THE SEPTUAGINT VERSION

GREEK AND ENGLISH

WITH APOCRYPHA
ORDER OF BOOKS.

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ABBREVIATIONS AND SIGNS USED IN THE NOTES.

Heb. .. for Hebrew.
Gr. .. Greek.
Lit. .. Literally.
q. d. .. quasi dicat.
Comp. .. Compare.
A. V. .. Authorised Version.

Alex. .. for Alexandrine Text.
Ald. .. Aldine Text.
App. .. Appendix.
+ .. Sign of addition.
− .. omission.
sc. .. scilicet, that is to say.
2 'EN ἄρχῃ ἐποίησεν ὁ Θεὸς τὸν ὄμορφον καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἄφρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς
3 ἀβύσσου· καὶ πνεύμα Θεοῦ ἐπηφέρετο ἐπάνω τοῦ ὀμορφοῦ. Καὶ
4 εἶπεν ὁ Θεὸς, γενήσῃ φῶς· καὶ ἐγένετο φῶς. Καὶ εἶδεν ὁ
Θεὸς τὸ φῶς, ὅτι καλὸν· καὶ διεσώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ
5 φωτός, καὶ ἀνὰ μέσον τοῦ σκότους. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ
φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἡμέρα,
καὶ ἐγένετο πρωί, ἡμέρα μιᾷ.
6 Καὶ εἶπεν ὁ Θεὸς, ἐνυθήτω σπερέωμα ἐν μέσῳ τοῦ ὀμορφοῦ
καὶ ἐστῶ διαχωρίζων ἀνὰ μέσον ὀμορφοῦ καὶ ὀμορφοῦ· καὶ ἐγένετο
7 ὄντως. Καὶ ἐποίησεν ὁ Θεὸς τὸ σπέρεωμα· καὶ διεσώρισεν ὁ
Θεὸς ἀνὰ μέσον τοῦ ὀμορφοῦ, ὡς ἦν ὑποκάτω τοῦ σπερεώματος,
8 καὶ ἀνὰ μέσον τοῦ ὀμορφοῦ, τοῦ ἐπάνω τοῦ σπερεώματος. Καὶ
ἐκάλεσεν ὁ Θεὸς τὸ σπέρεωμα ὀμορφοῦ· καὶ εἶδεν ὁ Θεὸς ὅτι
καλὸν· καὶ ἐγένετο ἡμέρα, καὶ ἐγένετο πρωί, ἡμέρα δεύτερα.
9 Καὶ εἶπεν ὁ Θεὸς, συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ
ὑμορφου εἰς συναγωγὴν μιαν, καὶ ὁφθήῃ ἡ ἔρα· καὶ ἐγένετο
ὀντως· καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ ὑμορφου εἰς τὰς
10 συναγωγὰς αὐτῶν, καὶ ὁφθή ἡ ἔρα. Καὶ ἐκάλεσεν ὁ Θεὸς
tὴν ἔραν, γῆν· καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσ-
11 σας· καὶ εἶδεν ὁ Θεὸς ὅτι καλὸν. Καὶ εἶπεν ὁ Θεὸς, βλαστή-

tσάτω ἡ γῆ βοτάνη χόρτων, σπειρον σπέρμα κατὰ γένος καὶ
καθ’ ὀμοιότητα, καὶ ἐξελὸν κάρπων ποιούν καρπόν, ὡς τὸ
στέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ ἐγένετο
12 οὖς. Καὶ ἐξήνεγκεν ἡ γῆ βοτάνη χόρτων, σπειρον σπέρμα
κατὰ γένος καὶ καθ’ ὀμοιότητα, καὶ ἐξελὸν κάρπων ποιοῦν
καρπόν, ὡς τὸ στέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς.
13 Καὶ εἶδεν ὁ Θεὸς ὅτι καλὸν. Καὶ ἐγένετο ἡμέρα, καὶ ἐγένετο
πρωί, ἡμέρα τρίτη.
14 Καὶ εἶπεν ὁ Θεὸς, γενήθητωσαν φωστήρες ἐν τῷ στερεωματί
τοῦ ὄμορφου εἰς φάσμαν ἐπὶ τῆς γῆς, τοῦ διαχωρίζεται ἀνὰ μέσον
τῆς ἡμέρας καὶ ανὰ μέσον τῆς νυκτός· καὶ ἐστῶσαν εἰς σημεία,
15 καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ εἰς ἐναιματεῖς. Καὶ ἐστῶσαν
εἰς φάσμαν ἐν τῷ στερεωματί τοῦ ὄμορφου, ὡς ταφαίνει ἐπὶ
16 τῆς γῆς· καὶ ἐγένετο οὖς. Καὶ ἐποίησεν ὁ Θεὸς τοὺς δύο
φωστήρας τοὺς μεγάλους καὶ τὸν φωστήρα τὸν μεγαν εἰς ἀρχας.
And God placed them in the firmament of the heaven, so as to shine upon the earth, and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

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. And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good. 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. 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. 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.

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. And God made man, according to the image of God he made him, male and female, he made them.

And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth. And God said, I have given to 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. 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. 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.

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

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

This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth, and every herb of the
Genesis II. 6—III. 3.

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

And God made to spring up also out 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 learning the knowledge of good and evil.  

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

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

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

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

And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates.  

And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it.  

And the Lord God gave a charge to 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 whatsoever day ye eat of it, ye shall surely die.  

And the Lord God said, It is not good that the man should be alone, let us make for him a help suitable to him.  

And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name of it.  

And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field; but for Adam there was not found a help like to himself.  

And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.  

And God formed the rib which he took from Adam into a woman, and brought her to Adam.  

And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.  

Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.  

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

Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden?  

And the woman said to the serpent, We may eat of the fruit

Thus we see that the serpent tempted the woman to eat the fruit of the forbidden tree, leading to the fall of man and the introduction of sin into the world. 

The text highlights the importance of wisdom and the consequences of disobedience, setting the stage for the rest of the narrative in the Bible.
of the trees of the garden, 4 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. 5 And the serpent said to the woman, Ye shall not surely die. 6 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. 7 And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he ate. 8 And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons. 9 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. 10 And the Lord God called Adam and said to him, Where art thou? 11 And he said to him, I heard thy voice in the garden, and I feared because I was naked, and I hid myself. 12 And God said to him, Who told thee that thou wast naked? And he said, The woman whom thou gavest to be with me gave me of the tree, and I ate. 13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I ate.

5 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 belly shalt thou shalt go, and thou shalt eat dust all the days of thy life. 6 And I will put enmity between thee and the woman, and between thy seed and her seed; he shall smite thee, and thou shalt smite him. 7 And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain shalt thou bring forth children, and thy pain shall be in child-bearing, and thy desire shall be to thy husband, and he shall rule over thee. 8 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree concerning which I charged thee of it not to eat—of that thou hast eaten, cursed is the ground for thy labour, in pain shalt thou eat of all the days of thy life. 9 Thorns and thistles shall it bring forth to thee, and thou shalt eat the bread of the field. 10 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. 11 And Adam called the name of his wife Eve, because she was the mother of all living. 12 And the Lord God made for Adam and his wife garments of skin, and clothed them.

And the Lord 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 paraded his folly: a God beth to the cart of the field, c is 4 in midst of the garden, 4 but of the fruit of the tree which is in the midst of the garden, 5 God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 6 And the serpent said to the woman, Ye shall not surely die. 7 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. 8 And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he ate. 9 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. 10 And the Lord God called Adam and said to him, Where art thou? 11 And he said, I heard thy voice in the garden, and I feared because I was naked, and I hid myself. 12 And God said to him, Who told thee that thou wast naked? And he said, The woman whom thou gavest to be with me gave me of the tree, and I ate. 13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I ate.
24 And he brought her to the Garden of Eden, to water it; and the Lord God put Adam to till the ground from which he was taken. And the Lord God made Adam and his wife Adam's的形象

25 and he brought her to the Garden of Eden, to water it; and the Lord God put Adam to till the ground from which he was taken. And the Lord God made Adam and his wife Adam's image...
And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew. And Seth had a son, and he called his name Enos; and it was then seventy years.

This is the genealogy of men in the day in which God made Adam: in the image of God he made him; male and female he made them, and blessed them; and called his name Adam, in the day in which he made them. And Adam lived two hundred and thirty years, and begot a son after his own image, and his name he called Seth. And the days of Adam, which he lived after his begetting Seth, were seven hundred years; and he begot sons and daughters. And all the days of Adam which he lived were nine hundred and thirty years, and he died.

Now Seth lived two hundred and ten years, and begot Enos. And Seth lived after his begetting Enos, seven hundred and twenty years, and he begot sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died.

And Enos lived a hundred years and nine years, and begot Cainan. And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

And Cainan lived a hundred and seventy years, and he begot Malaleel. And Cainan lived after his begetting Malaleel, seven hundred and forty years, and he begot sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.

And Malaleel lived a hundred and sixty and five years, and he begot Jared. And Malaleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters. And all the days of Malaleel were eight hundred and ninety and five years, and he died.

And Jared lived an hundred and sixty and two years, and begot Enoch. And Jared lived after his begetting Enoch, eight hundred and years, and he begot sons and daughters. And all the days of Jared were nine hundred and sixty and two years, and he died. And Enoch lived an hundred and sixty and five years, and begot Mathusala. And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty and five years, and he fell asleep. And he was a hundred and eighty and three years, and he was added, and he fell asleep. And Mathusala lived an hundred and eighty and eight years, and begot Lamech. And Mathusala lived after his begetting Lamech two hundred and eighty and eight years, and he begot sons and daughters. And all the days of Mathusala were five hundred and eighty and six years. And Lamech lived an hundred and eighty and three years, and begot Noah. And Lamech lived after his begetting Noah two hundred and seventy and two years, and he died. And Noah was fifty and three years old when he begot Sheem. And Noah lived an hundred and thirty and five years, and begot Shem. And Noah lived after his begetting Shem five hundred and ten years, and he died.
And at that time there was no man to till the ground to work it with the thorn; but all the days of the seven hundred years, and he died. And Lamech lived after his begetting Lamech eight hundred and two years, and begot sons and daughters. And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died. And Lamech lived an hundred and eighty and eight years, and begot a son.

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 God has cursed. And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters.

And all the days of Lamech were seven hundred and fifty-three years, and he died. And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose. And the Lord said, My Spirit shall not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years. 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.

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 intent on brooding over evil continually, then God laid it to heart that he had made man upon the earth, and he pondered it deeply. 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 grieved that I have made them.

But Noe found grace before the Lord God. And these are the generations of Noe. Noe was a just man; being perfect in his generation. Noe was well pleasing to God. And Noe begot three sons, Sem, Cham, Japheth. But the earth was corrupted before God, and the earth was filled with iniquity. And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.

