at hand, and the Lord, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

For, behold, the Assyrians are multiplied in their power; they are exalted with horn and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

Pride, and wrath, and wrath, upon their heads: gave mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, and a helper of the weak, a protector of the forlorn, a saviour of them that are without hope.

I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer, and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.
Now after that she had ceased to cry unto the God of Israel, and had made an end of all these works, 4 she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, 5 and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon her head, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. 6 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. 6 Thus they went forth to the gate of the city of Bethulia, and found standing there Oziias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, 8 "The God, the God of our fathers, give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. 11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her; 12 and they took her, and asked her, Of what people art thou? and whither comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed; 13 and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. 15 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entertain thee well.
Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. Then was under her concourse throughout all the camp: for her coming was noise among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would deceive this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they showed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at her beauty. And she fell down upon her face, and did reverence unto him: and his servants took her up. Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light upon me, I would not have lifted up my spear against them: but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for a safeguard; be of good comfort, thou shalt live this night, and hereafter: for none shall hurt thee, but entertain thee well, as thou dost the servants of king Nabuchodonosor my lord.

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live forever under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

And the Lord visited, and heard the prayer of the people; and he sent his angel to keep his people, and to save them out of the hand of their enemies. And the angel of the Lord was to his faithful, and was in his sight, as a cloud, and in his hand was a fire, which he sent down to earth; and the fire fell upon the camp of the Assyrians, and consumed the host. And the king rose up, and all his servants, and the host of them, and all that was in the camp. And the king said, Why do you now destroy us? and the people said,就是因为神禁止他們，我們竟如此，因為我們擔當了他們的重任，因為他們沒有履行他們的約，他們沒有讓我們的子孫在他們中間存活。
11 And now, that my lord be not defeated and frustrate of his purpose, even death is better than life to me. And they that dwell in Jericho and have not heard of the Lord; yea, also the lawers of the city and the occurent inspectors of the people, and the men that have sent me to thee, and his servants, and those who have given thee to be destroyed, shall remain alive. 12 And now, if it please you, I will cause the thing to be accomplished; for so it is meet for me to be thus spoken unto you, and I will cause the thing to be accomplished.
Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, *and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. *So she came in clean, and remained in the tent, until she did eat her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. *Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. *For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsell fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Naamanchodonosor.

Then said Judith unto him, Who am I now, that should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. *So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company: for he waited a time to receive her, from the day that he had seen her.

Then said Holofernes unto her, Drink now, and be merry with us. *So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. *Then she took and ate and drank before him what her maid had prepared.

And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

Kai εἶπεν Ἰουδιθ ἀνέπεσεν Ἰουδιθ, καὶ ἔστη ἡ καρδία Ἰούδιθι καὶ ἀσταθῆ ἡ ψυχὴ αὐτῆς καὶ ἦν κατεκτῆσις σφόδρα τοῦ συγγενεῖα μετά αὐτῆς καὶ ἐτήρη καὶ ἔστη ἡ καρδία αὐτῆς, ἐκ τῆς γενεάς μου. *Καὶ λαβοῦσα ἔφαγε καὶ ἔστη κατ' 19 ἡμέρας κατακλυσμένη εἰς τοὺς αὐτῶν.
Now when the evening was come, his servants made haste to depart; and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

And Judith was left alone in the tent, and Holofernes lying along on his bed: for he was filled with wine.

Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the work of mine hands and hear my prayer, which I will put forth in the day of my tribulation and distress. For now is the time to help thine inheritance, and to execute my enterprise to the destruction of the enemies which are risen against us.

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, and approached to his head, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

And she smote twice upon his neck with all her might, and she took away his head from him, and threw his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; and she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up to the mountain of Bethulia, and came to the little gate thereof.

Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Israel, and his strength against the enemy, as he hath even done this day.

Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hand this night: so she took the head of the dead, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

As the Lord liveth, who hath kept me in my way that I went, my countenance hath desired him to his destruction, and yet hath he not committed sin with me, to defile and shame me.
But when they had recovered him, he fell at Judith's feet, and reverence her, and said, Blessed art thou in all the tabernacle of Judah, and in all nations, which hearing thy name shall be astonished. Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him how she had done, from the day that she went forth until that hour she spake unto them. And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

Kai ἔδεσε τὰς ὅ λαος σφόδρα, καὶ κύπασες προσεκνήσας 17 τῷ Θεῷ, καὶ εἶπαν ὁμοφυλόν, εὐλογήτοι εἰ ο Θεός ἡμῖν, ὁ ἐξουδενώσας εἰς τῇ ἡμέρᾳ τῇ σήμερον τοὺς ἐχθροὺς τοῦ λαοῦ σου. Καὶ εἶπεν αὐτῷ Οἰδίπ, εὐλογηθῇ σὺ θυγατίρ τῷ Θεῷ τῷ ἱερῷ 18 υἱοί καὶ τὸν παύσας τὰς γυναῖκας τᾶς ἐκ τῆς γῆς, καὶ εὐλογήνεις. Κύριος ὁ Θεός, οὗ ἐκέπλεσες τοὺς οὐρανοὺς καὶ τῇ γῆς, ὥστε κατεύθυνε σὲ εἰς τραίμην κεσαλής ἀρχοντος ἐχθρῶν ἡμῶν, ὅτι εἰς ἡμᾶς ἀπήτυχε τῇ ἡπτής σου ἀπὸ καρδιάς ἀνδρῶν μυμνημονευόντων ἵθελον ἡμῖν ἕως αἰῶνος. Καὶ ποιήσατε σοι αὐτῷ 20 ὁ Θεός εἰς υἱόν αἰῶνος, τὸν ἐπεκεκλησάθατι σε ἐν ἀγαθοῖς, ἀνὴρ ὁ ὑμῖν ἐδέρασες τῆς ψυχῆς σου διὰ τὴν ταυτενίαν τοῦ γένους ἡμῶν, ἀλλὰ ἐπεξερεύνησε πτώματα ἡμῶν, εἰς ἔδειξαν πορευθέντα ἑνώπιον τοῦ Θεοῦ ἡμῶν καὶ εἶπαν τὰς ὅ λαος, γένοιτο, γένοιτο.

Καὶ εἶπεν πρὸς αὐτούς Ιουδίθ, ἀκούσατε δή μου, ἀδελφοί, 14 καὶ λαβῶντες τὴν κεφάλαν ταύτην, κρεμάσατε αὐτὴν ἐπὶ τῆς ἐπάλεως τοῦ τείχους υἱῶν.

Καὶ ἔσται ἡμῖν ἐν διαφανείᾳ τοῦ οὐρανοῦ, καὶ ἔξελθῃ ὁ ἱερός 2 ἐπὶ τὴν γῆν, ἀναλύθησεται καταστὰς τὰ σκεῖον τὰ πολεμικά υἱῶν, καὶ ἔξελυσον τὰς ἀνήρ ἱσχύν τῶν πόλεως, καὶ διάστοι ἀρχήγων εἰς αὐτούς, ὡς καταβαίνοντες ἐπὶ τὸ πεδίον εἰς τὴν προφυλακὴν υἱῶν Ασσούρ, καὶ οὗ καταβιβάζεται. Καὶ ἀνα- 3 λαβῶντες ὅ τοι πᾶς πονοπλισμὸν αὐτῶν, πορεύονται εἰς τὴν παραβολὴν αὐτῶν, καὶ ἑρωθοῦν τοὺς στρατηγοὺς τῆς δυνά- μεως Ασσούρ, καὶ συναρμόζεται ἐπὶ τὴν σκηνὴν Ὀλοφέρνου, καὶ οὗ εὐφρονήσουσα αὐτῶν, καὶ ἐπιστευτῷ ἐπὶ αὐτοὺς φόβος, καὶ φεύγουσα ἀπὸ προσωποῦ υἱῶν. Καὶ ἐπακολουθησάντες 4 υἱῶν, καὶ πάντες οἱ κατοικοῦντες τὰν ὅριον Ἰσραήλ, κατα- στρώσασα αὐτούς ἐν ταῖς ὅδοις αὐτῶν. Πρὸ δὲ τοῦ ποιῆσαι 5 τάτα, καλεσάτω μοι Ἀχιώρ τὸν Ἀμαμανίνθη, ἵνα ἰδών ἐν εἴρη- τῳ τὸν ἐκφαντασμα τὸν ὅκον τοῦ Ἰσραήλ, καὶ αὐτῶν ὡς εἰς διά- τον τοῦ ἐπιστευταίλαντα εἰς ἡμῖν.

Καὶ ἐκάλεσαν τὸν Ἀχιώρ ἐκ τοῦ ὅκον Ὀζία: ὡς δὲ ἠλίθι, 6 καὶ εἶδε τὴν κεφαλὴν Ὁλοφέρνου ἐν χειρὶ ἄνδρος ἐν ἐν τῇ ἐκκλησίᾳ τοῦ λαοῦ, ἔσεξεν ἐπὶ προσωποῦ, καὶ ἔξελυσεν τὸ πνεῦμα αὐτοῦ.

Ὡς δὲ ἀνέλαβον αὐτὸν, προσπέττε ὁ ποιήσας τὸν ποιήσας αὐτής, καὶ εἶπεν, εὐλογημένη σὺ ἐν παντὶ σκηνομάτα Ἰουδα, καὶ ἐν παντὶ ἔθεα, οὗτες ἀκούσαν- τες τὸ ὄνομά σου παρατηθήσονται. Καὶ νῦν ἀναγκαλλοῦν μοι ὡς 8 ἑποίησας ἐν ταῖς ἡμέραις ταύταις καὶ ἀπέγγυες αὐτῷ Ἰουδίθ ἐν μέσῳ τοῦ λαοῦ πιάνα δος ἐν πτερυγώμα, ἀφ' ἐς ἡμέρας ἐξελύθης εῶς ὅ ἐλάλη αὐτοῖς. Ὡς δὲ ἐπαύσατο λαλοῦσα, 9 ἡμᾶς ὁ λαὸς φωνῇ μεγάλῃ, καὶ ἐδοξασεῖσαν ἐν τῇ πάλαι αὐτῶν.

Ἰδών δὲ Ἀχιώρ πιάνα ὅκον ἐπηρεάσας ὁ Θεός τοῦ Ἰσραήλ, 10 ἐπίστευε τῷ Θεῷ σφόδρα, καὶ περιείμενος τῆς σάρκας τῆς ἀκροβούτιας αὐτοῦ, καὶ προσετῆθη πρὸς τὸν ὅκον Ἰσραήλ ἐως τῇ ἡμέρᾳ ταύτης.

Ἡνία δὲ ὁ ὄρθρος ἀνέβη, καὶ ἐκρέμασαν τὴν κεφαλὴν Ὁλο- φέρνου ἐκ τοῦ τείχους, καὶ ἀνέλαβε πᾶς ἀνὴρ Ἰσραήλ τὰ ὀπλα αὐτοῦ, καὶ ἔξελυσαν κατὰ στείρας ἐπὶ τὰς ἀναβάσεις τοῦ ὄρους.
12 Of ye villains Assyrians, as ye have done, ye have despised me and ye have taken the spoil of those who have slain thee, and ye have said to them, "We will take the spoil of them, and we will have the spoil of their cattle." 

13 And when they had returned from the spoil, they said to the others, "We have taken the spoil of them, and we have slain those who were in the camp, and we have taken the spoil of their cattle." 

14 Then went they into Bagas, and knocked at the door of the tent; and they said to the others, "We have taken the spoil of them, and we have slain those who were in the camp, and we have taken the spoil of their cattle." 

15 But because none answered, they opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. 

16 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried "These villains have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holophernes lieth upon the ground without a head. When the captains of the Assyrians' army heard these words, they were troubled, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp. And when they that were in the tents heard, they were astonished at the thing that was done. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them. 

17 Then sent Ozias to Bethlehem, and to Chobah, and Chola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. 

18 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobah: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them that things were done in the camp of their enemies,) and they that were in Galad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof. 

19 And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. And the children that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, got many spoils: for the multitude was very great. 

20 Then Dacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had done to Israel, and to see Judith, and to salute her. And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Israel, thou art
judith xv. 10—xvi. 14.

the great glory of Israel, thou art the great rejoicing of our nation; thou hast done all these things by thine hand; thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

1 And the women spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her ears, and laid them thereon.

2 Then the women of Israel ran together to see her, and blessed her, and made a dance among them for: and she took branches in her hand, and gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in the dance with garlands, and with songs in their mouths.

3 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

4 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm, exalt him, and call upon his name. For God breaketh the bonds of the children of men: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

5 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and exhalted his hand: and his horsemen have covered the hills.

6 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

7 But the Almighty Lord hath disappointed him in the stead of a woman.

8 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her comeliness. For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tare, and took a linen garment to deceive him. Her sandals ravished his eyes, her beauty took his mind prisoner, and the fawning passed through his neck.

9 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

10 Then my afflicted shouted for joy, and my weak ones cried aloud: but they were astonished: these lifted up their voices, but they were overthrown. The sons of the damsels have pierced them through, and wounded them as fugitives: they perished by the battle of my Lord.

11 I will sing unto my God a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures serve thee: for thou spakest;
and they were made: thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence; yet thou art merciful to them that fear thee. For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

Woe to the nations that rise up against my kindred! Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bedchamber, for a gift unto God.

So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia; and they buried her in the cave of her husband Manasses. And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.
Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. For he will be found of them that tempt him not; and shew himself unto such as do not distrust him. For forward thoughts separate from God: and his power, when it is tried, reproved the unwise. For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hidden: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come into the Lord for the manifestation of his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmurings is not hid. Therefore beware of murmuring, which is unprofitable: and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belie eth slayeth the soul. Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generation of the world were healthful: and there is no poison of destruction in them, nor the kingdom of death upon the earth: (for righteousness is immortal;) but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it. For the ungodly said, reasoning with themselves, but not aright. Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: which being extinguished, our body shall be turned to ashes, and our spirit shall vanish as the soft air, and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of
a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. 7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. 8 Let us crown ourselves with roses before, when they be withered: 9 let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged. 11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous, because he is strict for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. 13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord. 14 He was made to reproove our thoughts. 15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. 16 We are esteemed of him as contemnites: he abstaineth from our strength, from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him. 18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. 19 Let us examine him with despitfulness and torture, that we may know his meekness and prove his patience. 20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them. 22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity. 24 Nevertheless through envy of the devil came death into the world: and they that are of his side do find it.

But the souls of the righteous are in the hand of God, and there shall no torment touch them. 25 In the sight of the unwise they seemed to die: and their departure is taken for misery, 26 and their going from us to be utter destruction: but they are in peace. 27 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. 6 As gold in the furnace hath he tried them and received them as a burnt offering.
Wisdom III. 7—IV. 15.

And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. 8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. 9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. 10 But the ungodly shall be punished according to their own imaginations, which have neglected the rightous, and forsaken the Lord.

For whose despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: 11 their wives are foolish, and their children wicked:

Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. 10 For glorious is the fruit of good labours: and the root of wisdom shall never fail away:

As for the children of adulterers, they shall not come to their perfection; the seed of an unrighteous bed shall be rooted out. 17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. 18 Or, if they die quickly, they have no hope, neither comfort in the day of trial. 19 For horrible is the end of the unrighteous generation.

Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men. 2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for unconfined rewards.

But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. 4 For though they flourish in branches for a time: yet standing not fast, they shall be broken with the wind, and through the force of winds they shall be rooted out. 5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. 6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. 7 But though the righteous be prevented with death, yet shall he be in rest:

For honourable age is not that which standeth in length of time, nor that which is measured by number of years. 9 But wisdom is the grey hair unto men, and an unsotted life is old age. 10 He pleased God, and was beloved of him: so that living among sinners he was translated. 11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. 12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of unrighteousness doth undermine the simple mind.

He, being made perfect in a short time, fulfilled a long time: 14 for his soul pleased the Lord: therefore hasted he to take him away from among the wicked. 15 This the people saw, and understood not, neither laid they up in their minds, That his
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We their and... But He is our... 

Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him, and despise him; but God shall laugh them to scorn, and they shall be ashamed all their lives, and a reproach among the dead for evermore. For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. And when they cast up the account of their sins, they shall come with fear: and their own iniquities shall convince them of their face.

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and the lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We weared ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth: and as a ship that goeth over the waves, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves: or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

grace and mercy is with his saints, and that he hath respect unto his chosen.
Wisdom V. 17—VI. 22.

He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharper for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the waters of the sea shall rage against them, and the floods shall cruelly drown them.

22 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. Because, being ministers of his kingdom, ye have judged right, nor kept the law, nor walked after the counsel of God; horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed.

Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them. Whoso seeth her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is the perfection of wisdom: and whose wasteth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, andaretherself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God: therefore the desire of wisdom bringeth to a kingdom.

14 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. As for wisdom, what she is, and how she came up, I will tell you; and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and
23 And he said in my ears, saying, Let me tell you, I will not pass over the truth. 24 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 25 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. 26 Receive therefore instruction through my words, and it shall do you good.

I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, and the pleasure that came with sleep. And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out.

Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

I learned diligently, and do communicate her liberally: I do not hide her riches. For she is a treasure unto men that never faileth: which they that use become the friends of God, being recommended for the gifts that come from learning.

God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. For in his hand are both the spirit and the understanding of the world; and all wisdom also, and knowledge of workmanship. For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: the beginning, ending, and midst of the times: the alterations of the turning of the sun, and change of seasons: the circuits of years, and positions of stars: the natures of living creatures, and the figures of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots: and all such things as are either secret or manifest, them I know.

For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from...
the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. 27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all angles entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom. 29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. 30 For after this cometh night: but vice shall not prevail against wisdom.

Wisdom reacheth from one end to another mightily; and sweetly doth she order all things.

I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty. 4 In that she is conversant with God, she magnifieth her nobility; yea, the Lord himself loved her. 5 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? 6 And if prudence worketh: who of all that are is a more cunning workman than she? 7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. 8 If a man desire much experience, she knoweth things of old, and conjectureth aright: what is to come: she knoweth the subtleties of speeches, and can expound dark sentences: she foreseth signs and wonders, and the events of seasons and times.

Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. 10 For her sake I shall have estimation among the multitude: honour with the elders, though I be young. 11 I shall be found among the wise, and shall be ashamed in the sight of great men. 12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. 14 I shall set the people in order, and the nations shall be subject unto me. 15 Horrible tyrants shall be afraid when they do but hear of me; I shall be found good among the multitude, and valiant in war. 16 After I am come into mine house, I will reprove myself with her: for her conversation hath no bitterness: and to live with her hath no sorrow, but mirth and joy.

Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; and great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence: and in talking with her, a good report; I went about seeking how to take her to me.

For I was a witty child, and had a good spirit. Yea rather, being good, I came into a body undefiled. Nevertheless, when I perceived that
I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart was said.

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Wisdom IX. 1—X. 7.

O God of my fathers, and Lord of mercy, who hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and order the world according to equity and righteousness, and execute judgment, with an upright heart: give me wisdom, that sitteth by thy throne; and reject me not from among thy children: for I thy servant and son of thine handmaid, a feeble person, and of a short time, and too young for the understanding of judgment and laws.

For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: thou hast commanded me to build a temple upon thy throne, and in thy temple there is no place, and thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

Send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. So shall my works be acceptable, and then shall I judge thy people righteouslie, and be worthy to sit in my father's seat.

For what man is he that can know the counsel of God? or who can think what the will of the Lord is? For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down that mind which m Egypt many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? And thy counsel, who hath known, except thou, O Wisdom, and send thy Holy Spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

She preserved the first formed father of the world, that was created alone, and brought him out of his fall, and gave him power to rule all things.

But when righteousness went away from her in his anger, he perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. Of whose wickedness, even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never
come to ripeness; and a standing pillar of salt is a monument of an unbelieving soul. For regarding not wisdom, they gat not only this hurt, that they knew not the things which made good; but also left the world to a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. But wisdom delivered from pain those that attended upon her.

When the righteous fled from his brother’s wrath, she guided him in right paths, showed him the housetop of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours. In the covetousness of such as oppressed him she stood by him, and made him rich. She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory, that he might know that godliness is stronger than all.

When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she showed them to be liars, and gave him perpetual glory. She delivered the righteous people and blameless seed from the nation that oppressed them.

She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; brought them through the Red sea, and led them through much water: but she drowned their enemies, and cast them up out of the bottom of the deep. Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them. For the wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

She prospered their works in the hand of the hand of the Lord. They went through the wilderness that was not inhabited, and pitched their tents in places where there lay no way. They stood against their enemies, and were avenged of their adversaries. When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone. For by what things their enemies were punished, by the same they in their need were benefited. For instead of a fountain of a perpetual running river troubled with foul blood, for a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: declaring by that thirst then how thou didst punish their adversaries.

For what they were tried, albeit in mercy chastised, they knew how the ungodly were judged in wrath and torment, thirsting in another manner than the just. For these thou didst admonish and try, as a father; but the others, as a severe king, thou didst condemn and punish. Whether they were absent or present, they were vexed alike. For a double grief came upon them, and a groaning for the remembrance of things past. For when they heard by their own punishments the other to be benefited,
they had some feeling of the Lord. 14 For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired. 15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of woe and blood, anger: 16 that they might know, that whereas a man sinneth, by the same shall he be punished. 17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions, or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparks out of their eyes: 18 whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. 19 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight. 20 For thou canst shew thy great strength at all times when thou livest and when thou art dead. 21 And they say, that he is the hand of thine arm? 22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. 23 But thou hast mercy upon all; for thou canst do all things, and wisiest at the sins of men, because they should amend. 24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldst thou have made any thing, if thou hadst not love of all things. 25 For it is thy hand to destroy the works of our fathers both those old inhabitants of thy holy land, whom thou hatest for doing most odious works of witchcrafts, and wicked sacrifices; and also those merciless murderers of children, and devoures of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help; that the land, which thou esteemedst above all other, might receive a worthy colony of God's children. 26 Nevertheless even those thou sparedst as men, and didst send waifs, forerunners of thine host, to destroy them by little and little. 27 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, but because thy patience was not short, and because thou wast preparing to execute thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cognition would never be changed. 28 For it was a cursed seed from the beginning: neither didst thou for fear of any man give them pardon for those things wherein they sinned. 29 For who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be
Wisdom XII. 13—XIII. 8.

revenged for the unrighteous men? 13 For neither is there any God but thou that carest for all, to whom thou mightest shew that thy judgment is not unjust.

11 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. For so much as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. 12 By thy punishing of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. 13 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. 14 But thou, masters thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

15 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. 16 For if thou didst punish the enemies of thy children, and the condemned to death, with impartiality, giving them time and place whereby they might be delivered from their malice: 17 with how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? 18 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we see, we should carefully think on thy goodness, and when we ourselves are judged, we should look for mercy.

19 Wherefore, whereas men have lived disolutely and unrighteously, thou hast tormented them with their own abominations. 20 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. 21 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. 22 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. 23 For, look, for what things theygrafted, will they not understand that that is for them; and they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

Surely vain are all men by nature, who are ignorant of God, and could not come out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. 24 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them. 25 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

For by the greatness and beauty of the creatures proportionally the maker of them is seen. 26 But yet to this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him. 27 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen. 28 Howbeit neither are they to be.

Or else God had a better reason to be pitied than any of the unrighteous men. 14 For they had sinned, and were justly punished; whereas the unrighteous are ignorant of both. 15 For if they themselves also were no more unrighteous than other men, then might they have been saved, as well as the unrighteous; whereas they are none of them saved. 16 For the unrighteous men are punished, whereas God is gracious to the righteous. 17 For if God had not been gracious, the unrighteous men should themselves have had mercy, as well as the righteous. 18 For so much as they were unrighteous, whereas the righteous men have mercy. 19 For if God had not been gracious, the unrighteous men should themselves have had mercy, as well as the righteous. 20 For so much as they were unrighteous, whereas the righteous men have mercy. 21 For if God had not been gracious, the unrighteous men should themselves have had mercy, as well as the righteous. 22 For so much as they were unrighteous, whereas the righteous men have mercy. 23 And whereas the unrighteous men themselves should have been pitied, whereas they are none of them pitied. 24 For if they themselves would have been pitied, they would not be punished. 25 For whereas they were pitied, they were none of them pitied.
9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew aright, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. Now a greater thing than that they have wrought, is the tree, from which the Lord said, let us make a tree, with saws down a tree meet for the purpose, and tak'en off all the bark skillfully round about, and hath wrought it handsomely, and made a vessel thereof for the service of man's life; and after spending the refuse of his work to dress his meat, hath filled himself; and taking the very refuse among those which served to no use, being a crooked piece of timber and full of knots, hath used it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man; or made it like some vile beast, laying it over with vermin, and with paint, colouring it red, and colouring every spot therein; and when he had made a convenient room for it, set it in a wall, and made it fast with iron: for he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help.

11 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. 12 For health he calleth upon that which is weak: for life prayeth to that which is dead: for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward: and for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do anything.

Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carried him. 2 For verily desire of gain devised that, and the workman built it by his skill. 3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves; shewing that thou canst save from all danger: yea, though a man went to sea without art. 4 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore didst men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

5 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation. 6 For blessed is the wood whereby righteousness cometh. 7 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it: and it, because, being corruptible, it was called God. 8 For the ungodly and his ungodliness are both alike hateful unto God. 9 For that which is made shall be punished together with him that made it. 10 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

11 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. 12 For neither were they from the beginning, neither shall they be for ever. 13 For by the vain glory of men they entered into
the world, and therefore shall they come shortly to an end. 1 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. But thus, the art of necromancy, but the ungodly strong was kept as a law, and graven images were worshipped by the commandments of kings. 17 For the ungodly was it, and, as he were present; the art of the necromancer. 18 The graven image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present. 19 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. 20 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. 21 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man. 22 And this was an occasion to deceive the world; for men, serving either cunning, did ascribe unto stones and stocks the incommunicable name.

Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. 23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; 24 they kept neither lives nor marriages any longer undefiled: but either one slew another traiterously or shamefully, by adultery. 25 So that there reigned in all men without exception, blood, murder, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, 26 disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. 27 For the worshipping of idols not to be named is the beginning of all these. 28 Moreover, the idolaters were as mad when they were merry, or prophesies lies, or live unjustly, or else lightly forsware themselves. 29 For insomuch as their trust is in idols which have no life, though they swear falsely, yet they look not to be hurt.

Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. 30 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punishth always the offence of the ungodly.

But thou, our God, art gracious and true, long-suffering, and in mercy ordering all things. 2 For if we sin, we are thine, knowing thy power: but will not sin, knowing that we are counted thine. 3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. 4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, nor a painter's fruitless labour; 5 the sight whereof enthralls fools to last after it, and so they desire the form of a dead image, that hath no breath.

Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon. 7 For the potter, tempering soft earth, fashioned every vessel with much labour for our service: yea, of the same clay he maketh.
Wisdom XV. 8—XVI. 9.

And the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes. For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle: and as for their feet, they are slow to go. For man made them, and he that made him is of a mind, yet no man can make a god like unto himself. For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never. Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others. Neither are they beautiful, so much as to be desired in respect of beasts: they went without the praise of God and his blessing.

Therefore by the like were they punished worthily, and by the multitude of beasts tormented. Instead of which punishment, dealing graciously with them, he permitted them, that they and their posterity, might for the ugyl sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. For it was requisite, that upon them exercising tyranny should come penalty, which they could not avoid: but to the beast it was suffered how their enemies were tormented. For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

And in this thou madest thine enemies confess, that it is thou who deliverest from all evil: for them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.
Wisdom XVI. 10—XVII. 2.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was by them, and healed them. 11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things. 13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. 14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not: neither the soul received up cometh again. 15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hail, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgment of God. 19 And at another time it burnt even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. 20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. 21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. 22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished. 24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourished all things, according to the desire of them that had need: 26 that thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: 28 that it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. 29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

For great are thy judgments, and cannot be expressed: therefore un nurtured souls have erred.

1 For when unrighteous men thought to oppress the holy nations, they being shut up in fair houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the sight of light, and清洁能源, that they might be continually mindful of thy goodness.

10-12. The sons of wisdom are not overcome by the venomous serpents, but by the word of God, which healeth all things.

13-25. The ungodly are scourged by the strength of God's arm, with strange rains, hail, and showers, and through fire.

26-29. The sustenance of God's people is not the fruit of the land, but the word of God, which nourisheth them.

30-40. For great are the judgments of God, and cannot be expressed.
8. For they were worthy to

Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them.

But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and beheld themselves that they had been enemies.

Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions.

For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and said visions appeared unto them with heavy countenances.

No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

For though no terrible thing did fear them yet being scared with beasts that passed by, and hissing of serpents, they died for fear, denying that they saw the air, which could of no side be avoided.

For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

For fear is nothing else but a betraying of the succours which reason offereth.

And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the fear.

But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

For whether he was husbandman, or shepherd, or a laborer in the field, he was taken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear.

For the whole world shined with clear light, and none were hindered in their labour; over them only was spread a heavy darkness, which should afterward receive them: but yet were they unto themselves more grievous than the darkness.
be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrected light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reproved them, thou tookest away the multitude of their children, and destroyedst them all together in a mighty water. 6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies. 8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hast called. 9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. 11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. 13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. 14 For while all things were in quiet silence, and that night was in the midst of her swift course, 15 thine Almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, 16 and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. 17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for. 18 And one thrown here, and another there, half dead, shewed the cause of it. 19 For the dreams that troubled them did forebode this, lest they should perish, and know not why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. 21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiatory incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with might of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. 24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. 25 Unto these the destroyer gave place, and they were afraid of them: for it was enough that they only tasted of the wrath.
Wisdom XIX. 1—22.

19. "For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: as namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: through which all the people that were defended with thy hand, seeing thy marvellous strange wonders. 9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who had delivered them. 10 For they were yet mindful of the devices that were sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11. But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. 12 For quails came up unto them from the sea, and their contentment. 13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers. 14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. 15 And not only so, but peradventure some respect shall be had of those, who used them strangers not friendly: 16 but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18. For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done. 19 For earthly things were turned into watery, and the things that before swam upon the earth, went upon the ground. 20 The fire had power in the water, forgetting his own virtue: and the water forget his own quenching nature. 22 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein: neither melted they the icy kind of heavenly meat, that was of nature apt to melt. 23 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.
The Prologue to the Wisdom of Jesus the son of Sirach.

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for which things Israel ought to be commended for learning and wisdom: and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and by writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret; for the same things uttered in Hebrew, and translated into another tongue, have not the same force in them. And not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtyeth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

All wisdom cometh from the Lord, and is with favour for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? Wisdom hath been created before all things, and the understanding of prudence from everlasting. To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

ΠΟΛΛΩΝ καὶ μεγάλων ἠμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν καὶ αὐτῶν ἱκολοουθηκότων διδακτέων, ὑπὲρ ὦν δεόν ἐστιν ἐπαινεῖν τὸν Ἰσραήλ παιδείας καὶ σοφίας, καὶ ὁ ὦ μόνον αὐτῶν τοῖς ἀναγινώσκοντας δεόν ἐστὶν ἐπιστήμων γάναται, ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλολογούντας χρησίμους ἕναι καὶ λέγοντας καὶ γράφοντας ὁ πάππος μου Ἰσραήλ ἐπί πλείον ἐαυτών δοῦς εἰς τῇ τῆς νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν, καὶ ἐν τούτοις ἰκανὴ ἐξε περιπουσαίος, προφήτης καὶ αὐτῶν συγγράφτην τι τῶν εἰς παιδείαν καὶ σοφίαν ἀναγκόντων, ὅποιοι οἱ φιλομαθεῖς, καὶ τούτων ἐνοχοὶ γενόμενοι, πολλά πάλλων ἐπιστρέφοντι διὰ τῆς ἑνόμοι βιώσουσι.

Παρακείμενος οὖν μετ’ εὐνοίας καὶ προσοχῆς τῇ ἀνάγνωσίς ποιείσθαι, καὶ συγγραφή ἤσθε ἐφ’ ὅς ἀν δοκῶμεν τῶν κατά τὴν ἐρμηνείαν περιπουσαίον τοῖς τῶν λέξεων ἀναγκαίοις· οὐ γὰρ ἱσοδύναμεν αὐτὰ ἐν ἐναὐσίς Ἐβραϊστὶ λεγόμενα, καὶ οὕτως μεταχεῖθ’ εἰς ἑτέρα γλώσσαν. Οὐ μόνον δὲ ταύτα, ἀλλὰ καὶ αὐτοί ὁ νόμος, καὶ αἱ προφητείαι, καὶ τὰ λοιπὰ τῶν βιβλίων οἱ μικρὰ ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα. Ἐν γάρ τῷ ὄργανοι καὶ τρικακτῳ ἐτεί ἐπὶ τοῦ Ἐφρεγετῶν βασιλέως παραγγελθείς εἰς Αἴγυπτον καὶ συγγραφήσας, εὐδοκέον οἱ μικρὰς παραγγελίς αὕριονν ἀναγκαίοτατον ἔθεμεν αὐτῶς προσευχό-κασθαι τινα στοιχέως καὶ φίλομαθαί του μεθερμηνεύσας τῇ τῆς βιβλίων· πολλά γὰρ ἄγνωσταν καὶ ἐπιστήμης προσευχό-καμένος ἐν τῷ διαστήματι τοῦ χρόνον, πρὸς τὸ ἐπὶ πέρας ἀγοῦτα τοῦ βιβλίων ἐκδοθεῖα, καὶ τοῖς ἐν τῇ παροικίᾳ βουλο-μάνοις φιλομαθεῖς, προκατασκευαζομένοις τῇ ἡθῇ ἐν νόμῳ βιώσειν.

ΠΑΣΑ σοφία παρὰ Κυρίου, καὶ μετ’ αὐτοῦ ἐστιν εἰς τοῦ αἰώνα. ἀμμον θαλασσῶν καὶ σταγόνας ἔετοῦ καὶ ἥμερας αἰῶνος τός ἐξαρμήθησα; ὑπὸ οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ σοφίαν τῆς ἑξηκοσίας.

Προτέρα πάνω τῶν ἐκτατο τοῦ σοφία, καὶ σύνεσες φρονήσεσε ἐξ αἰώνος. Ῥίζα σοφίας τῆς ἀπεκαλύφθης; καὶ τὰ πανοργευμάτα αὐτῆς τῆς ἑγίνων:
8 There is one wise and greatly to be feared, the Lord sitting upon his throne. 9 He created her, and saw her, and numbered her, and poured her out upon all his works. 10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. 12 The fear of the Lord maketh a merry heart, and gives joy, and gladness, and long life. 13 Whose heart is in the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. 15 She hath built an everlasting foundation with men, and she shall continue with their seed. 16 To fear the Lord is fulness of wisdom, and filleth men with herbs.

17 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish. 18 Wisdom maintaineth skill and knowledge of understanding, and exalteth them to honour that hold her fast.

19 The root of wisdom is to fear the Lord, and the branches thereof are long life. 20 A furious man cannot be justified; for the sway of his fury shall be his destruction. 21 A patient man will bear for a time, and afterward shall spring up unto him. 22 He will hide his words for a time, and the lips of many shall declare his wisdom.

23 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. 24 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. 25 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

26 Distrust not the fear of the Lord when thou art poor; and come not unto him with a double heart. 27 Be not a hypocrite in the sight of men, and take good heed what thou speakest. 28 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so the Lord discover thy secrets, and cast thee down in the midst of the congregation, because thou camst not in truth to the fear of the Lord, but thy heart is full of deceit.

My son, if thou come to serve the Lord God, prepare thy soul for temptation. 2 Set thy heart aright, and constantly endure, and make not haste in time of trouble. 3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end. 4 Whatever is brought upon the take cheerfully, and be patient when thou art changed to a low estate. 5 For gold is tried in the fire, and acceptable men in the furnace of adversity. 6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall. 8 Ye that fear the Lord, believe him; and your reward shall not fail. 9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.
Ecclesiasticus 11. 10—111. 20.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? 11 For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. 12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. 14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and they that love him will keep his ways. 16 They that fear the Lord will seek that which is well pleasing unto him; and they that love him shall be filled with the law. 17 They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty, so is his mercy.

Hear me your father, O children, and do thereafter, that ye may be safe. 2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. 3 Whoso honoureth his father maketh an atonement for his sins: and he that honoureth his mother is as one that layeth up treasure.

4 Whoso honoureth his father shall have joy of his own children: and when he maketh his prayer, he shall be heard. 5 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be comfort to his mother, 6 and will do service unto his parents, as to his masters.

7 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. 8 For the blessing of the father establisheth the houses of children; but the curse of the mother uttereth not a word. 9 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. 10 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

11 My son, help thy father in his age, and grieve him not as long as he liveth. 12 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. 13 For the relieving of thy father shall not be forgotten; and instead of sins it shall be added to build thee up. 14 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

15 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

16 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. 17 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. 18 For the power of the Lord is great, and he is honoured of the lowly.
21 Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters; for more things are shewed unto thee than men understand. For many are deceived by their own vain opinion; and an evil suspicious hath overthrown their judgment.

24 A stubborn heart shall fare evil at the last; and he that loveth death shall perish therein.

25 An obstinate heart shall be laden with sorrows; and the wicked man shall go up upon sin.

26 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

27 Water will quench a flaming fire; and alms maketh an atonement for sins.

28 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

29 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

30 For why should not thy heart be given, and neither provoke a man in his distress? Add more to the trouble of a heart that is vexed; and defer not to give to him that is in need.