And the Lord God said to Noe, a period of all men is come before me; because the earth is filled with iniquity through them, and, behold, I destroy them and the earth. Make therefore for thyself an ark of square timber; thou shalt make the ark in 

5 of the time of every man. 

five years. And Enoch was well-pleasing to God, and was not found, because God translated him. And Mathusala lived an hundred and sixty and seven years, and begot Lamech. And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters. And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died. And Lamech lived an hundred and eighty and eight years, and begot a son.

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 God has cursed. And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters. And all the days of Lamech were seven hundred and fifty-three years, and he died. And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose. And the Lord God said, My Spirit shall not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years. 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.
And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee. 21 And of all the fowls, and of all the beasts of the earth, and of every creeping thing that creepeth upon the earth, after their kinds, shall ye bring into the ark two of every sort. 22 They shall enter into the ark two of every sort, male and female, as I have commanded thee, saying, I will bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every one that is in the earth shall die. 23 But of every clean beast thou shalt take two pairs, male and female; that it may be provision for thee. 24 Of the fowl of the air, of birds that are reproved by the voice of man, of every clean bird, thou shalt take seven and an heifer seven of the clean, and a female of every unholy beast and of every creeping thing of the earth. 25 And they shall be for thee a token on the face of all the earth, that I will make a covenant with thee. 26 ¶ And it came to pass, when five months were elapsed, that Noah was six hundred years old; and Noah pitched a tent, and made an ark of cypress wood, the same was three hundred cubits long, fifty cubits broad, and thirty cubits high. 27 And made windows for the ark, and covered it with lignum aloes. 28 And lo, the flood was upon the earth forty days and forty nights, and the waters overflowed the ark. 29 And the waters were increased exceedingly upon the earth; and all the high places of the earth were covered. 30 The very great deep was broken up, and the foundations of the earth were moved. 31 And they were all filled up. 32 And all flesh died which moved upon the earth, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, and every man. 33 And all these were the lands of the earth under the heavens. 34 But the only flesh which was found to be righteous in Noah's sight, was that of Noah and his sons. 35 And the Lord rained forty days and forty nights upon the earth. 36 And Noah went out, and his sons, and his wife, and his sons' wives with him. 37 And he blessed the Lord, and said, Blessed is the Lord God of the children of Israel, who hath remembered his covenant with Jacob, and his oath with Abraham, and hath brought out the people, and given them all the lands of the strangers, and hath subdued their hearts under the people, to whom he had given the land. 38 And the Lord smelled a sweet savour. 39 And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. 40 But make thee a ark of gopher wood; tribune for thee, and thine house, and of the beasts, and of the fowl of the air; maketh thee. 41 The ark which Noah made, was of gopher wood; the doors thereof and the covering thereof were of cypress wood. 42 And the length of the ark was three hundred cubits, the breadth of it was fifty cubits, and the height of it was thirty cubits. 43 With rows of windows thou shalt make it; and with doors in the sides thou shalt make it for thee. 44 And thou shalt make an uppermost deck for it, and shalt overlay it withнут, and shalt make a rim about it a foot thick; and thou shalt make for it a window in the side of it for thee, and for all the beasts with thee. 45 And he divided the fowls into pairs of every sort; and he led them into the ark to Noah. 46 And they went in two and two, as God had commanded him; and he brought them into the ark. 47 And he cast there into the same all that he had made, both of flesh and of fowl. 48 And seven days after the flood, the ark rested upon the mountains of Ararat. 49 And the waters afloat were upon the earth above the ark an hundred and fifty days.
16 Behold, the flood was upon the earth forty days and forty nights, and upon all flesh, wherein was the breath of life, both of man and beast.

17 And it came to pass, when the ten days were past, upon the第七天, God remembered Noah, and all the beasts and the fowls, and brought forth the ark upon the land.

18 So the flood prevailed upon the earth forty days.

19 And every living substance, wherein was the breath of life, both of man, and of beast, and of fowl, and every creeping thing that creepeth upon the earth, was consumed.

20 And Noah only remained alive, and his sons, and wife, and sons' wives with him.

21 And the Lord God made a wind to pass over the earth, and the water declined from off the earth.

22 And Noah built an altar, and sacrificed upon it burnt-offerings.

23 And the Lord smelled a sweet savour; and the Lord said in his heart, I will never again curse the ground for man's sake; for the imagination of man's heart is evil from his youth.

24 And God made a covenant with Noah.

25 And God spake unto Noah, saying, I will establish my covenant with thee, and with all living creatures that are with thee, for a token of the everlasting covenant.

26 And I will bring forth a flood of water upon the earth, to destroy every living substance that I have made upon the earth.

27 And God said unto Noah, Come thou into the ark, thou, and all thy house.

28 And take thee of every sort of clean beasts, of clean fowls, of clean creatures that go upon the earth;

29 And of every beast of the earth, and of every fowl of the air, and of every thing that creepeth upon the earth, whereof there is flesh in it.

30 And the Lord shut him in.

31 And it came to pass after the flood, that Noah was a working man.

32 And he made him an husband to wife; and his name was Shem, Ham, and Japheth.

33 These are the three sons of Noah, and they were the first-born of his sons: and Noah begat sons after the flood.

34 These are the generations of Shem, Ham, and Japheth: sons of Noah; and children of Ham; and sons of Shem; and sons of Japheth; of the eight that went out of the ark.

35 And the fear of God was upon all the ends of the earth.

36 And every dominion was under them, both of the wild beasts, and of the fowls of the heaven, and of every thing that creepeth upon the earth, and of every thing that walketh on the earth.
And in the second month the earth was dried, on the twenty-seventh day of the month.

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

20 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. 
21 And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done. 
22 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. 
2 And the dread and the fear of you shall be upon all the wild beasts of the earth, and 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 given them under your power. 
3 And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs. 
4 But flesh with blood of life ye shall not eat. 
5 For your blood of your lives will I require at the hand of him that sheddeth man's blood, man shall be sheddeth, for in the image of God I made man. 
6 But do ye increase and multiply, and fill the earth, and have dominion over it.

8 And God spoke to Noe, and to his sons with him, saying, 
9 And behold I establish my covenant with you, and with your seed after you, 
10 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. 
11 And I will establish my covenant with you, and all flesh shall not any more die by the water of flood, and there shall no more be a flood of water to destroy all the earth. 
12 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. 
13 I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. 
14 And it shall be when I gather clouds upon the earth, that my bow
15 And the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan.

16 These are the sons of Noe, of these were men scattered over all the earth. And Noe began to be a husbandman, and he planted a vineyard.

17 And he drank of the wine, and was drunken, and naked of his coast.

18 And his sons saw him naked, and told his two brothers without.

19 And Sam 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.

20 And Noe recovered from the wine, and knew all that his younger son had done to him.

21 And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren. And he said, Blessed be the Lord God of Sem, and Chanaan shall be his bond-servant.

22 May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant.

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

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


3 And the children of Javan took wives of the Hethites, and they called the names of their sons after the names of their fathers, Sheba, and Dedan, and Madai, and Javan, and Tereba, and Tubal, and Mesravan, and Tiras.

4 These are the sons of Japheth; these are the inhabitants of the nations, into whose land they went in the land of Japheth; and he dwelt over against him.

5 And these are the generations of Sem, the son of Noe: these are the inhabitants of the lands, whereon he dwelt after the deluge, and his posterity after him. Six hundred and fifty years were the days of Sem.

6 And these were the generations of the sons of Sem: Dedan, and Arvad, and Ashkenaz, and Riphath, and Togarmah.

7 And these were the sons of Arvad: the Zemarim, and Hamran, and Jamran, and Dotho.

8 These are the sons of Dedan: Thorsheth, and Buz, and Asherim, and Ophir, and Obed, and Yavan, and the Japhites.

9 These are the sons of Arvad: the Zemarim, and Hamran, and Jarmavan, and Dotho.

10 These are the sons of Dedan: Thorsheth, and Buz, and Asherim, and Ophir, and Obed, and Yavan, and Japheth.

11 And these were the generations of the sons of Sem: Eber, and Messen, and Aram.

12 These are the sons of Eber: the Hethites, and the arkites, and the Simeonites, and the emperor, and the Tamarites.

13 These are the sons of Messen: the Zemarim, and Hamran, and Jarmavan, and Dotho.

14 These are the sons of Aram: the Shemwanites, and the Hemwanites, and the Diphites.

15 These are the sons of Sem: Eber, and Messen, and Aram.

16 These are the sons of Eber: the Hethites, and the arkites, and the Simeonites, and the emperor, and the Tamarites.

17 These are the sons of Messen: the Zemarim, and Hamran, and Jarmavan, and Dotho.

18 These are the sons of Aram: the Shemwanites, and the Hemwanites, and the Diphites.
And Chanan begot Sidon his first-born, and the Chettite, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arukite, and the Arudite; and after this the tribes of the Chananites were dispersed. And the boundaries of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Go-morrha, Adama and Seboim, as far as Dasa. These were the sons of Cham in their tribes according to their tongues, in their countries, and in their nations. 21 And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder. 22 Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. 23 And sons of Aram, Uz, and Ul, and Geter, and Mosoch. 24 And Arphaxad begot Cainan, and Cainan begot Heber. 25 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. 26 And Jektan begot Elmodad, and Selaeth, and Sarmoth, and Jamach. 27 And Odrorha, and Aibel, and Decla, and Eval, and audit, and Saba, and Uphir, and Eved, and Jobab, all these were the sons of Jektan. 28 And their dwelling was from Masse, till one comes to Saphera, a mountaint of the east. These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations. These are the tribes of the sons of Noc, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood. And all the earth was one lip, and there was one language to all. And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there. And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen. And they said, Come, let us build to ourselves a city and a tower, which the sons of men built. 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. And having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour. 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 over the face of all the earth. And these are the generations of Sem:

And Chanan begot Sidon his first-born, and the Chettite, and the Jebusite, and the Amorite, and...
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Genesis. 13

11 And Sem was a hundred years old when he begot Arphaxad, the second year after the flood. 12 And Sem lived, after he had begotten Arphaxad, five hundred years; and begot sons and daughters, and died. 13 And Arphaxad lived a hundred and thirty-five years, and begot Cainan. 14 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 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. 15 And Sala lived an hundred and thirty years, and begot Heber. 16 And Heber lived an hundred and thirty years, and begot Phaleg. 17 And Phaleg lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died. 18 And Phaleg lived an hundred and thirty years, begot Ragau, and died. 19 And Ragau lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died. 20 And Ragau lived an hundred and thirty and two years, and begot Seruch. 21 And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died. 22 And Nachor lived a hundred and seventy-nine years, and begot Tharhah. 23 And Tharhah lived after he had begotten Tharhah, an hundred and twenty-five years, and begot sons and daughters, and he died. 24 And Tharhah lived seventy years, and begot Abram, and Nachor, and Arrhan.

And these are the generations of Tharhah. Tharhah begot Abram and Nachor, and Arrhan; and Arrhan begot Lot.

25 And Arrhan died in the presence of Tharhah his father, in the land of, in which he dwelt, which God gave him. 26 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; 27 And these are the generations of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 28 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 29 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 30 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 31 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 32 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old. 33 And Eleab begat the sons of Eleab: Simeon, and Reuben, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin; and the sons of Eleab; all the sons of Eleab were four hundred and thirty years old.
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 spake to him, and Lot departed with him, and Abram was seventy-five years old. 5 When he went out of Charrhan, 6 and Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan. 7 And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Channanites then inhabited the land. 8 And the Lord appeared to Abram, and said to him, I will give this land to thy seed. 9 And Abram built an altar there to the Lord, who appeared to him. 10 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. 11 And Abram departed and went and encamped in the wilderness.

10 And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land. 11 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. 12 It shall come to pass then that the Egyptians shall see thee, and shall say, This is his wife, and they shall slay me, but they shall save thee alive. 13 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. 14 And it came to pass when Abram entered into Egypt, the Egyptians saw Sara, Abram’s wife. 15 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? 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. 16 And Pharaoh gave him charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

17 And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness. 18 And Abram was very rich in cattle, and silver, and gold. 19 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, 20 which he built there at first, and Abram there called on the name of the Lord. 21 And Lot who went out with Abram had sheep, and oxen, and asses. 22 And the land was not large enough for them to live to

23 Α' Αμαραμ, δε ην πλούσιος σφοδρα κτήσει, και ἀργυριον, και χρυσον. Και ἐπερεύθη ὤδε ἦλθεν εἰς τὴν ἐρωμον ἔως Βασιλη, ἔως τοῦ τόπου οὗ ἦν ἡ σκηνὴ αὐτοῦ τὸ πρῶτερον, ἀνά μεσον Βασιλη καὶ ἀνά μεσον Ἀγγα, εἰς τὸν τόπον τῆς ὑποστηρίγου. Οὐ ἐποίησεν ἐκεῖ τὴν ἀρχήν, καὶ ἐπέκαλεσάτο ἐκεῖ ἀμαραμ τὸ ὄνομα τοῦ Κυρίου. Και Λωτ τῷ συμπαρενέμενῳ μετά ἀμαραμ 5 τὴν προβατα, καὶ βιός, καὶ σκηνα. Και οὐκ ἔχοι αὐτούς ἦν ἡ γῆ κατοικεν ἁμα, ὅτι ἦν τὰ ὑπάρχοντα αὐτῶν ἀπολλ. καὶ ὀν
gether, because their possessions were great; and the land was not large enough for them to live together. And there was a strife between the herders of Abram’s cattle, and the herders of Lot’s cattle, and the Chamaunites and the Pherezites then inhabited the land. And Abram said to Lot, “Let there not be a strife between me and thee, and between my herdsman and thy herdsman, for we are brethren. Lo! is not the whole land before thee? Separate thyself from me. If thou goest to the left, I will go to the right; or if thou goest to the right, I will go to the left.” And Lot having lifted up his eyes, observed all the country round about Sodom, and it was all watered, before God overthrew Sodom and Gomorrah, as the garden of the Lord, and as the land of Egypt, until thou come to Zoara. And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan.

And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom. But the men of Sodom were evil, and exceedingly sinful before God. And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and westward; for all the land which thou seest, I will give it to thee and to thy seed for ever. And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered. Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever. And Abram having removed his tent, came and dwelt by the oak of Mamre, which was in Chebron, and he there built an altar to the Lord.

And it came to pass in the reign of Amraphel king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Eshanto, and Thirial king of Gozan, and Babar king of Sodom, and with Barsa king of Gomorrah, and with Sennaar, king of Adam, and with Symbor king of Seboim, and the king of Balac, this is Seger. All these met with one consent at the salt valley; this is now the sea of salt. Twelve years they served Chodollogomor, and the fourteenth year they revolted. And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carean, and strong nations with them, and the Ommans in the city Save. And the Chorrheans in the mountains of Seir, to the turpentine tree of Phar, which is in the desert. And having turned back they came to the well of judgment; this is Cades, and they cut in pieces and to pieces the giants in Asturah, and the Amorites dwelling in Assanthamar. And the king of Sodom went out, and the king of Gomorra, and king of Adam, and king of Seboim, and king of Balac, this is Seger, and they set themselves in array against them for war in the salt valley, against Chodol-
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 Eshcol, and the brother of Aanan, who were confederates with Abram. And Abram had heard that Lot his nephew had been taken captive, and he armed his own home-born servants and three hundred armed men, and pursued after them to Dan. And when 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. And he recovered all the goods of Sodom, and he recovered Lot his nephew, and all the possessions, and the women also. And the king of Sodom went out to meet him, after he had returned from the slaughter of Chedorlaomer, and the kings with him, to the valley of Saby; this was the plain of the kings. And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God. And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth, and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all. And Abram said to the king of Sodom, I will stretch out my hand to the Lord, the most high God, who made heaven and earth, that I will not take from all thine goods from a string to a shoe-latchet, lest thou shouldst say, I have made Abram rich. Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aanan, Mambre, 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. And Abram said, Master and Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masak my home-born female slave, this Eliezer of Damascus is mine heir. And Abram said, I am grieved since thou hast given me no seed, but my home-born servant shall succeed me. And immediately there was a voice of the Lord to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir. And he brought him out and said to him, Look up now to heaven, and count the stars, if thou canst number them; and he said, So shall the seed be. And Abram believed God, and it was
Genesis XV. 7—XVI. 9.

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. And he said, Master and Lord, how shall I know that I shall inherit it? 8 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. 9 So he took to him all these, and divided them in the midst, and set them between him and the other party; then the other party passed by his left hand, and his party passed by his right hand, and he did not divide. 10 And birds came down upon the bodies, even upon the divided parts of them, and Abram sat down by them. 11 And about sunset a trance fell upon Abram, and lo! a great glorious terror falls upon him. 12 And it was said to Abram, Thou shalt surely know that thy seed shall be as a sojourner in a land not their own, and they shall enslave them, and afflict them, and humble them four hundred years. 13 And the nation whomsoever they shall serve I will judge; and after this, they shall come forth little with much prosperity. 14 But thou shalt depart to thy fathers in peace, nourished in a good old age, 15 And in the fourth generation they shall return hither, for the sins of the Amorites, they are not yet filled up, even till now. 16 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. 17 In that day the Lord made a covenant with Abram, saying, To thy seed will I give this land, from the river of Egypt to the great river Euphrates. 18 The Kenites, and the Kenazites, and the Kadmonites, 19 And the Chettites, and the Amorites, and the Phezrites, and the Rapham, 20 And the Amorites, and the Canaanites, and the Etherites, and the Gergesites, and the Jebusites.

And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar. 2 And Sara said to Abram, Behold, the Lord has restrained me from bearing; go therefore in to this maid, that I may have seed by her. 3 And Abram listened to the voice of Sara. 4 So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of Chanaan, gave her to Abram her husband as a wife to him. 5 And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her. 6 And Sara said to Abram, I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. 7 And the Lord judge between me and thee. 8 And Abram said to Sara, Behold thy handmaid is in thy hands, use her as it may seem good to thee. And Sara afflicted her, and she fled from her.

And an angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur. 9 And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou, and whither goest thou? and she said, I am fleeing from the face of my mistress Sara. 10 And the angel of the Lord said to her, Return to...
thy mistress, and submit thyself under her hands. 18 And the angel of the Lord said to her, I will surely multiply thy seed, and it shall not be numbered for multitude. 19 And the angel of the Lord said to her, Behold, thou art with child, and shalt bear a son, and shalt call his name Issak, for the Lord hath hearkened to thy humiliation. 20 He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell all the days of his life, separate, and then shall he return to his father’s house. 21 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 Barad. 22 And Abram bore a son to Abram; and Abram called the name of his son which Abram bore to him, Isak. 23 And Abram was eighty-six years old, when Abram bore Isak to Abram. 24 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. 25 And I will establish my covenant between me and thee, and I will multiply thee exceedingly. 26 And Abram fell upon his face, and God spoke to him, saying, 27 And I, behold! my covenant is with thee, and thou shalt be a father of a multitude of nations. And thy name shall no more be called Abram, but thy name shall be Abram. 28 For I have made thee the father of a multitude of nations. And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. 29 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. 30 And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Cham-nan for an everlasting possession, and I will be to them a God. 31 And God said to Abram, Thou shalt also fully keep my covenant, thou and thy seed after thee for their generations. 32 And this is the covenant that I will make between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised. 33 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. 34 And the child of eight days old shall be circumcised by you, every male throughout your 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. 35 He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be in your flesh for an everlasting covenant. 36 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. 37 And God said to Abram, Sara thy wife—her name shall not be called Sara, Sarra shall be her name. 38 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 Abram fell upon his face, and laughed; and spoke in his heart, saying, Shall there be child to one who is a hundred years old, and shall Sarai who is ninety years old, bear? 18And Abram said to God, Let this Ismael live before thee. 19And God said to Abram, Yea, behold, Sarai 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 thee and to his seed after him. 20And 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. 21But I will establish my covenant with Isaac, whom Sarai shall bear to thee at this time, in the next year. 22And he left off speaking with him, and God went up from Abram.

23And Abram took Ismael his son, and all hisborn 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. 24And Abram was ninety-nine years old, when he was circumcised in the flesh of his foreskin. 25And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26And at the period of that day, Abram was circumcised, and Ismael his son, 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. 2And 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. 3And he said, Lord, if indeed I have found grace in thy sight, pass not by thy servant. 4Let water now be brought, and let them wash your feet, and do ye refresh yourselves under the tree. 5And I will bring bread, and ye shall eat, and after this ye shall depart upon your journey, on account of which refreshment ye have turned aside to your servant. 6And he said, So do, as thou hast said. 7And Abram hasted to the tent to Sarai, and said to her, Hasten, and knead three measures of fine flour, and make cakes. 8And Abram ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it. 9And 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.

9And he said to him, Where is Sarai thy wife? And he answered and said, Behold! in the tent. 10And he said, I will return and come to thee according to this period seasonably, and Sarai thy wife shall have a son; and Sarai heard at the door of the tent, being behind him. 11And Abram
And Sar'ra was old, advanced in days, and the custom of women ceased with Sar'ra. And Sar'ra 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 Abram, Why is it that Sar'ra 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 Sar'ra shall have a son. But Sar'ra denied, saying, I did not laugh, 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 Gomorrah, and Abram went with them, attending them on their journey. And the Lord said, Shall I hide from Abram my servant what things I intend to do? But Abram shall become a great and populous nation, and in him shall all the nations of the earth be blessed. 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 righteousness in the land. And that the nations which are upon Abram all things whatsoever he has spoken to him. And the Lord said, The cry of Sodom and Gomorrah 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 whether what I have spoken to him is true or not. And the Lord said, The righteous be as the wicked? Should there be fifty righteous in the city, will thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it? By no means shall thou do as this thing is so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right? And the Lord said, If there should be in Sodom fifty righteous in the city, I will spare the whole city, and the whole place for their sakes. And Abram answered and said, Now I have begun to speak to my Lord, and I am earth and ashes.