31 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

32 Turn not away thine eye from the needy, and give him none occasion to curse thee; for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

33 Get thee, my son, and get thee into the congregation, and bow thy head to a great man.

34 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

35 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

36 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

37 Wisdom exalteth her children, and layeth hold of them that seek her.

38 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

39 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

40 They that serve her shall minster to the Holy One: and them that love her the Lord doth love.

41 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

42 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

43 For at the first she shall walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

44 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

45 But if he go wrong, she will forsake him, and give him over to his own ruin.

46 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. For there is a shame that bringeth
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القانون: IV. 22—VI. 7

sin; and there is a shame which is glory and grace. Accept no person against thy soul, and let not the reverence of any man cause thee to fall. And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. For by speech wisdom shall be known; and learning by the word of the tongue. Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

Set not thy heart upon thy goods; and say not, I have enough for my life. Follow not thine own mind and thy strength, to walk in the ways of thy heart; and say not, Who shall control me for my works? for the Lord will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering; he will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin; and say not, His mercy is great; he will be pacified for the multitude of mine sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. Be steadfast in thy understanding: and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small.

Instead of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. Exalt not thyself in the counsel of thine own heart: that thy soul be not torn in pieces as a bull [straying alone]. Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand.

If thou wouldest get a friend, prove him
first, and be not hasty to credit him. 8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble. 9 And there is a friend, who being turned to enmity and strife will discover thy reproach. 10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction. 11 But in thy prosperity he will be as thyself, and will be bold over thy servants. 12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends. 14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. 15 Nothing doth countervail a faithful friend, and his excellency is invaluable. 16 A faithful friend is the medicine of life: and they that fear the Lord shall find him. 17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. 19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. 20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her. 21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. 22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel, and put thy feet into her fetters, and thy neck into her chain. 24 Bow down thy shoulder, and bear her, and be not grieved with her bonds. 25 Come unto her with thy whole heart, and keep her ways with all thy power. 26 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. 27 For at the last thou shalt find her rest, and that shall be turned to thy joy. 28 Then shall her fettlers be a strong defence for thee, and her chains a robe of glory. 29 For there is a golden ornament upon her, and her bands are purple lace. 30 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

31 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. 32 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. 33 Stand in the multitude of the elders; and cleave unto him that is wise. 34 Be willing to hear every godly discourse: and let not the parables of understanding escape thee. 35 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. 36 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

Do no evil, so shall no harm come unto thee. 2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. 4 Seek not of the Lord preeminence,
neither of the king the seat of honour. 

Justly not thyself before the Lord; and boast not of thy wisdom before the king. 9 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness. 10 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. 11 Bind not one upon another; for in one thou shalt not be unpunished. 12 Say not, God will look upon the multitude of my obligations, and when I offer to the most high God, he will accept it. 13 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. 12 Devise not a lie against thy brother; neither do the like to thy friend. 13 Use not to make any manner of lie: for the custom thereof is not good. 14 Use not many words in a multitude of elders, and make not much babbling when thou prayest. 15 Hate not laborious work, neither husbandry, which the most High hath ordained. 16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. 17 Humble thy soul greatly; 18 for the vengeance of the ungodly is fire and worms. 19 Change not a friend for any good by no means; neither a faithful brother for the gold of Saphir. 20 Forego not a wise and good woman: for her grace is above gold. 21 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

22 Let thy soul love a good servant, and refrain him not of liberty. 23 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. 24 Hast thou children? instruct them, and bow down their neck from their youth. 25 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. 26 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. 27 Hast thou a wife after thy mind? forsake her not.

28 Honour thy father with thy whole heart, and forget not the sorrows of thy mother. 29 Remember that thou wast begotten of them; and how causest thou recompense them the things that they have done for thee? 30 Fear the Lord with all thy soul, and reverence his priests. 31 Love him that made thee with all thy strength, and forsake not his ministers. 32 Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee: the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy thing. 33 And stretch thin the hand unto the poor, that thy blessing may be perfected. 34 A gift hath grace in the sight of every man living; and for the dead detain it not. 35 Fail not to be with them that weep, and mourn with them that mourn. 36 Be not slow to visit the sick: for that shall make thee to be beloved. 37 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Strive not with a mighty man, lest thou fall into his hands. 2 Be not at variance with a
Rejoice Troyovoi, for thy soul is not given to harlot, lest thou fall into the hands of harlots. Do not set thy heart upon harlots, lest thou lose the beauty of thy soul. Do not set thy heart upon another's wife, lest thou fall into destruction. Forsake not an old friend; for the new is not comparable to him: a new wine is as new wine; when it is old, thou shalt drink it with pleasure. Be not the glory of a sinner: for thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. Keep thee far from the man that is full of tongue, and heap not wood upon his fire. Jesu not with a rude man, lest thy ancestors be disgraced. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man that is old aged: it crieth unto thee. Miss not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn understanding, and how to serve great men with ease.
hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life present: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

4 As near as thou cast, guess at thy neighbour, and consult with the wise. 5 Let thy talk be with the wise, and all thy communication in the law of the most High. 6 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. 7 For the hand of the artificer the work shall be commanded; and the wise ruler of the people for his speech. 8 A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.

A wise judge will instruct his people; and the government of a prudent man is well ordered. 9 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell there. 10 An unwise king destroyeth his people, but through the prudence of them which are in authority the city shall be inhabited. 11 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. 12 In the hand of God is the prosperity of man; and upon the person of the scribe shall he lay his honour.

13 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. 14 Pride is hateful before God and man: and by both doth one commit iniquity. 15 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

16 What earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. 17 The physician cutteth off a long disease: and he that is to day a king to morrow shall die. 18 For when a man is dead, he shall inherit creeping things, beasts, and worms. 19 The beginning of all things is when one departeth from God, and his heart is turned away from the Maker. 20 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

21 He Lord hath cast down the thrones of proud princes, and set up the meek in their stead. 22 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. 23 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. 24 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. 25 Pride was not made for men, nor furious anger for them that are born of a woman. 26 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed: they that transgress the commandments are a deceivable seed. 27 Among brethren he that is chief is honourable: so are they that fear the Lord in his eyes. 28 Whether he be rich, noble or poor, their glory is the fear of the Lord.

29 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. 30 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that

...whereas the Lord, 25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. 26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress. 27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. 28 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? 29 The poor man is honoured for his skill, and the rich man is honoured for his riches. 30 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. 2 Command not a man for his beauty: neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things. 4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are had in hand. 5 Many kings have been greatly disgraced; and the honourable delivered into other men's hands. 6 Blame not before thou hast examined the truth: understand first, and then rebuke.

7 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. 8 Again, there is another that is slow, and maketh little matter, and is full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, and lifted up his head from misery; so that many that saw it marvelled at it.

9 Prosperity and adversities, life and death, poverty and riches, come of the Lord. 10 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever. 11 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die. 12 Be stedfast in thy covenant, and be conversant therein, and was old in thy work.

13 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

14 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish. 15 Say not, What profit is there of my service? and what good things shall I have hereafter? 16 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? 17 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remem-
For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered. Judge none before his death: for a man shall be known in his children.

Therefore every man into thine house: for the deceitful man hath many trains. Like as a partridge taken [and kept] in a cage, so is the heart of the proud: and like as a spy, watcheth he for thy fall: for he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. Take heed of an unchaste man, for he worketh wickedness: lest he bring upon thee a perpetual blot. Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

When thou wilt do good, know to whom thou doest it: so shalt thou be thankful for thy benefits. Do good to the godly man, and thou shalt have thanksgiving from him, yet from the most High. There can no man come to him that is always occupied in evil, nor to him that giveth no alms. Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not unto the godly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

Give unto the good, and help not the sinner. A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. Never trust thine enemy: for like as iron rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his trust hath not been altogether wrong.

Set him not by the least, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and then at the last remember my words, and be pricked thereof.

Who will pity a charmer that is bitten with a serpent, or such as come nigh wild beasts? So one that goeth to a sinner, and is defiled with him in his sins, who will pity? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. If adversity come upon thee, thou shalt find him there first: and though he pretend to help thee, yet shall he undermine thee. He will shake his head, and clasp his hands, and whisper much, and change his countenance.

That toucheth pitch shall be defiled therewith: and he that hath fellowship with a proud man shall be not like unto him. Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how can agree the
kettle and the earthen pot together? for if
the one be smitten against the other, it shall be
broken.

3 The rich man hath done wrong, and yet he
threateneth withal: the poor is wronged, and
he must intreat also. 4 If thou be for his pro-
fit, he will use thee; but if thou have nothing,
he will forsake thee. 5 If thou have for any thing,
he will live with thee: yea, he will give thee
furnishings, and not be sorry for it. 6 If he have
need of thee, he will deceive thee, and smile
upon thee, and put thee in hope; he will speak
thee fair, and say, What wantest thou? 7 And
he will shackle thee by his meats, until he have
drawn thee dry twice or thrice, and at the last
he will laugh thee to scorn: afterward, when
he seeth thee, he will forsake thee, and shall
shake his head at thee. 8 Beware that thou be not
deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, with-
draw thyself, and so much the more will he
invite thee. 10 Press thou not upon him, lest
thou be put back: stand not far off, lest thou
be forgotten. 11 Afflict not to be made equal un-
to him in talk, and believe not his many words:
for with much communication will he tempt
thee, and smiling upon thee will get out thy
secrets: 12 but cruelly he will lay up thy words,
and will not spare to do thee hurt, and to put
thee in prison. 13 Observe, and take good heed,
for thou walkest in peril of thy overthrowing:
when thou hearest these things, awake in thy
sleep.

14 Every beast loveth his like, and every man
loveth his neighbour. 15 All flesh consortium
according to kind, and a man will cleave to his
like. 16 What fellowship hath the wolf with the
lamb? so the sinner with the godly. 17 What
agreement is there between the hyena and a
dog? and what peace between the rich and the
poor? 18 As the wild ass is the lion's prey in
the wilderness: so the rich eat up the poor.
19 As the proud hate humility: so doth the rich
abhor the poor.

20 A rich man beginning to fall is held up by
his friends: but a poor man being down is
thrust also away by his friends. 21 When a
rich man is fallen, he hath many helpers: he
spake thing none to be spoken, and yet men
justify him: the poor man slipped, and yet they
questioned him too: they spake wisely, and could
have no place. 22 When a rich man is fallen,
every man holdeth his tongue, and look, what
he saith, they extol it to the clouds: but if the
poor man speak, they say, What fellow is this?
and if he stumble, they will help to overthrow
him. 23 Riches are good unto him that hath
no sin, and poverty is evil in the mouth of the
unrighteous.

24 The heart of a man changeth his counte-
nance, whether it be for good or evil. 25 A
cheerful countenance is a token of a heart
that is in prosperity; and the finding out of
parables is a wearisome labour of the mind.

Blessed is the man that hath not slipped
with his mouth, and is not pricked with the
multitude of sins. 26 Blessed is he whose con-
science hath not condemned him, and who is
not fallen from his hope in the Lord.

27 Riches are not comely for a miggard:
and what should an envious man do with money?

28 He that gathereth by defrauding his own
soul gathereth for others that shall spend his
goods riotously. 29 He that is evil to himself,
Ecclesiasticus XIV. 6—XV. 12.

86  ΣΟΦΙΑ ΣΕΙΡΑΧ.

οὐ μὴ εὑρακαθήτωται ἐν τοῖς χρήμασιν αὐτοῦ. Τοῦ βασικῆς δὲ 6
νοῦντος ἐαυτὸν οὐκ ἐστὶν τοποθετεῖται, καὶ τοῦτο ἀπατοῦσθαι
τῆς κακίας αὐτῶν καὶ εὐπορεῖ, ἐν λύδῃ ποιεῖ, καὶ ἐπὶ ἐσχάτης
τῶν εἰκονίζει τὴν κακίαν αὐτοῦ. Πολυροσὶ βασικάς ἄθικας ἄθικας
μὴ αὐτῷ προσώπων καὶ ὑπερφορῶν φυγῶν. Πλεύονετο ἄθικας ὑπερφορῶν
ἐμπληκτὰ μερίδια, καὶ ἀδίκα ἐπιτηρῆ ἀναξιωματίζει συνεχῶς. "Τοῖς
πονηρῶν πονηρῶν φθονερῶν ἐπ’ ἀρτοῖς, καὶ ἐλληπτῆς ἐπὶ τῆς τραπεζῆς αὐτοῦ.

Τέκνων, καθὼς εἰς ἐφευξίες σεαυτοῦ, καὶ προσφόρας Κυρίων ἐξίων προσάγει, ἣν ἡ γλώσση ὁ τάνατοι, καὶ διαδοχὴ ᾧ ὑπεδείξῃ σοι. Πρὶν σε τελευταίων εἶπε, φίλοι, καὶ κατὰ τὴν ἱδρυμας σοῦ ἐκείνου καὶ ὁ δοκεῖ.
Μη ἀφοσιώσῃς ἀπὸ γονής ἡμέρας, καὶ μερίς ἐπιθυμίας ἄγαθῆς μὴ σε παρελθάτω. Οὐδὲ ἐτέρως καταλαλεῖς τοῖς
tοὺς πόνον οὐκαὶ τοὺς κόπους σου εἰς διαφώνης κλήρους; Δός καὶ λάβε, καὶ ἀπάνητρ τὴν ψυχήν σου, ὅτι οὐκ εἰσίν
ἐν δόσιν ἢττησαί τριφθήν. Πάρα σάρρας ὡς ζωτικὸν παλαίτω
ται, ἤ γὰρ διαθήκη ἂν αἰώνιος ἀναφέρῃ. ἢς φύλλαν
θαλλών ἐπὶ δενδρὸν δαστίς, τα μὲν καταβάλλει, ἀλλὰ
δὲ φίλος οὕτως γενέα σαρκὸς καὶ αἰματὸς, ἢ μὲν τελευτᾶ,
ἐτέρα δὲ γεναία. Πᾶν ξέρων σπουδήμενοι ἐκλείπει, καὶ
ὁ ἐργαζόμενος αὐτὸ μετ’ αὐτοῦ ἀπελευθεῖται.

 Макарио παίρνει ὡς εἰς σοφία τελευταίας, καὶ ὡς εἰς συνένατον
αὐτοῦ διαλέγεται· ὡς διανοούμενος τὸς ὁδὸς αὐτῆς ἐν
καρδίᾳ αὐτοῦ, καὶ ἐν τοῖς ἀποκρίσισι αὐτῆς νοθηθεῖται.
Εἴ ἐστὶν ὅπως αὐτής οὐκ ξενείται, καὶ ἐν ταῖς εὐδοκίαις αὐτῆς
ἐνέφερεν. Ὁ παρακτύς διὰ τῶν θυρίων αὐτῆς, καὶ ἐπὶ
τοὺς τυρωμάτων αὐτῆς ἀκροάσεται· ὁ καταλαλός συνεγερ
τοῦ οἴκου αὐτῆς, καὶ τίτες πασσόλον ἐν τὸς τοίχος αὐτῆς.
Στήσει τὴν σκήπην αὐτοῦ κατὰ χειρᾶς αὐτῆς, καὶ καταλῦσε
ἐν καταλαμάτῳ ἁγιῶν. Θήθη τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ
αὐτῆς, καὶ ὑπὸ τοὺς κλάδους αὐτῆς αὐλισθήσεται. Σκέπα-
σθηται ὡς αὐτῆς ἀπὸ καῦματος, καὶ ἐν τῇ δοξῇ αὐτῆς
catalyzētai.

Ὁ φοβοῦμενος Κύριον ποιήσει αὐτὸ, καὶ ὁ ἐγκρατής τοῦ
νοῦ καθιστάεται αὐτῆς· καὶ ὑπαντήσει αὐτῶ ὡς μήτηρ, 2
καὶ ὡς γυνὴ παρθένεια προσδεῦεται αὐτῆς· ὁ μισεῖ αὐτὸν
ἀρτὸν συνείστηκεν, καὶ ήδορ σοφίας πετάει αὐτῶν. Σπλε-
νθεῖται ἐπ’ αὐτῆς καὶ οὐ μὴ κλωθή, καὶ ἐπ’ αὐτῆς ἐφεξε
καὶ οὐ μὴ καταιχυθῆναι. Καὶ ὑψώσει αὐτῶν παρὰ τῶν
πληθυσμῶν αὐτῶν, καὶ ἐν μέσῳ ἐκκλησίας αἰνεῖται στόμα αὐτῶν.
Εὐφροσύναν καὶ στέφανον ἀγαλλιάματος καὶ ὅμορα αἰώνων
κατακλισμομήτησε. Οὐ μὴ καθιστάμεθα αὐτῆς ἀνθρώπων 7
ἀντίτητο, καὶ ἀνδρὲς ἀμαρτωλοὶ οὐ μὴ ἰδοὺς αὐτήν. Μακρινὴν ἐστὶν ὑπερθερμανίας, καὶ ἀνδρὲς πεθαίνει οὐ μὴ
σφάλμενοι αὐτῆς.

Οὐχ ἄρα ποιεῖς αὐτόν ἐν στόματί ἀμαρτωλοῦ, ὅτι οὐ παρὰ 9
Κύριον ἀπεστάλατε. Ἐν γὰρ σοφίᾳ ῥηθήσεται αὐτὸς, καὶ 10
ὁ Κύριος εὐδοκεῖ αὐτοῦ. Μη εἰπής, ὅτι διὰ Κύριον
ἀπεστήν ἐν γὰρ ἐμέλησεν, οὐ ποιήσεις. Μη εἰπής, ὅτι 12
αὐτὸ ἐπέλλυσεν· οὐ γὰρ χρείαν ἔχει αὐτοῦ ἀμα-
ρωτοῦ.
13 Pāw ἡδέλημα εἵμησεν Κύριος, καὶ οὐκ ἔστιν ἄγαπητὸν
14 τὸς φασομενόν αὐτῶν. Αὐτὸς εἴ ἄρχης ἐποίησεν ἄνθρω
15 πον. καὶ ἁρχῆκεν αὐτῶν ἐν χεὶρι διαβουλίων αὐτοῦ. Ἐαν
βῆς, συντηρήσεις ἑντόλας, καὶ πίστις ποιήσῃ εἰδοκίας.
16 Παρεθέκε σοι πάρ καὶ ὑμα, οὐ εἶναι βῆς εκτενεῖς τὴν
17 χείρα σου. Ἐναντι ἀνθρώπων ἡ Ἰωὴ καὶ οἱ θάνατος, καὶ ἦ
18 εἰναι ἐιδοκίαν δοθήσεται αὐτῷ. Ὕπο τολλη σοφία του
19 Κύριον, ὡσερος ἐν δυναστείᾳ καὶ βλέπστα τὰ πάντα.
Καὶ οἱ ὀφθαλμοι αὐτοῦ ἐπὶ τοὺς φασομενοὺς αὐτῶν, καὶ αὐτός
20 ἐπιγνωσάτω τὴν ἑργάν αὐτῶν. Καὶ οὐκ εντείλατο
οὐδεὶς ἁγεσίαν οὐδεὶς ἀμαρτανέω.

16 Μη ἐπιθύμει τέκνων πλῆθος ἀρχηγῶν, μὴ εὐφραίνου ἐπὶ
20 νιοὶ οἰκείων. Ἐαν πληθύνωσι, μὴ εὐφραίνων ἐπὶ αὐτοῖς,
3 εἰ μὴ ἔποτε φῶς Κύριον μετ᾽ αὐτῶν. Μη ἐμπιστεύσης τῇ
21 ζωῇ αὐτῶν, καὶ μὴ ἐπέχει ἐπὶ τὸν τόπον αὐτῶν κραίσιαν
γὰρ ἐς ἡ χίλιοι, καὶ ἀποθανεῖν ἀτέκνων ἡ ἐκεῖν τέκνα ἁγεσίας.
4 ἀπὸ γὰρ ἑνὸς συνετῶν συνοικοθήσεται πόλεις, φυλή δὲ ἀνό
22 μων ἐρμηνεύσεται. Πολλὰ ταῦτα ἐφόρακα ἐν ὀφθαλμοῖς
μου, καὶ ἵχουστηρα τοιῶν ἀκίνητο τὸ ὄν μου.

12 Κατὰ τὸ πολὺ ἔλεος αὐτῶν, ὡστε καὶ πολίς ὁ ἔλεος
13 αὐτῶν ἀνδρα κατὰ τὰ ἑργά αὐτῶν κρίνει. Οὐκ εἰργάζεται
ἐν ἀρτάγιασιν ἀμαρτώλως, καὶ οὐ μὴ καθωστηρεῖ ὑπο
14 μονήν ἀσεβείας. Πάση ἐλεομοσύνη ποιεῖ τόσον, ἐκα
15 στάτο κατὰ τὰ ἑργά αὐτῶν εὑρίσκει.

17 Μὴ εἴπης, ὅτι ἀπὸ Κυρίου κριβοσώμαι, μὴ εἴ υπόσις τῶν
18 μου μηροθήσεται; ἐν λαῷ πλεον ὡ μὴ μηροθ, τῆς γάρ
19 ἡ ψυχὴ μου ἐν ἄμετρητῳ κτίσει; Ἰδοὺ ὁ οὐρανός καὶ ὁ
20 οὐρανὸς τοῦ οὐρανοῦ τοῦ Θεοῦ, ἀβδοσος καὶ γῆ σαλατη
21 σονται ἐν τῇ ἐπισκοπῇ αὐτοῦ ἀμα τὰ ἡμελία καὶ τὰ
22 τῆς γῆς, ἐν τῷ ἐπιβλήται εἰς αὐτῷ, τρόμῳ συναγείονται, καὶ
ἐπὶ αὐτοῦ ὡς διανοηθήσεται καρδία καὶ τὰς ὁδοὺς αὐτοῦ τῆς
23 ἁγεσίας. Καὶ καταγιζ, ὅτι οὐκ ὑπέτει ἄνθρωπος,
24 τὰ δὲ πλεον τῶν ἑργῶν αὐτῶν ἐν ἀποκρίσεις. Ἐργα
25 δικαιοσύνης τῶν ἀνεγελῆς, ἡ τῆς ὑπομενει; μακρὸν γὰρ ἦ
26 ἀδικήθη. Ἐλαττομοσύνες καρδία διανοηεῖ τάτα, καὶ ἀνήρ
27 ἀφρόν καὶ πλανάμενος διανοηεῖ μορά.
Lord are done in judgment from the beginning; and from the time he made them he disposed the parts thereof. 2 He garnished his works for ever, and the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works. 3 None of them hindereth another, and they shall never disoblige his word. 4 After this the Lord looked upon the earth, and filled it with his blessings. 5 With all manner of living things hath he covered the face thereof; and they shall return into it again.

The Lord created man in the image, and turned him into it again. 2 He gave them few days in a short time, and poured also over the things therein. 3 He ended them with strength by themselves, and made them according to his image, and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. 6 Counsel, and a tongue, and eyes, and a heart, gave he them to understand. 7 Withal he filled them with knowledge of understanding, and shewed them good and evil. 8 He set his eye upon their hearts, that he might shew them the greatness of his works; and they shall praise his holy name, that they may search out his marvellous works.

11 Beside this he gave them knowledge, and the law of life for an heritage. 12 He made an everlasting covenant with them, and shewed them his judgments. 13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice. 14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. 15 Their ways are ever before him, and shall not be hid from his eyes. 17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion: 19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways. 20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

22 The aims of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentence to his sons and daughters. 23 Afterwards he will rise up and reward them, and render their recompence upon their heads. 24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less. 26 Turn again to the most High, and turn away from iniquity: for he will lead the captivity of Jacob into the land of his habitation, and hate thou abomination vehemently. 27 Who shall praise the most High in the grave, instead of them which live and give thanks? 28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord. 29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness! 30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof falleth: and flesh and blood will imagine evil. 32 He vieweth the power of the height of heaven; and all men are but earth and ashes.
He that liveth for ever created all things in general. 2 The Lord only is righteous. 4 To none hath he given power to declare his works; and who shall find out his noble acts? 5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. 7 When a man hath done, then he believeth; and is not, he leaveth off, then he shall be doubtful. 8 What is man, and whereto serveth he; what is his good, and what is his evil? 9 The number of a man's days is the most is an hundred years. 10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity. 11 Therefore is God patient with them, and poureth forth his mercy upon them. 12 He saw and perceived their end to be evil; therefore he multiplied his compassion. 13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. 14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

1 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. 2 Shall not the dew assuage the heat? so is a word better than a gift. 3 But let it be not a word better than a gift? but both are with a gracious man. 4 A fool will upbride churlishly, and a gift of the envious consumeth the eyes. 5 Learn before thou speak, and use physic or ever thou be sick. 6 Before judgment examine thyself, and in the day of visitation thou shalt find mercy. 7 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing binder thee to pay thy vow in due time, and defer not until death to be justified. 23 Before thou prayest, prepare thyself, and bind not as one that tempteth the Lord. 24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. 25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. 26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. 28 Every man of understanding knoweth wisdom, and will give praise unto him that found her. 29 They that had understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites. 31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee. 32 Take not pleasure in much good cheer, neither be tied to the expense thereof. 33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.

A labouring man that is given to drunkenness shall not be rich; and he that commeth small things shall fall by little and little. 2 Wine and women will make men of understanding to fall away: and he that cleaveth to
hardlots will become impudent. Moths and
crawls shall have him to heritage, and a bold
man shall be taken away.
He that is hasty to give credit is light-
minded; and he that sinneth shall offend
against his own soul. Whoso taketh pleasure
in wickedness shall be condemned; but he
that hateth babbling hath less of evil.
Rehearse not unto another that which is
told unto thee, and thou shalt bare never the
word. Whether it be to friend or foe, talk
not of other men's lives; and if thou canst
not without offence, reveal them not. For he
heard and observed thee, and when time com-
et he will hate thee. If thou hast heard a
word, let it die with thee; and be bold, it will
not burst thee. A fool travelleth with a
word, as a woman in labour of a child. As
an arrow that sticketh in a man's thigh, so is
a word within a fool's belly. Admonish a
friend, it may be he hath not done it; and if
he have done it, that he do it no more. Ad-
monish thy friend, it may be he hath not
said it; and if he have, that he speak it not
again. Admonish a friend; for many times it
is a slander, and believe not every tale.
There is one that slippeth in his speech, but
not from his heart; and who is he that hath
not offended with his tongue?
Admonish thy neighbour before thou
threaten him; and give place to the law of the
most High. The fear of the Lord is all wisdom;
and in all wisdom is the performance of the law.
The knowledge of wickedness is not wisdom,
either at any time the counsel of sinners
prudence. There is a wickedness, and the same
an abomination; and there is a fool wanting
in wisdom.
He that hath small understanding, and
feareth God, is better than one that hath
much wisdom, and transgresseth the law of
the most High. There is an exquisite sub-
tility, and the same is unjust; and there is one
that turneth aside to make judgment appear.
There is a wicked man that hangeth down
his head sadly; but inwardly he is full of
deceit, casting down his countenance, and
making as if he heard not; where he is not
known, he will do the mischief before thou
be aware. And if for want of power he be
hindered from sinning, yet when he find-
eth opportunity he will do evil. A man may
be known by his look, and one that hath
understanding by his countenance, when thou
meatest him. A man's attire, and excessive
laughter, and gait, shew what he is. There
is a reproof that is not comely; again some
man holdeth his tongue, and he is wise.
It is much better to reprove, than to be
angry secretly; and he that confesseth his
fault shall be preserved from hurt. As is the
lust of an eunuch to deflower a virgin; so is
he that executeth judgment with violence.
There is one that keepeth silence, and is
wise; and another by much babbling becometh
hateful. Some man holdeth his tongue, because
he hath not to answer; and some keepeth silence, knowing his time. A
wise man will hold his tongue till he see oppor-
tunity; but a babbler and a fool will regard
no time. He that useth many words shall be
abhorred; and he that taketh to himself autho-
rities shall be hated. There is a man that
hath good success in evil things; and there is
a gain that turneth to loss.
and they that eat my bread speak evil of me.

17 To slip upon a pavement is better than to
slip with the tongue: so the fall of the wicked
shall come speedily. 18 An unseasonable tale
will always be in the mouth of the unwise.

19 A wise sentence shall be rejected when it
cometh out of a fool's mouth; for he will not
speak it in due season. 20 There is that is hin-
pered from sinning through want: and when
he taketh rest, he shall not be troubled.

21 There is that destroyeth his own soul through
bashfulness, and by accepting of persons over-
throweth himself. 22 There is that for bash-
fulness promiseth to his friend, and maketh
him his enemy for nothing. 23 A lie is a foul
blot in a man, yet it is continually in the
mouth of the untaught.

24 A thief is better than a man that is ac-
customed to lie: but they both shall have
destruction to heritage. 25 The disposition of
a liar is dishonourable, and his shame is ever
with him.

26 A wise man shall promote himself to hon-
our with his words: and he that hath under-
standing will please great men. 27 He that
thillich his land shall increase his heap: and
he that pleaseth great men shall get pardon
for iniquity. 28 Presents and gifts blind the
eyes of the wise, and stop up his mouth that
he cannot reprove. 29 Wisdom that is hid, and
treasure that is hoarded up, what profit is in
them both? 30 Better is he that hideth his
folly than a man that hideth his wisdom.

My son, hast thou sinned? do so no more,
but ask pardon for thy former sins. 2 Flee
from sin as from the face of a serpent: for if
thou comest too near it, it will bite thee: the
teeth thereof are as the teeth of a lion, slaying
the souls of men. 3 All iniquity is as a two ed
good word, the wounds whereof cannot be healed.

To terrify and do wrong will waste riches:
thus the house of proud men shall be made
desolate. 4 A prayer out of a poor man's
mouth reacheth to the ears of God, and his
judgment cometh speedily. 6 He that hateth
reproof is in the way of sinners: but he that
feareth the Lord will repent from his heart.

7 An eloquent man is known far and near;
but a man of understanding knoweth when he
slippereth. 8 He that buildeth his house with
other men's money is like one that gathereth

Ecclesiastes XX. 11—XXI. 8.

is a gift that shall not profit thee; and there
is a gift whose recompense is double. 4 There
is an abasement because of glory; and there is
that lifteth up his head from a low estate.
5 There is that buyeth much for a little, and
repayeth it sevenfold.

13 A wise man by his words maketh himself
beloved: but the graces of fools shall be poured
out. 14 The gift of a fool shall do thee no good
when thou hast it; neither yet of the envious
for his necessity: for he looketh to receive
many things for one. 15 He giveth little, and
upbraideth much; he openeth his mouth like a
crier; to-day he lendeth, and to-morrow will
ask it again of such an one as is to be hated of
God and man. 16 The fool saith, I have no
friends, I have no thank for all my good deeds,
and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be
laughed to scorn!

18 Olisthima aper edafous mallon h e apo
glows bas, authos
20 "Apo stoitastos mewo apo toudakismen elparaboli, ou gar mh eistin en kario authis. "Esti koulovesth
amarstane apo endeias, kai en tis anapaxin asto o
22 katanugisetha. "Estiv apoooli thn psykhn authin di
aizhyn, kai apo afroso prosopon apolei authin.
23 "Esti xaros aizxhyn enaggeleisthen filo, kai kata

25 Aireton klpetia, h e envelleugw o deadesi, amfoterus de
26 apostelo xleurrinomousin. "Hedos anxhropou xeiados
atimia, kai h aizxhyn authn met evelleugw.

LGOI PARABOLON.

O sofos en logos proae aantoi, kai anxhropo pov
27 vimo arse meugastn. "O ergaizominoa gyn anh
xos thymian aantoi, kai o arxekos meugastan exa
29 akikia. "Enina kai dora apostolfo dobralwos soi,
30 kai ow fimos en stoitast apostritei elgeunoi.
Sofia kkeumhnei, kai thsaro apoanisi, tis oxein en amfot
32 rois. "Kreitos anxhropos apokuptra thn morian authi,
34 h anxhyn apokupton thn sofian authi.

21 Teknon, amartes; mh preos ei, kai peri to
22 proteron soi deugithi. "Oe apo proostro ophos, feug
3 apo amartias, ean gar prosetleghi, oxeitai se odoth
34 steis lewos odoth authis, anaorounte psyxis anxhropw.
35 "Oe barmia diajstamo pastra anomia, tis plhghi authis ouk
36 estin iasos. "Kataxegumos kai ybros epimhson anvlohot.
37 "O ois oikos uperphfanon eppxhsheta. "Deiptos ptochi
38 en stoitastos eos oiv intos aum, kai to krima authi kata
39 spoipon ephexeta. "Mwos xelign, en xhein amartolw,
31 kai o philous en Kyrion epistrefi en kardia.

7 Gnwostos makrothei d dinatos en glowsb, d de noimw
8 oiden en to odelathainov asto. "O oikodomov tiv oikian
32 asto en xamiasin allotriois, os os synagw asto tou

89 1 Ecclesiastes XX. 11—XXI. 8.
The congregation of the wicked is like a town where the dead are laid to rest. If the congregation of the wicked is like a town where the dead are laid to rest. If a fool is asked to stand with a wise man, he will be shamed. The way of the wicked is like a house built on the edge of a well. He who teaches a fool says that what he says is true. The knowledge of the wise is like a fountain of life. The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he lives.

If a skilful man hear a wise word, he will commend it, and add unto it; but when one who has no understanding heareth it, it dishonors him, and he casteth it behind his back. The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as a gnat without sense.

A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

A foolish man’s foot is soon in his neighbor’s house: but a man of experience is ashamed of him. A fool will peep in at the door of his house: but he that is well nurtured will stand without. It is the rudeness of a man to hearken at the door; but a wise man will be grieved with the disgrace. The lips of talkers will be telling such things as certain not unto them; but the words of such as have understanding are weighed in the balance.

The heart of fools is in their mouth: but the mouth of the wise is in their heart.

When this ungodly curseth Satan, he curseth his own soul.

A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. An evil-nurtured son is the dishonour of his father that begat him; and a foolish daughter is born to his loss.

A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father’s heaviness.

She that is bold dishonoureth both her father and her husband, and they both despise her.

A tale out of season is as music in mourning; but stripes and correction of wisdom are never out of time. When a fool teacheth a fool is as one that gluteth a potsherd together, and as he that waketh one from a sound sleep. He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he that is rebuked, but the life of the fool is worse than death.

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Ecclesiasticon X. 13—XXIII. 10.

13 Metā ἀφρόνου μη plunged λόγον, καὶ πρὸς ἁσίνετον μή πορείαν φιλαξε ἀπ᾿ αὐτοῦ ἦν μη κόπον ἐχής, καὶ οὐ μή μολυνθής ἐν τῷ ἐντιναχείῳ αὐτοῦ ἔκκλην ἀπ᾿ αὐτοῦ καὶ εὐρήσεις ἀνάπτασιν, καὶ οὐ μή ἀκραίσης ἐν τῇ ἀπονοιᾳ αὐτοῦ. Υπέρ μιλουσον τί βαρυνθήσεται, καὶ τί αὐτὸ ὅνωμα, ᾧ λῇ μηρώς; Ἀμομι καὶ ἄλλα καὶ βόλοι σιδήρου εὐκοπὸν ὑπενεκεν, ἢ ἁνθρωπον ἁσίνετον.

16 Ἰμάντωσις ἐνείλη ἐνεδεμένη εἰς ὁδοκοδιν μή εἰς συνεισισον ὁ διαλοθήσεται, οὕτως καρδία ἐστιρμημένη ἐπὶ διανοήματος 

7 Πώς τείχεσα ἐν πτωχεία μετὰ τοῦ πλησιον, ἦν ἐν τοῖς ἅγαδοις αὐτοῦ ὁμοῦ πλησιός; ἐν καρδίᾳ θλίψεως διάμεινα πλησιόν, ἦν ἐν τῇ κληρουμοναῖα ἀυτοῦ συνκληρουμονήσασθαι. Πρὸ τιρόν ἁμίς καμίνου καὶ κατούς πρὸ αἰματος λοιδο-

8 Υπερ ἐφών ἐν αἰνόεις στόμα, μή εὐπλησίη, ἐδιορύχησις, ἐξαιρή σειράν ξινόν καὶ υπερηκείσι καὶ 

9 'Ὁ νύσσων ὅφθαλμοι κατάξει δάκρων καὶ ὁ νύσσων 

10 καρδίαν ἐκφαίνει αἴσθησιν. Βυσσόν λίθον ἐπὶ πτενάν ἀποσιοβεί αὐτά, καὶ ὁ ὀνειδίως φίλον διαλύσις φιλάν. 

11 Ἐπί φίλον ἐν στόχης μορφάια, μή ἀπετλητής, ἐξεῖ γὰρ εὐπνώδος. Ἐπί φίλον ἐν αἰνόεις στόμα, μή εὐπλησίη, ἐδιορύχησις, ἐξεῖ γὰρ διαλογής πλὴν ὀνειδίωσι, καὶ υπερηκείσι, καὶ μυστηρίων ἀποκαλύψεως, καὶ πληγής δολίας, εἴν τοσοῦ ἀποσιοβείται πάς φίλος.