But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five wanting? And he said, I will not destroy it, if I should find there forty-five. And he continued to speak to him still, and said, But if there should be found there forty? And he said, I will not destroy it for the forty's sake. And he said, Will there be anything against me, Lord, if I speak yet once? But if there should be found there.
And he said, I will not destroy it for the ten’s sake. 2 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 hastened and ran to meet them, and he worshipped with his face to the ground, and said, 3 Lo! 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 went in to thee this night? bring them out, 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 which they came under the shelter 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. 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 wearied 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 place; 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 absurdly before his sons-in-law.

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, in 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, look not behind thee that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken 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. Behold this city is near for me to escape thither, which is a small one, and there shall I live because of thee. And he said to him, Behold, I have had respect also to this thing, that I should not overthrew this city about which thou hast spoken. 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, Seger. The sun was risen upon the earth, when Lot entered into Seger. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground. And his wife looked back, and she became a pillar of salt. And Abram rose up early to go to the place, where he had stood before the Lord. And he looked towards Sodom and Gomorrha, and towards the surrounding country, and saw, and beheld a flame went up from the earth, as the smoke of a furnace. 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. And Lot went up out of Seger, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Seger; and he dwelt in a cave, he and his two daughters with him. And the elder said to the younger, Our father is old, and then shall the day of my pilgrimage be abroad upon us, as it is fit in all the earth. Come and let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father. 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. 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. So they made their father drink wine in that night also, and the younger went in and slept with her father; and he knew not when he slept, nor when he arose. And the two daughters of Lot conceived by their father. 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. And the younger also bore a son, and called his name Amman, saying, The son of my father. This is the father of the Ammonites to this present day.
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Genesis XX.

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em country, and dwelt between Cades and
Sur,and sojourned inGerara. ^And Abraam
said concerning Sarrha liis wife, She is my
sister, for he feared tc say^ She is my wife,
.lest at any time the men of the city shoidd
kill him for her sake.
So Abimelech kin'
of Gerara sent and took SaiTha. ^ 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 ii'nwmir and just nation ?
^ Said he not to me. She is my sister, and
said she not to me, He is my brother? with
a pure heart and in the righteousness of my
hands have I done this. * 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 1 suffered thee not to touch her.
for he
1 But now return the man his wife
is a prophet, and shall pray for thee, and
thou shalt live but if thou restore her not,
know that thou shalt die and all thine.
* And Abimelech rose early in the morning,
and called all his servants, and he spoke all
these words in their ears, and all tlie men
;

;

feared exceedingly. ^ And Abimelecli called
Abraam and said to him, What is this that
thou hast done to us? Have we sinned
against thee, that thou hast brought upon,
me and upon my kingdom a great sin?
Thou hast done to me a deed, which no one
ought to do.
^'•And Abimelech said to
Abraam, What hast thou seen in me that
thou hast done this ? ^^ And Abraam said
I said, Surely there is not the worship
of God in this place, and tliey will slay me
because of mv wife. ^For (ridy she is my

Why

sister by my father, but not by my mother,
and she became my wife. ^ And it came to

pass

when God brought me

house of

forth out of the

my

father, that I said to her, This
righteousness thou shalt perform to me, in
every place into which we may enter, say of

me,

He

is

my

brother.

•'•

And Abimelech

and sheep,
and calves, and servants, and maid-servants,
and gave them to A braam, and he returned
him Sarrha his wife. '* And Abimelech said
to Abraam, Behold, my land is before thee,
took a thousand

pieces of sUverj

dwell wheresoever it may please thee. ^^And
to Sarrha he said, Behold, I have given thy
brother a thousand pieces of silver, thos€
shall be to thee for the price of thy countenance, and to all the women with thee, and
speak the truth in all things. ^7 And Abraam
prayed to God, and God healed Abimelech,

and

and

women

servants, and
Because the Lord
had fast closed from without every womb in
the house of Abimelech, because of Sarrha
Abraam's wife.
And the Lord visited Sarrha, as he said,
and the Lord did to Sarrha, as he spoke.
his wife,

his

they bore children.

•*

And she conceived and bore to Abraam a
son in old age, at the set time according as
the Lord spoke to him. ^And Abraam
called the name of his son that was born to
him, whona Sarrha bore to him, Isaac. '•And
Abraam circumcised Isaac on the eighth
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day, as God commanded him. And Abram was a hundred years old when Isaac his son was born to him. And Sarhatt said, The Lord has made laughter for me, for whomsoever shall hear shall rejoice with me. And she said, Who shall say to Abram that Sarhatt suckles a child? for I have borne a child in my old age. And the child grew and was weaned, and Abram made a great feast the day that his son Isaac was weaned. And Sarhatt having seen the son of Agar the Egyptian who was born to Abram, sporting with Isaac her son, then she said to Abram, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac. But the word appeared very hard before Abram concerning his son. But God said to Abram, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarhatt shall say to thee, hear her voice, for in Isaac shall thy seed be called. And moreover I will make the son of this bondwoman a great nation, because he is thy seed. And Abram rose up in the morning, and took his bow and arrows and of water 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 oakh. And the water failed out of the skin, and she cast the child under a fir tree. 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. 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. Rise up, and take the child, and hold him in thine hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water springing, and she went and filled the skin with water, and gave the child drink. And God was with the child, and he grew and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness, and his mother took him a wife out of Pharaoh of Egypt. And it came to pass at that time that Abimelech spoke, and Ochozarath his friend, and Phiphall the chief captain of his host, to Abram, saying, God is with thee in all things, whatsoever thou mayest do. Now therefore swear to me by God that thou wilt not injure my son, nor my name, but according to the righteousness which I have performed with thee shalt deal with me, and with the land in which thou hast sojourned. And Abram said, I will swear. And Abram reproved Abimelech because of the wells of water, which the servants of Abimelech took away. And Abimelech said to Abram, I know who has done this thing to thee, neither didst thou tell me, neither heard I it but only to-day. And Abram took sheep and calves, and gave them to Abimelech, and both made a covenant. And Abram set seven even...
GENESIS.

22 Ἐπεί η Θεὸς ἐπέδρασε τον Ἀβραὰμ, καὶ εἶπεν αὐτῷ, Χρυσός. Αὐτὸς: καὶ εἶπεν, ἰδοὺ ἐγὼ.

23 Καὶ εἶπε, λάβε τὸν νῦν σου τὸν ἀγαπητὸν, ἵνα γνωσθῇς ἐν καθαρῷ τοῖς ὑμῖν. Καὶ ἀνέγεικεν αὐτοῦ, καὶ ὡς ὁ θυσιαστής τῆς ὑμείν ἁγιασμοῦ, καὶ ἐπέστρεψαν εἰς τὴν γῆν τῶν Φυλιστείων.

24 καὶ ἐφύτωσεν Ἀβραὰμ ἀρουραν ἐπὶ τῷ φρεάτι τοῦ ὅρκου, καὶ ἐπεκαλέστατο ἐκεῖ τὸ ὡμόνυμον, Αβραὰμ, Αβραὰμ, διέτερον ἐκ τοῦ οὐρανοῦ.
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. 6 And surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is on the shore of the sea, and thy seed shall inherit the cities of their enemies. 7 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice. 8 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. 9 And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melchia herself too has born sons to Nachor thy brother, 10 and Bux his brother, and Camuel the father of the Syrians, and Chazad, and Azav and Phalades, and Jeldaph, and Bathuel, and Bathuel begot Rebecca. 11 These are eight sons which Melchia bore to Nachor the brother of Abraam. 12 And his concubine whose name was Rheuma, she also bore Taabe, and Taam, and Tochos, and Mocha. 13 And the life of Sarah was an hundred and twenty-seven years. 14 And Sarah died in the city of Arboc, which is in the valley, this is Hebron in the land of Channa; and Abraam came to lament for Sarha and to mourn. 15 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. 16 And the sons of Chet answered to Abraam, saying, Not so, Sir, 17 but hearst thou 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, so that thou shouldst not bury thy dead there. 18 And Abraam rose up and did observe the people of the land, to the sons of Chet. 19 And Abraam spoke to the sons of Chet, and said 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 Sar. 20 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. 21 Now Ephron was sitting in the midst of 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, 22 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 there. 23 And Abraam did obeisance before the people of the land. 24 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. 25 But Ephron answered Abraam, saying, Nay, my lord, I have heard indeed, the land is worth four hundred silver didrachmas, but the land shall be added to thee, and the nay, do thou bury thy dead. 26 And Abraam 27...
27

GENESIS XXIII. 17—XXIV. 15.

hearkened to Ephron, and Abraham rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred shekels of silver, according to the money of Chet.

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 borders, and whatever was in its borders round about, were made sure to Abraham for possession of a burying place, by the sons of Chet.

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

And Abraham said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my 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 Abraham said to him, Take heed to thyself that thou carry not my son back therither. The Lord the God of heaven, and the God of the earth, who took me out of the house of my father's house, and out of the land of my people, and who spake to me, and who sware 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 Abraham, and sware to him concerning this matter.

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

And he yrested 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, if thou wilt shew kindness and mercy to my master Abraham, prosper my way before me to day, and deal mercifully with my master Abraham.

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 whomsoever I shall say, Incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will draw thy water for thy camels also. And I will wash thy feet, and thou shalt rest a while.

And it came to pass before he had done speaking in his mind, that behold, Rebecca...
the daughter of Bathuel, the son of Melea, the wife of Nachor, and the son of 
20 the 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 to meet me, and said. Give me a little 
water to drink out of thy pitcher; 18 and she said. Drink, Sir; and she hastened, 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. 
20 And she 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 whe- 
ther the Lord had made his way prosperous or 
or not. 22 And it came to pass when all the 
camels ceased drinking, that the man took 
golden ear-rings, each of a drachm weight, 
and put the 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 Bathuel the 
son of Melea, 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, and said, Blessed be 
the Lord God of my master Abram, who has not suffered his righteousness to 
fail, nor his truth from my master, and the Lord has brought me prosperous to the 
house of the brother of my lord. 27 And the damsel ran and reported to the house 
of her mother according to these words. 
28 And Rebecca had a brother whose name 
was Laban; and Laban ran out to meet the man, to the well. 29 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, speaking. 
Thus the man spoke to me, that he went to the man, as he stood by the camels 
at the well. 30 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? 
31 And the man entered into the house, and unloaded the camels, and gave the camels 
straw and provender, and water to wash 
his feet, and the feet of the men that were with 
him. 32 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. 
33 And he said, I am a servant of Abram; 
and the Lord has blessed my master 
greatly, and he is, and he is, who has given 
his sheep, and calves, and silver, and gold, 
servants and servant-maids, camels, and 
asses. 34 And Sarrah my master's wife bore 
one son to my master after he had grown 
old; and he gave him whatever he had. 
35 And my master caused me to swear, 
saying, Thou shalt not take a wife to my 
son of the daughters of the Canaanites, 
Abebra, and I did. 18 And the young man 
slowly went on the face of the earth, and 19 the Lord had made his way prosperous or 
or not. 20 And it came to pass when all the 
camels ceased drinking, that the man took 
golden ear-rings, each of a drachm weight, 
and put the bracelets on her hands, their weight was ten pieces of gold. 21 And 
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son of the daughters of the Canaanites, 
The daughter of Bathuel, the son of Melea, the wife of Nachor, and the same brother of Abram, came forth, having a water-pot on her shoulders. 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 to meet me, and said. Give me a little water to drink out of thy pitcher; and she said. Drink, Sir; and she hastened, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking. And she said, I will also draw water for thy camels, till they shall all have drunk. And she emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels. And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not. And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, and he put the bracelets on her hands, their weight was ten pieces of gold. And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father. And she said to him, I am the daughter of Bathuel the son of Melea, whom she bore to Nachor. And she said to him, We have both straw and much provender, and a place for resting. And the man being well pleased, worshipped the Lord, and said, Blessed be the Lord God of my master Abram, who has not suffered his righteousness to fail, nor his truth from my master, and the Lord has brought me prosperous to the house of the brother of my lord. And the damsel ran and reported to the house of her mother according to these words. And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well. 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, speaking. Thus the man spoke to me, that he went to the man, as he stood by the camels at the well. 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? And the man entered into the house, and unloaded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men that were with him. 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. And he said, I am a servant of Abram; and the Lord has blessed my master greatly, and he is, and he is, who has given his sheep, and calves, and silver, and gold, servants and servant-maids, camels, and asses. And Sarrah my master's wife bore one son to my master after he had grown old; and he gave him whatever he had. And my master caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites,
38 in the evening, in the lorn; for I will become a great nation, and will be fruitful and multiply. And the lorn blessed Abraham, and enlarged both his heart and his soul; and he became very rich.

39 Then Abraham fell into a deep sleep, and the lorn appeared to him early in the morning, and said to him, 'I will give you a son from this woman, and you shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his offspring, after the manner of a covenant of circumcision.'

40 And Abraham would give up, and not be afraid to die. And the lorn said to Abraham, 'I will give you a son from this woman. And he will be your heir, and you will become a great nation. And through him I will establish my covenant.'

41 And Abraham took his son Isaac and went out to the place of sacrifice, that is, the mount of Moriah. And he took a ram, and offered it as a sacrifice. And the lorn said to Abraham, 'I will appoint a she-goat for a burnt offering, instead of your son.'

42 Then Abraham bowed himself with his face to the earth, and cried to the lorn and said, 'Let not my son be a burnt offering! I will appoint a she-goat for a burnt offering.'

43 And Abraham built an altar to the lorn, and laid his son Isaac upon the altar upon the wood, and he stretched out his hand and took the knife to slay his son. But the lorn called to Abraham, 'Abraham!' And he said, 'Here I am.'

44 The lorn said, 'Do not stretch out your hand against the boy. For he is my son, in whom I have great compassion. And the lorn will provide a sacrifice for himself.' And Abraham saw the lorn and the place where the lorn would provide a sacrifice for himself.

45 Then the lorn descended and, standing there with his face toward the earth, cried, 'Abraham!' And he said, 'Here I am.'

46 The lorn said, 'I will give you a son from this woman, and you shall call his name Ishmael. He will be a nation of great nations. And he shall be the father of twelve kings. And he shall live in his father's house, and shall be with me in my house as a stranger.'

47 Then the lorn said, 'Now you have come to see what I will do for you. And the lorn would give birth to a son to Sarah in her old age. And a son will be born to you in your house. And you shall call his name Isaac, for I will establish my covenant with him for an everlasting covenant, for the offspring of Isaac.'

48 And Sarah said, 'But the lorn has even given birth to me this son at the age of ninety years, and my husband is a hundred years old. How is this possible?'

49 And the lorn said to Abraham, 'Do not be afraid. I will provide a son for you from your wife. And Sarah shall not be ashamed.'

50 And the lorn said to Abraham, 'As for Ishmael, I will bring salvation to your offspring through him. And he shall be a wild ass of a people, dwelling in the wilderness; and his hand shall be against every man, and every man's hand against him.'

51 Then Abraham took his son Isaac out of the city, both he and his servants, and went in the wilderness toward the lorn's commandment.

52 And he took the firewood and the two loaves of bread, and put them on the shoulders of his son. And he himself bore the lad in his arms; and he took the knife to slay him upon the altar. And they came to the place of sacrifice, which is called the mount of Moriah. And the lorn said, 'Abraham, Abraham!' And he said, 'Here I am.'

53 And the lorn said, 'Lay not your son Isaac upon the altar, nor offer him as a burnt offering! I will provide a lamb for the burnt offering.' And Abraham lifted up his eyes, and saw a ram caught in the thicket by his horns. And he took the ram and offered it as a burnt offering in the place of his son.

54 And Abraham called the name of that place, 'The lorn is my shepherd.' For he said, 'Here I am, the lorn is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the lorn for ever.'
And Isaac went through the wilderness to the well of the vision, and dwelt in the land toward the south. And Isaac went forth to the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming. And Rebecca lifted up her eyes, and saw Isaac, and she alighted briskly from the camel, and said to the servant, "Who is that man that walketh in the plain over against us?" And the servant said, "This is my master." And she took her veil and covered herself. And the servant told Isaac all that he had done. 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 Sarra his mother.

And Abraam again took a wife, whose name was Chettura. And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jescob, and Soie. And Jezan begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim. And the sons of Madiam were Gepar and Aphir, and Knoch, and Abidea, and Eldaga; all these were sons of Chettura. But Abraam gave all his possessions to Isaac his son, and the camels of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east. And these were the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years. And Abraam falling died in a good old age, an old man and full of days, and was added to his people. And Abraam and Isaac his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mamre: the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarriah his wife. And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision. And these are the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarriah bore to Abraam. 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 Ard, and Nomel, and Mischma, and Misa, and Duma, and
And these are the generations of Isaac the son of Abraam. 2. Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bethuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. 3. 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. 4. And the days were fulfilled that she should be delivered, and she had twins in her womb. 5. And the first came out red, hairy all over like a skin; and she called his name Esau. 6. And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. 7. And Isaac was sixty years old when Rebecca bore them. 8. 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. 9. And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

And Jacob cooked pottage, and Esau came from the plain, fainting. 10. And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom. 11. And Jacob said to Esau, Sell me this day thy birthright. 12. And Esau said, Behold, I am going to die, and for what good does this birthright belong to me? 13. And Jacob said to him, swear to me this day. 14. And he swore to him; and Esau sold his birthright to Jacob. 15. 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 Philistines to Gerara. 16. And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of. 17. And sojourn in this land; and I will be with thee, and I will give thee and thy seed the land of this land; and I will establish my oath which I swore to thy father Abraam. 18. And I will multiply

Gr. family

Gr. the greater shall serve the less. Rom. 9. 12.
thy seed as the stars of heaven; and I will give to thy seed all this land, and the nations of the earth shall be blest in thy seed. 5 Because Abraham thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes. And Isaac dwelt in Gerara. 6 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. 7 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. 8 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 feared, lest at any time they should slay him for Rebecca his wife. 9 And Abimelech charged all his people, saying, Every man that touches this man and his wife shall be made to die. 10 And Isaac sowed in that land, and he found in that year barley an hundred-fold, and the Lord blessed him. 11 And the man was exalted, and advancing he increased, till he became very great. 12 And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Philistines envied him. 13 And all the wells which the servants of his father had dug in the time of his father, the Philistines stopped them, and filled them with earth. 14 And he removed hence and dwelt in the valley of Gerara, and dwelt there. 15 And Isaac dig again the wells of water, which the servants of his father Abraam had dug, and the Philistines had stopped them, after the death of his father, for they said, Abraam was fair in the eyes of them. 16 And he sent away the servants of his father, the well which he named according to the names by which his father named them. 17 And the servants of Isaac dig in the valley of Gerara, and they found there a well of living water. 18 And the shepherds of Gerara strove with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Infamy. 19 And having departed hence he dug another well, and they strove also for that; and he named the name of it, Enmit. 20 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 me room for us, and has increased our provision upon the earth. 21 And he went up thence to the well of the oath. 22 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. 23 And he built there an altar, and sperrma sou, δως τον αστέρα του ουρανού, δως τον σπέρματι σου πάντα την γη της γης. Αλλ' έκδησαν υπ' αυτούς του τόπου πετραί καὶ ελβουθητήκαν τα εν της σπέρματι σου πάντα της γης. Αλλ' έκδησαν υπ' αυτούς του τόπου πετραί καὶ ελβουθητήκαν τα εν της σπέρματι σου πάντα της γης. Αλλ' έκδησαν υπ' αυτούς του τόπου πετραί καὶ ελβουθητήκαν τα εν της σπέρματι σου πάντα της γης.


and called on the name of the Lord, and there he pitched his tent; and there Isaac dwelt as long as he lived in a valley of Gerar. 25 And Abimelech came to him from Gerar, and said, O Lord, he is my brother, and Phichol the commander-in-chief of my army. 26 And Isaac said to them, Wherefore have ye come to me, whereas ye hated me, and sent me away from you? 27 And they said, We have surely heard, that the Lord was with thee, and that he sent thee good in all that thou hast done; and we said, Let there be an oath between us, and between thee, and between us, and between our governors, that there shall not be any harm done to thee, and to our people, as we have not done, neither as we have seen thee do, and that as we have treated thee well, and as we have brought thee to safety, and have sent thee forth peaceably; and now thou art blessed of the Lord. 28 And he made a feast for them, and they ate and drank. 29 And they arose in the morning, and swore each to the other, and Isaac sent them forth; and they departed from him in peace. 30 And they went from Gerar to Gerar. 31 And Esau was forty years old; and he took as wife Judith the daughter of Beoch the Chettite, and Basemuth, daughter of Harag the Meunite. 32 And they were provoking to Isaac and Rebecca. 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. And he said, Behold, I am old now, and I cannot go to the field to take for you venison, 34 And Esau said to Jacob his younger brother, Take me some venison that I may eat, and I shall bless thee before the Lord. 35 And Jacob said to his father, Perhaps thou mayest curse me this day. 36 And he said, Shalt thou indeed curse me this day? and I shall have blessing from the Lord. 37 And Esau went tounto the field to procure venison for his father. 38 And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father. 39 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 meat, such as I like, and bring it to me, that I may eat, and bless thee before the Lord before I die. 40 And now thou, my son, do it for me, as I command thee. 41 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 liketh. 42 And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he die. 43 And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I am a smooth man. 44 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. 45 And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring them. 46 So he went and took and
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 she put on his arms 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, my son? And Jacob said to his father, I, Esau thy son, am come; for I have done as thou hast told 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 thy son Esau, thy first-born.