12 Κύριε πάτερ καὶ δέσποτα ἱσσης μοι, μή ἐγκαταλίπητε με ἐπὶ βουλή αὐτῶν, μή ἀφήνε με πεισεῖν ἐν αὐτοῖς. Τίς ἐπι-

13 στητή ϑείο τοῦ διανοήματος μοι μάστεγας, εἴ τις τῆς καρδίας μου παιδείαιν σοφίας; ἐπί τοις ἁγιόμαισι μοι μή φεινται, καὶ οὐ μή παρῇ τὰ ἀμαρτήσαι αὐτῶν, 

14 ὅπως μή πληθυννωσαί ἄνγοιμοι μοι, καὶ ἄμαρτησαί μοι πλεονάζουσα, καὶ πιεῦμαι ἐναώς τῶν ὑπεντυχόντων, καὶ ἐπι-

15 χαρεῖται μοι ὁ ἐχθρό μοι.

14 Κύριε πάτερ καὶ Θεος μοι, μετεωρισμον ὅφθαλμων μοι ἐπιθυμεῖσαι ἀπὸ ἐμοῦ. Κοι-

15 λαὶς ὁρείς καὶ συννοιασμὸς μή καταλαβέτωσαμεν καί, καὶ ψυχή ἀναίδευται μή παράδεσκε με.

ΠΑΙΔΕΙΑ ΣΤΟΜΑΤΟΣ.

17 Παιδείαι στόματος ἀκόουσε τέκνα, καὶ ὁ φιλόσοφος οὐ μή ἄλοχ ἐν τοῖς χείλεσιν αὐτοῦ. Καταλεύθησαι ἀμαρ-

18 τωλός, καὶ λιθοῖς καὶ υπερηφανοῖς σκανδαλιζοῦσθαιν εἰς αὐτοῖς. "Ὅρκος μή ἐθίσης τὸ στόμα σου, καὶ ὄνομα του 

19 ἅγιον μή συνειδώσῃς. "Ὅπερ γὰρ οἰκτῆς ἐκεῖσοξεσμος ἐνδεχείκτως ἀπὸ ἑωλόπος οὐκ ἐλαττωθήσεται, οὕτως ὁ καὶ 

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his foolishness: depart from him, and thou shalt find rest, and never be disquieted with madness. 14 What is heavier than lead? and what is the name thereof, but a fool? 15 Sand, and salt, and a mass of iron, are easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. 17 A heart settled upon a thought of understanding is as a fair plastering on the wall of a gallery. 18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. 20 Whoso casteth a stone at the birds frayeth them away: and he that upbraided his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour]. 22 If thou hast opened thy mouth against thy friend, fear not: for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage. 24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. 25 I will not be ashamed to defend a friend; neither will I hide myself from him; and if any evil happen unto me by him, every one that heareth it will beware of him. 26 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

O Lord, Father and Governor of my life, leave me not to their counsels, and let me not fall by them. 2 Who will set scourgges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins: 3 lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look. 5 Turn away concupiscence from me. 6 Let not the greediness of the belly nor lust of the flesh take hold of me, and give me not over into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips. The stranger be left in his foolishness: both the evil speaker and the proud shall fall thereby. 8 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. 9 For as a servant that is continually beaten shall not be without
and God continually shall not be faultless. 11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: If he offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. 12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the goyim, and they shall not dwell in their sins. 13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity. 15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

Two sons of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire. 17 All bread is sweet to a whoremonger, he will not leave off till he die.

A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear the most High will not remember my sins: such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. 19 He knew all things ere they were created: so also after they were perfected he looked upon them all. 20 This man shall be punished in the streets of the city, where he suspesteth not he shall be taken.

Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. 21 For first, she hath disobeyed the law of the most High: and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and brought children by another man. 22 She shall be brought out into the congregation, and inquisition shall be made of her children. 23 Her children shall not take root, and her branches shall bring forth no fruit. 24 She shall leave her memory to be cursed, and her reproach shall not be blotted out. 25 And they that remain shall b</p>
7 With all these I sought rest: and in whose inheritance shall I abide? 8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. 9 He created me from the beginning before the world, and I shall have no portion in the world.

10 In the holy tabernacle I served before him; and so was I established in Sion. 11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power. 12 And I took root in an honourable people, even in the portion of the Lord's inheritance. 13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. 14 I was exalted like a palm tree on the sea shore, and as a rose plant in Jericho, as a fair olive tree in a plain, and grew up as a plane tree. 15 I gave a sweet smell like cinnamon and aspalthus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. 16 As the tupeantine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an inheritance unto the congregations of Jacob. 18 He filled all things with his wisdom, as P lisson and as Tigris in the time of the new fruits. 19 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. 20 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

21 The first man knew her not perfectly: no more shall the last find her out. 22 For her thoughts are more then the sea, and her counsels profounder than the great deep. 23 I also came out as a brook from a river, and as a conduit into a garden. 24 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river ran abroad.

25 I took doctrine to shine as the morning, and will send forth her light afar off. 26 I will yet pour out doctrine as prophecy, and leave it to all ages for ever. 27 Behold that I have not laboured for myself only, but for all them that seek wisdom.

In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doaeth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for grey hairs, and for ancient men to know counsel!
O how comely is the wisdom of old men, and understanding and counsel to men of honour! 6. Whether a man is the crown of old men, and the fear of God is their glory.

7. There be nine things which I have judged in mine heart to be happy, and she travail I will utter with my tongue: 1 man that hath joy of his children; and he that liveth to see the fall of his enemy. 8. Well is he that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself. 9. Where is he that speaketh in the ears of them that will hear: 10 how great is he that findeth wisdom! yet there is none above him that feareth the Lord. 11 But the love of the Lord passeth all things for illustration: he that holdeth it, wherefore shall he be likened?

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: 14 and any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. 15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. 17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth. 18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. 19 All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. 21 stumble not at the beauty of a woman, and desire her not for pleasure. 22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach. 23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die. 25 Give the water no place to pass; woman libelleth woman in to gad abroad. 26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double. 2 A virtuous woman rejoiceth her husband, and she shall fulfill the years of his life in peace. 3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord. 4 Where is a man better or poorer, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death. 6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourgis of the tongue which communicateth with all. 7 An evil wife is a yoke shaken to and fro; he that hath hold of her is as though he held a scorpion. 8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. 9 The whoredom of a
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Eccles. XXVI. 10—XXVII. 20.

10 and in their behavious of this, they behaviously. *They that are honest, that are honest.*

11 now. *That is to say.*

12 some of the times. When I come to speak of this, I will mention this. That is the time

13 and the time. When I come to speak of this, I will mention this. That is the time

14 of the time. When I come to speak of this, I will mention this. That is the time

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woman may be known in her haughty looks and eyelids. 16 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. 17 Watch over an impudent eye; and marvel not if she trespass against thee. 18 She will open her mouth, as a thirsty traveller, when he hath found a fountain, and drink of every water near her; by every hedge will she sit down, and open her quiver against every arrow.

19 The grace of a wife delighteth her husband, and her discretion will fatten his bones. 20 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. 21 A shamefaced and faithful woman is a double grace, and her constant mind cannot be valued. 22 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house. 23 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. 24 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

25 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by: and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword. 26 A merchant shall hardly keep himself from doing wrong; and a usurer shall not be freed from sin.

Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. 27 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. 28 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. 29 As when one sitteth with a sieve, the refuse remaineth; so the filth of man in his talk.

The furnace proveth the potter's vessels; so the trial of men is reasoning. 30 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.
Escaped out of the snare. 21 For as a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope. 22 He that winketh with the eyes worketh evil; and he that knoweth him will depart from him. 23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe thine mouth, and slander thy sayings. 24 I have hated many things, but nothing like him; for the Lord will hate him.

Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. 26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein. 27 He that worketh mischief, it shall fall upon him, and he shall not know whence it comes. 28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for him. 29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. 30 Malice and wrath, even these are abominations; and the sinful man shall have them both. He that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance]. 31 Forgive thy neighbour the hurt that he hath done unto thee, that thy sins also be forgiven when thou prayest. 32 One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man, which is like himself; and doth he ask forgiveness of his own sins? 33 If he that is but flesh nourisheth hatred, who will Intreat for pardon of his sins? 34 Remember thy end, and let thy enmity cease; remember corruption and death, and abide in the commandments. 35 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance. 36 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

A sly man disquieteth friends, and maketh debate among them that be at peace. 37 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. 38 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. 39 If thou blow thine anger, it shall burn: if thou let it upon thee, it shall be quenched: and both these come out of thy mouth. 40 Curse the whisperer; and double-tongued: for such have destroyed many that were at peace. 41 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthroweth the houses of great men. 42 A backbiting tongue hath cast out virtuous women, and deprived them of their labours. 43 Whose hearkeneth unto it shall never find rest, and never dwell quietly.

The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. 44 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. 45 Well is he that is defended from it, and hath not passed through the venom thereof, who hath not drawn the yoke thereof, nor hath been bound in her bands.

For the yoke thereof is a yoke of bread, and a yoke of iron, and a yoke of brass. 46 Therefore I counsel that ye separate not from the yoke of iron, and the yoke of brass; and forsake not the iron that breaketh the bones; and weep not over the pain of the yoke thereof. 47 He that beareth it shall be as the yoke of iron, and the yoke of brass, which breaketh the bones; and weepeth over the pain of the yoke thereof, and beareth it.
the bands thereof are bands of brass. 2 The death thereof is an evil death, the grave was better for him. 3 It shall not have rule over them that fear God, neither be burnt with the flame thereof. 4 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard. 5 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, and weigh thy words in a balance, and make a door and bar for thy mouth. 6 Beware thou slide not by it, lest thou fall before him that lieth in wait.

He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. 2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. 3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. 4 Many, when a thing was lent them, returned it found, and brought again to the lender that helped them. 5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he shall repay, he will prolong the time, and return words of grief, and complain of the time. 6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings: and for honour he will pay him disgrace. 7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. 8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy. 9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. 11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. 12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction. 13 It shall fight for thee against thine enemies better than a mighty shield and strong spear. 14 An honest man is surety for his neighbour: but he that is impudent will forsake him. 15 Forget not the friendship of thy surety, for he hath given his life for thee. 16 A sinner will overthrow the good estate of his surety: and he that is of an unthankful mind will leave him [in danger] that delivered him.

Suretyship hath undone many of good estate, and slain them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. 19 A wicked man transgressing the commandments of the Lord shall fall into suretyship; and he that undertaketh and followeth other men's business for gain shall fall into suits.

Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

The chief thing for life is water, and bread, and clothing, and a house to cover shame. 2 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. 3 Be it little or much, hold thee contented. 4 for it is a miserable life to go from
house to house: for where thou art a stranger, thou darest not open thy mouth. 2 Thou shalt entertain, and feast, and have no thanks; moreover thou shalt hear bitter words. 3 Come, thou stranger, and furnish a table, and feed me of that thou hast ready. 4 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding; the upbraiding of house room, and reproaching of the lender.

He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. 2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. 3 He that teacheth his son grieveth the enemy; and before his friends he shall rejoice of him. 4 Though his father die, yet he is as though he were not dead; for he hath left one behind him that is like himself. 5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. 6 He left behind him an avenger against his enemies, and one that shall require kindness to his friends.

7 He that maketh too much of too much of his son shall bind up his wounds; and his bowels shall be troubled at every cry. 8 An horse not broken becometh a wild ass: and a child left to himself will be wilful. 9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. 10 Laugh not with him, lest thou have sorrow with him, and lest thou grash thy teeth in the end. 11 Give him not liberty in youth. 12 Beat his sides while he is still young; lest becoming stubborn, he disobey thee. 13 Train up thy son, and exhort him in his youth: and overlook not his ignorance. 14 Bow down his neck in his youth.

15 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. 16 Health and good estate of body are above all gold, and a strong body above infinite wealth. There is no riches above a sound body, and joy above the joy of the heart. 17 Death is better than a bitter life or continual sickness. 18 Delicacies poured upon a mouth shut up are as messes of meat set upon a grave.

What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord. 2 He seeth with his eyes and grometh that embraceth him and sigheth. 3 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. 4 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. 5 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. 6 Envy and wrath shorten the life, and carefulness bringeth age before the time.

I waketh up last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes. 2 Consider that I laboured not for myself only, but for all them.
that seek learning. 18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. 19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another, lest it repent thee, and thou intreat for the same again. 20 As long as thou livest and hast breath in thee, give not thyself over to any. 21 For better it is that thy children should seek to thee, than that thou shouldst stand to their courtesy. 22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour. 23 At the time when thou shalt end the days, and finish thy life, distribute thine inheritance. 24 Fodder, a stick, and burdens, are for the ass; and bread, correction, and work, for a servant. 25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he will seek liberty. 26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant. 27 Send him to labour, that he be not idle; for idleness teacheth much evil. 28 Set him to work, as is fit for him: if he be not obedient, put him on more heavy fettors.

29 But be not excessive toward any; and without discretion do nothing. 30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price. 31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entertain him evil, and he run from thee, which way wilt thou go to seek him? 32 The hopes of a man void of understanding are vain and false: and dreams lift up fools. 33 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. 34 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. 35 Of an unclean thing what can be cleansed? and from that thing which is for others, what can be taken? 36 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail. 37 If they be not sent from the most High in thy visitation, set not thy heart upon them. 38 For dreams have deceived many, and they have failed that put their trust in them. 39 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. 40 A man that hath travelled knoweth many things: and he that hath much experience will declare wisdom. 41 He that hath no experience knoweth little: but he that hath travelled is full of prudence. 42 When I travelled, I saw many things; and I understand more than I can express. 43 I was oftentimes in danger of death: yet I was delivered because of these things.

44 The spirit of those that fear the Lord shall live for evermore: for their hope is in him that saith it shall be kept. 45 Who feareth the Lord, saith not nor fear not be afraid: for he is his hope. 46 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength? 47 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling: 48 He raiseth up the soul, and lightenth the eyes: he giveth health, life, and blessing.
He that sacrificeth of a thing willingly given, his offering is acceptable: and the gift of a cheerful giver is accepted, and accepted of God. 19 The desire of the righteous indignation, and despiseth it: for it is punished. 20 Whoso bringeth an offering of the goods of the poor doeth it willingly; he defraudeth not himself, but extortion: 21 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer his hire is a bloodshedder.

When one buildeth, and another pulleth down, what profit hath they then but labour? 23 When one prayeth, and another curseth, whose voice will the Lord hear? 24 He that washeth himself after the touching of a dead body, if he touch it again, what availlieth his washing? 26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a perfect offering. 3 He that requiteth alms sacrificeth fine flour; and he that giveth alms sacrificeth praise. 3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

Thou shalt not appear empty before the Lord. 6 For all these things are to be done for the commandment. 6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. 7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. 8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. 9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. 10 Give unto the most High according as he hath enriched thee; and as though thou hast gotten, give with a cheerful eye. 11 For the Lord cometh and will give thee seven times as much. 12 Do not think to corrupt with gifts: for such he will not receive: and trust not unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. 13 He will not accept any person against a poor man: but will hear the prayer of the oppressed. 14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. 15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. 17 The prayer of the upright in the clouds: and till it come, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. 18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the beast: till he be ashamed, and broken the sceptre of the unrighteous: 19 till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. 20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

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He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a perfect offering. 3 He that requiteth alms sacrificeth fine flour; and he that giveth alms sacrificeth praise. 3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

Thou shalt not appear empty before the Lord. 6 For all these things [are to be done] because of the commandment. 6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. 7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. 8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. 9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. 10 Give unto the most High according as he hath enriched thee; and as though thou hast gotten, give with a cheerful eye. 11 For the Lord cometh and will give thee seven times as much. 12 Do not think to corrupt with gifts: for such he will not receive: and trust not unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. 13 He will not accept any person against a poor man: but will hear the prayer of the oppressed. 14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. 15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. 17 The prayer of the upright in the clouds: and till it come, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. 18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the beast: till he be ashamed, and broken the sceptre of the unrighteous: 19 till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. 20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.
Have mercy upon us, O Lord God of all, and behold us; 2 and send thy fear upon all the nations that seek not after thee. 3 Lift up thy hand against the strange nations, and let them see thy power. 4 As thou wast sanctified in us before them: so be thou magnified among them before us. 5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. 7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. 8 Make them a little short: remember the covenant, and let them declare thy wondrous works. 9 Let him that escapeth be consumed by the rage of the fire; and let them that oppress the people: 10 Smite in sundre the heads of the rulers of the heathen, that say, There is none other but we. 11 Gather all the tribes of Jacob together.

A cheerful and good heart will have a care of his meat and drink. 2 Watching for riches consumeth the flesh, and the care thereof driveth away sleep. 3 Watching care will not let a man slumber, as a sore disease breaketh sleep. 4 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his deliucies. 5 The poor laboureth in his poor estate; and when he leaveth off, he is still needy. 6 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. 7 Gold hath been the ruin of many, and their destruction was present. 8 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken thereby. 9 Blessed is the rich that is found without blemish, and hath not gone after gold. 10 Who is he? and we will call him blessed: for wonderful things hath he done among his people. 11 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? 12 His goods shall be established, and the congregation shall declare his alms.

If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. 14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. 15 Judge of thy neighbour by thyself: and be discreet in every point. 16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. 17 Leave off first for manners’ sake; and be not unsatiable, lest thou offend. 18 When thou sittest among many, reach not thine hand out first of all. 19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short, and bloweth upon his bed. 20 As it is when they eat of moderate eating: he riseth early, and his head is covered with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. 21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness
come unto thee. 19 Whose is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. 21 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

20 Shew not thy valiantness in wine; for wine hath destroyed many. 21 The furnace proveth the edge by doping; so doth wine the heart by drunkenness. 22 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. 23 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: 24 but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. 25 Drunkenness increaseth the rage of a fool till he offend; it diminisheth strength, and maketh wounds work.

Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despitful words, and press not upon him with urging him [to drink].

If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. 22 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. 23 Speak, thou that art the elder, for it becometh thee; but with sober judgment, and hinder not any.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time. 5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold. 6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked. 8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. 9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. 10 Before the thunder goeth lightning; and before a shamefaced man shall go fast. 11 Raise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech. 13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 When he feareth the Lord he will receive his discipline; and they that seek him early shall find favour. 15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. 16 They that fear the Lord shall find judgment, and shall kindle justice as a light. 17 A sinful man will not be reproved, but fineth an excuse according to his will. 18 A man of counsel will beconsiderate; but a stupid and proud man is not daunted with fear, even when of himself he is path done without counsel. 19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones. 21 Be not confident in a plain way. 22 And beware of thine own children. In every good work trust thy own soul; for this is the keeping of the commandments. 23 He that believeth in the Lord
Ecclesiasticus XXXVI. 1—26.

taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him. 2 A wise man hateth not the law; but he that is an hypocrite is as a snare of understanding; and trusteth in the law; and the law is faithful unto him, as an oracle. 3 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer. 4 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree. 5 A stallion horse is as a mocking friend, his neighing under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun? 8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts. 9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days. 10 And all men are from the ground, and Adam was created of earth. 11 In much knowledge the Lord hath divided them, and made their ways diverse. 12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself; but some of them hath he cursed and brought low, and turned out of their places. 13 As the clay is in the potter’s hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best. 14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. 15 So look upon all the works of the most High: and there are reward and two, one against another.

16 Though I was the last to wake up, yet I received their inheritance as from the beginning. 12 O Lord have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn. 13 O be merciful unto Jerusalem, thy holy city, the place of thy rest. 14 Fill Sion with thine unspeakable oracles, and thy people with thy glory. 15 Give thy people unto thy servant, that thou hast possessed from the beginning, and raise up prophets that have been in thy name. 16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. 18 The belly devoureth all meats, yet is one meat better than another. 19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches. 20 A forward, heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another. 22 The beauty of woman, as a countenance, and a man loveth nothing better. 23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest. 25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. 26 Who will trust a thief well appointed, that skippeth
from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. 2 Is it not so, saith a wise man, and a companion is turned to an enemy? 3 O wicked imagination, whence causeth thou to cover the earth with deceit? 4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. 5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. 6 Forget not thy friend, nor be unprofitable to him in thy riches.

Every counsellor extollieth counsel; but there is some that counselleth for himself. 7 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, and say unto thee, Thy way is good: and afterward he standeth in the other side, to see what shall befall thee. 8 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. 9 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thine counsel; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearten not unto these in any matter of counsel.

But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry. 10 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it; 11 for a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. 12 And above all this pray to the most High, that he will direct thy way in truth. 13 Let reason before every enterprize, and counsel before every action.

The countenance is a sign of changing of the heart. 14 Four manners of things appear: good and evil, life and death: but the tongue ruleth over them continually. 15 There is one that is wise and teacheth many, and yet is unprofitable to him. 16 There is one that sheweth wisdom in words, and is hated: he shall be destroyed and cut off from all food. 17 For grace is not given him from the Lord; because he is deprived of all wisdom. 18 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

A wise man instructeth his people; and the fruits of his understanding fail not. 19 A wise man shall be filled with blessings, and all they that see him shall be comforted him. 20 The days of the life of man may be numbered; but the days of Israel are innumerable. 21 A wise man shall inherit glory among his people, and his name shall be perpetual.

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. 22 For all things are not profitable for all men, neither every soul saveth every meat: 23 Be not insatiable in any dainty thing, nor too greedy upon meats: 24 for excess of meats
31 bringeth sickness, and surfeiting will turn into choler. 32 By surfeiting have many perished; but he that taketh heed protracteth his life.

33 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the wise High commendations and he shall receive honour of the king. 34 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

35 The Lord hath created medicines out of the earth; and he that is wise will not abhor them. 36 Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be encouraged in his marvellous works. 37 With such doth he heal men, and taketh away their pains. 38 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

39 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. 40 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. 41 Give a sweet savour, and a memorial of fine flour; and make a fat offer unto the Lord. 42 Be not added to the number of them that are perished. The physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. 43 There is a time when in their hands there is good success. 44 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life. 45 He that sinneth before his Maker, let him fall into the hand of the physician.
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25 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. 26 For all things are not profitable for all men, neither is it enough to be pure. 27 Be not insatiable in any dainty thing, nor too greedy upon meats; 28 for excess of meats
31 Bringeth sickness, and surfeiting will turn into cholera. 32 By surfeiting have many perished; but he that taketh heed of his life shall prolong it.

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8 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. 9 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. 10 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

11 Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him. 12 There is a time when in their hands there is good success. 13 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life. 14 He that sinneth before his Maker, let him fall into the hand of the physician.

15 My son, let tears fall down over the dead, and begin to lament, as if thou hast suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. 16 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness; 17 for of heaviness cometh death, and the heaviness of the heart breaketh strength. 18 In affliction also sorrow remaineth: and the life of the poor is the end of the heart. 19 Take no care of the heaviness of the heart: drive it away, and remember the last end.

20 Forget him not, for there is no turning again: thou shalt not do him good, but hurt thyself. 21 Remember his judgment: for thine also shall be so; yesterday for me, and to day for thee. 22 When the dead is at rest, let his remembrance rest; and he cometh for him when his spirit is departed from him.

23 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. 24 How can he get wisdom that holdeth the plough, and that glorifieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? 25 He giveth his mind to make furrows; and is diligent to give the kite fodder. 26 So every carpenter and workmaster, that laboureth night and day: and the lad and the young man, and the handmaid, are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.
waters doth return into the sea. 12 All bribery and injustice shall be blotted out; but true dealing shall endure for ever. 13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought. 15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. 18 To labour, and to be content with that a man hath, is a sweet life; but that he findeth a treasure is above them both. 19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both. 20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psalterie make sweet melody: but a pleasant tongue is above them both. 22 Thine eye desireth favour and beauty: but more than both the first sprouting of corn.

23 A friend and companion never meet amiss: but above both is a wife with her husband. 24 Brethren help one another at times of trouble: but alms shall deliver more than them both. 25 Gold and silver make the foot stand sure: but counsel is esteemed above them both. 26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help. 27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg. 29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

Begging is sweet in the belly of the blameless: but in his belly there shall burn a fire.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possession, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! 2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! 3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. 4 And why art thou against the pleasure of the most High? For there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. 6 The inheritance of sinners' children shall perish, and from their posterity shall be a perpetual reproach. 7 The children will be the reproach of an ungodly father, because they will be reproached for his sake.

8 Who be unto you, ungodly men, which have forsaken the law of the most high God! For if ye increase, it shall be to your destruction: 9 and if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

The words of Ecclesiastes XL. 12—XL. 9.

110 ΣΟΦΙΑ ΣΕΙΡΑΧ.
10 Thus says the earth: to the king, to the king.
11 All that are of the earth shall turn to earth again: so the ungodly shall go to a curse to destruction. 12 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. 13 Have regard to thy name; for that shall continue with thee above a tree; and the great treasures of gold. 14 A good life bath but few days; but a good name endureth for ever.

15 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? 16 A man that hideth his foolishness is better than a man that hideth his wisdom. 17 Therefore be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; 18 of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend; 19 and of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take; 20 and of silence before them that salute thee; and to look upon an harlot; and to turn away thy face from thine kinsman; or to take away a portion or a gift; or to gaze upon another man's wife; 21 or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not.

Or of iterating and speaking again that which thou hast heard; and of revealing secrets; so shall thou be truly ashamed, and find favour before all men. Of these things be not thou ashamed, and accept no person to sin thereby: 6 of the law of the most High, and his covenant; and of judgment to justify the ungodly; 7 of reckoning with thy partners and travellers; or of the gift of the heritage of friends; 8 of exactness of balance and weights; or of getting much or little; 9 and of double-dealing; or of much correction of children; and to make the side of an evil servant to bleed.

9 Sure keeping is good, where an evil wife is; and locked up, where many hands are. 10 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

11 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

12 A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pique away the flower of her age; and being married, lest she should be hated: 13 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

14 Keep a sure watch over a shameless daughter. 15 Lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude. 16 Behold not every woman's beauty, and sit not in the midst of women. 17 For from garments cometh a mohr,
and from women wickedness. Better is the
shrewdness of a man than a courteous
woman, a woman, I say, which bringeth shame and
reproach.

15 I will now remember the works of the
Lord, and declare the things that I have seen:
In the words of the Lord are his works. 16 The
sun that giveth light looketh upon all things,
and the work thereof is full of the glory of the

Lord.

17 The Lord hath not given power to the
saints to declare all his marvellous works,
which the Almighty Lord firmly settled, that
whosoever is might be established for his
glory. 18 He hideth all in the deep, the
heart, and considereth their crafty devices:
for the Lord knoweth all that can be known,
and he beholdeth the signs of the world,
declaring the things that are past, and for to
come, and revealing the steps of hidden things.

20 No thought escapeth him, neither any word
is hidden from him.

21 He hath garnished the excellent works of
his wisdom, and he is from everlasting to ever-
lasting: unto him may nothing be added,
neither can he be diminished, and he hath no
need of any counsellor. 22 Oh how desirable are
all his works! and that a man may see even to
a spark. 23 All these things live and remain for
evermore; and at his commandment, the works
are done. 24 All things are double one against another;
and he hath made nothing imperfect. 25 One
thing establisheth the good of another; and
who shall be filled with beholding his glory?

The pride of the height, the clear firmament,
the beauty of heaven, with his glorious show;
the sun when it appeareth, declaring at his
rising a marvellous instrument, the works of
the most High: at noon it pargeth the
country, and who can abide the burning heat
thereof? A man blowing a furnace is in
works of heat, but the sun burneth the moun-
tains three times more; breathing out fiery
vapours, and sending forth bright beams, it
dimmeth the eyes. Great is the Lord that
maketh it to stand; and at his commandment it rummeth
hastily. He made the moon also to serve in
her season for a declaration of times, and
a sign of the world. From the moon is the
sign of feasts, a light that desecrateth in her
perfection. The month is called after her
name, increasing wonderfully in her changing,
being an instrument of the armies above,
shining in the firmament of heaven; the
beauty of heaven, the glory of the stars,
an ornament giving light in the highest
places of the Lord. At the commandment of
the Holy One they will stand in their order,
and never faint in their watches. Look upon
the rainbow, and praise him that made it;
very beautiful it is in the brightness thereof.
If it compasseth the heaven about with a
glorious circle, and the hands of the most
High have bended it. By his command-
ment he maketh the snow to fall space,
and sendeth swiftly the lightnings of his judgment.
Through this the treasures are opened: and
clouds fly forth as fowls. By his great power
he maketh the clouds firm, and the hailstones
are broken small.

At his sight the mountains are shaken,
and at his will the south wind bloweth.
The noise of the thunder maketh the earth
to tremble: so doth the northern storm and the
whirlwind: as birds flying he scattereth the
gnaiakos poinria gnaiakos. Kritisoun poinria anwos 14
agnostous gynyn, kai gynyn katalavnousa eis ondiasmous.

Mnepseusai de tè erga Kuriou, kai ò éferaka ékdeugê-
 soma: ò lógos Kuriou tò erga autou. 15 Ïlos fotizous 16
tà kath pàn épëbleve, kai tis dògês autou plérhê to ergon
autou.

Ouk enepoigô toûs anfros Kuriou ekdeugësasthai panta 17
tà theomása autou, ò usterérose Kuriou ò pantokrator,
steuhrhêin òn dôzê autou to pán. 18 Ïbousoin kai karián 18
exérhevein, kai òn panovourgiasun autôn dinothen: òn gar
ò Kuriou panta éiðousan, kai épëblevein òs stiheión òn autôs:
apaçulloun tò paraleplidóta kai étësòmeina, kai òpoka-
19 lóptoun òcina òperkórfous. Òu parâthlên autôn pán diainôma, 20
óuk ëkryûfê ap' autôn oide eis lógos.

Ta megaileia tis sofías autôn ékösmeriè, kai òos èstis 21
pro toû onofros kai eis tôn ónousa, oûte prosstèthi oûte
plásthô, kai oûte prooedèthi oûdein symboulou. 24
panta tò erga autôn épitheuma, kai òs stivthôs èstis
thévousa. Panta tâta èti kai ménei eis tôn aïmtna èi
23 karéias, kai panta òpakoû. Panta dìsa èi 24
catênai toû énos, kai óuk èpousous oûdein ekleîton. 25
en toû énos òsterérose toûs agáthas, kai tis plésthousen órò
dôzan autôn;

Gavrila òfous, stereôma kapharistos, eidos oûranos 27
en ðramati dògês. 28 Ïllos en ðpastia diagugellon en ðxódoc, 2
skieos thaimastos, erógon ðfisston. 29 ðne emetibria autôn 3
anãxarainèi ðphas, kai ðnaîntoù kaiûmatos autôn tis 
usosthèseis; ðkaimon fuvos ðn ergous kaiûmatos, truplasiai 4
ðfis koûkatos ðn etiðaða pívóðes ðfisfousan, kai eklaßam
aktinas ámarou ðfialamous. ðmègàs Kuriou ð poûsoua 5
autôn, kai en lógos autôn ðkatêupeuse teirai. Kai ð 6
selhû ðn pinè eis kauron autûs, ðnándaxen ðrhoûs, kai
stímeion aímwn. ðpò selhûns stiheión ðròtis, ðfóttis 7
mèkousen ðpontikè. ðñ na káta to ðnome autûs 8
ètou, aðxhama ðthaimastos ðn alûswou skieos parum-
bholou ðn ðfisèi, ðn stereômati ófroun eklaßamvès 9
kállous, ðbósa ðtrous, ðkaimon ðfotousan, ð ðfisfous Kuriou. 10
en lógos ðgious stîsthousa káta krima, kai 10
ò ð ðkélasen ðn ðfisfous ðouklaîas autôn. ðdè tózou, kai 11
ènulóghsen tôn poûsantanta autû, ðfóðra ðwosin èn to ðoûs-
mati autû. ðgírmousen ðfousin èn kúklou ððzêi, ðhèrês 12
ðfisfous ètânußaßen autû. ðproustàâmata autû ðkatêupeuse
13 ðmanía, kai ðtaûnì ðsptàpia ðkrimatoù autôi. ðu tóû 14
ðnèvèðsasan ððsavaroi, kai ðzëpitsea ðnufèlai ðs pitevà. 15
en megalei autû ðcîxoune ðnufèlas, kai ðdiëbrûsasan ðlîou
15 xalâmia.

Kai en ðpastiai autôn sàleutháresetai ðrh, en ðelamati 16
pnevústhse nítos. ðfwn rhòntês autû ðdînûine ðn, kai 17
kataçus Bòrou kai ðuvotphô pnevûmatos: ðs pitevì kathptàmeina ðpòsoe ðcîvôa, kai ðs àkrìs katalûsoua ð.
113.  

18 The seed may perish,  

19 But the word of the Lord standeth for ever.  

20 And as the heaven is high above the earth,  

21 So great a scope have they that fear the Lord.

22 And as the rain descendeth from heaven,  

23 And as the snow falleth upon the earth,  

24 So the fear of the Lord is upon them that fear his name.

25 And his glory is upon his people.  

26 For the Lord hath chosen Jacob for himself;  

27 And Israel for his peculiar portion.  

28 The Lord hath found his sanctuary,  

29 The Lord is good to all his works,  

30 The Lord is good to all his works.  

31 The Lord is good to all his works.  

32 The Lord is good to all his works.
in the time of wrath he was taken in exchange [for the world]; therefore was he left as a remnant unto the earth, when the flood came. 18 An everlasting covenant was made with him, that all flesh shall perish no more by the flood.

19 Abraham was a great father of many people; in glory was there none like unto him; 20 who kept the law of the Most High, and was in covenant with him; he established the covenant in his flesh; and when he was proved, he was found faithful. 21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise, for Abraham his father’s sake, the blessing of all men, and the covenant, 23 and made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them. 24 And he brought out of him a merciful man, which found favour in the sight of all flesh; even Moses, beloved of God and men, whose memorial is blessed.

2 He sanctified him in his faithfulness and meekness, and chose him out of all men. He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi. 7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with cornely ornaments, and cloathed him with a robe of glory. 8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod. 9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple for a memorial to the children of his people.

10 With a holy garment with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, with the revealers of truth; 11 with twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial to the children of his people.

12 He set a crown of gold upon the mitre, wherein was engraven Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children’s children perpetually. 14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him kairov orhgyis egeveto antallogmai: dia touto egenethi katallleuma tis gei, dia touto egeneto katalusmos. 18 aiwoun eshtaspas pro auton, eni me ekelefebe katalusmos pata oiphe.

'Abraamo megas patr pithous ethnos, kai odh eirebhe 19 omous en tis dokei, en syntephsmev nomon ypsatou, kai 20 egeveto en diathke mei autou, kai en saraki autou eshteste diathkei, kai en peiraismo eirebhe pustos. Dia touto 21 en orkho eshteste autou, eneunoghsan eithei en to stremma autou, plerhvnai autou ois chon tis gis, kai ois asto aynwsai to stremma autou, kai katalkthronumei autous ap' thalassthis wos thalassos, kai atop potamou eis akron gis.


'Aaron 'upwesen agion omou autou, adelphon autou, ek 6 phylis Levi. 'Esthesei autou diathken autous, kai edwkei 7 autou idrestei laou emakurwmen autou en evkosei, kai perieixesen autou stolh dzhis. 'Enevosen autou suntethe 8 leian kanavimatos, kai estereosei autou skenein 9 ischi, periskelai kai podhimi kai episthima, kai ekklwosen autou 10 roxaioux chrwson, kowwsi pleistous kulkados, xhisei fwni en biamas autou, akonstion poieisi iwo en na eis 11 mhnomhwn anoi losi autou, stolh ania, chruso, kai 10 bakindho, kai porphira, ergh poiklato, logew krisoun, 11 hliai algyesias, kekloousmen kokko, ergh techito, lidoi 11 poluteleis glvymatoi sfragados, en desei chrwson, ergh 12 labourogoi, eis mhnomhwn en grafh kekalamymi kai 13 arwmon hulon 'Iosaphat, stefanou chrwson epanoi kidares, 12 ektopwma sfragados agomas, kaiyma tirmis, ergh 13 ischi, epithymhmeta ofrhalwv koumoina orhgyia.

Pro autou ou 'gevose toisatai eis aiwous, evn ekndusatostato 13 allagw gia, plin tonin autou monon, kai ta ekguna autou diapantos. Ethias autou olkraphtwthoikai kathmeran 14 eidelexos dies.

'Eplhrwse Mnison tis xeuras, kai edwsein auton en 15
with holy oil; this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his nation. He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

17 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

18 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame. But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase of the earth especially prepared head by head, and an abundance: for they eat of the sacrifices of the Lord, which he gave unto him and his seed. Howbeit in the land of the people he had no inheritance, neither had he any portion among the people; for the Lord himself is his portion and inheritance.

The third in glory is Phineas, the son of Eleazar, because he did zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel. Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever: according to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed. God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Jesus the son of Nave was valiant in the wars, and was of Moses in prophesies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. How great glory got he, when he did lift up his hands, and stretched out his sword against the cities! Who before him has so stood? For the Lord himself brought his enemies over to him. Did not the sun go back by his means? and was not one day as long as two? He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him. And with hailstones of mighty power he made the battle to fall, violently upon the nations, and by the blood that he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the enemy, and withheld the people from sin, and appeased the wicked murmuring. And of six hundred thousand people on foot, they two alone were pre-
served to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age; so that he entered upon the high places of the land, and his seed obtained it for an heritage: for that Caleb the son of Hezron lived 60 years after the death of Caleb, the son of Hezron, and went up out of the land of Canaan; and he was even 85 years old when he died, and was gathered unto his people. 