And he said, I will eat of thy venison, son, that my soul may bless thee; and he brought it near to him, and he ate, and he brought him wine, and he drank. And Isaac his father said to him, Draw nigh to me, 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 sons bow down and serve thee. And Isaac blessed Jacob, and said, Jacob my son, bless me.

And he said, I pray thee, bless me, my son. And he said, Why do thou bless me, my son? And he said, Because the Lord thy God hath enabled me.

And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made meat, and brought it to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me. And Isaac said to his son, Who art thou, my son? And he said, I am thy first-born son, Esau.

And Isaac was amazement with very great amazement, and said, Who then is it that hath procured venison for me, and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed. And it came to pass when Esau heard the words of his father Isaac, 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 came with wicked and took thy blessing. And he said, Rightly was his name called Jacob, for he hath taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast

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thou not left a blessing for me, father?
37 And Isaac answered and said to Esau, If I have made him thy lord, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son?
38 And Esau said to his father, Hast thou only one blessing, father? Bless, I pray thee, me also, father.
39 And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the riches of the same shall it be abundant.
40 And thou shalt live by thy sword, and shalt serve thy brother; and there shall be a time when thou shalt break and loosen his yoke from off thy neck.
41 And Esau was angry with Jacob because of the blessing of 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. 42 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. 43 Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran. 44 And dwell with him certain days, till thy brother's anger be pacified; 45 and depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should bereave of thee both in one day. 46 And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?
And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chanaanites. 52Rise and depart quickly into Mesopotamia, to the house of Bethuel the father of thy mother, and take to thyself a wife of the daughters of Laban thy mother's brother.
And may my God bless thee, and make thee fruitful, and multiply thee, and thou shalt become gatherings of nations. 54And may he give thee the blessing of thy father Abraham, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraham.
So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebekca the mother of Esau. 5And Isaac saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria, as he blessed him, to take to himself a wife thence, and that he charged him, saying, Thou shalt not take a wife of the daughters of the Chanaanites; 7and that Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria. 8And he sent him to seek a wife of the daughters of the Chanaan, before his father Isaac. 9And Esau went to Isaac, and took Maheleth the daughter of Ismael, the son of Abraam, the sister of Nebeth, a wife in addition to his other wives.
10 And Jacob went forth from the well of
the oath, and departed into Charrhan.
11 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, 12and dreamed, and beheld a ladder
fixed on the earth, whose top reached
unto heaven, and the angels of God ascended
and descended on it. 13 And the Lord
14stood upon it, and said, I am the God of
thy father Abraham, and the God of Isaac;
and Jacob said, I fear not, the land on
which thou liest, to thee will I give it, and to
thy seed. 15 And thy seed shall be as the sand of
the earth, 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. 16 And
behold I am with thee to preserve thee
continually in all the way wherein thou shalt
goe; and I will bring thee back to this
land, for I will not desert thee until I have
done that which I have said to thee.
17 And Jacob awoke out of his sleep, and said, The
Lord is in this place, and I knew it not.
18 And Jacob rose up in the morning, and
took the stone he had set it up as a pillar, and
poured oil on the top of it. 19 And he called the
name of that place, the House of God; and the
name of the city before was Lum-luz. 20 And
Jacob vowed a vow, saying, If the Lord God will be
with me, and will guard me throughout this journey,
on which I am going, and will keep me from evil,
and provide for my food and my clothing,
then I will set up this stone as a pillar, and
rampart me upon. 21 And he brought me
in safety to the house of my father, and then shall
the Lord be for God to me. 22 And this stone,
which I have set up for a pillar, shall be to me
a house of God; and of all whatsoever thou
shall give me, I will tithe a tenth for thee.
23 And Jacob said, I now know that the
Lord is greater than all the gods of my
father, of the gods of Syria; and the brother of
Rebecca, mother of Jacob and Esau. 24 And he
looked, and beheld a well in the plain; and there
were there three flocks of sheep resting at it, for
out of that well they watered the flocks,
but there was a great stone at the mouth of
the well. 25 And there were all the flocks
gathered together there; and he said, She is
at hand that should roll away the stone from
the mouth of the well, and water the
flocks, and set the stone again in its
place on the mouth of the well. 26 And
Jacob said to them, Brethren, whence are ye? and
they said, We are of Charrhan. 27 And
he said to them, Know ye Laban, the son of
Nachor? and they said, We do know him.
28And he said to them, This is my daughter
with the sheep. 29And 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.
30And 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
flocks.

8 Gr. was established.
9 Lit. put under. See 1 Tim. 3. 15.
10 Gr. having lifted up his feet, went, etc.
9 And Laban was very wise to Jacob, saying, Wherefore thou hast not told me that thou wouldest take my sister for a wife? why didst thou not sanctify me thereby, that I should give thee as bride-price for thy sister? 10 And Jacob said, When I saw that thou wast very wise, and that thou hadst received thee the blessing of God alway: 11 And I said to myself, He will surely make me to escape as the latter gods have escaped me. 12 And present as he entered he kissed Rachel his sister, and kissed Leah, his sister, and blessed them, and went his way.

15 And Laban said to Jacob, Surely thou shalt not dwell for nothing, because thou bemost by my sister. 16 Tell me, I pray thee, wherein wilt thou servie? 17 And Jacob said unto him, I will serve thee for four years; and thou shalt give me back my wife again, that I may serve thee another four years for Rachel. 18 And Laban said, This is a favour made me of God, that I have another wife through thee. 19 And Laban gave Jacob Rachel his daughter for a wife. 20 Now Jacob loved Rachel more than Leah: and his favour was upon Rachel more than on Leah: and she bare him none; but Leah bare seven sons. 21 And Jacob took his farewell of his uncle Laban: and Jacob gave his wife Rachel and Leah, and their maid-servants. 22 Then Jacob blessed the gods before departing, saying, 23 The Lord hath shewed kindness to me, in the days wherein he dealt with me, according to all his works which he wrought for me, 24 Protecting me before the man of mine, and delivering me from all that Aaron hath done against me. 25 And now I am become fertile, and the Lord hath taken away my barrenness. 26 And Laban said to Jacob, Give me this day thy wages, because I have seen thy works. 27 And Jacob said, I will deal truly with thee according to all that thou hast done with me, 28 And I will deal truly with thee, and follow all that thou hast done with me, 29 And I will deal truly with thee, and follow all that thou hast done with me, and thou shalt give me all that thou hast done with me. 30 And thou shalt know when I have adduced my child, and when I have seen my child. 31 And Laban said, It is as I said: I will not deal falsely with thee. 32 And Jacob went out of the presence of Laban, and Jacob gave him his wages. 33 And Jacob took his flocks and his cattle, and all that he had, and returned into his own land, into the land of Canaan. 34 And it came to pass, when Jacob had made an end of blessing Laban, that Laban said to him, Take what I have given thee, and all that is thine own, and go thy way. 35 And Jacob said, I will not take aught; I will go my way, because I have seen all that thou hast done with me. 36 And Laban said, Call me not a thief, I have sinned; 37 And Laban said, What shall I give thee? and he answered, 38 And Laban said, What shall I give thee? and he answered, 39 And Laban said, What shall I give thee? and he answered, 40 And Laban answered, What shall I give thee? and he answered, 41 And Laban answered, What shall I give thee? and he answered, 42 And Laban answered, What shall I give thee? and he answered, 43 And Laban answered, What shall I give thee? and he answered, 44 And Laban answered, What shall I give thee? and he answered, 45 And Laban answered, What shall I give thee? and he answered, 46 And Laban answered, What shall I give thee? and he answered, 47 And Laban answered, What shall I give thee? and he answered, 48 And Laban answered, What shall I give thee? and he answered, 49 And Laban answered, What shall I give thee? and he answered, 50 And Laban answered, What shall I give thee? and he answered, 51 And Laban answered, What shall I give thee? and he answered, 52 And Laban answered, What shall I give thee? and he answered, 53 And Laban answered, What shall I give thee? 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and he answered, 102 And Laban answered, What shall I give thee? and he answered, 103 And Laban answered, What shall I give thee? and he answered, 104 And Laban answered, What shall I give thee? and he answered, 105 And Laba
And Rachel, having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die. And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb? And Rachel said to Jacob, Behold, my handmaid Balaam, go in to her, and shall bear upon my knees, and I also shall have children by her. And she gave her handmaid to Jacob, his own wife, to his wife; and Jacob went in to her. And Balaam, Rachel's maid, conceived, and bore Jacob a son. And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name Dan. And Balaam, Rachel's maid, conceived yet again, and bore a second son to Jacob; and Rachel said, God has helped me, and I have prevailed over my sister; and she called his name Naphtali. And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in unto her. And Zelpha the maid of Lea conceived, and bore Jacob a son. And Lea said, It is not for me, for the women have pronounced me blessed; and she called his name Asher. And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea, and said to her, Give me of thy son's mandrakes. And Lea said, Is it not enough that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes. And Jacob came out of the field at evening, and Lea went forth to meet him, and said to him, Thou shalt come in to me this day, for I have hired thee for thy son's mandrakes; and he lay with her that night. And God hearkened to Lea, and she conceived, and bore Jacob a fifth son. And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Naphtali. And Lea conceived again, and bore Jacob a sixth son. And Lea said, God has given me a good gift in this time; my husband will choose me, for I have borne him six sons; and she called his name Zabulon. And after this she bore a daughter; and she called her name Dinah. And God remembered Rachel, and hearkened to her, and she conceived. And she conceived again, and bore a second son to Jacob; and she called his name Joseph. And she said, The Lord heard my crying, and took me my reward. And she conceived again, and bore a third son to Jacob; and she called his name Simeon. And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have borne him three sons; therefore she called his name Levi. And having conceived yet again, and bore a son, and said, This time will I give thanks to the Lord; therefore she called his name Judah; and ceased bearing.
23 μήτραν. Καὶ συνάδευσα ἐτέκε τῷ Ἰακώβ μιν — εἰπε δὲ Ἰακώβ
24 Ἐραχῆ, ἀφείλεν ὑμᾶς Θεός μου τὸ ὄνομα. Καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰωσήφ, λέγοντα, προστέθη ὁ Θεός μοι ὄνομά τοῦ ἐπέφερον.