10 And concerning the judges, every one by name, whose heart was not whoring, nor departed from the Lord, let their memory be blessed. 12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. 14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. 15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. 16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. 17 And the Lord thundered in the heavens, and with a great noise made his voice to be heard. 18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestation in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. 20 And after his death he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. 3 He played with lions as with kids, and with bears as with lambs. 4 Slewed he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? 5 for he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. 8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sang songs, and loved him that made him. 9 He set singers before him in the temple, that by their voices they might make sweet melody, and daily sing praises in their songs. 10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. 12 After him rose up a wise son, and for his sake he dwelt at large 13 Solomon reigned in a peace-
able time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. 14 How wise wast thou in thy youth, and, as a flood, filled with understanding! 15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved. 17 The countries marvelled at thee for thy songs, and proverbs, and parables, which thou hadst from the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. 18 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. 19 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. 20 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

21 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

22 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned from the ways of the Lord, which he commanded his fathers. Then were there also Jeroboam the son of Nebat, who caused Israel to sin, and shedded Ephraim the way of sin; and their sins were multiplied exceedingly, that they were driven out of the land. 23 For they sought out all wickedness, and the vengeance came upon them. Then stood up Elias the prophet as fire, and his word burned like a lamp. 24 He brought a sore famine upon them, and by his zeal he diminished their number. 25 By the word of the Lord he shut up the heaven, and also three times brought down fire. 26 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! 27 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High: 28 who broughtest kings to destruction, and slewst them; yet hast thou been put by fire; 29 who heardest the rebuke of the Lord in Simi, and in Horeb the judgment of vengeance: 30 who anointedst kings to take revenge, and prophets to succeed after him: 31 who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: 32 who wast ordained for reproofs in their times, to pacify the wrath of the Lord’s judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. 33 Blessed are they that saw thee, and slept in love; for we shall surely live.

34 Elias it was, who was covered with a whirlwind; and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection. 35 No word could overcome him; and after his death his body prophesied. 36 He did wonders in his life, and at his death were his works marvellous.
spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: of whom some did that which was pleasing to God, and some multiplied sins.

Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters. In his days Rezin king of Damascus came up, and Rabsaces, and lifted up his hand against Sion, and boasted proudly. Then trembled their hearts and hands, and they were in pain, as women in travail.

But they called upon the Lord who is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Essay. He smote the host of the Assyrians, and his angel destroyed them. For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Essay the prophet, who was great and faithful in his vision, had commanded him. In his time the sun went backward, and he lengthened the king's life. He saw by an excellent light that should come to pass at the last, and he comforted them that mourned in Sion. He shewed what should come to pass for ever, and secret things or ever they came.

The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouthes, and as music at a banquet of wine. He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity. He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God. All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed; for they gave their power unto others, and their glory to a strange nation.

They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. For they entertained no prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubim. For he made mention of the enemies under the figure of the rain, and directed them that went right. And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. How shall we magnify Zorobabel? he was even as a signet on the right hand:

So was Jesus the son of Josecud: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. But upon the earth was no man created like Enoch: for he was taken from the earth. Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord. Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.
Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple: and by him was built from the foundation the double height, the high fortress of the wall about the temple: in his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: that it should not fall, and fortified the city against besieging: how he was honoured in the midst of the people in his coming out of the sanctuary! He was as the morning star in the midst of a cloud, and as the moon at the full: as the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds; and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: and as a fair olive tree budding forth fruit, and as an express tree which growth up to the clouds.

When he went upon the roof of the temple, he was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable. When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about. So were all the sons of Aaron in their glory, and the obligations of the Lord in their hands, before all the congregation of Israel. And finishing the service at the altar, that he might aborn the offering of the most high Almighty, he stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High. Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord and Almighty, the most High. And the angels also sang praises with their voices, with great variety of sounds there was made sweet melody. And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name. And they bowed themselves down to worship the second time, that they might receive a blessing from the most High. Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb and dealeth with us according to his mercy. He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: that he would confirm his mercy with us, and deliver us at his time!

There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

Jesus the son of Sirach of Jerusalem hath written in this book the instruction of under-
standing and knowledge, who out of his heart poured forth wisdom. 23 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. 24 For if he do them, he shall be strong to all things: for the light of the Lord is his path.

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: 2 for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forger lies, and hast been mine helper against mine adversaries; and hast inclined thine ear, according to the multitude of thy loving-kindness and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; 4 from the chocking of fire on every side, and from the midst of the fire which I kindled not; 5 from the depth of the belly of hell, from an unclean tongue, and from lying words.

By an accusation to the king from an unrighteous tongue my soul drew near unto death, my life was near to the hell beneath. 7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. 8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. 9 Then lifted I up my supplication from the earth, and prayed for deliverance from death. 10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. 11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: 12 for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. 14 I prayed for her before the temple, and will seek her out even to the end. 15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. 16 I bowed down mine ear a little, and received her, and gat much learning. 17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom. 18 For I purpos ed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorance of her. 20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. 21 My heart was troubled in seeking her: therefore have I gotten a good possession. 22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

Draw near unto me, ye unlearned, and dwell in the house of learning. 24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? 25 I opened

sophian aposthias autou. Makarios de en toutous ana- strophisetai, kai o theos auton epi kardias auton sofophisy-
setai. 'Ean gar auta poiei, prois panton igou谢, oti 29 phous Kupros to 29 xrous autou.

PROSEUXH 'IHDYU YIOU SEIRAX.

'Esoymologismoi atou Kupros Vasilev, kai ainezous se theon
10 ton swthi mous eomologoymai to doymati sou, oti 2
dekaposthia kai bosphos egwenei mou, kai eleutropoi to swma
mous eis apostelias, kai ek pagidos diasabolos glous-isis: ato
cheile wrogoymenof wvens, kai eantai to paratoxhion egwenei
mou bosphos, kai eulutroymai me, kata to plathos elous 3
kai doymatos sou, ek brynemou eiotomai eis broma, ek xurios
egtiolion twn psychwn mou, ek plieion wivwion ouw, egw,
ato tinwos wrous kuklothe, kai ek musoi tinwos ou ouk 4
exekaua, ek badoi kolias xou, kai atop glousisis ake-
19 bairon, kai loign wvenous.

Vasilev diabolhi glousisis adikou egwiesen eis thanatou 6
psychw mou, kai o psychw mou eis syneugies diwou kato.
Perisaos mou eis potosan, kai ouk hyn o bosphos emblestos
7 eis antilhyn anforousan, kai ouk hyn. Kai emjythsw mou
8 elous tosw kumpe, kai tis eorghias sou tis ati aiowos: oti
exelh toj upomountas se, kai souzies autous ek xurios
ethwv. Kai anwsws mou ep of hys ikeleian mou, kai uper thana-
10 rousos exeibh. 'Etekeleasmhn Kupros patera 15
Kuprous mou, my eis ekatastasin en hmeras hlywsoin, en kairo
uperfagion adhorthiasas. Ainevsw to tojwma sou edelechos,
11 kai wmygusa eis exomologhysai kai eisakrhqhs eis hdejhs
mou. "Ewosas gar me eis apostelias, kai eixwion me ek kairous
12 pouterous da tis tis exomologhysma kai ainesi sou, kai
eityghs toj doymati Kuprous.

Esti ou nevteros, prwth planithginai me, ezhisthsa sofian
13 26 porosan eis prooexh houn. 'Esmati naiou ejxwion per
14 autwn, kai eis ouranion ekxhotas autwn, ej autous ou
15 perkalhous stafhulhs: eispranw h karbha mou eis autou,
epithi o tous mou en eivwturn, ek nevstos mou ejvneus
autwn. "Ekliw anaugw to ows mou, kai ejxwion, kai 16
polh enw meran autw prohetea. "Proukotw ejvnetoin mou eis
17 autwn: ejvdei mounti mou sofian, doww dovan. "Dienosth
18 gar toj pousias autwn, kai ejxwion to ejwthou, kai o w moth
19 aiciouswth.

Diamemachetai h psychw mou en autw, kai en poichei loupw
20 diwkrivwasamnh toj xeiwra mou ejxstassan prois wos, kai
21 tis agnomyta autwn epanthsa, tis psychw mou kataleiva
22 eis autwn, kardwia ekrtasamn met autoun ap archis, kai en
23 karibwria enw autwn: dia tojwto ou my ejxkatalaseidh.
Kai h kolia mou eparxhri ekxhotas autwn: dia tojwto 21
ekrtasamh agwvnto kthma. "Ewike Kupros glousias mou 22
24 mous mou, kai en autw ainevws autwn.

'Egygiasate pros aiajdeynou, kai aialhthei en ouk 23
25 paideias. Dìos ti oterrheite en toutous, kai a vychai ou
24 dywosi sfoorh; "Hnouza to stuma mou, kai elhths, 25
and these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon, 2 in the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jeconias, the son of Joachim, king of Juda, and in the ears of all the people that came to hear the book, 4 and in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud. 5 Whereupon they wept, fasted, and prayed before the Lord.

7 They made also a collection of money according to every man's power: 6 and they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salman, and to the priests, and to all the people which were found with him at Jerusalem, 8 at the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made, 9 after that Nabuchodonosor king of Babylon had carried away Jeconias, and the princes, and the captives, and mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; 11 and pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his son, that their days may be upon earth as
Pray for us also unto the Lord our God, for we have sinned against the Lord our God, and unto this day the fury of the Lord and his wrath is not turned from us. And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem, 18 and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: 19 for we have sinned before the Lord, and disobeied him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: 20 since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day: 21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us: 22 but every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, 2 to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses: 3 that a man should eat the flesh of his own son, and the flesh of his own daughter. Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. 7 For all these plagues are come upon us, which the Lord hath pronounced against us. 8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. 10 Yet we have not
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RiEUCH

II.

11—29.

hearkened unto his voice, to walk in the comthat he hath set be-

mandments of the Lord,
lore us.

11 And now,
Lord God of Israel, that hast
brought thv people out of the land of Egypt
with a mighty hand, and high arm, and with
signs, and with wonders, and with great power,
and hast gotten thyself a name, as appeareth
this day i3 q Lord our God, we have sinned,
we have done ungodly, we have dealt unriglit
:

eously in

all

thine ordinances.

^^Let thy wrath turn nrom us for we are but
a few left among the heathen, where thou hast
:

scattered us.

" Hear our prayer»,
Lord, and our petiand deliver us for thine own sake, and
give us favour in the sight of them which have
is
led us away
tij^t all the earth may know
that thou art the Lord our God, because Israel
and his posterity is called by thy name.
tions,

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Lord, look

and consider us

:

down from thine holy house,
bow down thine ear,
Lord,

to hear us.

Open thine eyes, and behold for the
dead that are in the graves, whose souls are
taken from their bodies, will give unto the
Lord neither praise nor righteousness ^^ but
the soul that is greatly vexed, which goeth
stooping and feeble, and the eyes that fail, and
the hungry soul, will give thee praise and
'''

;

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Lord.

righteousness,

|9 Therefore we do not make our humble supplication before thee,
Lord our God, for the
righteousness of our fathers, and of our kings,
"^
for thou hast sent out thy wrath and indignation upon us, as thouhast spoken by thy servants the prophets, saying,
'' Thus
saith the Lord, Bow down your
shoulders to serve the king of Babylon so
sliall ye remain in the land that I gave unto
your lathers. 22 ^ut if ye will not hear the
voice of the Lord, to serve the king of Babylon,
23 I will cause to cease out of the cities of Juda,
and from without Jerusalem, the voice of
mirth, and the voice of joy, the voice of the
bridegroom, and the voice of the bride and
the whole land shall be desolate of inhabitants.
''*
But we would not hearken unto thy voice, to
serve the king of Babylon : therefore hast thou
made good the words that thou spakest by thy
servants the prophets, namely, that the bones
of our kings, and the bones of our fathers,
should be taken out of their places.
:

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25 And lo, they are cast out to the heat of the
day, and to the frost of the night, and they
died in great miseries by famine, by sword, and

And the house which is called
by pestilence,
by thy name hast thou laid waste, as it is to be
seen this day, for the wickedness of the house
of Israel and the house of Juda.
"^g

-"

Lord our God, thou hast dealt with us

after all thy goodness, and according to all that
great mercy of thine, ^ as thou spakest by thy
servant Moses in the day when thou didst command him to write thy law before the children
of Israel, saying,
2^

If ye will not hear

my

voice, surely this


very great multitude shall be turned into a small number among the nations, where I will scatter them.

And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee. Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee. For thou artend for ever, and we perish utterly.

O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praise.

And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

Hear, Israel, the commandments of life: give ear to understand wisdom. How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, that thou art counted with them that go down into the grave? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

Who hath found out her place? or who hath cometh into her treasures?

Where are the princes of the heathen, and such as ruled the beasts upon the earth? they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? For they that
19 and wondrous things wrought in silver, and were so careful, and whose works are unsearchable, they are vanished and gone down to the grave, and others are come up in their stead.

20 Young men have seen light, and dwelt upon the earth; but the way of knowledge have they not known, nor understood the paths thereof, nor laid hold of it; their children were far off from that way. It hath not been heard of in Channah, neither hath it been seen in Themam.

21 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Themam, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remembered her paths.

22 O Israel, how great is the house of God! and how large is the place of his possession! Great, and hath none end; high, and unmeasurable. There were the giants famous from the beginning, that were of so great stature, and so expert in war. Those did not the Lord choose; neither gave he the way of knowledge unto them: but they were destroyed, because they had no wisdom, and perished through their own foolishness.

23 Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path.

24 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts: he that senteth forth light, and it goeth, calleth it again, and it obeyeth him with fear. The stars shined in their watches, and rejoiced: when he calleth them, they say, Here be we; and so with cheerfulness they shewed light unto him that made them.

25 This is our God, and there shall none other be accounted of in comparison of him. He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men.

This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die. Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

26 O Israel, happy are we; for things that are pleasing to God are made known unto us. Be of good cheer, my people, the memorial of Israel. Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies. For ye provoked him that made you by sacrificing unto devils and not to God. Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

27 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me
great mourning; 10 for I saw the captivity of my sons and daughters, which the Everlasting brought upon them. 11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. 13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them. 15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitted child, and they have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters. 16 But what can I help you? 17 For he that brought these plagues upon you will deliver you from the hands of your enemies.

18 Go your way, O my children, go your way: for I am left desolate. 19 I have put on the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

20 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

21 For my hope is in the Everlasting, that he will save you: and joy is come unto me from the Holy One, because of the mercy which shall soon come upon you from the Everlasting your Saviour.

22 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. 23 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from your God, which shall come upon you with great glory, and brightness of the Everlasting.

24 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck. 25 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

26 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

27 For as it was your mind to go astray from God: so, being returned, seek him ten times more. 28 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

29 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee. 30 Miserable are they that afflicted thee, and rejoiced at thy fall. 31 Miserable are the cities which thy children served: miserable is she that received thy sons. 32 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. 33 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. 34 For fire shall come upon her from the
Everlasting, long to endure; and she shall be inhabited of devils for a great time.

"O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting. For God will shew thy brightness unto every country under heaven. For thy name shall be called of God for ever. The peace of righteousness, and The glory of God's worship.

Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God. Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.
Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. But be ye afraid of them, when ye see the multitude before them and behind them, worshipping them. But say ye in your hearts, O Lord, we must worship thee. For mine angel is with you, and I myself caring for your souls.

As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak. And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. They wipe their faces because of the rust of the temple, when there is much upon them. And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country. He hath also in his right hand a dagger and an axe; but cannot deliver himself from war and thieves. Whereby they are known not to be gods: therefore fear them not.

For like as a vessel that a man useth is nothing worth when it is broken; even so is it with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in. And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death; even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

They light them candles, yea, more than for themselves, whereof they cannot see one. They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not. Their faces are blacked through the smoke that cometh out of the temple. Upon their bodies and heads sit bats, swallows, and birds, and the cats also. By this ye may know that they are no gods: therefore fear them not.

Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molton did they feel it. The things wherein there is no breath are bought for a most high price. They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves; neither, if they be bow'd down, can they make themselves straight: but they set gifts before them, as unto dead men.
As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt: but unto the poor and impotent they give nothing of it. 

33 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not. 

34 For how can they be called gods? because women set meat before the gods of silver, gold, and wood. 

35 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads. 

36 They roar and cry before their gods, as men do at the feast when one is dead.

37 The priests also take off their garments, and clothe their wives and children. 

38 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. 

39 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. 

40 They can save no man from death, neither deliver the weak from the mighty. 

41 They cannot restore a blind man to his sight, nor help any man in his distress. 

42 They can shew no mercy to the widow, nor do good to the fatherless.

43 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

44 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? 

45 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. 

46 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

47 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with her, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken. 

48 Whatesoever is done among them is false: how may it then be thought or said that they are gods?

49 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. 

50 And they themselves that made them can never continue long: how should then the things that are made of them be gods.

51 For they left lies and reproaches to them that come after. 

52 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. 

53 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? 

54 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false: 

55 and it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

56 Who then may not know that they are no gods? 

57 For neither can they set up a king in
the land, nor give rain unto men. 54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape: but they themselves shall be burned asunder like beans. 56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods? 57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers. 58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

60 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, that keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men. 65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings: 67 neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. 68 The beasts are better than they: for they can get under a covert, and help themselves. 69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold. 71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast into the dark. 72 And ye shall know them to be no gods by the bright purple that rottest upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath no idols: for he shall be far from reproach.
ΤΩΝ ΤΡΙΩΝ ΠΑΙΔΩΝ ΑΙΝΕΣΙΣ.

THEN Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

2 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: 3 for thou art righteous in all the things that thou hast done to us; yea, true are all thy works, thy ways are right, and all thy judgments true.

4 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. 5 For we have sinned and committed iniquity, departing from thee. 6 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. 7 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

8 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. 9 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

10 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

11 and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; 12 to whom thou hast spoken and promised, that thou wouldst multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. 13 For we, O Lord, are become less than any nation, and be kept under this day in all the world, because of our sins.

14 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or obligation, or incense, or place to sacrifice before thee, and to find mercy.

15 Nevertheless in a contrite heart and an humble spirit let us be accepted. 16 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

17 And now we follow thee with all our heart, we fear thee, and seek thy face. 18 Put
Blessed art thou, O Lord, God of our fathers; and be praised and exalted above all for ever. And blessed art thou in the temple of thy holy glory: and to be praised and glorified above all for ever. Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever. Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever. O ye heavens, bless ye the Lord: praise and exalt him above all for ever. O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. O all ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. O all ye hosts of heaven, bless ye the Lord: praise and exalt him above all for ever. O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. O ye waters and fountains, bless ye the Lord: praise and exalt him above all for ever. O ye rivers of water, bless ye the Lord: praise and exalt him above all for ever. O ye waters, bless ye the Lord: praise and exalt him above all for ever. O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

O ye days and nights, bless ye the Lord: praise and exalt him above all for ever. O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

O Lord, let thy works praise thee in the places where thou hast made thyself known: let the sons of God rejoice in their works. O they that dwell in the land, ye also shall praise the Lord: for he is good. O ye daughters of Zion, let them rejoice in thine ordinances. O ye mount of<ref>Mount Zion</ref>, let them rejoice in thine ordinances: for thou art fair, O Mount Zion. O ye daughter of Jerusalem, let them rejoice in thine ordinances. O ye daughter of Jerusalem, let them rejoice in thine ordinances. O ye daughter of Jerusalem, let them rejoice in thine ordinances. O ye daughter of Jerusalem, let them rejoice in thine ordinances. O ye daughter of Jerusalem, let them rejoice in thine ordinances. O ye daughter of Jerusalem, let them rejoice in thine ordinances.

Sing praises to the Lord, ye saints of his temple: let them rejoice in the beauty of his sanctuaries. O ye priests of the Lord, let them rejoice in the beauty of his temple: let them rejoice in the beauty of his temple. O ye priests of the Lord, let them rejoice in the beauty of his temple: let them rejoice in the beauty of his temple. O ye priests of the Lord, let them rejoice in the beauty of his temple: let them rejoice in the beauty of his temple. O ye priests of the Lord, let them rejoice in the beauty of his temple: let them rejoice in the beauty of his temple. O ye priests of the Lord, let them rejoice in the beauty of his temple: let them rejoice in the beauty of his temple.
49 And be ye lifted up all ye heavens, and all ye inhabitants of the world. 50 Let all ye that love God, praise God forever. 51 Let all ye that bear the name of Christ, glorify God forever. 52 Let all ye that are saved out of Satan's power, praise God forever. 53 Let all ye that have been delivered from the flame, praise God forever. 54 Let all ye that have been delivered from the mouth of the dragon, praise God forever. 55 Let all ye that have been delivered from the pit of hell, praise God forever. 56 Let all ye that have been delivered from the flames of fire, praise God forever. 57 Let all ye that have been delivered from the waves of sea, praise God forever. 58 Let all ye that have been delivered from the mouths of fowls, praise God forever. 59 Let all ye that have been delivered from the anger of the Lord, praise God forever. 60 Let all ye that have been delivered from the wrath of the Lord, praise God forever. 61 Let all ye that have been delivered from the hand of death, praise God forever. 62 Let all ye that have been delivered from the midst of the furnace, praise God forever. 63 Let all ye that have been delivered from the midst of the fire, praise God forever. 64 Let all ye that have been delivered from the hands of the wicked, praise God forever. 65 Let all ye that have been delivered from the wrath of the holy angels, praise God forever. 66 Let all ye that have been delivered from the hands of the devil, praise God forever. 67 Let all ye that have been delivered from the power of Satan, praise God forever. 68 Let all ye that have been delivered from the mouth of hell, praise God forever. 69 Let all ye that have been delivered from the power of death, praise God forever. 70 Let all ye that have been delivered from the power of the grave, praise God forever. 71 Let all ye that have been delivered from the power of sin, praise God forever. 72 Let all ye that have been delivered from the power of the world, praise God forever. 73 Let all ye that have been delivered from the power of the devil, praise God forever. 74 Let all ye that have been delivered from the power of hell, praise God forever. 75 Let all ye that have been delivered from the power of death, praise God forever. 76 Let all ye that have been delivered from the power of the grave, praise God forever. 77 Let all ye that have been delivered from the power of sin, praise God forever. 78 Let all ye that have been delivered from the power of the world, praise God forever. 79 Let all ye that have been delivered from the power of the devil, praise God forever. 80 Let all ye that have been delivered from the power of hell, praise God forever. 81 Let all ye that have been delivered from the power of death, praise God forever. 82 Let all ye that have been delivered from the power of the grave, praise God forever. 83 Let all ye that have been delivered from the power of sin, praise God forever. 84 Let all ye that have been delivered from the power of the world, praise God forever. 85 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delivered from the power of sin, praise God forever. 132 Let all ye that have been delivered from the power of the world, praise God forever. 133 Let all ye that have been delivered from the power of the devil, praise God forever. 134 Let all ye that have been delivered from the power of hell, praise God forever.
Joacim: and he took a wife, whose name was Susanna, the daughter of Cheleias, a very fair woman, and one that feared the Lord. Her parents also were righteous, and taught their daughter according to the law of Moses. Now Joacim was a very rich man, and had a fair garden joining unto his house; and to him resorted the Jews; because he was more honourable than all others.

The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. These kept much at Joacim's house, and all that had any suits in law came unto them.

Now when the people departed away at noon, Susanna went into her husband's garden to walk. And the two elders saw her going in every day, and walking; so that their lust was inflamed toward heaven, nor remember just judgments.

And albeit they both were wounded with her love, yet durst not one shew another his grief. For they were ashamed to declare their lust, that they desired to have to do with her. Yet they watched diligently from day to day to see her.

And the one said to the other, Let us now go home; for it is dinner time. So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and when they had asked one another the cause, they acknowledged their lust; then appointed they a time both together, when they might find her alone.

And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot. And there was nobody there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash.

And they did as she bade them, and shut the garden doors, and went out themselves at private doors to fetch the things that she had commanded them; but they saw not the elders, because they were hid.
19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us. 20 If thou wilt not, we will bear witness against thee, that a young man was with thee; and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. 23 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door. 26 So when the servants of the house heard the cry in the garden, they rushed in at a private door, to see what was done unto her. 27 But when the elders had declared their matter, the servants were greatly ashamed; for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; 29 and said before the people, Send for Susanna, the daughter of Chelcas, Joacim’s wife. And so they sent. 30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold. 32 And these wicked men commanded to uncover her face (for she was covered), that they might be filled with her beauty. 33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head. 35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

35 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. 36 Then a young man, who there was hid, came unto her, and lay with her. 37 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. 40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. 41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlastine God, that knowest the secrets, and knowest all things before they be: thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. 43 And the Lord heard her voice.
Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel; * who cried with a loud voice, I am clear from the blood of this woman.

Then all the people turned them toward him, and said, What mean these words that thou hast spoken? * So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? * Return again to the place of judgment: for they have borne false witness against her.

Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew us it, seeing God hath given thee the honour of an elder. Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light: * for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? And he said, Under a mastick tree.

And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two. * So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Channah, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. * Thus have ye dealt with the daughters of Israel, and they for fear companyed with you: but the daughter of Juda would not abide your wickedness. Now therefore tell me, Under what tree didst thou take them companying together? And he said, Under a holm tree.

Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. * And they arose against the two elders, for Daniel had conviccted them of false witness by their own mouth: * and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

Therefore Cheleias and his wife praised God for their daughter Susanna, with Joacim her husband, and all their kindred, because they was no dishonesty found in her. * From that day forth was Daniel in great reputation in the sight of the people.
AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel? Who answered and said, Because I neither worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day? Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die. But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; and to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed. Now in the night
came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him. 1 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. 1 And as soon as he had opened the door, the king looked upon the table, and cried, Where is the young man Daniel, the Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he could not go in, and said, Behold now the portion of the young men, and mark well whose footsteps are these. 20 And the king said, I see the footsteps of men, women, and children. And then the king was angry, 21 and took the priests with their wives and children, who showed him the private doors, where they came in, and consumed such things as were upon the table. 22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped. 24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is not living God: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. 26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. 27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death. 29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them; 31 who cast him into the lions' den: where he was six days. 32 And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were 'not given to them, to the extent they might devour Daniel.

33 Now there was in Jerway a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. 34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon: neither do I know where the den is. 36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. 37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them

κατά τὸ ἑδοκ αὐτῶν, καὶ αἱ γυναίκες αὐτῶν, καὶ τὰ τέκνα αὐτῶν, καὶ κατέφαγον πάντα, καὶ ἐξεπέ. Καὶ ἀφερευε ὁ βασιλεύς τὸ πρῶτο, καὶ Δανιήλ μετ’ αὐτῶν. 16 Καὶ ἔπει, σῶοι αἱ σφαγιάδες Δανιήλ; ὃ δὲ ἔπει, σῶοι, 17 βασιλεία. Καὶ ἐγένετο ἀμα τῷ αὐτοίς γίνεται τὰς ὑπάρχοις, ἐπιβλέψας ἐπὶ τὴν τραπέζην τούτην, ἐβούρει φωνὴ μεγάλη, μέγας εἶ Βήλ, καὶ οὐκ ἔσται παρὰ σοι δόλος οὐδὲ εἰς.

Καὶ ἔγελασε Δανιήλ καὶ ἔκρατσε τὸν βασιλεύα τοῦ 19 μη εἰσελθεῖν αὐτῶν έσώ να καὶ ἔπει, ἄρα ἔτι ὁ ἐδάφος, καὶ γνώθη τῶν τὰ ἱερὰ ταῦτα. Καὶ ἔπει ὁ βασιλεύς, ὅρω τὰ 20 ἱερὰ ἀνδρῶν, καὶ γυναῖκων, καὶ παιδῶν, καὶ ὁρυγεῖαις ὁ βασιλεύς τοῦ ἐνιαυτοῦ, ἐβούρει φωνή μεγάλη, δι' ὁ δὲ ἐνεποτεύκατο ἐπὶ τὰς ἱεραρχικὰς τιες, καὶ ἐδαπάνης τὰ ἐπὶ τῆς τραπέζης. 21 Καὶ ἐπέκτεινεν αὐτοῖς ὁ βασιλεύς, καὶ ἐδώκειν τῷ Βήλ έκδοτον τῷ Δανιήλ καὶ κατέστρεψεν αὐτοῖς καὶ τῷ ιερῷ αὐτῶν.

Καὶ ἦν ὁ βασιλεύς μεγάς καὶ ἐσέβοντο αὐτῶν οἱ Βασιλεύοι. 23 Καὶ ἔπει ὁ βασιλεύς τῷ Δανιήλ, μὴ καὶ τοῦτον ἔεσσεν ὅτι 24 οἱ πρεσβεῖοι ἦσσαν ἕξιν, καὶ ἔθεσαν τοὺς κατά τούτοις προειρήματα, καὶ ἔστησαν τῷ βασιλείᾳ τῶν πνευμάτων ταῦτα, καὶ ἐπημάτευσαν γλῶσσαν, καὶ ἐπῆλθεν 

Καὶ ἔγενετο, ὅτι ἠκούσαν οἱ Βασιλεύοι ἠγανάκτησαν 28 λιαν, καὶ συνεστράφησαν επὶ τὸν βασιλεύα, καὶ ἔπειν ὁ Ιωάννης κατέστατο, καὶ τὸν ὁρυγεῖαν κατέστειλεν καὶ τοῦ ἱερεὶς κατέστατε. 29 καὶ ἔβαλεν τῷ Δανιήλ πάντας καὶ στέαρ καὶ τρίγας, καὶ θηρήσαν ἐπιταυτότητα καὶ ἐποίησεν μάζας καὶ ἔδωκεν εἰς τὸ στομά τοῦ ὁρυγεῖαν, καὶ ἐποίησεν διέρρηξάν τ᾿ οὐκ ἔτεινεν καὶ ἔπειν, ἴδε τὰς σεβασμάτα τινά γυνώ.

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Καὶ την Ἱμβακούμον ὁ προφητής εἰς την Ἰούδα, καὶ αὐτὸς τῇ ἔβαλαν ἐσώτερα, καὶ ἔβαλαν εἰς τὴν θυσίαν τούτην, καὶ ἔγενεν ἐσώτερα, καὶ ἔβαλαν εἰς τὴν θυσίαν τούτην, καὶ ἔβαλαν εἰς τὴν θυσίαν τούτην, καὶ ἔβαλαν εἰς τὴν θυσίαν τούτην.
I. Maccabees, I. 1–12.

And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettium, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, and made many wars, and won many strong holds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well.
Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: 14 whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: 15 and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. 17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephant men, and a great navy, 18 and made war against Ptolemees king of Egypt: but Ptolemees was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, 21 and entered proudly into the sanctuary, and took away the golden altar, and the candelstick of light, and all the vessels thereof, 22 and the table of the shewbread, and the pomegranate vessels, and the rials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. 23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 24 Therefore there was great mourning in Israel, in every place where they were; 25 so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 26 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heavines. 27 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

And after two years fully expried, the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, 28 and spoke peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed many of them. 29 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. 30 But the women and children took they captive, and possessed the cattle.

Then built they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. 31 And they put therein a sinful nation, wicked men, and fortified themselves therein. 32 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so became a sore snare: 33 for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.
37 And when they had rent in pieces the books of the law, which they found, they burnt them with fire. 38 And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. 39 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 40 Now the five and twentieth day of the month Caslu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets.

41 And when they had put to death certain women, that had caused their children to be circumcised.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it: 38 insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. 40 As had been her glory, so was her dishonour increased, and their excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king.

42 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

43 For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: 44 and force the people: 45 set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: 46 that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 47 to the end they might forget the law, and change all the ordinances.

48 And whosoever would not according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Judah to sacrifice, city by city.

49 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; 50 and drove the Israelites into secret places, even wheresoever they could flee for succour.

51 Now the fifteenth day of the month Caslu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets.

52 And when they had rent in pieces the books of the law, which they found, they burnt them with fire. 53 And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. 54 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 55 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

56 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

57 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 58 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.
I. MACCABEES, I. 64—II. 25.

MIGHT not profane the holy covenant: so then they died. 54 And there was very great wrath upon Israel.

In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. 5 And he had five sons, Joanan, called Caddis:

1 Simon, called Thassi: 2 Judas, who was called Maccabeus: 3 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

And when he saw the blasphemies that were committed in Juda and Jerusalem, 7 he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell therein, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

Her temple is become as a man without glory. 9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. 10 What nation hath not had a part in her kingdom, and gotten of her spoils? 11 All her ornaments are taken away: of a free woman she has become a bondslave. 12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king’s officers, such as compelled the people to revolt, came into the city Modin, to make them desert into the hand of the enemy. 2 And when many of Israel came unto them, Mattathias also and his sons came together.

15 Then answered the king’s officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: 16 now therefore come thou first, and fill the king’s commandment, like as all the nations have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king’s friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king’s dominion obey him, and fall away every one from the religion of their fathers, and consent to his commandments: 20 yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances. 22 We will not hearken to the king’s words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king’s commandment.

Which thing when Matthias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger, according to judgment: wherefore he ran, and slew him upon the altar.

Also the king’s commissioner, who com-

42 MACKABAIOW A'.
M A C K K A B A I O N A

26. And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and proud men, let him follow me. And he and his sons fled into the mountains, and left all that ever they had in the city.

27. Then many that sought after justice and judgment went down into the wilderness, to dwell there: both they and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31. Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they came against them, and made war against them on the sabbath day. And they said unto them, Let that whiche ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34. But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39. Now when Mattathias and his friends understood this news, they mourned for them right sore. And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41. At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him: neither will we die all, as our brethren that were murdered in the secret places.

42. Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath; but the rest fled to the heathen for succour.

43. Then Mattathias and his friends went round about, and pulled down the altars: and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. They pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles, and out of the
hand of kings, neither suffered they the sinner to triumph.
Now when the time drew near that Mattathias should die, he said unto his sons, Now have pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: 1 now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 2 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. 3 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

Joseph in the time of his distress kept the commandment, and was made lord of Egypt; 4 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

Jesus for fulfilling the word was made a judge in Israel. 5 Caleb for bearing witness before the congregation received the heritage of the land. 6 David for being merciful possessed the throne of an everlasting kingdom. 7 Elias for being zealous and fervent for the law was taken unto heaven.

Ananias, Azarias, and Misael, by believing were saved out of the flame. 10 Daniel for his innocence was delivered from the mouth of lions. 11 And thus consider ye throughout all ages, that none that put their trust in him shall be over come.

Fear not then the words of a sinful man: for his glory shall be dung and worms.

To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law: for by it shall ye obtain glory. 15 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

As for Judas Maccabaeus, he had been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

Take also unto you all those that observe the law, and avenge ye the wrong of your people. 20 Recompense fully the heathen, and take heed to the commandments of the law. 21 So he blessed them, and was gathered to his fathers. 22 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Then his son Judas, called Maccabees, rose up in his stead. 2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. 3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his shield.

In his acts he was like a lion, and like a lion's whelp roaring for his prey. 5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

He grieved also many kings, and made
Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel; so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: and many also fell slain, but the residue fled.

Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; he said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company. But when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven is all one, to deliver with a great multitude, or a small company; for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us; but we fight for our lives and for our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

Now as soon as he had left off speaking, he leaped suddenly upon them, and so Seron and his host were overthrown before him. And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. Then began the fear of Judas and his brethren, and exceeding great dread, to fall upon the nations round about them; insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

Now when king Antiochus heard these things, he was filled with indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whencesoever he should need them.

Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague which he had brought upon the land in taking away the
laws which had been of old time; 30 he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. 32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt; 33 and to bring up his son Antiochus, unto that same reign.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem; 35 to wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; 36 and that he should place strangers in all their quarters, and divide their land by lot. 37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and he passed the river Euphrates, and went through the high countries.

38 Then Lysias chose Ptoleeme the son of Dorymenes, and Nicoan, and Gorgias, mighty men of the king's friends; 39 and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. 40 So they went forth with all their power, and came and pitched by Emmaus in the plain county.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them; 43 they said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was laid void as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. 46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforesight in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, 48 and laid open the book of the law, wherein the heathen had...
49 Ezra brought the image of their images. They brought also the priest's garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away? 51 For the sanctuary is troubled down and profaned, and the priests are in heaviness, and brought low. 52 And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. 53 How shall we be able to stand against them, except thou, O God, be our help? 54 Then sounded they with trumpets, and cried with a loud voice. 55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. 56 But as such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus. 58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary; for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. 59 Nevertheless, as the will of God is in heaven, so let him do. Then took Gogias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 60 to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. 61 Now when Judas heard that his people were removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp.

62 In the mean season came Gogias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for he said, These fellows flee from us.

63 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. 64 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert in war.

65 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army. 66 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: 67 that so all the heathen may know that there is one who delivereth and saveth Israel.

68 Then the strangers lifted up their eyes, and saw them coming over against them.
Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. 14 So they joined battle, and the heathen being discomfited, fled into the plain. 15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazara, and unto the plains of Idumea, and Azotus, and Jannia, so that there were slain of them as many as three thousand men.

This day, Judas returned again with his host from pursuing them, 17 and said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us, 18 and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: 20 who, when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done: 21 when therefore they perceived these things, they were sore afraid, and seeing also how Judas in the plain ready to fight, 22 fled every one into the land of strangers. 23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. 24 After this they went home, and sung a song of thanks-giving, and praised the Lord in heaven: for it was good because his mercy endured for ever. 25 Thus Israel had a great deliverance that day.

Now all the strangers that had escaped came and told Lysias what had happened: 26 who, when he heard thereof, was confounded and discouraged, because neither such things as he would done unto Israel, nor such things as the king commanded him were come to pass.

In the following year therefore, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. 29 So they came into Idumea, and pitched their tent at Bethura, and Judas met them with ten thousand horsemen.

And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer; 32 shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: 33 make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: 34 cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antioch, and gathered together a company of strangers,
and having made his army greater than it was, he purposed to come again into Judaea.
35 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.
36 Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in the midst of the mountains, yea, and the priests' chambers pulled down; 37 they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.
38 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.
39 So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place.
40 And when as they consulted what to do with the altar of burnt offerings, which they profaned, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.
41 Then they took whole stones according to the law, and built a new altar according to the former; 42 and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.
43 And upon the altar they burned incense, and upon the candlestick they lighted, that they might give light in the temple.
44 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.
45 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. 46 At what time and day the heathen had profaned it, even in that was it dedicated with songs, and othertimes, and harps, and cymbals. 47 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.
48 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. 49 They decked also the forefront of the temple with crowns of gold and with shields; and the gates and the chambers they renewed, and hanged doors upon them. 50 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.
51 Moreover Judas and his brethren with the whole congregation of Israel ordained,
that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Caslu, with mirth and gladness. "At that time also there was one built, and the top with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. "And they set there a garner to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Now when the nations round about heard that there was one built, and the top was sanctified, as above, it displeased them very much. "Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

Then Judas fought against the children of Essau in Idumea at Acrabatine, because they besieged Israel: and he gave them a great rent, and abated their courage, and took their spoils. "Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. "He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timothens their captain. "So he fought many battles with them, till at length they were discomfited before him; and he smote them. "And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.

Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathena, and sent letters unto Judas and his brethren, saying, The heathen that are round about us are assembled together against us, and destroy us; now therefore, come and take the fortress whereunto we are fled, Timothens being captain of their host.

Come now therefore, and deliver us from their hands, for many of them are slain: ye, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captive, and borne away their stuff; and they have destroyed there about a thousand men.

While these letters were yet being read, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, saying that they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, were assembled together against them to consume us.

Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. "Then said Judas unto Simon his brother, Choose thee this company and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of the heathen, and deliver them; and that which is left of them, I will restore unto them. "For, behold, when Syria shall hear this, she will come upon us, and destroy us; and we cannot stand against them, neither can we help them. "Therefore let us use the means of God, and deliver them before Syria come upon us. "Then they sent a letter unto Syria, and sent to Lebanon, to bring help unto them. "And when they had written, they delivered the letter into the hands of the messengers, and they delivered it unto Syria. "And when Syria read the letter, she sent help unto them, and came to their assistance, and delivered them.
18 me 

19 epiloptov tēs dynaimēs, ev tī Iouudai eis tīrēs. Kai eπetelaiato autōs, leōn, proōstipte tōn laōu tōn, kai mh

20 Koi emerisēthēsan Sīmōn andrēs triychilou tōn perevitēnai eis tēn Galalaidian, Iōuda dō andreis oktakohilou eis tēn

21 Koi epoρeūth Sūmow eis tēn Galalaidian, kai synphē polēmōs polllous proā tēn énnh, kai synetribē tēn énnh apō

22 proōstiptov autō, kai édøwēn autōs Íōs tēs pūlēs Polale-

23 elabe tēs akila autōn. Kai parēlabhe tōus, ev tē Galalaidia 

24 Kai Ιωuados ο Makkaibais kai Ιωwabon dēdelphos autō 

25 ev tē ēρηmor. Kai synphēmen tōs Nabataiaios, kai

26 tā sēmabhānta tōs dēdelphos autōn ev tē Galalaidiōtai. Kai

27 aī polēs autai òghrapai kai megalis kai ev tās loiptas

28 Kai apōstrefen Iōuados kai h parēmβolh autōn Íōs eis 

29 Kai égevēn òwvēn kai Írkan touos dēfalουs autōn, kai

30 Kai eβēn Iōuados òt hērka tē polēmos, kai h kranug tēs

31 Kai eβē tōi tois anbrēs tēs dūmēs, polereiptai stēphros

32 upē tōn dēdelphos Íwoun. Kai ejθrhein ev tēron òρhais eis

33 Kai eπet ev tōn dēdelphon Íwoun. Kai ejθrhein ev tēron òρhais eis

34 Kai ejθrhein h pamebholh Timotheou óti Makkaibais esti,

35 Kai ejθrhein eis Masφei, kai ejθlumisen autin, kai

36 kai ejθrhein eis tōn Xαφωn, Makēd, Bōsφr, kai tōs

37 Meta δa tēs rēmata taütα synphēγαν Timōthēs pamebholh

I. Maccabees V. 18—37.

38 So he left Joseph the son of Zachiarias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. 39 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come and set them at liberty again. 40 Now when Simon was given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galala.

41 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. 42 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. 43 And those that were in Galilee, and in Arabatis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

44 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days’ journey in the wilderness, 45 where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galala: 46 and now that many of them were shut up in Bosor, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: 47 and that they were shut up in the rest of the cities of the country of Galala, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

48 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosor; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire. 49 From whence he removed by night, and went till he came to the fortress.

50 And bethine in the morning they looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress; for they assaulted them. 51 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, 52 he said unto his host, Fight this day for your brethren. 53 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

54 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: where fore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. 55 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire. 56 From thence went he, and took Casphom, Maked, Bosor, and the other cities of the country of Galala.

57 After these things gathered Timotheus another host, and encamped against Raphon
I. Maccabees V. 38–55

52 After this they pitched the tents in the plain before Bethanias. 53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. 54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them was slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galad, and Simon his brother in Galilee before Ptolemais,
I. Maccabees V. 56—VI. 6.

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. 57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us. 58 So when they had given charge unto the garrison, that was with them, they went toward Arabia; 59 and he removed, and his men out of the city to the camp, that they might go. 60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men. 61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. 62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. 63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of: 64 insomuch as the people assembled unto them with joyful acclamation.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned not the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their shulam, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

About that time king Antiochus travelling through the high countries heard say, that Elynais in the country of Persia was a city greatly renowned for riches, silver, and gold; and that he had built there a very rich temple, wherein were coverings of gold, and brass-plates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there: 4 wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethura.

9 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and
fell sick for grief, because it had not befallen him as he looked for. 14 And there he was many days: for his grief was ever more and more, and he made account that he should die. 15 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. 16 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it whereunto now and ever was bountiful and beloved in my power. 17 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judæa without a cause. 18 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land. 19 Then called he for Philip, one of his friends, whom he made ruler over all his realm. 20 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. 21 So king Antiochus died there in the hundred and forty and ninth year. 22 Now when Lyais knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. 23 Wherefore Judas, purposing to destroy them, called, all the people together to besiege them. 24 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: 25 and they went unto the king, and said, How long wilt thou execute judgment, and avenge our brethren? 26 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments: 27 for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on them, slew, and spoilt our inheritance.

Neither have they stretched out their hand against us only, but also against all their borders. 28 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. 29 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. 30 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. 31 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and three thousand elephants exercised in battle. 32 These went through Idumea, and pitched against Beth gad came to Edessa, and pitched against Beth-gilead.

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MAKKABAIΩΝ Α'

I. ΜΑΚΚΑΒΕΕΣ VI. 9—31.
32 Then Judas removed from the tower, and pitched in Bethzacharias; and from henceforth they did not join battle, and the king's army was driven from them. 33 And Judas and his army were garrisoned in Bethzacharias, and sent ambassadors to the king, and the king gave them victuals, and their host did not attack them. 34 And they returned to their camp, and pitched in Bethzacharias. 35 Then Judas remonstrated with the king, and the king sent him victuals, and sent him also an army of horsemen. 36 And Judas returned to Bethzacharias, and pitched there, and sent ambassadors to the king, and the king gave them victuals, and asked them wherefore they had not joined battle. 37 Then Judas answered, and said unto the king, "We have pitched in Bethzacharias, and the king's army is not joined in battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 38 Then we returned to our camp, and pitched in Bethzacharias, and the king sent us victuals, and asked us wherefore we had not joined battle, and we have not taken them. 39 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 40 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 41 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 42 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 43 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 44 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 45 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 46 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 47 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 48 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 49 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them. 50 Therefore we have been driven from them, and the king's army has not joined battle with us, and we have sent ambassadors to the king, and the king has given us victuals, and we have not taken them.
sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. Whereupon they also made engines against their engines, and held them battle a long season. Yet at the last, their vessels being without victuals (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;) there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king, was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of affairs. Therefore he went in all haste, and said to the king and the captains of the bands of the army, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: now therefore let us be friends with these men, and make peace with them, and with all their nation; and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. Then the king entered into mount Sion: but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. Afterward departed he in all haste, and returned unto Antioch, where he found Philip to be master of the city: so he fought against him, and took the city by force. In the hundred and one and fifteenth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there. And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring him unto him. Wherefore, when he knew it, he said, Let me not see their faces. So his host slew them. Now when Demetrius was set upon the throne of his kingdom, there came unto him all the wicked and ungodly men of Israel, having Aлеcias, who was desirous to be high priest, for their captain: and they accused the people to the king, unto him, Judas and his brethren have slain all the friends, and driven us out of our own land. Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

Then the king chose Baccides, a friend of the king, who ruled beyond the river, and was a great man in the kingdom, and faithful to the king. And him he sent.
with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judah, where they sent messengers to Judas and his brethren with peaceable words deceitfully. 11 But they gave no heed to their words; for they saw that they were come with great power.

12 Then did there assemble unto Alcimus and Baccidias a company of scribes, to renew the unsure judgment of Israel that sought peace of them: 13 for said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong. 14 So he spake unto them peaceably, and swore unto them, saying, We will procure the harm neither of you nor your friends.

15 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote. 16 The flesh of them that have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. 17 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

18 After this removed Baccidias from Jerusalem, and pitched his tents in Bezech, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit. 19 Then committed he the country to Alcimus, and left with him a power to aid him: so Baccidias went to the king. 20 But Alcimus contended for the high priesthood. 21 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

22 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, 23 he went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst not move any forth into the country.

24 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said evil things against them.

25 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. 26 So Nicanor came to Jerusalem with a great force: and sent unto Judas and his brethren deceitfully with friendly words, saying, 27 Let there be no battle between me and you: I come with a few men, that I may see you in peace.

28 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take YE leaders by violence. 29 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more for his life.

30 Nicanor also, when he saw that his counsel was discovered, went out to fight
against Judas beside Capharsalama: and there were slain of Nicanaor's side about five thousand men, and the rest fled into the city of David.

43 Then this went Nicanaor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to show him the burnt sacrifice that was offered for the king. 44 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, and swore in his wrath, saying, Unless Judas and all his people deliver me into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying, Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

37 So Nicanaor went out of Jerusalem, and pitched his tents in Bethoron, where a host out of Syria met him. 40 But Judas pitched in Adasa against them three thousand men, and there he prayed, saying, O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them. 42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanaor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanaor's host saw that he was slain, they cast away their weapons, and pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. 46 Whereupon they came forth out of all the towns of Judea round about, and closed in them; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanaor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. 48 For this cause the people rejoiced greatly, and kept that day as a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar. Thus the land of Juda was in rest a little while.

Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; and that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under

lama. KAI esteu tov para Nukanovros ou'sei penteakischi'llon 32 an'dres, kai ef'gynon eis tin ton plwv Davud.

KAI meta tois logou toitou aneb' Nukanov eis to drón 33 Sémou kai exeiliadon ato tov ierémou eis tov an'gwn kai ato tov presbúteron tov laov aýtoperasa thw eirhnnkó, kai deézai autw thn doúkaisthsein thn prospferoméntin úp'ton tov basileów. KAI evniktrézonein autów, kai kategélassein autów, 34 kai éman ein autów, kai élaíqen epithe'fwn. KAI òmades 35 mete tůumw, légon, éan me paraphóth' Iouda kai h paramebolh autw eis chei'ras mou to vín, kai estai éain epitrephd eis eirhni, euptwriw tov oikw ton toitwn kai exeilh me meta tóumw megálw.

KAI eglebws oi ierei, kai estoúsan kata proswswn tov 36 prostattrwv kai tov naou, kai eklaman, kai ékton, sv Kýrie, 37 exeilew tov oikw ton toitwn epitklhsemena to oimóma sou eis autw, einai oikon prosoxe'chos kai deisgeis to lów sou. Poiódhn 38 ékkinesan eis tov an'xhrwntov toitw kai eis t' paramebolh autw, kai peástwian eis rōmphiá: mnéshthi twn doukhýmwn autów, kai mé dou autów mouth.

KAI exeile Nukanov eis 'Ierousalwm, kai paramebalwv eis 39 Vaidwv, kai svmpntsean autw dúnavmí Sýrias. KAI 'Iouda 40 paramebalwv eis 'Adaswv eis trichályios anvrpoj kai proumpásato 'Iouda kai ékton, oi pará tov basilewv 'Astorwv óte édovn 41 fhrmaan, exeilhse d ange'los sou, Kýrie, kai épatazan eis autów ekaton douphiokontahtetn xulidasa. Oútw symvwnousi t' 42 paramebolh távntn éntwómenan hýmwn stímeron, kai gnwstan oí éplouw, oti kakws éllagasan ép t' ágía sou, kai kriwv autów kata t' kakía autów.

KAI svýnasan ai paramebolai eis póleimw t' triskavde 43 káti t' mérfis 'Adar, kai sunvtribh t' paramebolh Nukanovros, kai épeisv autów prwtoj eis to polémw.

'Os de éidein h paramebolh autw óti épeisv Nukanov, múýantai 44 t' ópla autów ef'gwn. KAI kathedwv ein autów oddn húmairax 45 miás áp' 'Adaswv éos tov édovn eis Galýmwa, kai exúllptasan ótiw autów tais skalpýx tovwn sýmamwv. KAI exeilhoun eis 46 pásou toow kómov tis 'Ioudaías kuklavan, kai úpserkóron autów, kai anástrfoun oí autous pro tóutous kai épeisv pántes rōmphiá, kai ou kateléfthi eis autów oudé eis.

KAI elábov tis skulá kai t' prwmonv, kai t' kefalhn 47 Nukanovros afkelw, kai t' deúvan autov hú ef'zetwv uperphi-barin, kai hýnekan, kai exístean vna tis t' Ierousalwm. KAI 48 eufírhnthi ó laos sódora, kai ýgagwv t' húmairax ekéinw húmairas eufpousóntas megálsws. KAI òstrsan t' ágewn kata 49 enwatón t' húmairas tákntn tis triskavdeadúntan tis 'Adar. KAI húxhaxen h' òi 'Iouda húmairas ólygas.

KAI híkouv 'Iouda to ónoma twn 'Rwmaíwn, óti elwí dunameis 8 íoxhý kai autów eídoqovn eis páwi tois proutsepéwan autów, kai ós ou propeleúshw autów, ístwswn autów filian, kai óti elwí dunameis íoxhý kai prográamw autów tis polémwv 2 autów, kai tás anádravías as poiowen eis tis Galátas, kai óti katakrístan autów kai ýgagwv autów úpó fóron.
And because they were strong, they took tribute; and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; and also that, whom they would, they had conquered all the places, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year: 3 Beside this, how they had discomfited in battle Philip, and Perdiccas, and the Citims, with others that lifted up themselves against them, and had overcome them: 8 how also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, 8 and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.

Moreover how the Grecians had determined to come and destroy them, 11 and that, they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them: 12 but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: 13 but when they had help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: 14 yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: 15 moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: 16 and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy norimulation among them.

In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and charity with them, 18 and to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said, 20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that
we might be registered your confederates and friends. 21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: 23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion, 25 the people of the Jews shall help them, as the time shall be appointed, with all their heart: neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans: but they shall keep their covenants without taking any thing therefore. 26 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: 27 neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

28 According to these articles did the Romans make a covenant with the people of the Jews. 29 Howbeit if hereafter the one party or the other shall think meet to aid or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

30 And as touching the evils that king Demetrius doeth to the Jews, we have written unto him, saying. Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? 31 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bæchides and Aleimus into the land of Judæa, the second time, and with them the chief strength of his host; who went forth by the way that leadeth to Galgala, and pitched their tents before Masloth, which is in Arbela, and after they had won it, they slew much people. 3 Also the first month of the hundred fifty and second year they encamped before Jerusalem: 4 from whence they removed, and went to Beca, with twenty thousand footmen and two thousand horsemen.

6 Now Judas had pitched his tents at Elesa, and three thousand chosen men with him: 7 who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them perceiued no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. But

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they dehort him, saying, We shall never be able: let us now rather save our lives and hereafter we will return with our brethren, and fight against them: for we are but few. 10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. 11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foremost were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. 13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night. 14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, 15 who discomfited the right wing, and pursued them unto the mount Azotus. 16 But when they of the left saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: 17 whereupon there was a sore battle, insomuch as many were slain on both parts. 18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. 20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, 21 How is the valiant man fallen, that delivered Israel! 22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written, for they were very many.

23 Now after the death of Judas the wicked began to put forth their hands in all the coasts of Israel, and there arose up all such as were wont to do wickedness. 24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them. 25 Then Bacchides chose the wicked men, and made them lords of the country. 26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitously. 27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan, 29 Since thy brother Judas died, we have no man like him to lead us forth against our enemies, and Bacchides, and against those that are adversaries to us. 30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. 31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. 32 But when Bacchides got knowledge thereof, he sought for to slay him.
Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Theco; and pitched their tents by the water of the pool Asphar. 44 Which when Baccicides understood, he came near to Jordan with all his host unto the sabbath day. 45 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabatites, that they might leave with them their carriage, which was much. 46 But the children of Jambri came out of Medata, and took John, and all that he had, and went their way with it.

After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. 47 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain, 48 where they lifted up their voice and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. 49 Thus was the marriage turned into mourning, and the noise of their melody into lamentation. 50 So when they had avenged fully the blood of their brother, they turned again to the march of Jonathan.

Now when Baccicides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. 52 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: 4 for, behold, the battle is before us and behind us, and the war of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. 54 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. 55 With that they joined battle, and Jonathan stretched forth his hand to smite Baccicides, but he turned back from him. 56 Then Jonathan and they that were his leaped upon Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them. 57 So there were slain of Baccicides' side that day about a thousand men.

Afterward returned Baccicides to Jerusalem, and repaired the strong cities in Judea; the fort in Sichem, and Emaus, and Bethhoron, and Bethel, and Thamath, and Pharaohbani, and Taphon, these did he strengthen with high walls, with gates, and with bars. 59 And in them he set a garrison, that they might work malice upon Israel. 60 He fortified also the city Bethsura, and Gaza, and the tower, and put forces in them, and provision of victuals. 61 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

Kai ἤγγι Ιωάνναν, καὶ Σίμων ὁ ἀδελφὸς αὐτοῦ, καὶ πάντες oι μετ' αὐτοῦ, καὶ ἐφόν τιν ἐνήμοροι θεωρεῖν, καὶ παρεκβάλει ἐπί τὸ νύμφη τό λάκκον Ἀσφαρ. 31 Ἐγὼ ᾿Βακχίδης τῇ 34 ἡμέρᾳ τῶν σαββάτων, καὶ ἤθελον αὐτὸς καὶ τινὸς ὁ πράγματε αὐτοῦ πέραν τοῦ ᾿Ιορδάνου. Καὶ ἀπέστειλεν ιωάνναν τόν 35 ἀδελφὸν αὐτοῦ ἤγονυμεν τοῦ ἄγγλου, καὶ παρεκάλεσεν τοὺς Ναυσαίους φίλους αὐτοῦ παρακείνει τοῖς ἀποσκευήν αὐτῶν τῆς πολλῆς. Καὶ ἔξῆλθον υἱοί ᾿Ιαμβρῆ ἔν Μηδαβά, 36 καὶ συνέλαβον Ιωάννην, καὶ πάντα ὅσα εἶχε, καὶ ἀπέθανον ἄντοντες.

Metà de tòv ógivos tòvō tòv πνευμάτων τοῦ ᾿Ιωάνναν 37 καὶ Σίμων τοῦ ἀδελφοῦ αὐτοῦ, οἳ ἦσαν ᾿Ιαμβρῆ ποιοῦν γάμος μεγάς, καὶ ἀγούν τὴν νυμφήν ἀπὸ Ναδαβάθ, θυγατέρα ἐφ’ ἄνδρα και ἀποσκευής τῶν εὐλαβείας τῶν Χαναάν, μετὰ παραπτομῆς μεγάλης. Καὶ ἔμνησθη οἶνοι τοῦ ᾿Ιωάννου τοῦ ἀδελφοῦ αὐτῶν, καὶ ἀνέβησαν, καὶ ἐκρύβησαν ὑπὸ τὴν σκέπην τοῦ δρόμου. Καὶ 39 ἤραν τοὺς ὄφθαλμους αὐτῶν, καὶ ἐνοῦ, καὶ ἐνοῦ θρούς, καὶ ἀποσκευήν πολλῆς, καὶ ἦ το νυμφίου ἔζηλε καὶ ἔφη δι’ αὐτοῦ καὶ ὁ ἀδελφὸς αὐτοῦ εἰς συνώνησιν αὐτῶν μετὰ τυμπάνων, καὶ χομοπτεύσεων, καὶ ὁπλῶν πολλῶν. Καὶ ἐξανέστησαν ἐπ’ αὐτοῖς ἄπαν τὸν ἐνέδρον οἱ περὶ 40 ᾿Ιωάνναν, καὶ ἀπεκίνησαν αὐτοὺς καὶ ἐσώκησαν τραγῳδία πολλοῦ, καὶ ἦν μεγάλη ἡ ἱματίας αὐτῶν εἰς θρόνου. Καὶ ἔξῆλθον τὴν 42 ἔξωκεν αἰματος ἀδελφοῦ αὐτῶν καὶ ἐπέστρεψαν ἐπὶ τὸ ἔλος τοῦ ᾿Ιορδάνου.

Καὶ ἤκουσεν Βακχίδης, καὶ ἥλθεν τῇ ἡμέρᾳ τῶν σαββάτων 43 εἰς τοὺς κηφισίας τοῦ ᾿Ιορδάνου ἐν δυνάμει πολλῆς. Καὶ ἔπεσεν 44 ᾿Ιωάνναν τοῖς παῖς αὐτοῦ, ἀναστώμωσα καὶ πολεμίσας ὑπὸ τῶν ψυχῶν ἰμάτων, οὗ γὰρ ἦσαν στιχοὶ ἐς ἐξιδώκης καὶ τριτῆς ἡμέρας. ᾿Ιδοὺ γὰρ οἱ πόλεμοι ἐξετάσαν ἰμάτων τὸ δύσφορον τοῦ ᾿Ιορδάνου ἐν ἐνθέν καὶ ἐνθέν, καὶ ἔλεος καὶ ὄρμως, οἷον ἦσαν τοὺς ἔκκλιναν. Νῦν 46 ὅσον τεκράτες εἰς οὐρανον, ὅπως διασώζηκε εἰς χειρών ἐφθούς ἰμάτων. Καὶ συνήνυν οἱ πόλεμοι καὶ ἐξέτασαν ᾿Ιωάνναν τῇ 47 χειρὶ αὐτοῦ πατάζουν τὸν Βακχίδης, καὶ ἐξέκλεισεν ἀπ’ αὐτοῦ εἰς τὰ ὀπίσω. Καὶ ἐκπερίστη ᾿Ιωάνναν καὶ οἱ μετ’ αὐτοῦ εἰς τῇ 48 ᾿Ιορδάνῃ, καὶ διεκολλήσαν εἰς τῇ πέραν καὶ οὗ διέβουσαν ἐπ’ αὐτοῦ τοῦ ᾿Ιορδάνου. Καὶ διέσυνος παρὰ Βακχίδη τῇ 49 ἡμέρᾳ ἐκείνη εἰς χιλιάδοις ἄνδρας.
Moreover in the hundred fifty and third year, in the second mouth, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. 56 And the rest of the time that was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. 57 So Alcimus died at that time with great torment.

58 Now when Bacchides saw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in rest two years. 59 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night. 60 So they went and consulted with him. 61 Then removed he, and came with a great host, and sent his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. 62 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

63 Afterward Jonathan, and Simon, and they that went with them, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. 64 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

65 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. 66 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. 67 And he smote Odonarres and his brethren, and the children of Phasiron in their tent. 68 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned them that were left. 69 And Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. 70 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

71 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. 72 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. 73 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land, and set them privily in his house, he went his way into his own land, neither came he any more into their borders. 74 Thus the sword ceased out of Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais:
for the people that had received him, by means of whereof he reigned there. 2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. 3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. 4 For said he, Let us first make peace with him, before he join with Alexander against us: 5 else he will remember all the evils that we have done against him, and against his brethren and his people. 6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered to him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower: 8 who were sore afraid, when they heard that the king had given him authority to gather together an host. 9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto his parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. 11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away: 13 insomuch as every man left his place, and went into his own country. 14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, 16 he said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying, 18 King Alexander to his brother Jonathan sender greeting: 19 We have heard of thee, that thou art a man of great power, and meet to be our friend. 20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendships in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

21 Whereof when Demetrius heard, he was very sorry, and said, 22 What have we done, that Alexander hath prevented us in making amity with Jonathan? Strengthen himself, and write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. 23 He sent unto them therefore the effect: King Demetrius unto the people of the Jews sender greeting: 24 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our
enemies, we have heard hereof, and are glad. 27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, 28 and will grant you many immunities, and give you rewards. 29 And this, and I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, 30 and from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Juda, nor of the three governments which are added thereunto out of the countries of Samaria and Galilee, from this day forth for evermore. 31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. 32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it. 33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Juda into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. 34 Furthermore I will that all the feasts, and subduing the men of my household, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm. 35 Also no man shall have authority to meddle with them, or to molest any in them in any matter. 36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces. 37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Juda. 38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest. 39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. 40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. 41 And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the temple. 42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. 43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let
them be at liberty, and all that they have in my realm. 43 For the building also and repairing of the works of the sanctuary, expenses shall be given out of the king's accounts. Yea, and for the building of the walls of Jerusalem, and the fortified thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

44 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel: for him had afflicted them very sore.

But with Alexander they were well pleased, because he was the first that entertained of true peace with them, and they were confederate with him always.

45 Then gathered king Alexander great forces, and camped over against Demetrius. 46 And after the two kings had joined battle, Demetrius lost: but Alexander followed after him, and prevailed against them.

And he continued the battle very sore until the sun went down; and that day was Demetrius slain.

Afterward Alexander sent ambassadors to Ptolemei king of Egypt with a message to this effect: 48 as much as I am come again to my realm and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; 49 for after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: 50 now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

Then Ptolemei the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. 52 And now do I take it that thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

53 So Ptolemei went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: 54 where king Alexander meeting him gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

55 Now king Alexander had written unto Jonathan, that he should come and meet him. 56 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave him and their friends silver and gold, and many presents, and found favour in their sight.

57 At that time certain pestilent fellows of Ismel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

Yea more than that, the king commanded to take all the servants, and put them in purple: and they did so. 60 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and say, This is the man that made me sit down as a king.

'No, we will not be so cruel to thee, but we will give thee thy kingdom again, as that of the ancients. But if thou dost not accept it, we will give it to another.'
Then did Maccabees, together with some other people, gather their forces and march upon the city of Joppe, where the garrison was stationed.

And when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. And he pitched his tents against Joppe: but they shut him out of the city, because Apollonius had a garrison in Joppe.

Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe. Wherefore when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

Then Jonathan followed after him to Azotus, where the armies joined battle. Now Apollonius had left a thousand horsemen in ambush. And Jonathan knew that there was an ambuscade behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. The horsemen also, being scattered the fight, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.
King Ptolemy therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make us a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: for I repent that I gave my daughter unto him, for he sought to slay me. Thus did he slander him, because he was desirous of his kingdom. Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him. But when Alexander heard of this, he came to war against him; whereupon king Ptolemy brought forth his host, and met him with a mighty power, and put him to flight.

So Alexander fled into Arabia, there to be defended; but king Ptolemy was

But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. Thus there were burned and slain with the sword well nigh eight thousand men. And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. After this returned Jonathan and his host unto Jerusalem, having many spoils.

Now when king Alexander heard these things, he honoured Jonathan yet more, and sent him a buckler of gold, as the use is to be given to such as are of the king's blood: he gave him also Ascaron with the borders thereof in possession.

And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him and met him: for king Alexander did command them so to do, because he was his father in law.

Now as Ptolemy entered into the cities, he set in every one of them a garrison of soldiers to keep it. And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle: for they had made heaps of them by the way where he should pass. Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged. Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.
17 aitòn ekei; ó de basileis Ptolemaios òuòdhi. Kai àfeile
Zabdothi ó 'Arav tìn kefalìn 'Alexándrou, kai àpoteleì tìn
Ptolemaion.
18 Kai ó basileis Ptolemaios áptabain en tìn èméra tìn trití,
kai oì òntes en tòis òxurwómasun apòllovo úpo tôn en tòis
òxurwómasun. Kai èbasileusene Demíytrios étonos èvdómov kai
èxhrhstov kai èkapostov.
20 'En taìs èméras èkeinais sinuqágev 'Iouánvan tòun èk tòù
Ioudaìas, tòù òktoleítei tìn àkrán tìn en 'Ierousalim, kai
èptosan èn autìn òleránas pollías. Kai èpertuzhían tìes
muìovtèis ton èdovos autòs, àndres paràmoum, pro's tòùs basi-
elà, kai apòggeleían autò òti 'Iouánvan perikatíasai tìn àkràn.
21 Kai èkóunias òrìqhstov ós òde èkrusen, èthéos anàxevías èlèn
eis Ptolemaioú, kai ègrapheían 'Iouánvat, tôn hà perikatíasan tìn
àkrà, kai tòù apantízei autòv autòv sumiázeugen eis Ptolemaioú
tìn tachústhin.
22 'Où de èkrusen 'Iouánvan, èkelvnes perikathízhe, kai èptelèx
 tôn prosbýteron 'Ieráklion kai tôn ieréon, kai èxwkei èautóv tòù
kinwvoù. Kai labyov àrágíroun, kai òrhoov, kai èmatamov, kai
etéra èxuva pléiovna, èporebíze pro's tòùs basileias eis Ptole-
maioú, kai èipre òxara ènóvton autòv.
25 Kai ènepítugxan kat' autòv tìnès ànómov tòù èk tòù èdovov.
26 Kai èptosían autò ò basileis kathós èptosían autòv, oi pro
autòv, kai òpsiwosen autòv ènàvntov tòntos tòn filón èdovov.
27 Kai èstesían autò tìn àrkhmuwín, kai òsta òlla èxh àmía
tostéreov, kai èptosían autòv tòùs pròtwv filón ènávstov.
28 Kai èríuwan 'Iouánvan tòùs basileias poùxai tòù tòùs
Ioudaíov àphorológhton, kai tòùs treis topopáxias, kai tòùs
Samaréout, kai
29 èptegxelatov autòv tòlánata trímássia. Kai èvdókhexen ò basi-
elà, kai ègraphe tòù 'Iouánvan èpistolás peri pántov dòtow,
èchousa tôn tròpov toutòv.
30 Basileis Demíytrios 'Iouánvan tòù òdélvou vàtaries, kai èvnei
Ioudaíov. Tò òntegrapof tôn èpístolhs ès ègráfwem
Lassvéne tòv suugyveni òliwv peri úmiv, òggrázwem kai pro's
umiv, ópws èbíze.
32, 33 Basileis Demíytrios Lassvéne tòù patrì òvairiv. Tò èdov
tòùs Ioudaíov filóiv òmiv kai suýntropoú tò pro's òmías
òkóma èkriwvov ègazwóitai, òvair tòù ès autòv èvonoas
pro's òmías. 'Estáxakein ouin autòs tò te ória tòù Ioudaíov,
tòù treis vemov, 'Aphaméma, kai òlwbav, kai Rámatam, kai autísov
prossetéhgen tòù tòù Samaréout, kai
35 tòùsa suýngwvov autòs dòtov tòùs wouáxovn ès 'Ierou-
slaíma, autì tòùs basileíov ònl èlabwem ò basileis gar
autòv topóttérov kai eniavtov èpò tovnikumènt vs tòùs
òs tòù kártov kai ès tòùs àpantàs chrónón.
37 Íwv ouin èptegrapof tòù poùxai tòùtòv antègrapof kai
exalted; 19 for Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemeus. 20 King Ptolemeus also died the third day after, and they that were in the strong holds were slain one of another. 21 By this means Demetrius reigned in the hundred threescore and seventh year. 22 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it. 23 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower. 24 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste. 25 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril; 26 and took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight. 27 And though certain ungodly men of the people had made complaints against him, yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, and confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends. 28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. 29 So the king consented, and wrote letters unto Jonathan of all these things after this manner: 30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: 31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it. 32 King Demetrius unto his father Lasthenes sendeth greeting: 33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, of their good will toward us. 34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all which as do sacrifice in Jerusalem, instead of the payment which the king received of them yearly aforesight out of the fruits of the earth and of trees. 35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. 36 And nothing hereof shall be revoked from this time forth for ever. 37 Now therefore see that thou make a copy of these things, and let it be delivered
unto Jonathan; and set upon the holy mount in a conspicuous place.

33 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen, and wherefore all the forces of his fathers hated him.

34 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simeleue the Arabian, that brought up Antiochus the young son of Alexander, and lay sore upon him to deliver him, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

35 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. 36 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. 37 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

38 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. 39 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. 40 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

41 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city alew that day in the city to the number of an hundred thousand. 42 Also they set fire on the city, and got many spoils that day, and delivered the king.

43 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, 44 Grant us peace, and let the Jews cease from assaulting us and the city. 45 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

46 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. 47 Nevertheless he assembled in all that ever he had estranged himself from Jonathan, neither rewarded him according to the benefits which he had received of him, but troubled him very sore. 48 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. 49 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.
1. MACCABEES XI. 56—XII. 2.

Moreover Tryphoun took the elephants, and won Antiochon.

At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

His brother Simon also he made captain from that place called the ladder of Tyrus unto the borders of Egypt.

Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him; and when he came to Ascalon, they of the city met him honourably.

From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, he went to meet them, and left Simon his brother in the country. Then Simon encamped against Bethsura, and fought against it a long season, and shut it up; but they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they got them to the plain of Naosor. And, behold, the host of the Syrians met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled; insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Culpin, the captains of the host.

Then Jonathan rent his clothes, and cast earth upon his head, and prayed. Afterwards turning again to battle, he put them to flight, and so they ran away.

Now when his own men that were fled saw this, they loved him again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

Now when Jonathan saw that the time served him, and chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. He sent letters also to the Lacedemonians, and to other places, for the same purpose.
So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time. 4 Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably. 5 And this is the copy of the letters which Jonathan wrote to the Lacedemomians:

Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemomians their brethren send greeting:

There were letters sent in times past unto Onesias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. 8 At which time Onesias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us, have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: and we are right glad of your honour.

As for ourselves, we have had great troubles and wars on every side, forsoomuch as the kings that are round about us have fought against us. Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. 13 For this cause we chose Numnius, the son of Antiphas, and Antiphas the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. 14 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. Wherefore now ye shall do well to give us an answer thereto.

And this is the copy of the letters which Onias sent. Areus king of the Lacedemomians to Onias the high priest, greeting:

It is found in writing, that the Lacedemomians and Jews are brethren, and that they shall have the stock of Abraham: now therefore, since this is our knowledge, ye shall do well to write unto us of your prosperity. 22 We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore our ambassadors to make report unto you on this wise:

Now when Jonathan heard that Demetrius' princes were come to fight against

Kai ἐπορεύθησαν εἰς Ῥώμην, καὶ εἰσήλθον εἰς τὸ βουλευτήριον, καὶ εἶπον, Ἰωνᾶθαν ὁ ἀρχιερεὺς καὶ τὸ ἔθνος τῶν Ἰουδαίων ἀπέστειλεν ἡμᾶς ἀνανεώσωσθαι τὴν φιλίαν αὐτῶς, καὶ τὴν συμμαχίαν κατὰ τὸ πρῶτον. Καὶ ἔδωκαν ἐπιστολὰς αὐτῶς πρὸς αὐτούς κατὰ τόπον, ὅπως προτέρπωμεν αὐτούς εἰς γῆν Ἰουδαία μετὰ εἰρήνης. Καὶ τούτῳ τὸ ἀντίγραφον τῶν ἐπιστολῶν ἔγραφε Ἰωνᾶθαν τοῖς Σπαρτιάταις:

Ἰωνᾶθαν ἀρχιερεὺς, καὶ ἡ γεροντία τοῦ ἔθνους, καὶ οἱ ιερεῖς, καὶ οἱ λοιποὶ δήμοι τῶν Ἰουδαίων, Σπαρτιάται τοῖς ἀδελφοῖς χαίρειν.

Ἐπὶ πρῶτον ἐπεστάλησαν ἐπιστολὰς πρὸς Ὄνιαν τὸν ἀρχιερέα παρὰ Δαρείου τοῦ βασιλέως ἐν ἡμῖν, ὅτι ἔστε ἀδελφοί ἡμῶν, ὡς τὸ ἀντίγραφον ὑποκείμενο. Καὶ ἐπέδωκε Ὄνιας τὸν ἐνδέχεται πρὸς ἡμᾶς, ἵνα ἔστησαν τὸ ἐπιστολάς ἐν αἰσθήτῳ περὶ συμμαχίας καὶ φιλίας.