25 'Εγένετο δὲ ὡς ἐτέκε Ἰακώβ τῷ Ἰωσήφ, εἶπεν Ἰακώβ τῷ Λάβαν, ἀπόστειλον με, ὑνὰ ἀπέλθω εἰς τὸν τόπον μου, καὶ
26 εἰς τὴν γῆν μου. Ἀπόδος τὰς γυναίκας μου, καὶ τὰ παιδία μου, περὶ ὅν δεδουλευκα σοι, ἐνα ἀπέλθω, καὶ γὰρ γυναῖκες συνιστά ἐν ἑαυτῷ, καὶ ἐνυπηγγέσεις
27 τὴν δουλείαν, ἵνα δεδουλευκα σοι. Εἴπε δὲ αὐτῷ Λάβαν, εἰ ἐρυδ αὐτῷ ἐναντίον σου, οἰκνισάμην ἀν αὐτῷ ἐλεήσῃ γάρ
28 με ὁ Θεός ἐπὶ τῇ σῇ εἰσόδῳ. Διάπεστον τὶς σοι σοι, σοι πρός με, καὶ δόσω. Εἴπε δὲ Ἰακώβ, σὺ γυναῖκες δεδουλεύκασαι σοι, καὶ δόσω τὸν κόμην σου, καὶ διαφύγωμεν ἐκεῖθεν τὸν πρόβατα μου ἐν τοῖς ἀρνσίᾳ, καὶ πᾶν πρόβατα καὶ ῥαπτόν ἐν ταῖς ἀείξι, ἐσται μοι
29 μισθός. Εἴπε δὲ αὐτῷ Λάβαν, ἐστώ κατὰ τὸ ρήμα σου. Καὶ διεστείλα τὸν Ἰακώβ ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ τρόφου τοῦ ράπτου τὸν ἱπτὸντα καὶ τοὺς διαλεύκους, καὶ πάσας τὰς ἀγας τῶν ραπτάς καὶ τὰς διαλεύκους, καὶ τὸν ὄντος ἐν τοῖς ἀρναῖς, καὶ τὸν ὄντος ἐν τοῖς λευκοῖς, καὶ ἐδώκε σοι χερσά τῶν υἱῶν αὐτοῦ.
30 Καὶ ἐπέστρεψε οὖν τριῶν ἡμερῶν, καὶ ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον Ἰακώβ. Ἰακώβ δὲ ἐπιστάμενο τοῖς πρόβατα Λάβαν τὰ ὑπολειπόμενα. Ἐλαβε δὲ Ἰακώβ ῥαβδον ἑπτακαίρον ἠλωράν καὶ καρυάιν καὶ πλατάνον καὶ ἐλεύθερον αὐτοῦ Ἰακώβ ἔλευθε τὰς διαλεύκας καὶ περιστέρων τὸ ἠλωράν, ἐφαίνετο ἐπὶ τὰς ῥαβδίους
31 τὸ λευκόν, ὅ ἐλεύθερον. Καὶ παρέδω οὕτω τὰς ῥαβδίους, ὅ ἐλεύθερον, ἐν τοῖς λευκοῖς τῶν πατατηρίων τοῦ υδάτος, ὅσα ἐκ νῦν ἐλθοῦσα τὰ πρόβατα πεῖν, ἐνυπηγγεν τῶν ῥαβδίων ἐλθόντων αὐτῶν ἐν τοῖς πεῖν, ἐγκυσήσωσιν τὰ πρόβατα ἐν τὰς ῥαβδίους. Καὶ ἐκνέφων τὰ πρόβατα ἐν τὰς ῥαβδίους ἐκτικόν τὰ πρόβατα διαλεύκας καὶ πουκαλα καὶ σπαδείδετε βαντί. Τοὺς δὲ ἄμοινος διεστείλα Ἰακώβ, καὶ ἐτύγχαναν τὸν ἱπτὸντα καὶ τὸν πουκλοῦν ἐν τοῖς ἀμοίνοις καὶ διεστείλαν οὐσία ποίμανα καὶ θρυόταν, καὶ σώκε ἐμείται αὐτὰ εἰς τὰ πρόβατα
32 Ἰακώβ. Ἐγένετο δὲ ἐν τῷ καιρῷ ἡ ἐκνέφων τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, ἑθήκεν Ἰακώβ τὰς ῥαβδίους ἐναντίον τῶν προβατινῶν ἐν τοῖς λευκοῖς, ἐγκυσήσατο αὐτὰ κατὰ τὰς ῥαβδίους.

Genesis XXX. 23—41.

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. 24 Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service where with I have served thee. 25 And Laban said to him, If I have found grace in thy sight, I will augur well, for the Lord has blessed me at thy coming in. 26 Appoint me thy wages, and I will give them. And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me. 27 For it was little thou hadst before my time, and it is increased to a multitude, and the Lord God has blessed thee since my coming; now therefore, shall I set up also my own house? 28 And Laban said, What shall I give thee? and Jacob said to him, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again tend thy flocks and keep them. 29 Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats—this shall be my reward. 30 And my righteousness shall be in thee, and thou shalt not have any thing that is thine among the rams, and grey among the rams, shall be stoln with me. 31 And Laban said to him, Let it be according to thy word. 32 And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons. 33 And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind. 34 And Jacob took to himself green rods of storax tree and walnut and planted them in white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods. 35 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 troughs. 36 So the cattle conceived at the rods, and the cattle brought forth young speckled, and streaked and spotted with ash-coloured spots. 37 And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban. 38 And it came to pass 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

March 29, 1841. ¥ Lit. thy wages to or with me.

Stay thou, perhaps understood. Heb. I have argued that, etc.

A  V but Gr. and Heb. literally, at my foot. Hearken to or obey me. Gr. and between. Hebraisms.

Apparently the nom. absol.
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, he has given 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 fathers and to thy family, and I will be with thee. And Jacob sent and called Lea 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 has taken away all 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 in a dream, 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 doeth to thee. I am God that appeared to thee in the road of the land of Egypt, where thou hast served me, and I have said to thee, I will go to Laban. And Rachel and Lea answered and said to him, Have we got 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. And 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 wives 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 Chanaan. 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.
22 And Rachel wept, and washed her face, and said unto her father, Why hast thou dealt so ill with thy servant? have I been seven years to serve thee, and hast not given me a maid's wages? Wherefore didst thou not think of giving me the bride price of my husband? 23 And Laban answered, Wast it not seven days' journey from thy father's house, that thou couldst not search my goods? 24 And Jacob said, Peradventure I have sinned in respect to the daughters of thy house: nevertheless here am I again, and will go my way. 25 And Laban lighted upon the gate of his邑, and of thy father, and knew not what to say to all this.

25 And Jacob said, I pray thee, if now I have found grace in thy sight, say, I pray thee, wherefore is this my dwelling place? 26 And Jacob came to Laban, and said, Laban, my father. 27 And Laban went to the image of his邑, and of thy father, and knew not what to say to all this.

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39 And Jacob said, I pray thee, if now I have found grace in thy sight, say, I pray thee, wherefore is this my dwelling place? 40 And Jacob came to Laban, and said, Laban, my father. 41 And Laban went to the image of his邑, and of thy father, and knew not what to say to all this.

40 And Jacob said, I pray thee, if now I have found grace in thy sight, say, I pray thee, wherefore is this my dwelling place? 41 And Jacob came to Laban, and said, Laban, my father. 42 And Laban went to the image of his邑, and of thy father, and knew not what to say to all this.
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? Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee. Behold, there is a divine pillar between me and thee. And Jacob having taken a stone, set it up for a pillar. 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 witnesses between me and thee to-day. And Laban called it, the Heap of Testimony: and Jacob called it, the Witness Heap. And Laban said to Jacob, Behold this heap, and the pillar, which I have set between me and thee; this heap witnesses before me, and this pillar witnesses; therefore its name was called, the Heap of Testimonies. And the vision of which he said—Let God look to it between me and thee; behold, if thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God is witness between me and thee. And Laban said to Jacob, Behold this heap, and this pillar, which I have set between me and thee: this heap witnesses before me, and this pillar witnesses; therefore its name was called, the Heap of Testimonies. And the vision of which he said—Let God look to it between me and thee; behold, if thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God is witness between me and thee.

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

And Jacob sent messengers before him to Esau his brother to the land of Seir, to the city of Haran. 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. And there were born to me ozen, and ass, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in the sight of my lord, and that I might stay, and that I might eat bread, and that I might drink water.

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. And Jacob said, If
Genesis 33:1-31

10 And Jacob found a good place to encamp, and there let his flocks lie in the open air. 2 And he took of the stones of the place, and put them for his head forpillows, and lay down in that place to sleep. 3 And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God went up and down upon it. 4 And, behold, the Lord appeared unto him, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the same shall bless thee, and by thee shall all families of the earth be blessed. 5 And Jacob said unto him, O Lord God of my father Abraham, and God of my father Isaac, the Lord saidst unto me, I will make thee to dwindle, and will bring thee back to the land of thy fathers. 6 And I am not fit for the excellence of my fathers Abraham and Isaac, neither have I the righteousness of Jacob thy servant. 