Καὶ ἡμεῖς οὖν ἀπορρόφησι τούτων ὑπέστησαν, παράκλησιν ἔχοντες τοῦ βιβλίον ἐν τῶν ἔθνοις, ἐπειράθηκαν ἀποστείλαν αὐτὸς τὴν πρὸς ἡμᾶς ἀδελφότητα καὶ φιλίαν ἀνανεώσωσθαι, πρὸς τὸ μὴ ἐξαλλοτριωθῆναι ἡμῶν πολλοὶ γὰρ καριοὶ δὴθλῶν ἀφ' ὀποῖον ἐπιστρέφεται σφραγίς πρὸς ἡμᾶς.

Ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδελφείς, ἐν ταῖς ἔρημοις καὶ τοῖς λοιποῖς καθ' οὓς μερικῷς ἡμῶν, ἐν ταῖς συμμαχίαις, ἐν τοῖς πολέμοις τούτων. Ἐχομεν γὰρ ἐν τῇ οὐρανῷ βοηθεῖαν βοηθοῦσαν ἡμᾶς, καὶ ἔρρυσθην ἐν τοῖς ἐρυθῶν ἡμῶν, καὶ ἐπετευχθησαν ἦν ἡμῶν ἑφορί ἡμῶν.

Ἑπολέμησαν ὄνομα Νομυλίνων Ἀντίαχου καὶ Ἀντιπάτρου 16 Ἰάσωνος. Ἐποτέλεσαν ἐπὶ τῆς ἐν Ρωμαίοις ἀνανεώσωσθαι τὴν πρὸς ἡμᾶς ἀδελφότητα καὶ συμμαχίαν τὴν προτέραν. Ἐντελείαμέν ἑν τοῖς αὐτοῖς καὶ πρὸς ἡμᾶς παρενθῆκα, καὶ ἀπέστασαν ἡμᾶς, καὶ ἀποδόθηκαν ἡμῖν τὰς παρ' ἡμῖν ἐπιστολὰς περὶ τῆς ἀνανεώσεως καὶ τῆς ἀδελφότητας ἡμῶν. Καὶ γὰρ καλὸς ποιήσατε 18 ἀντίφημις ἡμῖν πρὸς ταύτα.

Καὶ τότε τὸ ἀντίγραφον τῶν ἐπιστολῶν ἐν ἀποστείλει. 19 Ὄνιαρής βασιλεὺς Σπαρτιάτων Ὄνια ἵππεις μεγάλων χαίρειν.

Εἰρήνη ἐν γραφῇ περὶ τῶν Σπαρτιάτων καὶ Ἰουδαίων 21 ἐν τοῦ ἀδελφοῦ καὶ ὑπὸ τῆς ἀγάπης ἡμῶν ἐν τῷ ἔθνει ἡμῶν. Καὶ ἡμεῖς δὲ ἀντιγράφωμεν ἡμῖν, 23 τὰ κτήνη ἡμῶν καὶ ἡ ἡπαρίζει ἡμῶν ἐστὶν καὶ τά ἡμῶν ἡμῖν ἐστὶν. Ἐντελείαμα ὡς ἐπὶ ἄπαγγελμα ἡμῖν κατὰ ταύτα.

Kai ἠκούσαν Ἰωνᾶθαν ὅτι ἐπέστρεφαν οἱ ἁρκετοὶ Δημιουργοὶ metà δυναμοὺς πολλῆς ὑπὲρ τὸ πρῶτον τοῦ πολεμῆσαι πρὸς
25 αὐτὸν. Καὶ ἀπήρεν ἐξ Ἰερουσαλήμ, καὶ ἀπήρτησαν αὐτοὺς εἰς τὴν Ἀμαθία κυρίαν· οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν ὠμβατεύει τὴν τικαν οὕτων. 26 Καὶ ἀπέστειλεν κατασκόπους εἰς τὴν παρεμβολὴν αὐτῶν, καὶ ἀπέστρεφαν, καὶ ἀπήγγειλαν αὐτῷ, ὅτι οὗτοι τούτοις ἠρίστου εἰς τὴν νυκτα. Ὡς δὲ ἔδωκεν τῷ ἰλίῳ, ἐπέστειλεν Ἰωναθάναν τοῖς παρ᾽ αὐτοῦ γρηγορεῖς, καὶ εἶπεν τοῖς ὅπλοις, καὶ ἐποιμα-ζέσθαι εἰς πόλεμον δι᾽ ᾧ τῆς νυκτοῦ, καὶ ἔξεβαλε προφυλακὰς κύκλω τῆς παρεμβολῆς. 28 Καὶ ἠκούσαν οἱ ὑπεναντίοι τῷ ἴημορίαστα Ἰωναθάναν καὶ οἱ παρ᾽ αὐτοῦ εἰς πόλεμον, καὶ ἐφοβήθησαν καὶ ἐπηρήμαζαν τῇ καρδίᾳ. 29 αὐτῶν, καὶ ἀνέκασαν πυράς ἐν τῇ παρεμβολῇ αὐτῶν. Ἰωναθάναν δὲ καὶ οἱ παρ᾽ αὐτοῦ οὐκ ἔγνωσαν ἐως πρῶτον, ἔβλεπον γὰρ τὰ φώτα καμαρένα. 30 Καὶ κατεώθησαν Ἰωναθάναν ὅπως αὐτῶν, καὶ οὐ καταβανεῖν αὐτῶν, διέβαζαν γὰρ τῷ Ἐλευθέρῳ τοναμά. 31 Καὶ ἔξεβλεψεν Ἰωναθάναν ἐπὶ τοὺς Ἀραβαῖους τοὺς καλουμένους Ζαβεδαίους, καὶ ἔπάταξεν αὐτοὺς, καὶ ἔλαβε τὰ σκύλα αὐτῶν. 32 Καὶ ἀναεὐγίνεται ἠλθεῖν εἰς Δαμασκὸν, καὶ διώκεσαν εἰς πάση τῇ χώρᾳ. 33 Καὶ Σίμων ἔξεβλεθε, καὶ διώκεσαν ἐως Ἀσκάλονος, καὶ τῶν πλησίων ὀχυρωμάτων, καὶ ἐξείπεσαν, καὶ προκατελάβων αὐτὴν. "Ἡκουσε γὰρ ὁ βούλοντα τὸ ὀχυρόνα παραδοθοῦν τοὺς παρὰ Δημητρίῳ, καὶ ἐθεὶ ἐκεῖ φρουράν ὅπως φυλάσσον τοῖς αὐτῶν. 34 Καὶ ἠπέστρεφεν Ἰωναθάναν, καὶ ἐξεκκλησάσα τοὺς προσβεθή-ρους τοῦ λαοῦ, καὶ ἐβούλευσατο μετ᾽ αὐτῶν τὸ οἰκοδομηθῆ. 35 ἐξερύματα εἰς τῷ Ἰουδαία, καὶ προσπίθησαν τὰ τείχη Ἰερουσα-λήμ, καὶ ὄψατο ἄφαντο ἀναμέσον τῆς άκρας καὶ τῆς πόλεως, εἰς τὸ διαχωρισθῆναι αὐτὴ τής πόλεως, ἵνα ἤτοι κατὰ μόνας, ἔτος μὴ ἁγοραίσας μὴ τιλαῖς. Καὶ συνήχθησαν τῷ οἰκοδομῆν τῇ πόλῃ, καὶ ἤγγυσε τοῦ τείχους τοῦ χείμαρρος τοῦ ἐξ ἀνηλίκων, καὶ ἐπολεμήσαν τὸ καλουμένον Χαφεναδά. 38 Καὶ Σίμων ὕφασσε τῇ Ἄδη τῇ Ξεφῆλα, καὶ ὁφύσετε ὑπάρξας καὶ μοχλοὺς. 39 Καὶ ἔζημας Τρύφων βασιλεύει τῆς Ἀσιάς, καὶ περιέδειβα τὸ διάδημα, καὶ ἐκτείνει χέρα ἐπὶ Ἀντίοχος τῶν βασιλέων. 40 Καὶ ἐφοβήθη μῆτρα ἄμεσα Ἰωναθάναν, καὶ μῆτρα τολμήσας πρὸς αὐτῶν, καὶ ἐξείπει τὸν συνάδειον τὸν Ἰωναθάναν τὸν ἀπολυσαί αὐτῶν, καὶ τίπαρας ἦλθεν εἰς Βασθαν. 41 Καὶ ἔξεβλεψεν Ἰωναθάναν εἰς ἀπανθήθην αὐτῶν ἐν τοποφαράγγια χειλᾶς αὐτῶν ἐπιλεγμέναις εἰς παράτας, καὶ ἦλθεν εἰς Βασθαν. 42 Καὶ εἶδε Τρύφων ὅτι παρεῖς Ιωναθάναν μετὰ δύναμεως παλινδρόμος, καὶ ἐκτείνει χέρας ἐπὶ τοῖς ἐνάξχος, καὶ ἐπεδέχετο αὐτῶν ἐνδόξας καὶ συνέστησεν αὐτῶν πάσι οὖς φιλοῦς αὐτῶν, καὶ ἐδώκει αὐτῷ δόματα, καὶ ἐπέτειξε τις δύναμις αὐτοῦ ὑποκύψει αὐτῷ ὡς οὔτων. 44 Καὶ ἦλθεν τῷ Ἰωναθάναν, ἵνα ἔκομψας πάντως τὸν λαὸν τούτων, πολέμου μὴ ἐκφυγός εἰς τοῦς οἰκίας αὐτῶν, ἐπέλεξεν δὲ σεαυτῷ ἄνδρας ἀλέξων ὕπατον ἐντατᾶς μετὰ σοῦ, καὶ διέμερο μετ᾽ ἐμοῖς Πτολεμαίδα, καὶ παραδόσων σοὶ αὐτῶν καὶ τὰ λοιπὰ ὀχυρώματα καὶ τὰ διαμείφες, 1. MACCABEES XII. 25—45.
and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

And Jonathan believing him, did as he bade him, and so he left the host, who went into the land of Judea. And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

Now, as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. Then set enry Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

Then all the heathen that were round about them sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it, and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles where we have seen, by reason whereof all my brethren are slain for Israel's sake, and I am left alone.

Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren. Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

Now, as soon as the people heard these words, their spirit revived. And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. Fight thou our battles, and whatsoever thou commandest us, that will we do.

So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. Also he sent Jonathan the son of Absalom, and with him a great power, to Joppé: who casting out them that were therein remained there in it.

The host was removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. But Simon pitched his tents at Adida, over against the plain.

Now when Tryphon knew that Simon

Kaι ἦκουσε Σίμων ὅτι συνήγαγε Τρύφων δύναμιν πολλήν 13 τοῦ ἔλειν εἰς γῆν Ἰουδαία, καὶ ἐκρίνα αὐτῶν. Καὶ ἔδει τὸν ἔρυχον τοῦ ἐστιν ἐντρόμοις, καὶ ἐμφόβοις, καὶ ἀνέβη εἰς Ἱερουσαλήμ, καὶ ἤδροιε τὸν λαόν. Καὶ παρεκλίισαν αὐτούς, καὶ εἶναι αὐτῶν, αὐτοὶ οἴδατε ὅσα εἴρ. καὶ ἀδελφοί μου, καὶ ὁ οἶκος τῶν πάρτων μου, ἐποιήσαμεν περὶ τῶν νόμων, καὶ τῶν ἁγίων, καὶ τῶν πολέμων, καὶ τῶν στενοχωρίας ἐσ ἐδομέν. Τούτοις χάριν ἀπόλυτον οἱ ἀδελφοί μου πάντες χαρίν τοῦ 4 Ἰσραήλ, καὶ κατελείφθην ἐγὼ μόνος.

Καὶ νῦν μή μοὶ γένοιτο φέασθαι μοι τῆς ψυχῆς ἐν παντὶ 5 καιρῷ βλέπως, οὐ γὰρ εἴμι κρείσσων τῶν ἀδελφῶν μου. Πάλιν 6 ἐκδύσατο περὶ τοῦ ἐνόου μου, καὶ περί τῶν ἁγίων, καὶ περί τῶν γυναικῶν καὶ τῶν τέκνων ἡμῶν, ὅτι συνήχθησαν πάντα τα ἐκτράμωσθαι ἡμᾶς ἐκράσα χάριν.

Καὶ ἀνέστησεν τὸ τείχος τοῦ λαοῦ ἀμίῳ τῷ ἀκούσας τῶν 7 λόγων τούτων, καὶ ἀσέβθησαν φωνῇ μεγάλῃ, λέγοντες, ὅτι ἡ ἡμῶν ἀργοῦνον ἀντὶ Ἰουδαία, καὶ Ἰωάνναν τοῦ ἀδελφοῦ σου. Πολέμουρ τῶν πολέμων τοῦ μόνου, καὶ πάντα ὡς ἐν εἰσα ἡμῖν, 9 ποιήσουμεν.

Καὶ συνήγαγε πάντας τοὺς ἀδρας τοὺς πολεμιστάς, καὶ 10 ἔπαυσεν τὸ τελέσα τὰ τέχνη Ἱερουσαλήμ, καὶ ὁδύρωσεν αὐτῶν κυκλόθεν. Καὶ ἀσέβθησαν Ἰωάνναν τοῦ τῶν Ἀββεσσαλὼν 11 καὶ μετ’ αὐτοῦ δύναμιν ἱκάνην εἰς Ἰσπηλ, καὶ ἐξεβάλει τοὺς ὄντας εἰς αὐτῆς, καὶ ἐμεῖνεν ἐκεί ἐν αὐτῇ.

Καὶ ἀπῆρε Τρύφων ἀπὸ Πολεμαίδος μετὰ δυνάμεως πολλῆς 12 εἰσελθεῖν εἰς γῆν Ἰουδαία, καὶ Ἰωάνναν μετ’ αὐτοῦ ἐν φυλακῇ. Σίμων δὲ παρενελθεὶς ἐν Ἀδίδα κατὰ πρὸς τοῦ πεδίου. 13

Καὶ ἔτην Ἰωάνναν ὁ ἔστη Σίμων ἀντὶ Ἰωάνναν τοῦ 14
was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying, "Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him. Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go."

"Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: who might have said, Because I sent him not the money and the children, therefore is Jonathan dead. So he sent them the children and the hundred talents: howbeit Tryphon dispersed, neither would he let Jonathan go."

"And after this came Tryphon to invade the land, and desired of it, going round about by the way that ledeth unto Modin: but Simon and his host marched against him in every place, wheresoever he went."

"Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals."

"Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galad. And when he came near to Bascama, he slew Jonathan, who was buried there. Afterward Tryphon returned and went into his own land."
friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: 37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. 38 And whatsoever covenant we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. 39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jeru- salem to it shall no more be paid. 40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. 42 Then the people of Israel began to write in their instruments and contracts, in the first year of Simon the high priest, the governor and leader of the Jews. 43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. 44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city, insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. 45 And they said, Deal not with us according to our wickedness, but according to thy mercy.

46 Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. 47 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built there a dwelling place for himself. 48 The also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. 49 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from hence, he cleansed the tower from pollutions; 50 and entered into it the third and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns: because there was destroyed a great enemy out of Israel. 51 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company. 52 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gaza.

Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.
2 But when Arsaces, the king of Persia and Media, heard that Demetrius was encircled within his borders, he sent one of his princes to take him alive: 3 who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that ever more and more the city and honour pleased them well. 5 And he was so good in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea, 6 and enlarged the bounds of his nation, and recovered the country, 7 and gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. 9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. 10 He was wise in all his acts; and was set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy: 12 for every man sat under his vine and his fig tree, and there was none to trouble them: 13 neither was there any that did fight against them: 14 and the people thereof lived securely, and was in quiet, and there was none that made them afraid. 15 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemnor of the law and wicked person he took away. 16 He beautified the sanctuary, and multiplied the vessels of the temple.

17 Now when it was heard at Rome, and as far as Sparta, that Demetrius was dead, they were afraid as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: 18 they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: 19 which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent: The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting: 21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of the tidings, and did register the things that they spake in the council of the people in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us, to renew the friendship they had with us.

22 And it pleased the people to entertain the men honourably, and to put the copy of their ambassadors in public records, to the end the glory of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.
After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them. If so, the people heard, they said, What thanks shall we give to Simon and his sons? For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberation.

Then they wrote it in tables of brass, which they set upon pillars in mount Zion: and this is the copy of the writing: The eighteenth day of the month Ethel, in the hundred threescore and twelfth year, being the third year of Simon the high priest, at Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, and themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

(For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary: at which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages, and fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there; moreover he fortified Joppa, which lieth upon the sea, and Gazara, that bordereth upon Azotos, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

The people therefore, seeing the acts of Simon, and unto what glory he thought to bring them, made him prince and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place; but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

King Demetrius also confirmed him in the high priesthood according to those things which he done one of his friends, and honoured him with great honour.

For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably: also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever.

Meta ta itu apotelele Simeon ton Numaion eis Romion 24 eoxata alitida chroutin megalh louthi mnion chilwv, eis to sttiga pros avtov ton symmachian. Os de hkoouen o dmos 25 ton longon touton, eisv, tina harw apodwolome Simeon kai tois uiois avtov; 'Estrateive gar avtov kai oi adelphoi avtov, 26 kai o oikos ton patrion avtov, kai epolemevnon ton xthrion 'Irema ap avtov, kai estisvan avtov elenvefian.

Kai katagraphevan en debstos halaka, kai exevo en sttillae 27 en orfis Sion: kai to to antiraphon tis graffh: 'Inkoukadi- kathe 'Evolou, estis deinou kai exbdomukostou kai ekatooutou kai touto tritou esto, estis Simeonos arxheireou, en Saramel, epi 28 skuwugisis megalis ierews, kai laom, kai arxhion toun, kai ton presbyt erw ton khoras egnorissin hem.

Etei pollakies egenethsan polymes en t fwpria. Simeon de 29 uioi Mattathios o uioi ton uion Iarib kai oi adelphoi avtov edwkan ethnous to kudinwv, kai antistopion tois upenaktw tov ethwv autow, osos斯塔 tis aga avtov kai o vomois, kai dymes megalas eddosev to ethwv avtov.

Kai frouweion Iounan avtov, kai egeneth avtov 30 arxheireus, kai prosteixe pros ton laom avtov. Kai evolh 31 thesan ois ethrav autwv embatevise eis tis khoran auton, ton ektrivsa tis khoran auton, kai ekteinai keitras esti ta aga avtov toste anestha Simeon, kai epolemevnon peri tov ethwv 32 avtov, kai edaprashe xhmatma polla twn ethwv, kai uploide- toul toui anorthas tis dunamwv tov ethwv avtov, kai edwkev autow omfona, kai xwfise tis puleis tis Ioudaia, kai tis 33 Bawthounan thn epit tois orwv tis Ioudaia, ou the pola twn polemow tptorretou, kai ethke kei frouwan anorthas Ioudaisov. Kai lithpnt hqwrive thn epit tis thalasss, 34 kai thn Galara thn epit tois orwv 'Azoutov, en f wv oui to polemoe tptorretov kei, kai katoxiwsen kei Ioudaisov, kai 35 estis epitideia h proi tis touton enparartwv ethke en avtov.

Kai eidei o laos thn praxe ton Simeonov, kai thn dooxi th 35 evolewvsto pati ton ethwv, kai exevo autov 36 kai ethwo autov qymw- menon avtov kai arxheirea, dia to auton petaqhena panta taota, kai thn dikaiowina, kai thn piana thn sunetippe to ethweb autov, kai xthrfe pante tropto fuvwgei ton laom autov.

Kai en taies hmeras avtov eivadovei en taies khrswv avtov, 36 to exeribhth tis ethn ek tis khoras avtov, kai tois en tis polis Davi ton eis Ierousalhm, ois epoushen eautwv akran, eis h pedeospwgraf kai emaiwn kivwv ton anwv, kai epitow plh- gwna megalh en tis agiwna. Kai katoxiwsen en auti anorthas 37 Ioudaisov, kai xhwrwse authn proi aspirileian tis khorw kai tis polew, kai fuvse to teichh Ierousalhm.

Kai o basileusspm trimtrios esthgen autov th arxheirewv 38 kata taota, kai epoushen autov ton filow autov, kai edosev 39 autow doxh megalh.

'Hkounte gar oti prostrhghontai ois Ioudaioi upo 'P-bwv 40 filw kai symmakw kai adelphoi, kai oti apthnwthon tais pres- bateis Simeon evadwes; kai oti edokhran ois Ioudaioi, kai 41 ois iereis, ton einai Simeon hqumvnon kai arxheirea eis ton
until there should arise a faithful prophet; moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary; besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold.

Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or to wear a buckle of gold: and whosoever should do otherwise, or break any of these things, he should be punished. Thus it liked all the people to deal with Simon, and to do as hath been said. Then Simon accepted thereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the high priest and prince of the Jews, and to all the people; the contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; 1 that I may go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: 2 now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

I give thee leave also to coin money for thy country with thine own stamp. 3 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. 4 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

Furthermore, when we have obtained our kingdom, we will honour thee, thy nation, and thy temple, with great honour, so that thy honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side: 12 for he saw that troubles came upon him all at once, and that his forces had forsaken him.
Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

In the mean season came Numerius and his army from Rome, having letters to the kings and countries; wherein were written these things:

Lucius, consul of the Romans unto king Ptolemeus, greeting: The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews; and they brought a shield of gold of a thousand pound. We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. It seemed also good to us to receive the shield of them. Therefore there be as pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, and to all the countries, and to Samanes, and the Laodeciemonians, and to Delus, and Myndus, and Seion, and Caria, and Samos, and Panphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Oldus, and Cyrene. And the copy hereof they wrote to Simon the high priest.

Antiochus the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. Nevertheless he would not receive them, but brake all the convenants which he had made with him aforesaid, and became strange unto him.

Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazzara, with the tower that is in Jerusalem, which are cities of my realm. The borders thereof ye have wasted, and done great wrongs and injuries, and have taken away, and have defiled my dominion of many places within my kingdom. Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: or else give me for them five hundred talents of silver: and for the harm that ye have done, and the tributes of the other cities, other five hundred talents: if not, we will come and fight against you.

So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboards of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

Kai parenebale Antiochus eti Dora, kai su avtou dodeka 13 muraotes andron polemiston, kai oikiaxhia aptos. Kai 14 ekklisive tis polis, kai ta plateia ato halassias synhymen, kai eklhise tis polis apod tis ge, kai tis halassias, kai ouk elaien oudena ekpenesiasai kai eispenesiasai.

Kai theo Nominous, kai o par ato, ekei Rhoim, ecornote 15 epstolas tois basileus, kai taichyrais en aic egegaptoto taide.


Aantiochou de o basileis parenebale eti Dora en to deun 25 tera, prosagou diapantos autou tas cheiras, kai mianas poieunov, kai synekleise to ton Trifouna to mon espenesiasai kai ekpenesiasai.

Kai apostelleic autou Symou dixhlious androus ekkleitos 26 symakxisan autou, kai argrofimou, kai xronov, kai skeuin ikana. Kai ouk hemoulato auta dekaseina, alla hseterei pantan osa 27 synedeto autou totopoetan, kai hallitropio autou.


Kai theo Athvnohios filios ton basileos eis Ierousalhm, 32 kai edis tis dechan Symonos, kai kalekien metaxu xroniaomaton, kai argyrofimato, kai parastasian ikann, kai eisstanto, kai apittuyelen autou toun logou ton basileos.
Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertained to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. Wherefore we, having opportunity, hold the inheritance of our fathers. And whereas thou demandest Joppa and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them.

Hereunto Athenobius answered him not a word; but returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth. In the mean time fled Tryphon by ship unto Orthosias.

So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea; and to take the people prisoners, and slay them. And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

Then came up John from Gazara, and told Simon his father what Cendebeus had done.

Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant got them to the strong hold.

At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which
Cendebeus had built. 10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold: 12 for he was the high priest's son in law. 13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: 15 where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemeus and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. 17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemeus wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give him silver, and gold, and rewards. 20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, quoth he, Ptolemeus hath sent to slay thee also. 22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them: for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doing, behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.
Then the brethren, the Jews that be at Jerusalem and in the land of Judea, were in trouble.

2 God be gracious unto you, and remember his covenant that he made with Abra-

3 ham, Isaac, and Jacob, his faithful servants; and give you all an heart to serve him, and to do his will, with a good courage and a willing mind; and open your hearts in his law and commandments, and send you peace, and hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, and burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves. And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Antiochus, king Ptolemaeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

13 For he cast them out that fought within the holy city.

15 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanaea by the deceit of Nanaea's priests.

16 Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. Which when the priests of Nanaea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in; and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, heaved them in pieces, smote off their heads, and cast them to those that were without.
Blessed be our God in all things, who hath delivered up the ungodly.

Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

For when our fathers were led into Persia, the priests that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; then commanded he them to draw it up, and bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

And the priests made a prayer whilst the sacrifice was consuming. I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. Gather those together that are scattered from us, deliver them, that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. Punish them that oppress us, and with pride do us wrong. Plant thy people again in thy holy place, as Moses hath spoken. And the priests sung psalms of thanksgiving.

Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

Then the king, inclosing the place, made it holy, after he had tried the matter.

And the king took many gifts, and bestowed thereof on those whom he would gratify. And Neemias called this thing Naphhtar, which is as much as to say, a cleansing: but many men call it Nephi.
It is also found in the records that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts.

It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

And some of those that followed him came to mark the way, but they could not find it. Wherefore, when Jeremy perceived, he blamed them, saying, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be magnificently sanctified.

It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. And Moses said, Because the sin offering was not to be eaten, it was consumed. So Solomon kept those eight days.

The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holiness. In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us. Wherefore if ye have need thereof, send some to fetch them unto you.

Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, and the wars against Antiochus Epiphanes, and Eupator his son, and the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being
but a few, they overcame the whole country, and chased barbarous multitudes, and recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour. And when they were being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, we have been careful, that they that will read may have that hand that they desire to commit to memory might have ease, and that all into whose hands it comes might have profit.

Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; even as it is no ease unto him that prepareth a banquet, and seeth the benefit of others. For the pleasure of many we will undertake gladly this great pains; leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment. For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out his things for the adorning thereof; even so I think it is with us. To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, it came to pass that even the kings themselves did good things in the place, and magnify the temple with their best gifts; insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. And when he could not overcome Onias, he got him to Apollonius the son of Thraseas, who then was governor of Cæsarea and Phenice, and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

So forthwith Heliodorus took his journey, under a colour of visiting the cities of Cæsarea and Phenice, but indeed to fulfil the king's purpose.

filotimos anagraphtesas, 20]...ballein, kai...eis evokes...23]...bibilion, parassomeva...24]...tis epitomis...25]...tis epitomis...26]...tis epitomis...27]...tis epitomis...28]...tis epitomis...29]...tis epitomis...30]...tis epitomis...31]...tis epitomis...32]...tis epitomis...33]...tis epitomis...34]...tis epitomis...35]...tis epitomis...36]...tis epitomis...37]...tis epitomis...38]...tis epitomis...39]...tis epitomis...40]...tis epitomis...41]...tis epitomis...42]...tis epitomis...43]...tis epitomis...44]...tis epitomis...45]...tis epitomis...46]...tis epitomis...47]...tis epitomis...48]...tis epitomis...49]...tis epitomis...50]...tis epitomis...
II. MACCABEES III. 9—26.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him: what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was no such money laid up for the relief of widows and fatherless children: and that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

11 and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

12 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury. 13 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. 14 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

15 Then whose had looked the high priest in the face: he would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. 16 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

17 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. 18 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in, ran, some to the gates, and some to the walls, and others looked out of the windows. 19 And all, holding their hands toward heaven, made supplication.

20 Then it would have pitted a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony. 21 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

22 Nevertheless Heliodorus executed that which was decreed.

23 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. 24 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and with great noise at Heliodorus with his forefoot, and it seemed that he that sat upon the horse had complete harness of gold.

25 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel,
who stood by him on either side, and scourged him continually, and gave him many sore stripes. 

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. 28 Thus him, &c. &c. they came with a great train and with all his guard into the same temple, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God: 29 for he by the hand of God was cast down, and lay speechless without all hope of life. 

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness. 

31 Then straightways certain of Heliodorus’ friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. 32 So the high priest, suspecting lest the king should perceive that some treasons had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. 

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: 34 and seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more. 

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great rows unto him that had saved his life, and saluted Onias, returned with his host to the king. 36 Then testified he to all men the works of the great God, which he had seen with his eyes. 

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, 38 If thou hast any enemy or traitor, send him thither, and receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God. 39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beareth and destroyeth them that come to hurt it. 

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort. This Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. 2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. 

3 But when their hatred went so far, that by one of Simon’s faction murders were committed, Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenie, did rage, and increase Simon’s malice. 

4 he wrote not to be an accuser of his countrymen, but seeking the good of all, both public and private: 6 for he saw
that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest; promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: besides this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. Which when the king had granted, and he had gotten into his hand the rule, he withall brought his own nation to the Greekish fashion.

And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: for he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, fastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

By reason whereof sore calamity came upon them: for they had them to be their enemies, and for them they followed so earnestly, and unto whom they desired to be like in all things. For it is not a light thing to do wickedly against the laws of God; but the time following shall declare these things.

Now when the game that was used every fifth year was kept at Tyrus, the king being present, this ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. This money then, in regard of the sender, who was appointed to Hercules' sacrifice; but because of the bearers thereof it was employed to the making of gallows.

Now when Apollonius the son of Menesitheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety; whereon he came to Dophæ, and from thence to Jerusalem, where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenice.

Three years afterward Jason sent
Menelaus, the aioresaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. 24 But he being brought to the presence of the king, when he had magnified him for the glory and greatness of his power, got the priesthhood to himself, offering more than Jason by three hundred talents of silver. 25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

Then Jason, who had undermined his own brother, being undermined by another, was cast into prison by order of the Ammonites. 27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostatus the ruler of the castle required it: 28 for unto him appertained the gathering of the customs, whereof they were both called before the king.

Now Lysmachus left his brother Lysmachus in his stead in the priesthood: and Sostatus left Crates, who was governor of the Cyprians.

While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis. 33 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyre and the cities round about.

Which when Onias knew of a surely, he repented him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochis.

Wherefore Menelaus, taking Andronicus apart, prayed to him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded him to open forth of the sanctuary, whom forthwith he shut up without regard to justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. 37 Therefore Antiochis was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. 38 And being kindled with anger, forthwith he took away Andronicus his prince, and went out of the city, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

Now when many sacrifices had been committed in the city by Lysmachus with the consent of Menelaus, and the rumour thereof was spread abroad, the multitude gathered themselves together against Lysi-
40· χρυσομάτων ἡδ' πολλῶν διενεγμένων. 'Επειγερμένων δὲ τῶν ὄχλων, καὶ τάς ὀργαὶς διεμπισταμένως, καθοπλίσας ὁ Λυσιμάχους πρὸς τρισχλίους, κατηργατὸς χειρών αὐτίκων, προ-
γιγαμένου τίνος Τυραννοῦ προβιβασθήσας τὴν ἥλικιαν, οὔδὲ ὅπετον καὶ τὴν ἀνοίαν.

41· Συναυτόμενες δὲ καὶ τὴν ἐπίθεσιν τοῦ Λυσιμάχου, συναρτάσαν
tεις οἵ μὲν πέτρους, οἱ δὲ ἐξώλων πάχι, τινὲς δὲ ἐκ τῆς παρακλ-
έμενης σπόδων δραστούμενοι, φύρφυς ἐνείπασαν εἰς τοὺς περί
tῶν Λυσιμάχου. Δὴ ἢ αἰτίαν πολλῶν μὲν αὐτῶν τραματίας ἐποίησαν, τινὰς δὲ καὶ κατέβαλλαν, πάντας δὲ εἰς φυγήν συνή-
lασαν, αὐτὸν δὲ τὸν Ἱερόσυλον παρὰ τὸ γαζοφυλάκιον ἐχερυμί-
σαντο.

42· 43, 44· Περὶ τῶν τούτων ἐνέστη κράτις πρὸς τῶν Μενέλαον. Κατ-
αντήσαντος δὲ τοῦ βασιλέως εἰς Τῦρον, ἐπ' αἰτία τῆς δικαιο-
λογίας ἐποίησαν αὐτοῖς περὶ τοῦτον ἀδρείας τρεῖς ὑπὸ τῆς γερο-
σίας. Ἡδ' ὅτε λελειμένοις ὁ Μενέλαος ἐπηγεγέλατο χρήματα
ικά τῷ Πολεμαίῳ τῷ Δορωμένῳ πρὸς τὸ πείσει τῶν βασιλέων.

45· Ὅθεν ἀπολαβὼν ὁ Πολεμαίως εἰς τι περίπτυλον ὡς ἀναψ.
46· ἐξοντα τὸν βασιλέα, μετέθηκε. Καὶ τὸν μὲν τῆς ὁλίθρας κακίας
αἰτίαν Μενέλαον ἀπέλυσε τῶν κατηργημάτων, τοῖς δὲ ταλα-
πώροις, οίνωπες εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελθοῦσαν ἀν ἀκατο-
γνωστού, τούτων δὲ πάντων ἐκτίμησε.

47· Ταχέως οὖν τὴν αἰδίκου ἔσχαθον οἱ υπέρ τόλμων καὶ
48· δήμων καὶ τῶν ἵρων σκευῶν προαγορεύσαντες. Δὴ ζοναί
τῶν μὲν τῆς ὁλίθρας κακίας
αἰτίαν Μενέλαον ἀπέλυσε τῶν κατηργημάτων, τοῖς δὲ ταλα-
πώροις, οίνωπες εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελθοῦσαν ἀν ἀκατο-
γνωστού, τούτων δὲ πάντων ἐκτίμησε.

49· 50· Περὶ τὸν καράν τούτου τῆς δεύτεραν ἐφοδον ὁ 'Ἀντίχος
2 εἰς Αἰγύπτον ἐστειλατο. Συνέβη δὲ καὶ ὅτι τὴν πόλιν
51· σχέδον ἐφ' ἡμέρα τις συσπάκμωνα φαινονταί διὰ τοῦ ἀρρε-
νότον ὡς διαχαώσουσα στολάς ἐχόντας, καὶ λόγχας στε-
52· ράδον εὐπλαμένους, καὶ ὲλας ἐπὶ ἄνθησισι, καὶ προ-
53· βαλλόν χαλάζονες, καὶ κατ' αὐτῶν ἀκάτοντος, καὶ ἀτιῶν
κόμοις, καὶ καυμάκων πλῆθος, καὶ καμαρίων σταμάτων, καὶ
54· ἐπαινίους. Θερακισμόις. Διὸ πάντες ἔχοις ἐπ' ἄγαθον τὴν ἐπιφανείαν
55· γενέσθαι.
In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabian Arabians, fleeing from city to city, pursued of all men, hated as a foraker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. 9 Thus he that had driven many out of their country perished in a strange land, returning to the Macedonians, and thinking there to find succour by reason of his kindred: 10 and he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

Now when this that was done came to the king's ear, he thought that Judas had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, 12 and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. 14 And thus were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

Yet was he not content with this, but presumed to go into the most holy temple of all the world: Menelaus, that traitor to the laws, and to his own country, being his guide: 16 and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not dwelt upon the place. 18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had withthold been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

Now with God, God did not choose the people for the place's sake, but the place for the people's sake. 20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so great the Lord being reconciled, it was set up with all glory.

So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antioch, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

And he left governors to vex the nation: at Jerusalem, Philip, for his country a Puriycian, and 23 for manners more barbarous than he that set him there; and at Gerasim, Andronicus; and besides, Menelaus, who worst of all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the thousands of them, and to slay all those that were in their best age, and to sell the
25 as God had said, they set up the ark of the covenant in a tent. They made a display of sacred vessels and other sacrificial offerings, and they sang songs of praise and thanksgiving, as prescribed by the law of Moses.

26 So the people rejoiced, and the Lord, being glorified, was praised in the temple of Jerusalem. The Lord thus demonstrated to the world that he is the true God and that his people are his chosen ones. And the Lord, who had promised to be with his people, was with them in the temple of Jerusalem, as he had promised.

II. Maccabees V. 25—VI. 16.

women and the younger sort: 25 who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. 26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons, slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution. Not long after this the king sent an old man of Athens to the Jews: and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, Jupiter the defender of strangers, as they did desire that dwell in the place.

28 The coming in of this mischief was sore and grievous to the people: 29 for the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. 30 The altar also was filled with profane things, which the law forbidden. 31 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew. 32 And in the days of his lordly birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

33 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemeus, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: and whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

34 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. 35 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

36 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. For it is a token of his great goodness, when wicked doers are not suffered any longer time, but forthwith punished.

37 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so deal he with us, lest that, being come to the height of sin, afterwards he should take vengeance of us. And therefore he never withdrew his mercy from us: and though he punish with adversity, yet doth he never for-
sake his people. 17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh. 19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. 20 As it behoved them to come, that are resolute to stand out against such things as are not lawful for love or life to be tasted. 21 But Eleazar said, that he would have charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king: 22 that in so doing he might be delivered from death, and for the old man's sake, by those that had the charge of that feast. 23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head; whereto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and wished them straightways to send him to the grave.

24 For it became not our age, said he, in any wise to disseeme, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; 25 and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. 26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, 28 and leave a notable example to such as be young to die willingly and cheerfully, for the honourable and holy laws. And when he had said these words, immediately he went to the torment: 29 that they led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten; but in soul am well content to suffer these things, because I fear him. 31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men but unto all his nation.

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

32 But one of them that spake first said thus, What wouldst thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.
Then the king, being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished through all every member of thy body?

But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

After him was the third made a mocking stock: and when he was required he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

Afterward they brought the fifth also, and mangled him. Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou dost what thou wilt: yet think not that our nation is forsaken of God: for therefore marvellous things are done unto us.

But think not thou, that takest in hand to strive against God, that thou shalt escape the anger of God, and suffer no punishment. But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courteous and good words, and strong in her womanish thoughts with a manly stomach, she said unto them, I cannot tell how ye...
II. Maccaeees VII. 23-40

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came into my womb; for I neither gave you birth nor life, neither was it I that formed the members of every one of you; 22 but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you birth and life again, as ye now regard not your own selves for his laws’ sake.

23 Now Antiochus, thinking himself despised, and setting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. 24 And when he had exhorted her with many words, she promised him that she would counsel her son.

But she bowing herself toward him, laughing the cruel tyrant to scorn, spoke in her care an other speech: O son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. 25 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise. 26 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king’s commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. 27 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

For we suffer because of our sins. And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at mine again with his servants. 28 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: 29 for thou hast not yet escaped the judgment of Almighty God, who seeth all things.

For our brethren, who now have suffered a short punishment under God’s covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. 30 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by tortures and plagues mayest be witness, that he alone is God; 31 and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. 32 So this koulian, odté eis to piteuma kai tin xoion voun eigrasimvo, kai tin ekastou stouqueiros omv égy oierúthima. Τοιοαντον 23 to kósmou kútttis to plásas antrópotov géneses, kai pantiwv éteúrwv géneses, kai to piteuma kai tin xoion voun pánw apódoxei met' eléous, ois vín òperopte tainwos dé tois aítovv nómovs.

'Ω de 'Antiochos oímevos katanaforvniv, kai to anedíziásan uforómmovs fowin, éti to neostérwv periwv, ois mónov diá lógonv époiétan to paráklhson, allá kai di' orkwv epístov, áma ploutików kai makaristón poúsetan metaexhémenvn atop tov patírowv nómov, kai filvón éexin, kai chréias émpikutseis.

Toú de neanión mouámov prasékontos, proskalaleúmenov ò 25 basilewv tìn méteram, parhrínei to muírakí ouvénétais sýmbovlon épti sotípra. Polía de aítovv paraneúantos, epitéde 26 ésta teipei tov vónv.

Proskúpsa de aítov, xelvástasa tov omv týrano, óutov 27 éphísei to patríwv fowin, iže, elèstovn me tin en yásti peri enékghasan se múnhas ènneia, kai thlázovsan se éti tría, kai ékhréfisasan se kai agánovsan eis tin xhlákwv tainw, kai trophorofhvranov. Áxiw se, téknon, ánabálesantas eis to 28 ouvánon kai tin xhín, kai to én aítovv pánta tónta, gwnwv òti éx ouk òítovn épois evnín aítov Théos, kai to tón ántrwptónv génetos ouk ougénitá, mi phóbthrítov tòn dýmwn toutov, allá tov 29 ádelfovn áxovn égennovos, éptidev tòn xhánov, ià v ételé svn tòn aítovv adélfivs tòu kósmowma sv.

'Éti de tautíthi katalýgousí ò neanías èpte, tina ménete; 30 ouk upakíwv tov prouttámatos tov basilewv de prout támatos akówv tov vónov tov dohtíwv tou patírowv xhímów dia Móvseis. Sv de patíshs kakis eipérthes xgnýmov eis tois 31 'Ebráovos, ou mé diáforovs tòs xérías tòv Théov.

'Hmeis gír diá tás aítowv amartías páskhovn. Éi de 32, 33 xarán épistílouv kai paideías ò xwir Kúrios xhímów bbraxwv épérhgrastan, kai pánil calllaghétov tois aítovv doulów. Sv de ò anúsi, kai pántovn ántrwptónwv miaróti, mi máthi 34 meteóriqou frrkástomovn dóblov elástan, epi tòsov doulou aítov epármovnws xhíra. Òutov gír tòn tòv pantokratórov 35 épótovn Théon krátovn ékstheugvnas.

Oí mev gír vín òímetevn oí délfivs bbraxhí upenégkantov 36 pónov, áneínav xhív upo diathikh Théov peptíkaivn: sv de tòv Théou krítes diká tás próstigmat tòs uphérwamías àpoygh. 'Egyw de kathíberi oí délfivs mou, kai ómws kai xuvhn pro- 37 dídoci peri tòn patírowv nómov, épikalalouménovn tòn Théon 'Ilywn táxh tò évneia géneis, kai se metá èstasimwv kai mastégnovn xémuolloghíasan, dióti mános aítov Théos éstvn, ev emoi de 38 kai tois aítovs doulous mou stínev tìn tòn pantokratórov órgh tìn ép tò sómpv xhímov génov díkiax émpugmévn.

'Enúfivos dé xgnýmovos oí basilewv, tòutov pàra tòis álloan 39 xerístovs ápynite, pukris férnov épti tòv múktrwmòw. Kài 40
II. Maccabees VII 41—VIII. 16.

man died undefiled, and put his whole trust in the Lord.
41 Last of all after the sons the mother died.
42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews religion, and assembled about six thousand men.

And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; and that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him, and remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

Now when Maccabeus had his company about him, he could not be withstood by the heat of the day; for the wrath of the Lord was turned into mercy. Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

But specially he took advantage of the night for such pravy attempts, insomuch that the fruit of his manliness was spread every where.

So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celsyria and Phenece, to yield more aid to the king’s affairs.

Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a Judah, who in matters of war had great experience.

So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

Now when word was brought unto Judas of Nicanor’s coming, and he had imparted unto those that were with him that the army was at hand, they that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together: and if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name’s sake, by which they were called.

So Maccabeus called his men together...
unto the number of six thousand, and ex- 
horted them not to be stricken with terror of 
the enemy, nor to fear the great multitude 
of the heathen, who came wrongfully against 
them; but to fight manfully, 19 and to set 
before them the argument that they had unjustly done to the holy place, and the cruel 
handling of the city whereof they made a 
mockery, and also the taking away of the 
government of their forefathers: 20 For they, 
said he, trust in their weapons and bold- 
ness; but our confidence is in the Almighty God, who at a beak can cast down both 
them that come against us, and also all the 
world.

Moreover he recounted unto them what 
helps their forefathers had found, and how 
they were delivered, when under Sennacherib 
an hundred fourscore and five thousand 
perished. 21 And he told them of the battle 
that they had in Babylonia with the Gal- 
tians, how they came but eight thousand in 
all to the business, with four thousand Ma-
cedonians, and that the Macedonians being 
perplexed, the eight thousand destroyed an 
hundred and twenty thousand because of 
the help that they had from heaven, and so 
received a great booty.

Thus when he had made them bold with 
these words, and ready to die for the laws and 
the country, he divided his army into four 
parts; 22 and joined with himself his own 
brethren, leaders of each band, to wit, 
Simon, and Joseph, and Jonathan, giving 
each one fifteen hundred men. 23 Also he 
appointed Eleazar to read the holy book; 
and when he had given them this watch-
word: The help of God: himself leading the 
first band, he joined battle with Nicanor.

And by the help of the Almighty they 
slew above nine thousand of their enemies, 
and wounded and maimed the most part of 
Nicanor's host, and so put all to flight; 24 and 
took their money that came to buy them, 
and pursued them far; but lacking time 
they rested, and the following day it was the day 
before the sabbath, and therefore they would no 
longer pursue them.

So when they had gathered their armour 
together, and spoiled their enemies, they 
occupied themselves about the sabbath, 
yielding exceeding praise and thanks to the 
Lord, who had preserved them unto that day, 
which was the beginning of mercy dis-
tilling upon them.

And after the sabbath, when they had 
given part of the spoils to the maimed, and 
the widows, and orphans, the residue they 
divided among themselves and their ser-

tants. 25 When this was done, and they had 
made a common supplication, they besought 
the merciful Lord to be reconciled with his 

servants for ever.

Moreover of those that were with 
Timothens and Bacchides, who fought against 
them, they slew above twenty thousand, 
and very easily got high and strong holds, 
and divided among themselves many spoils 
more, and made the maimed, orphans, 
dowries, men, and the aged also, equal in spoils 
with themselves. And when they had 
gathered their armour together, they laid 
them up all carefully in convenient places, 
and the remnant of the spoils they brought 
to Jerusalem.
Whereupon Howbeit and but so and, thus they slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many years. Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, [and some others] that had set fire upon the holy gates, who had fled into a little house; and they received a reward meet for their wickedness.

As for that most famous Nicanor, who had brought a thousand merchants to buy the Jews, 35 he was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed. 36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

About that time came Antiochus with dishonour out of the country of Persia. 2 For he had entered the city called Persopolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. 3 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying place of the Jews. 4

But the Lord Almighty, the God of Israel, smote him with an invariable and invisible plague: for as soon as had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; 5 and that most justly: for he had tormented other men's bowels with many and strange torments. 6

Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of men) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. 7 So that, the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. 8

And the man, that thought a little afore...
II. Maccabees IX. 11—28.

ne could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, 14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying place,) he would set at liberty:

15 and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: 16 and the holy temple, which before he had spoiled, he would garnish with godly gifts, and restore all the holy vessels with many more, and out of his own revenues he would pay all the charges belonging to the sacrifices:

17 yet, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter written, containing the form of a supplementation, after this manner:

Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: 20 if ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: 22 not distrust mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor, 24 to the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

Thus the murderer and blasphemer
II. Maccabees IX. 29—X. 17.

having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

Now Maccabees and his company, the Lord guiding them, recovered the temple and the city; but the altars which the heathen had built in the open-street, and also the chapels, they pulled down. And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

And this was the end of Antiochus, called Epiphanes.

Now will we declare the acts of Antiochus Epiphanes, who was the son of this wicked man, gathering briefly the calamities of the wars. When he was grown to his years, he set one Lysias over the affairs of his realm, and appointed him chief governor of Cyprus and Phenicia.

For Ptolemeus, that was called Maccon, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. Whereupon being accused of the king's friends before Epiphanes, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews; and thereby the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

Then they that were with Maccabees made supplication, and bought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, and assaulting them strongly.
they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, Maccabees left Simon and Joseph, and Zaccheus also, and them that were with him, which were enough to besiege them, and departed himself unto those places which more needed his help.

Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. 21 But when it was told Maccabees what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

So he slew those that were found traitors, and immediately took the two castles. 23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. 2 But when he drew near, they that were with Maccabees turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, 26 and fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. 27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rare levee of their battle. 22 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, 23 and took Maccabees betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being continued without blindness, and full of trouble, they were killed. 24 And there were slain of soldiers twenty thousand and five hundred, and six hundred horsemen.

As for Timotheus himself, he fled into a very strong hold, called Gazarra, where Ceros was governor.

But they that were with Maccabees laid siege against the fortress courageously four days. 24 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

Nevertheless upon the fifth day early twenty young men of Maccabees' company, inflamed with anger because of the blas-
Having, as it were, the wall manfully, and with a fierce courage killed all that they met withal. Others likewise ascending after them, while they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having taken ten of the army, took the city, and killed Timotheus, that was hid in a certain pit, and Ochreas his brother, with Apollodorus.

When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

Not long after this, Lysias the king's protector and counsellor, who also managed the affairs, took sore displeasure for the things that were done. And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, and to make a gain of the temple, as of the other chapels of the heathen, and to set the high priest ever as king.

But not all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs and he laid sore siege unto it.

Now when they that were with Maccabees heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. Then Maccabees himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with beasts and to pierce through walls of iron. Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, many of them, in their own language and to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them. Then Maccabees consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabees wrote unto Lysias concerning the Jews, the king granted it.

For there were letters written unto the
Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting: 17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. 18 Therefore what things soever were meet to be reported to the king, I have declared them, and I have granted as much as might be. 19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. 20 But of the particulars I have given order both to these, and the other that came from me, to commune with you. 21 Fare ye well. The hundred and eight and fourtieth year, the four and twentieth day of the month Dioscorinthius.

2 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting: 3 since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. 4 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. 5 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

6 And the letter of the king was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews; 7 If ye fare well, we have desire; we are also in good health. 8 Menelaus declared unto us, that your desire was to return home, and to follow your own business: 9 thereupon they that will depart shall have safe conduct till the tenth day of Xanthicus with security. 10 And the Jews shall use their own kind of meats and cloths, as before: and none of them any manner of ways shall be molested for things ignorantly done. 11 I have sent also Menelaus, that he may comfort you. 12 Fare ye well. In the hundred and forty and eighth year, and the fifteenth day of the month Xanthicus.

41 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews. 42 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. 43 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. 44 Therefore send some with speed, that we may know what is your mind. 45 Farewell. This hundred and eight and fourtieth year, the fifteenth day of the month Xanthicus.

When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. 2 But of the governors of several places, Timotheus, and Apol...
The men of Joppé also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the ships which they had prepared, as though they had meant them no hurt. Who accepted of it according to the common decree of the city, as being desirous to live in peace and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppé.

But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, he came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabian set upon him. Whereupon there was a very sore battle; but Judas's side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

Then Judas, thinking indeed that they would be profitable in many things, granted them peace; whereupon they shew hands, and so they departed to their tents.

He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Casisp. But they that were within it put such trust in the strength of the walls and provision of victuals, that they behoved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. Wherefore Judas with his company, calling upon the great Lord of the world, who without any arms or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, and took the city by the will of God, and made unsprinkled children into the ships that a lake two furlongs broad near adjoining thenceunto, being filled full, was seen running with blood.

Then departed they from thence seven hundred and fifty furlongs, and came to Characu unto the Jews that are called Tubiems. But as for Timotheus, they found him not in the places; for before he had dispatched any thing, he departed from them...
II. Maccabees XII. 19—35.

having left a very strong garrison in a certain hold. 19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the streightness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so that they were often hurt of their own men, and wounded with the points of their own swords. 23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. 25 So when he had persuaded them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem. 30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; 31 they gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, who came out with three thousand men of foot and four hundred horsemen. 33 And it happened that in their fighting together, a few of the Jews were slain. 34 At which time Dositheus, one of Baenor's company, who was on horseback, and a strong man, was still upon Gorgias,
36 of Gorgias were, and were ready, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle. And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put the flight of the business, gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now under the coats of every one that was slain they found things consecrated to the idols of the Jambites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. All men therefore praying the Lord, the righteous Judas that had opened the thing that was hid betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsooth as they saw before their eyes the things that came to pass for the sin of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachmas of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, and with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

39 When Saul joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side

II. Maccabees XII. 36—XIII. 5.
The king came with a barbarous and harsh mind to do far worse to the Jews, than had been done in his father's time. Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple; and that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations. So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness. And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord. So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: and having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him. And at last they filled the camp with fear and tumult, and departed with good success. This was done in the break of the day, because the protection of the Lord did help him.

Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, and marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: for Judas had conveyed unto them that were in it such things as were necessary. But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies, therefore he was sought out, and when they had gotten him, they put him in prison. The king treated with them in Bethsura the second time, gave his hand, took their depart, fought with Judas, was overcome: heard, that Philip, who was left over the army in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and swore to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, and accepted well of Maccabees, made him principal governor from Ptolemais unto the Gennarians; came to Ptolemais: the people there were eis tivn oposm. Emetauta tov ierosulimias ioxon danta, i ka tiwv allov kakon uperchoj pasthmenon, apante prosebou- symen eis elhron. Toous tov parangon synveb thain. 7 mide tis gis tuxinta Menevallon pana doikias. Epeie gar 8 synetelesato polea peri tov bwmion armatiranta, o o tiv aghon h i kai oposmos, en oposod tov bawuton ekomiasato.

Tois de feromiasou o basileus bexarbaroimeno urxetos, 9 taw xeurimata tov ep tiv patroo autou, genontos evedizeemenos tois Ioudaiois. Metalebasion o Ioudas tauta, paraghythile to 10 plhtie di hmeras kai nukto episkalesthsa tov Kurnon, ueste to alloste, kai ian epitbhev tois tov nwmov kai patridios kai ierou agho strefetwas melounou, kai tov urte baxheus 11 hmxhata laon mh etsati tois duthymois evnestov upoyeirinov genetai.

Painen de to aito poustrapntos onomai kai kataxwstwntos 12 tov elenmonon Kurnon metata klawmou kai nyseteouv kai propotw- sews ef hmeras treis adalileptois, parakaleias autou o Ioudas ekelas paraquinasenai.

Kabi 13 eauton de sun tois propevteiros genomenos, eboileu- stato prin eisbalein tov basilewos to stratemei eis tin Ioudaian, kai genesthai tis polews egkrateis, elexibantos kriai tis praxeuma tis tov Kurnon botheia.

Dous de tivn epitropin tis klysty tis koumni, parakaleias 14 tois sun autou genawaio agwiasato mechei bavntos peri nwmov, peri ierou, polews, patridios, politeias, epiostheto peri Mowin tov stratmedein. Dous de tois pei auton swthma Theou 15 vnikhs, meta nevanos arsotan kekrimenon epebhalon vuktwp ep tivn basilekyni ahily, en tiv parkebolh aneiile eis andra tetrakschlyos, kai toin prteunonta tov elefathontan sun to katomikhs ochly synvekhe, kai to telos tivn parkebolh dunov 16 kai parakaghi epelhirwosan, kai elexilas anepimorouses. Upo- 17 fawunouzis de yghi tis hmeras tou egeyou, dia tivn epapr- gnavan autov tivn Kurnon skpeth.


Pristgynile de tis omastria tois pololemon 'Rodosos ek 21 tis Ioudaikon tawzes: anegeththe de, kai kateklyfexi, kai katekleisthe.

Edeuteleoghrhse o basileus tois en Balthosure deimov 22 edwke, elabven, aptei, proseuke tois peri tov Ioudan, hipov egeveto, metelabven aponeothesan tov Filippow en Antiocheia 23 tov apolalemevnon en tivn pragmatan, synvekhe tois Ious- daion parakekaleven, upeteghe, kai omousen epi paiti tis dokimas- syvelh y kai thiasan prosygethe, egenwve tivn nev, kai ton topon elplhnothpopw, kai ton Makkabaiou apeodevato kate- 24 lepe stratmevnon upo Ptolemaiados eivos tivn Geriwvnu theoekonw, 25 'hlthe eis Ptolemaiada. Edothenov peri twn synthevwn oi 25
grieved for the covenants; for they stormed, because they would make their covenants void.

15 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, had taken the country, and killed Antiochus, and Lysias his protector.

16 Now one Alcimus, who had been high priest, and had defiled himself willfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar; came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

17 Howbeit, having gotten opportunity to further his foolish enterprise, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: 6 Those of the Jews that he called Assideans, whose captain is Judas Maccabees, nourish war, and are seditious, and will not let the realm be in peace.

18 Therefore I, being deprived of mine ancestor's honour, I mean the high priesthood, am now come hither: first, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own citizens: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

19 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all. For as long as Judea liveth, it is not possible that the state should be quiet. This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

20 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth, commanding him to slay Judas, and to scatter them that were with him and to make Alcimus high priest of the great temple.

21 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

22 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people forever, and who always helpeth his portion with manifestation of his presence. So at the command of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

23 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his

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15 Nevertheless Nicanor, hearing of the malicefulness of them that were with Judas, and the courageoussness that they had to fight for their country, durst not try the matter by the sword. 16 Wherefore he sent Posidonius, and Thedotus, and Mattathias, to make peace. 17 So when they had taken long advise-ment thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, 18 and appo- inted a day to meet in together by themselves: and when the day came, and stools were set for either of them, 19 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference. 20 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. 21 And he would not willingly have Judas out of his sight: for he loved the man from his heart. 22 He prayed to God, that he might take a wife, and to beget children: so he married, was quiet, and took part of this life. 23 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state: for that he had ordained Judas, a traitor to his realm, to be the king's successor. 24 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch. 25 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. 26 But because there was no dealing against the king, he watched his time to accomplish this thing by policy. 27 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entertained him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. 28 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. 29 And when they sware that they could not tell where the man was whom he sought, 30 he stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus. 31 After these words, he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; 32 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: therefore now, O holy Lord of all Holiness, 33 enemies. 34 Nevertheless Nicanor, hearing of the malicefulness of them that were with Judas, and the courageoussness that they had to fight for their country, durst not try the matter by the sword. 35 Wherefore he sent Posidonius, and Thedotus, and Mattathias, to make peace. 36 So when they had taken long advise-ment thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, and appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference. 37 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. 38 And he would not willingly have Judas out of his sight: for he loved the man from his heart. 39 He prayed to God, that he might take a wife, and to beget children: so he married, was quiet, and took part of this life. 40 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state: for that he had ordained Judas, a traitor to his realm, to be the king's successor. 41 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch. 42 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. 43 But because there was no dealing against the king, he watched his time to accomplish this thing by policy. 44 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entertained him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. 45 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. 46 And when they sware that they could not tell where the man was whom he sought, he stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus. 47 After these words, he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; 48 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: therefore now, O holy Lord of all Holiness, 49 enemies.

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keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. 36 For in the former times, when the Jews did not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

So Nicanor, willing to declare the late that he bare unto the Jews, sent above five hundred men of war to take him; 38 for he thought he would bring him to do the Jews much hurt. 39 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; 40 choosing rather to die manfully, than to come into the hands of the wicked, to be abuse by them; 41 and upon his noble birth: 42 but missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. 43 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood rushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, 45 when his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them the sabbath day.

Nevertheless the Jews that were compeled to go with him said, O destroy not so cruelly thy brother, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. And when they said, There is in heaven a Lord and mighty, who commanded the seventh day to be kept: 4 then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

But Maccabeus had ever sure confidence that the Lord would help him; 5 wherefore he exorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should
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Come unto them from the Almighty. And so comforting them out of the law and the prophets, a wital putting them in mind of the battles that they won afore, he made them more cheerful.

And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. Thus he armed every man of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

And this was his vision: That Onias, who had been high priest, a virtuous and a good man, revert in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God. Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them; but the greatest and principal fear was for the holy temple. Also they that were in the city took not the least care, being troubled for the conflict abroad.

And now, when all looked what should be the matter, enemies were already come near, and the army was set in array, and the horsemen set in wings.

Maccabees seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy; therefore in his prayer he said after this manner: O Lord, thou didst send thine angel in the time of Ezekias king of Judah, and didst slay in the host of Sennacherib an hundred fourscore thousand thousand men. So now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; and through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

Then Nicanor and they that were with him came forward with trumpets and songs. But Judas and his company encountered...
the enemies with invocation and prayer. 27 So that fighting with their hands, they prayed unto God with their hearts, they drew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. 29 Then they made a great shout and a noise, praising the Almighty in their own languages.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, and showed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

32 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. 33 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

34 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

35 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. 36 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

37 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. 39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.
Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

And one Theodoreus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. 3 But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure man lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two mines of gold apiece. 5 It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners.

Having vanquished this attempt, the king then decided to proceed to the neighboring cities, and encourage them. 7 By doing this, and by making donations to their temples, he inspired his subjects with confidence. The Jews also sent some of their council and of their elders to him. The greetings, guest-sifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit their city.

Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court, 10 he was so struck with the exact magnificence of the place, and so wondered at the orderly arrangements of the temple, that he conceived the purpose of entering the sanctuary itself.

And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the

The Jews, therefore, on receiving the tidings, were filled with joy at the knowledge that their country had been released from foreign dominion, and that the city of Jerusalem had been rededicated to the service of their God. They also sent messengers to all the places of the kingdom, to call upon all the people to join in the celebration of the festival.

The Elders of the city then summoned the chief men to a council, and ordered a sacrifice to be offered, in honor of the deliverance of Jerusalem, and of the return of the people to their own land. They also decreed that a feast should be held, to be called the festival of liberation, and that the people should gather together to partake of the sacrifices.

The people, therefore, came together in great numbers, and rejoiced in the deliverance of their city. They also offered sacrifices to God, and gave thanks for the victory over their enemies. They also decreed that the festival of liberation should be celebrated annually, in order to commemorate the deliverance of Jerusalem from foreign dominion.
supreme high priest of all, and he only once in a year, being allowed to go in, he would by all means give way. 4 Then they read the law to him; but he persisted in obstructing himself, declaring that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. 5 And he put the question, Why, when he entered all temples, none of the priests who were present forbade him?

6 He was thoughtlessly answered by some one. That he did wrong to boast of this.

7 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? 8 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, 9 then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

10 Virgins, who had been shut up within their chambers, came out with their mothers, wailing and weeping and crying. 11 Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. 12 New-born babes were deserted by the mothers or nurses who waited upon them; some howling, some sobbing and wailing in fields, these now, with an air or which could not be checked, swarmed into the Most High temple. 13 Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

14 Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and in the intention of carrying out his purpose. 15 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied by right.

16 During this time the multitude kept on praying. The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. 17 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

18 Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening lawlessness. 19 Such was the frequency and the vehemence of the cry of the assembled crowd, that an adescribable noise ensued. 20 Not the men only, the very walls and floor seemed to sound forth, all things preferring dissolution rather than to see the place despoiled.

21 Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

22 O Lord, Lord, King of the heavens, and
Ruler of the whole creation, Holy among the holy, sole Governor, Almightiness, give ear to us who are oppressed by a wicked and profane one who exulteth in his confidence and strength. It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst consume them with fire and brimstone.

Thou didst make known thy power when thou causest the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse afflictions. And thou rollest the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, the Lord of the whole creation. These saw and felt the works of thine hands, and praised thee the Almighty.

Thou, O King, when thou createdst the illimitable and measureless earth, didst choose this out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thy illustrious presence, after constructing it to the glory of thy great and honourable name.

And thou didst promise, out of love to the house of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer. Verily thou art faithful and true.

And whereas thou didst often aid our fathers when hard pressed, and in low estate, and deliveredest them out of great dangers, see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless.

We beseech thee, in this our need, this bold and profane man seeks to dishonour this thy holy place, consecrated out of the earth to the name of thy Majesty.

Thy dwelling-place, the heaven of heavens, is indeed unapproachable to men. But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst bestow this place upon them, not by means of the uncleanliness of their men, nor chastise us by means of their profligacy; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, We have trampled upon the holy house, as idolatrous houses are trampled upon.

But let us not unite in iniquities, and do away with our errors, and shew forth thy compassion in this hour. Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.

At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged

κτίσεως, ἀγίων, τιματικά, περίκρατωρ, πρόσχοι ἡμῖν καταπορευμένως ὑπὸ ἄνοσου καὶ βεβηλίου θράσεις καὶ θείαν πεθωμαγήν. Συγγράμμα τα τάντα καὶ τῶν ὀλίων τρεῖ ἀπεκτάτων δυνάμεως δικαίως εἰ, καὶ τούς ὑβρικαὶ καὶ ἀγερεχων πράσσοντας τι κρίνεις.

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the man greatly uplifted with scorn and insolence. 22 Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralysed; by a righteous judgment deprived of the faculty of speech.

3. His friends and bystanders, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. 23 When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatening.

4. He proceeded to Egypt, grew worse in wickedness through his presence, and he recommended compositions in wine, who were lost to all goodness; and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

5. His friends, who were in conflict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraven upon it: 24 That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death. 25 that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of DIONYSUS, and to be set apart with these limited rights.

6. To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

7. Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. 27 A noble, who had invited the majority to cling to their religious observances, and by paying money that they might live unmolested, those sought to escape the registration; 28 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives.

8. While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law. 9 Now, while the Jews always maintained a feeling of unwavering loyalty towards the kings, yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held
them in odium; although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

What all the rest of mankind said, was, however, made of no account by the foreigners; who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

Nor was this unexpected uproar and sudden conflict of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them; yet to aid them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs: He who knew all things, will not, said they, disregard so great a people. Some of the neighbours, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.

King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

I am right well, and so, too, are my affairs. Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue according to our expectation, we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Phoenicia, and to be their willing benefactors.

So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these very children who never ceased from their folly. To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, they were so carried away by their old arrogance, as to forbid us the entrance; while our fondness was turned to them, all men, refrained from exercising our power upon them. And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to anything reasonable.

We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting. Accordingly, hearing no ill-will against their kinmen [at Jerusalem], but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a

έφαινοντο. Τῇ δὲ τῶν δικαίων εὐπραξία κοσμούντες τὴν 5 συνναστροφίαν, ἀπεσίν ἀνθρώπως εὐδοκίμα καθεικτήκειν.

Τὸν μὲν οὖν περὶ τοῦ γένους ἐν πᾶσιν θρυλλομένην εὐπράξιαν οἱ ἄλλοι ὀδύμας διεισκιθήσαντο. Τῇ δὲ περὶ τῶν 7 προσκυνήσεων καὶ τροφῶν διάστασιν ἑθύπλων, φάσκοντες μιᾷ ταῖς βασιλείας μιᾷ ταῖς δυνάμεις ὁμοσπονδοὺς τῶν ἀνθρώπων γενόσθαι, οὐσμενεὶς δὲ εἶναι καὶ μέγα τίς πράγματα ἐναντιούμενοι· καὶ οὐ τῷ τυχόντι περιήραν ψόφῳ.

Οἱ δὲ κατὰ τὴν πόλιν Ἑλληνες οὐδὲν ἀουκμενένοι, ταραχὴ 8 ἀπροσδόκητον περὶ τοὺς ἀνθρώπους θεωροῦντες, καὶ συνδοράμας ἀπροσκόπτων γινομένας βοηθεῖν μὲν οὐκ ἔστεθον· τυραννικὴ γὰρ ἦν· διάθεσις· παρεκάλουν δὲ καὶ δυνάφοροι εἶχον, καὶ μεταπεσεύδατον ταῦτα ἐυτέλμαν. Μὴ γὰρ αὐτῶς παραρθη- 9 σεται τηλικοῦτο σύστημα μηδὲν ἤγγονος. Ἡδονὴ δὲ καὶ τίνες 10 γείτονες τε καὶ φίλοι καὶ συμπραγματευόμενοι, μυστικῶς τμῆς ἐπιστῶμεν, πίστες εἴδους συναιστεῖν, καὶ τὸν ἐκείνην προσ- οίσωσαν πρὸς ἄντιληψιν. Ἡκείνως μὲν οὖν τῇ κατὰ τὸ παρὸν ἐνθυμία γεγαμαρωμένοι, 11 καὶ οὐ καθορὼν τὸ τοῦ μεγίστου θεοῦ κράτος, ὑπολαμβάναν δὲ διηνέκους ἐν τῇ αὐτῇ διαμένειν βουλή, ἐγράφα κατ' αὐτῶν ἐπιστολὴν γάρδε.
22. The actions of the Maccabees, and the response of the Jews, were... and the everlasting rites of our solemnities.

23. All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil, have rejected the inestimable rights. Not only so, but by using words, and by referring to speech, they abhor the few among them who are heartily disposed towards us; ever deeming that their ignoble course of procedure will force us to do away with our reform. Having then, received certain proofs that these Jews bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

24. As soon, therefore, as the contents of this letter become known to you, in that same hour we order those Jews who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to our city, and to be tortured to death. 25. For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

26. Whoever shall shield a Jew, whether it be old man, child, or sucking, shall with his whole house be tortured to death. 27. Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come. 28. Such was the purport of the king's letter.

Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-put-out, hardened hatred, were now to shew itself openly.

29. The Jews were great thieves of sorrow, and went about much while their hearts, all things around being lamentable, were set on fire as they beheld the sudden destruction which was decreed against them.

30. What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

31. They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion. A multitude of poor-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

32. Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along un-
veiled, and, in the midst of outlandish insults, set up one accord a lamentable cry in lieu of the marriage hymn. 8 Bound, and exposed to public gaze, they were hurled violently on board ship.

9 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wallings, and saw only the grave at hand. 10 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the baskets of the rowers; while the feet of others were enclosed in hard fetters.

11 The planks of the deck above them barred out the light, and shut out the day on every side, so that they might be treated like traitors during the whole voyage. 12 They were conveyed accordingly in this vessel, and at the end of it arrived at Scheida. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.

13 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims, was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extinguish them by his cruelties. 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. 18 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said. 19 They said, and proved, that paper and pens had failed them for the carrying out of this commission.

20 Now this was the active interference of the unconquerable Providence which assisted the Jews from heaven.
Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, 2 he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the draughts of frankincense, to be led up to the execution of death upon the Jews. 3 The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually. 5 The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The heathen believed the Jews to be destitute of all protection; for chains fettered them about. 7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, 8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. 9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the king thereof. 11 He, however, who has sent his good creature sleep from all time, by night or by day thus gratifying whom he wills, diffused a portion thereof [now] upon the king. 12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been so fixed, praised their holy God, and again portrayed to all by a seemingly reconciled to display the power of his powerful hand to the overweening Gentiles. 14 The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were hidden collected, came and shook the king. 15 He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him.

16 The king listened to this, and then turning aside to his natations, commanded the guests to sit down before him. 17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. 18 Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day. 19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. 20 The king, then, with a barbarity exceeding that of Phalaris, said, that the night thank his sleep of that day. Lose no time, and get ready the elephants against to-morrow, as you did before, for the destruction of these accursed Jews.
When the king said this, the company present were glad, and approved; and then each man went to his own home. Not did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable. The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. The Jews, breathless with voluntary suspense, stretched forth their hands, and prayed the Great God, in naurseful strains, again to help them speedily. The sun’s rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. The king, receiving him, was astonished at his unwatched exit; and, overwhelmed by a spirit of abstinence about everything, enquired the object of this earnest preparation. But this was the working of that Almighty God who had made him forget all his purpose. Hermon, and all his friends, pointed out the preparation of the animals. They are ready, O king, according to your own strict injunction. The king, filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these ingrates, to whom I and my forefathers loyal have served. Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and depressed in countenance. The friends, too, stole out one by one, and dismissed them assembled multitudes to their occupations. The Jews, hearing of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons? Once more, arm the elephants against the morrow for the extermination of the Jews. His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recalllest thy instructions. For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered.

The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had
and, tortured, 

But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw so much dust raised by the throng, and heard the loud cries of the crowd, thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans; they kissed each other; those nearest to King Sennacherib, who were in the same chariots, kissed each other's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; and wept over the death of their fathers from the breast, and sent up an exceeding great cry, entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of hades.

And Elencar, an illustrious priest of the country, who had attained to length of days, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:

O King, mighty in power, most high, Almighty God, who regaldest the whole creation with thy tender mercy, look upon the seed of Abraham, upon thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.

Thou destroyest Pharaoh, with his host of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shaking the beams of thy mercy upon the race of Israel, thou didst smite Jabin with his proud army. When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thy holy city, with lusts avaricious to be endured, thou, O Lord, didst demolish him.
and didst shew forth thy might to many nations. 6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. 7 It was thou, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light. 8 When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.

And now, who hates iniquity; who dost abound in mercy; who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless Gentiles. 10 If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, but the death which thou preferrest.

Let those vain-minded vain idols at the destruction of thy beloved, saying, Neither did their God deliver them. 12 Thou who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cover before thy ineffaceable think of thy glorious One, who hast all power to save the race of Jacob. 14 The whole band of infants and their parents with tears beseech thee. 15 Let it be shewn to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them even in the land of their enemies, so do thou fulfill this saying, O Lord.

Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous pride. 17 When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army. 18 Then the all-splendid, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down, and were visible to all but the Jews. 19 And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with insuperable fetters. 20 And a cold shudder came over the person of the king, and oblivion paralysed the remembrance of his spirit. 21 They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.

The king's wrath was converted into compassion; and he went at his own machinations. 22 For when he heard the cry, and saw them devoid of the vengefulness of the crucified with tears he angrily threatened his friends, saying, 23 Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 24 Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the

Δέσποτα, ἄρωμεν, ἀκρόλογον ἔκδοτος ἔγνως παλλοῦτο τὸ σώμα. Ἐν τοῖς κατὰ τὴν Βασιλείαν τρεῖς ἑταίροις πυρὶ τοῦ ἴσχειρὸς ἀδιακόπτες δεδοκίμασε εἰς τὸ μὴ λατρεύσαι τοὺς κενούς, διάπερνεν δρόσοντας καμάνων, ἐβράων μέχρι τριχῶς ἀργό- 

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fortresses of the country? 26 Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings? 27 Loose, then, the unjust bonds; send them to their homes in peace, and deprecate what has been done. 28 Release the sons of the almighty living God of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs.

These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour. 29 The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a glad festival of deliverance in the very place in which they expected to meet their destruction.

30 Then they who were before despised and nigh unto hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted the place intended for their fall and burial into banquetting booths. 31 Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

32 So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 33 Those who had marked them out as death and for carnage, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

34 But the Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgiving, and psalms. 35 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 36 They requested the king to send them back to their homes.

37 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. 38 The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.
too, and our children are well; and God has directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other nations. They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Sceythian custom.

4 For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fights for his sons; and taking into consideration their constancy and fidelity towards us and towards our ancestors, we, as we ought, acquiesced them. And we dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

5 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, who ruled all might. From Him there will be no escape as the avenger of such deeds.

Fare ye well.

6 When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy God, and the law of God. The king admired the men who had for their bellies’ sake transgressed the ordinances of God, would never be faithful to the interests of the king.

The king admitted the truth of this reasoning, and commanded them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king’s dominions. Their priests, then, as it was meet, saluted him with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed.

7 Then they punished and destroyed with ignominy every polluted Jew that fell in their way. Slaying thus, in that day, above three hundred and sixty, they destroyed this destruction of the wicked a season of joy.

8 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they thanked God, their God, their fathers, the eternal Saviour of Israel.

9 Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days, they partook of a banquet of deliverance.

10 They then proceeded to the capital, where, as the king had sent for them, they were cordially received, and were highly commended for the service they had done.

11 The king, therefore, received them with much joy. He conferred upon them the highest honours, and had heretofore never been more highly emulated.

12 They therefore, being allowed by the king to exercise all the power that the most powerful man might exercise, were also allowed to make laws and to execute the laws of their own will.

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ace, for the king generously granted them severally the means of securing a return home. 19 They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. 20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home.

II.

21 They had more weight than before among their enemies; and were honoured and feared, and no one in any way robbed them of their goods. 22 Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation. 23 Blessed be the Redeemer of Israel unto everlasting. Amen.
even unto death, by this contempt, demonstrated that reasoning has command over the passions.

For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. 12 For they, winning admiration not only from men in general, but even from their persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

But we may now at once enter upon the question, having compressed, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God. 13 The question, therefore, is, whether reasoning be absolute master of the passions. 14 Let us determine then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these? 15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. 16 And wisdom is a knowledge of divine and human things, and of their causes. 17 And this is contained in the education of the law, by means of which we learn divine things reverently, and human things profitably.

And the forms of wisdom are prudence, and justice, and manliness, and temperance. 19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. 20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. 21 And there are many attendant affections surrounding pleasure and pain. 22 Before pleasure is lust; and after pleasure, joy. 23 And before pain is fear; and after pain, sorrow.

Wrath is an affection, common to pleasure and to pain, if any one will pay attention to what comes upon him. 24 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. 25 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. 26 In the body it is greediness and gormandizing, and solitary gluttony.

As pleasure and pain are therefore, two growths of the body and the soul, so there are many offshoots of these passions. 28 And reasoning, the universal husbandman, purging, and pruning these severely, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. 29 For reasoning is the leader of the passions, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

Now temperance consists of a command over the lusts. 30 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. 31 For whence is it, otherwise, that when urged on to forbidden

...
IV. Maccabees I. 34—II. 19.

mets, we reject the gratification which would ensue from them? Is it not because reasonings are able to command the appetites? I believe so. Hence it is then, that when

lusts after water-animals, and birds, and

four-footed beasts, and all kinds of food which are forbidden us by the law, we

withhold ourselves through the mastery of reason-

ing. For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by rea-

soning.

And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the

indulgence of sense. For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour. Now, then, since it is the reason of the forbidden unto thee to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; leading to the needy without interest, and cancelling the debt of the incoming sabbath. And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage; and in each reference to other points we may perceive that it is reasoning that conquers his passions.

For the law conquers even affection to-

ward parents, not surrendering virtue on their account. And it prevails over marriage love, condemning it when transgressing law. And it lords it over the love of parents toward their children, for they punish them for vice; and it doominers over the inti-

macy of friends, reproving them when wicked. And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. It alloweth not to cut down the cultivated herbage of an enemy, but preserves it from the destroy-

ers and concedes to their fallen, that when

And reasoning appears to be master of the more violent passions, as love of empire and empty boasting, and arrogance, and loud boasting, and slander. For the temperate understanding repels all these malignant passions, as it does wrath; for it masters even this.

Thus Maccabees, when angered against Da-

than and Abiram, did nothing to them in wrath, but regulated his anger by reason-

ing. For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. For why, else, does our most wise father Jacob...
Maccabees II. 20—111. 20.

IV.

Jame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. For if reason did not possess the power of subduing angry affections, he would not have spoken thus.

For at the time when God created man, He implanted within him his passions and moral nature. And at that time He enfronthed above all the holy leader mind, through the medium of the reason. And He gave a law to this mind, by living according to which it will maintain a temperate, just, and good, and mainly reign.

How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body, in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

One may not be able to root out anger from the soul, but it is possible to withstand anger. Any one of you if you may not be able to eradicate malice, but reasoning has force to work with you to prevent your yielding to malice.

For reasoning is not an eradicator, but an antagonist of the passions. And this may be more clearly comprehended from the thirst of King David. For after David had been attacking the Philistines the whole day, he, with the soldiers of his nation slew many of them; then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

Now all the rest of them were at supper; but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; but a certain, irrational longing for the water in the enemy’s camp grew stronger and fiercer upon him, and consumed him with languish.

Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies; and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. And having boldly discovered the fountain, they filled out of it the draught for the king.

But he, though parched up with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God.

For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abate all the assaults of the passions.

But the occasion now invites us to give an illustration of temperate reasoning from history. For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicane, the

"Orphica yar t Osea tovn anbropwv katexivaxen, tâ pabh 21 of, kai tâ ngi periemfuteven. Kai tnucauta de per 22 pantwv twn ierwn ngemovna noin daa taw alsthrwv evnhrwv, kai tovtwv nwmov edwke, kath de politevovnous basi. 23 leueve basileian soinovna te, kai dikaian, kai agavgh, kai andravgh. Pous ov, eipeis tis, ou twn pahwv d llogovs 24 krateve, lthei kai agnovia ou kratev;

"Esti de komd yeleo to llogovs ou yar twn eaxwv 3 pahwv d llogovs etpiravein faineta, alla taw swmatikov. Oun evthmian tis xwv ou dnaveta ekkoupai, alla me douvlo 2 thine te evthymia dnaveta d llogovs paraxhsthsa.

"Athevov tis ou dnaveta ekkoupai xwv te evthymia, alla t 3 xwv dunavon bojhsias. Kakopseiai tis xwv ou dnavatai 4 ekkoupai, alla taw me kemvhsiai te kakopseiai dunavon d llogovs summaghsa.

"Ou xar ekrisitv twn pahwv d 5 llogovs eston, alla antanagwstis. "Estiton yovn touto dia 6 tis Daueid taw basilewv dhjhs stafevthev epiloghsiasa.

"Etei yar de dh ijnas prosbaldon taw allofulios d 7 Daueid, pollous aitwn apntekwv meta tawv twn ethnov stratovtov tete de genevmenhs esptrasa, edrwn kai sfroder kekmwv, ep taw basileion skhrih jhlev, perin jn taw progynov stratov epstratpevneun.

"Oi mev ouv alloi pantes eti tiv deipnou jason. "O de 9, 10 basileovs ws malista dphwv, kaipt aposanwv xwv pthgas, ouc jdnvato di aitwn lassatai tiv dhjnas. Allaw taw aitwn 11 allogwstov evthymia tou paraph tov polwmos, dhatos eptineunusas synferwne, kai lwnwta katfeylew.

"Othev twn ipstrastwv eti tiv basilewv evthymia 12 sketlaioontwn, duv neanikov stratowv zaperi kataidevthesite tiv taw basilewv evthymian, tawvan polwmos kathwplia, kai kalhphon jbhovnth tawv twn polwmon xarakas; kai kalhphon twn tawv pwaldon akrofulikas, diev 13 mevnan evrwmewn kata pan tiv taw polwmon stratoptedon. Kai 14 anevermenoi vabrrolew tiv pthgh, eti autth jghwsan tiv basilei tiv phtov.


"Hde de kai d kaporos xwvsk kalei eti tiv apodeites tiv 19 isthoretis tiv sofwnous llogovs. "Etpeidh yar basilei 20 eirhpia dia tiv einoymav oi paterei xwvswv eipov, kai eperatov kalwos, aste kai tiv tis Aias basileiv Selivanov tou Nika.

"Hde de kai d kaporos xwvsk kalei eti tiv apodeites tiv 19 isthoretis tiv sofwnous llogovs. "Etpeidh yar basilei 20 eirhpia dia tiv einoymav oi paterei xwvswv eipov, kai eperatov kalwos, aste kai tiv tis Aias basileiv Selivanov tou Nika.
king of Asia, both assigned them money for divine service, and accepted their form of government, then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

For a certain man named Simon, who was in the palace of Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Where coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said, Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the repositories of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

3 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and gone up to Seleucus informed him of the treasure; and getting authority about it, and quickly advancing into our country with the accrued Simon and a very heavy force, he said that he came with the commands of the king that he should take the private money of the treasury. And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. But Apollonius went away with threats into the temple.

4 And the priests, with the women and children, having supplicated God to throw his shield over the holy, despaired place.

5 And Apollonius going up with his armed force to the seizure of the treasure,—there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling. And Apollonius fell down half dead upon the earth; and the people, being seized by fright, ran into the mouth of the temple and tended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host. For he said that he had sinned, so as to be consequently worthy of death; and that if they were saved, he would celebrate to all men the blessedness of the holy place.

6 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him; and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

7 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible. Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest; who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents. And he committed him to the high priesthood and rulership over the nation. And he both changed the manner of living of the people, and perverted their civil cus
And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, and for every man, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

The Jews, Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle round him, commanded his spearbearers to seize every one of the Hebrews, and compel them to taste swine’s flesh, and things offered to idols. And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed. And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king’s followers, was brought near to him.

And Antiochus seeing him, said, 6 I would counsel thee, old man, before thy tortures begin, to taste the swine’s flesh, and save thy life; for I feel respect for thy age and hoary head, which since thou hast so long, thou appear to me to be no philosopher in retaining the superstition of the Jews. For when nature has conferred upon you the most excellent flesh of this animal, do you loathe it? It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth, and you will, moreover, be despising me to your own punishment.

Will you not awake from your trifling philosophy, and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expeditious course? And, reverence my kindly admonition, have pity upon your own soul. Thus, moreover, that if there be an; power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. And having received power to speak, he began, thus to deliver himself: 8 We, O Antiochus,
Mais némesis déi hímay tis filosofía, ósteros ou metá euló-
giastás en avtí biaíntos. Sowfrosúnnh te gár hímay ék-
didáskei, ówste pásow tis òdhyoj ékástikes, kai anóideías exaokes, ówste pánta tôn ónous ékoumías upóntwv-
24 kai dikaiósunótta paisièi, ówste diá pánta tôn òdhyoj Iótonomías kai évosteís didáskei, ówste mónon tis ònta Théon sèvē:
25 megalostrépov. Díó oui mairofugó-men yuéstwntes yar Théou kaiástiánai tôn nómyon, dódhamen óti kai kata fúsi
26 hímay smutáthei nomóthtow tó tu òksumi kítwstis: tás mén
27 ókeuwsómena hímay tais psikhaís éptrefeins òsdiai, tás dé
28 enantiméthyména éklouswsísorofegómen.
29 Teynánki av déi, ou mónon anángkési hímay paranoiméi, allá
30 kai esdúthei, ówstis tis exéstis hímay mairofugóta taúty épti
31 égéglastis. 'Al' hímay yeláseis kat' érou tu tón yelástas
32 ouste tóu ierous twn proýgonw peri tó fyláki twn nómyon
33 órkous ou parasí. Oúi av ékkáfeis mou tás òdmatas, kai
34 tás spálaixa mou tisís. Oúi ouúos eimí gérous égrw kai
35 anándros, ówste mou dia tis yevostéiws mi néalws tón
36 logúmon.
37 Prós tauta tróxous éptrepízete, kai tó pír ékíñwa sfo-dó-
38 terous. Oúi ouúos ókterhjs tó ématwv ògras, woste déi
39 ématwv tón pátrwn katalásia nómyon. Oú iéwomai se,
30 pádenwv nómy, ouste fweódhjs se, fýla égkarw. Oúi dé
31 kataxwscnó se, philosófhe lýge, ouste éxaríngiseis se, íerw-
32 sýn tímía, kai nymútheis éptostími: ouste miavés mou tó
33 tewón gníros stóma, ouste nóymwos bion òdylhá.
34 'Agwv mou eis tás laitépis prosoédézetai, mi fybóthentá sou tós
35 méchi thanástov anágykas. 'Asevénwun yar tynánjéseis: tów
36 dé ématwv peri tis yevostéiws logúmov ouste lógous deisóteis, ouste dé égrwv.
37 Ton tóu tróxous antíríaosin tauta tis tou tráwn parýgoriais, parasátanw tis doróforwv pukaro ést🐂ov esti tis
38 báswanotíria tis 'Eleázarow. Kai prótwv dén periódoan tis
39 ýnarwv ékkekosimiwmen peri tis yevostéiws énukhymóswnw.
40 'Epeteita periaigkowístast evkatátw, mástewj katíkouj-
41 peísíthei tás tów báswleów éntolaís, éterwben kýrwois épi-
42 bówtois.
43 O dé megalofówn kai évynhýs wos állydos 'Eleázárwn, óster
44 en ónour báswanotímnos kai sódmw tróptos metepé-
45 peto. 'Al' hímay isantíeis eis tów óurwón tów oôbal-
46 móws, ápexiástei tów mástewj tis wárkas w gérwv, kai
47 who are persuaded that we live under a
divine law, consider no compulsion to be so
forbear as obedience to that law; 7 therefore
we consider that we ought not in any
point to transgress the law. 8 And indeed,
where our law (as you suppose) not truly
divine, and if we wrongly think it divine,
we should have no right, even in that case
to destroy our sense of religion. 9 Think not
eating the uncured, then, a trifling offence.
10 For transgression of the law, whether in
small or great matters, is of equal moment;
for in either case the law is equally
slighted.
11 But thou deridest our philosophy, as
though we lived irrationally in it. 12 Yet
it instructs us in temperance, so that we are
superior to all pleasures and lusts; and it
exercises us in manliness, so that we
cheerfully undergo every grievance. 13 And
it instructs us in justice, so that in all our
dealings we render what is due; and it
teaches us piety, so that we worship the
one only God becoming. 14 Wherefore it is
that we eat not the uncured; for
believing that the law was established by God,
we are convinced that the Creator of the
world, in giving his laws, sympathises with
our nature. 15 Those things which are
convenient to our souls, he has directed us to
eat; but those which are repugnant to them,
he has interdicted.
16 But, tyrant-like, thou not only forcest
us to break the law, but also to eat, that
thou mayest ridicule us as we thus profane
eat: 17 but thou shalt not have this
cause of laughter against me; 18 nor will
I transgress the sacred oath of my fore-
"fathers to keep the law. 19 No, not if
you pluck out my eyes, and consume my
entrails. 20 I am not so old, and void of
manliness, but that my rational powers are
youthful in defence of my religion.
21 Now then; prepare your wheels, and
kindle a fiercer flame. 22 I will not so com-
"passionately yield to thee, nor will I
break the law of my country. 23 I will not
believe thee, O law, my instructor! or
forbear thee, O beloved self-control. 24 I will
not put thee to shame, O philosopher Reason;
or deny thee, O honoured priesthood,
and science of the law. 25 Mouth! thou
shalt not pollute my old age, nor yet the
full stature of a perfect life.
26 My fathers shall receive me pure, not
having quailed before your compulsion,
though unto death. 27 For over the ungodly
thou shalt tyrannize; but thou shalt not
lord it over my thoughts about religion,
either by thy arguments, or through deeds.
When Eleazar had in this manner an-
swered the exhortations of the tyrant, the
spearbearers came up, and rudely led
Eleazar to the instruments of torture.
22 And first, they stripped the old man,
adorned as he was with the comeliness of
piety. 23 Then tying back his arms and
hands, they disdainfully used him with
stripes; 24 a herald opposite crying out, Obey
the commands of the king.
25 But Eleazar, the high-minded and truly
noble, as one tortured in a dream, regarded
it not at all. 26 But raising his eyes on high
to heaven, the old man's flesh was stripped
off by the scourges, and his blood streamed

Makkabees V. 17—VI. 6.
down, and his sides were pierced through. 8 And falling upon the ground, from his body there fell no trick to no point the pain he yet kept his reasoning upright and unbounded. 9 Then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

But he endured the pain, and despised the cruelty, and persevered through the indignities; 10 and like a noble athlete, the old man, lay so firmly as to resist the torturers. 11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

Wherefore, partly in pity for his old age, partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 12 Why do you unreasonably destroy yourself, O Eleazar, with these miseries? 13 We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

And Eleazar, as though the advice more painfully tortured him, cried out, 14 Let not the children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; 15 for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back, and ourselves should become a pattern of impiety to the young, as being an example of pollution eating. 16 It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice, 17 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

Wherefore do you, O children of Abraham, die nobly for your religion. 18 Ye spearbearers of the tyrant, why do ye linger? 19 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire; 20 and with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, 21 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. 22 Be merciful to thy people, and be satisfied with the punishment of me on their account. 23 Let my blood be a purification for them, and take my life in atonement for theirs. 24 Thus speaking, the tyrant commanded, and went in, and tormented, and even to the agonies of death resisted in his reasoning for the sake of the law.

Confessedly, therefore, religious reasoning is master of the passions. 25 For had the passions been superior to reasoning, I would have given them the witness of this man, who but now, since reasoning conquered the passions, we be fittingly award it the authority of first place.

And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. 26 Ridiculous would it be were it not so, and I prove that...
IV. Maccabees VII. 1—24.

reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

The reasoning of our father Eleazar, like a first-rate instrument, steering the vessel of piety in the sea of passions, 2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

1Not so has ever a city, when besieged, hold out against many and various machines, and that holy man, when his pious soul was tried by the trials of tortures and rackings, more his besiegers through the religious reasoning that shielded him.

4For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory.

5O priest, worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thy appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 O harmonizer with the law, and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat of sufferings even unto death.

9Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy. O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar.

10 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. 13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his ancient years were out, he recovered youth. 14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. 15 If, then, an old man, through religion, despised tortures even unto death, confusedly religious reasoning is ruler of the passions.

16But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. 17 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh: 18 they who believe that to God they die not; for our old fathers, Abraham, Isaac, Jacob, they live to God.

19This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: 20 since what person, walking religiously by the whole rule of philosophy, and believing in God, 21 and knowing that it is a blessed thing for all kinds of hardships for virtue, would not, for the sake of religion, master his passion? 22 For the wise and brave man only is lord over his passions. 23 Where it is, that even boys,
imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: 25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing.

Thou, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

The tyrant having given this charge, seven men were brought into his presence, along with their aged mother, hand-some, and modest, and well-born, and altogether comely. 30 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said,

"0 youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance, and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. Will you not reason upon this—that if you disobey, there will be nothing left for you but to die in tortures?

Now, speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. And when the spear man brought forward the wheels, and the racks, and hooks, and estapelties, and caldrons, pans, and finger-racks, and iron hands, and wedges, and bellows, the tyrant continued,

"Fear, young men, and the Righteousness which ye worship will be merciful to you if you err from compulsion. 14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

Then, let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasons would they have employed but such as these? 15 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? 17 Why, indeed, who were ourselves with vain counsels, and venture upon a disobedience bringing death? Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vain-glory and destructive pride?

...
Let us have compassion upon our age and relent over the years of our mother. And let us bear in mind that we shall be dying as a result.

And Divine Justice will pardon us if we fear the king through necessity.

Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? Let us not oppose necessity, nor seek vain-glory by our own excruciation. The law itself is not for-warded us to death, if we dread torture. Whence has such anger yet taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by giving ear to the king?

But nothing of this kind did the young men say or think when about to be tortured. For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart, said:

Why delayest thou, O tyrant? for we are ready to die than to transgress the in-junctions of our fathers. And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves. For we account your pity of us on the terms of unlawful escape to be worse than death. And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar. But if aged men of the dye died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou hastest us by torturing us. For we through this ill-treatment and endurance shall bear off the rewards of virtue. But you, for the wicked and des-potic slaughter of us, shall, from the Divine vengeance, endure eternal torture by fire.

When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. And the noble youth, extended upon this, became dislocated. And with many members disjointed, he exclaimed in expostulation.

O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law. And when the spearmen said, Consent to eat, that you may be released from your tortures, he, with many members disjointed, exclaimed in expostulation:

For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.
While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. And the wheel was filled all over with blood, and the hot ashes were quenched by the droppings of more, and pieces of flesh were scattered about the axles of the machine.

And although the framework of his bones was now destroyed, the high-minded and Abrahamic youth did not groan. But, as though transformed by fire into immortality, he nobly endured the rackings, saying, Imitate me, O brethren, nor ever desert your station, nor abuse my righteousness in courage: fight the holy and honourable fight of religion: by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant. And saying this, the revered youth abruptly closed his life.

And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapælas. And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, after they with the iron hands had violently dragged all the flesh from the neck to the chin, the tyrant said he saw the very skin of his head: but he, bearing with firmness this misery, said, How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

Thou knowest that not, most cruel of all tyrants, that thou art now tortured more than I, finding thy overweening contention of tyranny constrained by our patience in behalf of our religion? For I lighten my suffering by the pleasures which are connected with virtue. But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

Now this one, having endured this praise-worthy death, was brought along, and exhorited by many to taste and save his life. But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? I abjure not the noble relationship of my brethren. Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. And they dragged round his fingers, and his arms, and his legs, and his ankles. And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel; around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. And when about to die, he said, Woe. An accursed tyrant, suffer this for the sake of Divine education and virtue. But thou, for thy impiety and blood-shedding, shalt endure indissoluble torments.

And thus having died worthily of his
3. 

14. 

15. 

16. 

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brethren, they dragged forward the fourth, saying, 12 Do not thou share the madness of thy brethren, but to die rather to the king, and save thyself. 14 But he said to them, You have not a fire so scourging as to make me play the coward. 15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood. 16 I invent, O tyrant, tortures, that you may learn, even through them, that I am the brother of those tormented before. 17 When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out. 18 But he said, Even if you take away the organ of speech, yet God hears the silent. 19 Behold, my tongue is extended, cut it off; for not for that shall thou extirpate our reasoning. 20 Gladly do we lose our limbs in behalf of God. 21 But God shall speedily find you, since you cut off the tongue, the instrument of divine melody. And when he had died, disfigured in his torments, the fifth leaped forward, and said, 22 I intend not, O tyrant, to get excused from the punishment which is in behalf of virtue. 23 But I have come of my own accord, that by the death of me, you may owe heavenly reengeance a punishment for more crimes. 24 O thou hater of virtue and of men, what have we done that thou thus revell in our blood? 25 Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law? 26 But this is worthy of honours, not of torments; 27 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. 28 Behold, now, being alien from God, thou makest war against those who are religious toward God. 29 As he said this, the spearbears bound him, and drew him to the estapelt: 30 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion. 31 With his breath thus confined, and his body strangled, he said, 32 A great favour thou bestowest upon us, O tyrant, in eschewing us to an adherence to the law by means of nobler sufferings. 33 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said, 34 I am indeed younger than my brothers, but in understanding I am as old; 35 for having been born and reared unto the same, and having lived and died also in the same way. 36 So that if you think proper to torment us for not eating the unclean;—torment!
O tyrant, is unconquered. 

2 Armed with uprightness, I also shall depart with my brethren. 

3, I, too, bearing with me a great averger, O deviser of tortures, and enemy of the truly pious.

4 We six youths have destroyed thy tyranny.

5 For is it not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? 

6 Your fire is cold to us, your catapults are painless, and your violence harmless.

7 For the guards not of a tyrant but of a divine law are our defenders: through this we reason our unconquered.

8 When he, too, had undergone remorse of any kind of madness of thy brethren: for they have died in torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. 

9 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

10 And having humbled him, he sent for the mother of the boy; that, by confounding with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

11 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, 

12 Release me, that I may speak to the king and all his friends. 

13 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

14 And he, running up to the pans, said, 

15 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of goodline before the divine vengeance is reserving you for eternal fire and torments, which shall cling to you for all time.

16 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? 

17 But they, bravely dying, fulfilled their religion towards God.

18 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

19 Wherefore, he continued, I myself, being about to die, will not forsake the testimony of my brethren.

20 And I call upon the God of my fathers to be merciful to my race.

21 But thee, both living and dead, he will punish.

22 Thus having prayed, he hurled himself into the pans; so expired.

If, then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. 

23 For just as if, had they, as slaves to the passions, ced of the unholy, we should have said that they had been conquered by them; now it is not so; but by means of the reasoning which is praised by God, they mastered their passions.

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4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles.

5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? 6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assume an equal course to vessels entering port, 7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intemperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying, 9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. 10 Let us not be cowards in the manifestation of piety. 11 And one said, Courage, brother; and another, Nobly endure. 12 And another, Remember of what stock ye are; and by the hand of what father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. 14 Let us not fear him who thinketh he killeth; 15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. 16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning. 17 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. 18 And as each one of the brethren was hailed away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who have died before you.

19 Now you are not ignorant of the charm of brotherhood, which the Divine and all-wise Providence has imparted through fathers to children, and has engendered through the mother's womb. 20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; 21 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

22 For truly love being sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. 23 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. 24 For a like ardour for what is right and honourable increased their fellow-feeling towards each other.

25 For it acting along with religion, made their brotherly feeling more desirable to them.

26 And yet, although nature and intercourse and virtuous morals increased their brotherly love, those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.
And more than this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2. O reasonings more royal than a king, and freer than freemen! 5 Sacred and harmonious concert of the seven brethren as concerning piety! 6 None of the seven youths turned aside, nor shrunk back from death. 7 But all of them, as though running the road to immortality, hastened on to death through tortures. 8 Just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

9. O holy seven of harmonious brethren! for as the seven days of creation, about religion, 8 so the youths, circling around the number seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but understood it, persevered; and that through the pains of fire. 10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11. And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. 12 For the mother of those seven youths endured the rackings of each of her children.

13. And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses, defend their fledglings. 16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. 17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18. But why should we point attention to the sympathy toward children shewn by irrational animals? 19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death. 20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny! 2 The mother, when two things are wrought before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, rather elected the religion which according to God preserves to eternal life.

20. In what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engendered into the small type of a child in a wonderful manner, especially through the
greater sympathy of mothers with the feelings of those born of them! For by how much mother care is by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; yet, through fear of God, she neglected the temporary salvation of her children.

Not but that, on account of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased. For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to overtop principles. But she inclined each one separately and all together to death for religion.

O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

At the racking and roasting of each one of them, the observation mother was prevented by religion from changing. She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

O thou mother, who hast tried at this time with bitterer pangs than those of parturition! O thou only woman who hast brought forth perfect holiness! Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. Nor when thou didst behold the eyes of each of them looking sterner upon their death, and their nostrils breathing death, didst thou weep. When thou didst see children's flesh heaped upon children's flesh that had been torn off, hands upon hands cut off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying-ground, thou lamentedst not.

Not so do siren melodies, or songs of swans, attract the hearers to listening. O voices of children calling upon your mother in the midst of torments! With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to bear, with parental love.

Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God. For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking
of her children, she holding two votes, one for the death, the other for the preservation of her children. Did not lean to that which would have saved her children for the safety of a brief space. But this daughter of Abraham remembered his holy fortitude.

34 O monarch of a nation, avenger of the law, and defender of religion, and prime bearer in the battle of the affections! O thou nobler in endurance than males, and more manly than men in patience! For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of thy children, didst bear up nobly against the storms against religion.

If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confusedly religious reasoning is master even of the passions.

I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. And not so fierce were the lions round Daniel, nor the furnace of Misaal burning with most vehement fire, as that natural love of children burned within her, when she beheld her seven sons tortured. But with the reasoning of religion the mother quenched passions so great and powerful.

For we must consider also this: that, had the woman been faint-hearted, as being their mother, she would have lamented over them; and perhaps might have spoken thus:

"Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none. Of seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast,..."

Vainly, for your sakes, O sons, have I endured manifold pangs, and the more difficult anxieties of rearing. Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be2 felicitated as a grandmother. Ah, that I who had many and fair children, should be a lone widow full of sorrows! Nor, should I die, shall I have a son to bury me.

But with such a lament, as this the holy and God-fearing mother bewailed none of them. Nor did she divert any of them from death, nor grieve for them as for the dead. But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death in behalf of religion.

O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words. For when thou wast seized along with thy children, thou stoodst looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,
O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. 19 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures. 20 Remember that through God ye obtained existence, and have enjoyed it. 21 And on this account ye ought to bear every affliction because of God. 22 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and suffered no harm. 23 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were stung out into a furnace of fire; yet they endured through God. 24 You, then, having the same faith towards God, be not troubled. 25 For it is unreasonable that they who know religion should not stand up against troubles.

With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. 26 And they saw this, too, that they who die for God, live to God as Abraham, and Isaac, and Jacob, and all the patriarchs. 27 And some of the bearers of the tablet said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

O thou mother, who together with seven children didst destroy thyself through the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! 28 For thou, as a house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

Be of good cheer, therefore. O holy-minded mother! holding the firm [substance of] the hope of your steadfastness with God. 29 For as the stars, which do not appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons whom thou didst illuminate, with religion to the stars. 30 For thy bearing of children was after the fashion of a child of Abraham.

And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. 31 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of the nation; 32 Here an aged priest, and an aged woman, and seven sons, are burned through the violence of a tyrant, who wished to destroy the polity of the Hebrews. 33 These also avenged their nation, looking unto God, and enduring torments unto death.

For it was a truly divine contest which was carried through by them. 34 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. 35 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. 36 The tyrant was the opposite; and the world and living men
were the spectators. And reverence for God conquered, and crowned her own athletes.

18 Who did not admire those champions of true legislation? who were not astonished? The tyrant himself, and all their council, admired their endurance; and through which, also, they now stand beside the divine throne, and live a blessed life. For Moses saith, And all the saints are under thy hands.

19 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation; and that the tyrant was punished, and their country purified. For they became the antipodes to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and their propitiatory death.

20 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. And they proved to be to him noble and brave for land battles and sieges; and he conquered and stormed the towns of all his enemies.

21 O Israelish children, descendants of the seed of Abraham, obey this law, and in every way be religious. Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

22 Whence those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, then, departing from Jerusalem, he made war against the Persians.

23 And the righteous mother of the seven children, as follows her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. No destroyer of the desert, [or] ravisher of the plain, injured me; nor did the destructive, deceitful, snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

24 And these my children, having arrived at maturity, their father died; blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. And he used to teach you, when yet with you, the law and the prophets.

25 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. And he used to tell you of the zealous Philiphas; and informed you of Ananias and Azarias, and Misael in the fire. And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

26 And he used to put you in mind of the scripture of Esias, which saith, Even if thou pass through the fire, it shall not burn thee. He chanted to you David, the
IV. Maccabees XVIII. 16—24.

lynn-writer, who saith, Many are the afflictions of the just. He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will. He used to verify Ezekiel, who said, Shall these dry bones live? For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. This is our life, and the length of our days. O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments! He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. Wherefore divine retribution pursued and will pursue the pestilent wretch.

But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God. To whom be glory for ever and ever. Amen.

ἈΜΗΝ.

ΠΡΟΣΕΥΧΗ ΜΑΝΑΣΣΗ ΤΙΟΤ ΕΖΕΚΙΩΤ.

ΚΥΡΙΕ παντοκράτωρ, ο Θεός τῶν πατέρων ἡμῶν τοῦ Αβραάμ καὶ Ἰσαὰκ καὶ Ιακώβ καὶ τῶν σπέρματος αὐτῶν τοῦ δικαίου.

1 Ο ποιήσῃς τὸν οὐρανὸν καὶ τὴν γῆν σὺν πάντι τῷ κόσμῳ
2 αὐτῶν. Ὁ πατέρας τῆς θάλασσας τοῦ λόγου τοῦ προστάγματος σου, ὁ κλείσας τὴν ἄβυσσον καὶ σφραγισάμενος αὐτὴν τῷ
3 φωτείρῳ καὶ ἐνδώξῳ ἁλάματι σοῦ. ὃν πάντα φρισσέω καὶ τρέμει
4 ἀπὸ προσώπου δυνάμεως σου, ὅτι ἀστέκτωρ ἡ μεγαλοκρίνεια
5 τῆς δόξης σου, καὶ ἀνυπόστατος ἡ ὁρίζει τῆς ἐπὶ ἀμαρτώλος
6 ἀπειλής σου. ἀμέτρητος τε καὶ ἀνέξηνιατον τὸ ἔλεος τῆς
7 ἑπαγγελίας σου. σὺ γὰρ εἰ Κύριος ὡφυτος, ὕπόπλαγχος,
8 μακρόθυμος καὶ πολυέλεος, μετανοῶν ἐπὶ κακίας ἀνθρώπων.

O Lord Almighty, the God of our fathers Abraham and Isaac and Jacob and of their righteous seed; that hast made the heaven and the earth with all their adornment; that hast bound the sea with the word of thy commandment; that hast closed the abyss and sealed it with thy fearful and glorious name; whose all things revere and tremble before the face of thy power, because the magnificence of thy glory is unendurable and irresistible the wrath of thy threatening against sinners; the mercy of thy promise is both immeasurable and ineradicable; for thou art the Lord most high, compassionate, longsuffering, and most merciful, repenting of the evils of men.
Prayee of Manasses.

Thou, Lord, according to the abundance of thy goodness, hast proclaimed repentance and forgiveness to those that have sinned against thee, and in the multitude of thy kindness thou hast decreed for sinners repentance unto salvation. 2 Surely thou, O Lord, the God of the just, hast not appointed repentance for the just, for Abraham and Isaac and Jacob who have not sinned against thee; but thou hast appointed repentance for me a sinner: for I have sinned above the number of the sand of the sea. 

My transgressions are multiplied, O Lord, they are multiplied, and I am not worthy to look at or see the height of heaven, for the multitude of my iniquities, being bowed down by many iron bonds, so that I cannot uplift my head, and there is no release for me, because I have provoked thy anger, and have done evil before thee, not doing thy will, nor keeping thy commandments, but setting up abominations and multiplying offences. 10 And now I bend the knee of my heart, beseeching thy goodness: 11 I have sinned, Lord, I have sinned, and I acknowledge my transgressions: 12 but I pray and beseech thee, release me, Lord, release me, and destroy me not with my transgressions; keep not evils for me in anger for ever, nor condemn me to the lowest parts of the earth: because thou art God, the God of the repenting; 14 and in me thou wilt shew all thy benevolence, for that me unworthy thou wilt save, according to thy great mercy: 15 and I will praise thee continually all the days of my life; for all the host of the heavens sings to thee, and thine is the glory for ever and ever. Amen.

2, Kúrie, ἡμαρτησόν μοι καὶ ἀφέσεις τοῖς ἡμαρτήσασιν σοι, καὶ τῷ πλήθει τῶν οἰκτηρῶν σου ὕπαρχον μετάνοιας ἁμαρτωλῶν εἰς σωτηρίαν. 8 Κύριε, ὁ Θεὸς τῶν δικαίων, σύ ἔθους μετάνοιας δικαίως, καὶ ἂν ἔθους ἁμαρτήσασιν εἰς ἁμαρτησόν 9 ὑπὲρ ἁμαρτησόν ψάμμου θαλάσσης. Ἠπιλήθηκαν αἱ ἁμαρτίαι μου, κύριε, ἐπιλήθηκαν, καὶ οὐκ εἰμὶ ἄξιος ἀπενεπάλητι καὶ ἴδειν τὸ ὑπό τοῦ ὑπάρχου ἀπὸ πλήθους τῶν ἀδικήσαν μου, κατακαμπτόμενοι 10 μενοὶ πολλοὶ δεαμοὶ σιώπησι εἰς τὸ μὴ ἀνανεώσαι τὴν κεφαλήν μου, καὶ οὐκ ἔστιν μοι ἄνειν, διὸ παρωργώσα τὸν θυμὸν σου, καὶ τὸ ποιημένον ἐνώπιόν σου ἐποίησα, μὴ ποιήσας τὸ ἀνεκράτημα σου καὶ μὴ φυλάξας τὰ προστάγματα σου, στήσας βεβηλύματα καὶ πληθύνας προσοχήματα. Καὶ νῦν κλίνω 11 γόνιον καρδίας μου δεόμενος τῆς παρὰ σου χρηστάτητος· ἡμάρτητα, κύριε, ἡμάρτητα, καὶ τὰς ἁμαρτίας μου ἐγὼ γινώσκω. 12 Ἁλλ' ἀπολύμας δεόμενος σοι· ἀνέας μοι, κύριε, ἀνέας μοι, καὶ 13 μὴ συναπολέσῃς με ταῖς ἁμαρτίαις μου, μὴ δἐ εἰς τὸν αἰώνα μηχάνῃς τηρήσῃς τὰ κακά μοι, μὴ δὲ καταδικάσῃς με ἐν τοῖς καταστάσεως τῆς γῆς, διότι σὺ εἶ Θεὸς, Θεὸς τῶν μετανοούντων. Καὶ ἐν ἑμοί δείξεις πάσαν τὴν ἁγαθωσύνην σου, ὅτι ἁνέζησον 14 ὡσπερ σώσεις με κατὰ τὸ πολὺ ἔλεος σου. Καὶ αἰνέσο σε 15 διὰ παντός ἐν ταῖς ἡμέραις τῆς ζωῆς μου, ὅτι σὲ ὑμεῖς πᾶσα ἡ δύναμις τῶν ὑφαντῶν, καὶ σοῦ ἔστιν ἡ δόξα εἰς τῶν αἰώνας. Ἁμήν.
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