22 And Jacob rose up from thence, and pitched his tent beyond Jordan: and Jericho was near the camp. 23 And he took of the children of his flocks, and of his herds, and bestowed them unto Leah and to Rachel, and to the two Maidservants: 24 And he divided the flocks among Leah and Rachel, and among the two Maidservants. 25 And he set over all that he had one prince over the flocks of Leah, and over all that he had one prince over the flocks of Rachel, and over all that he had one prince over all his flocks. 26 And Jacob fed the herds that his father Isaac had, and the herds that Laban his mother's brother had: and youth of Israel, and dwelt with the children of his father's brother Laban. 27 And Laban went to tell Jacob his mother's brother, saying, What doest thou, that thou hast taken my sister? 28 And Jacob said, It is not so: from the very day that I went unto thee until this day, the cattle that I have kept have not been患病, and the she-goats which I have kept have not dropped; and all that pertained to Laban for his daughters, his cattle, remaineth. 29 For thus it was, that I removed from thence all the oxen that gave birth, and the she-goats that dropped, and saved the calves of the unviolated and the goats of the unviolated, that they should not feed upon my raiment. 30 Moreover, thou hast seen all that thy servant kept with thee: for there is none of all that pertained to thee which was wanting, and there are not any which fell back in the day of thy inspection: so shall God deal well with me for the goods of all that these cattle of mine gave birth to. 31 And it was so, that the creature which perished was eaten of my master's sons, and they had a bad word of me; but I kept all that pertained to thee, in order to have made up mine account before thee. 32 And Jacob answered Laban, and said, What shall I do more to thee, that thou shouldest speak this word unto me? 33 And Laban said unto Jacob, Wilt thou therefore give me thy daughter for to wife? 34 And Jacob answered, I will give thee the kit of sheep, and the kit of goats, and the fatlings of the bull and the fatlings of the she-goats, and of the milk of my herd and of my flock with me, of the increase which God hath given me; 35 But my gold and my silver let me keep for me; and whatsoever thou approvest of, give me for to wife, and I will give it. 36 And Laban said, I am satisfied; and Jacob gave on his wife Leah. 37 And Laban said unto Jacob, Give me this day thy daughter for to wife, and give me thy other daughter for to wife of my son; and I will give thee the sheep and the goats, and the fatlings of my cattle, and the fatlings of my flock with me. 38 And Jacob was content; and he gave on his wife Rachel. 39 And Laban said, Shall I give it thee for to wife? answer me, and I will give it. 40 And he answered, I will give it thee for to wife; if thou wilt accept me, let me have thy daughter for to wife. 41 And Jacob gave on his wife Bilhah. 42 And Laban said, Shall I give it thee for to wife? answer me, and I will give it. 43 And he answered, I will accept it; if thou wilt give me thy daughter for to wife. 44 And Jacob gave on his wife Zilpah. 45 And Laban said, Shall I give it thee for to wife? answer me, and I will give it. 46 And he answered, I will accept it; if thou wilt accept me, let me have thy daughter for to wife. 47 And Jacob gave on his wife Dinah. 48 And Laban said, Shall I give it thee for to wife? answer me, and I will give it. 49 And he answered, I will accept it; if thou wilt give me all that thou hast for to wife. 50 And Laban said, I will do it. 51 And to Laban the period of time that he gave unto Jacob, for all the goods which he had set his heart upon, from the day that hewent to Laban until the day that he departed from Laban: which Jacob had, was the day in which the children of Jacob went out from the house of Laban his father. 52 And Laban gave a present unto Jacob, and said unto him, Return unto thy father's land, and to thy kindred, and I will receive thee again. 53 And Jacob said unto him, I pray thee, suffer me to say a word more, and I will go away from thee. 54 And Laban said, Call me, if I have done thee any wrong, or if I have omitted anything of thy goods. 55 And Jacob answered, There is noBruh shine. 56 And Jacob said, I pray thee, suffer me to say a word more, and I will go away from thee. 57 And Laban said, Call me, if I have done thee any wrong. 58 And Jacob answered, If I have done thee any wrong, or if I have omitted anything of thy goods, let God judge me. 59 And Jacob came to his father Isaac at the city of Aram-naharai, the city of Nahor. 60 And he told his father, and his mother, and his sisters, all the things that the Lord had done with him. 61 And Isaac lived a hundred and thirty years. 62 And the days of Isaac were finished, and he gave up the ghost, and joined his fathers, being an hundred and eighty years old: and they mourned for him, and buried him in the cave of Machpelah, which Abraham bought for a buryingplace of the daughters of Heth. 63 And Esau and Jacob were carried away into the land of Egypt, because there was a famine in the land of Canaan.
he passed the Face of God; and he halted upon his thigh. 24 Therefore the children of Israel will by no means eat of the sinew which was benumbed, when Jacob did put the broad part of the thigh of Jacob—even the sinew which was benumbed. 25 And Jacob 26 lifted up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him, and Jacob divided the children of Leah and to Rachel, and the two handmaidens, his children with the first, and Lea and her children behind, and Rachel and Joseph last. 27 But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother. 28 And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept. 29 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 hath mercifully blessed thy servant. 30 And the maid-servants and their children drew near and did reverence. 31 And Lea and her children drew near and did reverence; and after this drew near to Esau Rachel and Joseph last. 32 And he said, What are these to thee? And he said, The children with which God hath mercifully blessed thy servant. 33 And Jacob said, I have found grace in the sight of my lord, and I have all things, and he constrained him, and he took them. 34 And he said, Let us depart, and proceed right on. 35 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. 36 Let my lord go on before his servant, and I shall have strength on the road according to the case of the journey before me, and according to the strength of the children, until I come to my lord to Seir. 37 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. 38 And Esau returned on that day on his journey to Seir. 39 And Jacob departed to his tents; and he made for himself there habitations for his cattle he made booths; therefore he called the name of that place, Booths. 40 And Jacob came to Salem, a city of Seirama, which is in the land of Chanaan, which he departed out of Mesopotamia of Syria, and 41 took up a position in front of the city. 42 And he bought the portion of the field, where he pitched his tent, of Emor the father of Sychem, for a hundred lambs. 43 And he set up there an altar, and called on the God of Israel.

And Esau lifted up his eyes, and saw them, and said, Behold, the children of Jacob are my children's children. 34 And he said, How have ye found grace in the sight of my lord? 35 And Jacob said, It is because I have found grace in the sight of my lord, in that I have seen the face of my lord, and heard the voice of my lord; 36 for why should I be dead, if my lord had not dealt so well with me? 37 And Esau said, Here is my land, my habitation, and my habitation's tents, and my dwellings, and my houses, and all that is in them, together with the women my lord brought with him. 38 And Jacob answered, And it is not enough, my lord, I have now found grace in the sight of my lord; in that I have seen the face of my lord in peace. 39 And let it please my lord, for he is too generous for me, let me now bring a little gift to my lord. 40 And Esau said, Why so? 41 and I said, It is because I have found grace in the sight of my lord. 42 And Jacob said, I will now put away my name, which is called Jacob, and I will be called Israel; for me hath God wrought, and I have seen the face of God, and I am enough. 43 And Esau said, Let me now give thee a blessing. And Jacob said, Doth thou still give me a blessing? I am too old for it. 44 But Esau pressed him, and said, Let me now give thee a blessing. And Jacob said, Swear to me first: and he said, I will swear. 45 And Jacob lifted up his head, and looked on Harley. 46 And Jacob said, I see thy face, in the face of my lord, and I see the face of God, and I am enough. 47 And Esau said, Let me now give thee a blessing. And Jacob said, Swear to me first. And he said, I will swear. And Jacob said, Swear by the fear of thy father Abraham. And he said, I will swear. 48 And Jacob lifted up his head, and looked on Harley. 49 And Jacob said, I see thy face, in the face of my lord, and I see the face of God, and I am enough.
And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. And Sychem the son of Enmor the Ἄντις, the ruler of the land, saw her, and took her and lay with her, and humbled her. And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsels, and he spoke kindly to the damsels. Sychem spoke to Enmor his father, saying, ‘Take for me this damsel to wife.’ And Jacob heard that the son of Enmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came. And Enmor the father of Sychem went forth to Jacob, to speak to him. 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. And Enmor 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. And dwell in the midst of us; for you are good, and the land is spacious before you, dwell in it, and trade, and get possessions in it. And Sychem said to his father and to his brothers. I would find grace before you, and we will give whatever ye shall name. Multiply your demand of dowry very much, and I will give accordingly; as ye shall say to me, only ye shall give me this damsel for a wife.

And the sons of Jacob answered to Sychem and Enmor his father craftily, and spoke to them, because they had defiled Dina their sister. And Symeon and Levi the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is unreconciled, for this is a reproach unto us. Only on these terms will we consent to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised.

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. But if ye will not hearken to us to be circumcised, we will take our daughter and depart. And the words pleased Enmor and Sychem the son of Enmor.

And the young man delayed not to do this thing, for he was much attached to Jacob’s daughter, and he was the most honourable of all in his father’s house. And Enmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying, ‘These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before you, dwell in it, and take the daughters of your sons to wives, and we will give our daughters to you, and we will take our daughters.” Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. And shall not their cattle and
their 
herds, and their possessions, be ours? 
o only in this let us conform to them 
and they will dwell with us. And all 
that went in at the doors of the city 
hearkened to Emomr and Sychem his son 
and they were circumcised in the flesh of 
their foreskin every male. 
23 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. 
24 And Emomr and Sychem his son 
with the edge of the sword, and took 
Dina out of the house of Sychem, and went 
forth. But the sons of Jacob came upon 
you wounded, and ravaged the city wherein 
you had defiled Dina their sister. 
25 And their sheep, and their oxen, and their asses 
took, and all things whatsoever were 
in the city, and whatsoever were in the plain. 
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. 
26 And Jacob said to Symeon and Levi, Ye have 
made me hateful so that I should be evil 
unto all the inhabitants of the land, 
both among the Chananites and the Pherificates, 
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. 
27 And they said, Nay, but shall 
they treat our sister as an harlot?
And God said to Jacob, And 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. 
28 And Jacob said to his house, and to all that were with 
him, Remove the strange gods that are 
with you from among you, and purify 
yourselves, and change your clothes. 
29 And let us go up to Bethel, and let 
us 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. 
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 terebentine tree which 
is in Seimima, and destroyed them 
this day. 
30 So Israel departed from Seimima, and 
the fear of God was upon the cities round 
about them, and they did not pursue after 
the children of Israel. 
31 And Jacob came to Luza, which is in the land of Channaam, 
which is Bethel, and all the people that 
were with him, and Jacob hid 
them under the terebentine tree which 
is in Seimima, and destroyed them 
this day. 
32 And Deborra, Rebecca's nurse, died, 
and was buried below Bethel under the 
Oak; and Jacob called its name, The Oak of 
Mannaed. 
33 And God appeared to Jacob 
one more in Luza, when he came out of 
Mesopotamia of Syria, and God blessed 
him. 
34 And God said to him, Thy name
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47

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 Abraam and Isaac, I have given it to thee; and it shall come to pass that thy seed shall possess it by the hand of 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 took from Bethel, and pitched his tent beyond the tower of Gader, and it came to pass when he drew nigh to Chabatha, 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: for thy son is born. And she called the name of her son, for she said, Because the Lord has heard my exceeding roaring. And Rachel said, I have borne a son: and she called his name Dan. And she said, I shall be crowned with children; therefore she called his name Naphtali. And Rachel said, I have had a wonderful battle with my sister; and I have borne a son: therefore she called his name Ephraim. And Rachel said, I have borne a son to my father's house. And she said, Give me this young one also, for I have born him another son. And she said, discountenance of these two doth she call his name Manasseh: for God has made me forget him, in giving me another son. And she said, Let not God forget me: and she called his name Benjamin. And Rachel died; for she said, He has taken away my people. And Joseph was yet little, his elder brother was Ephraim. And his father brought him to his brothers. And his brothers saw him, and hated him, and they spoke against him, and said, Behold, this is our brother, and he is the son of our father. And his brother's names were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and the sons of Simeon, and the sons of Levi. These were the generations of Jacob; twenty-two sons. And Jacob begat Joseph and Benjamin; and the sons of Joseph, Manasseh and Ephraim; and the sons of Benjamin, Bela and Becher, and Tahan and Zaccur, and Shimei. And the sons of Joseph, who were born to him in Egypt, were two sons: these were the generations of the two sons. And the sons of Levite thirty and two years old and upward, who were able to take up ark into service, and ministering, and to do all manner of service on the holy things, and to offer the burnt offering and sacrifice of the people, to make an atonement therefor; as each family took his charge, even so they took the charge of the house of their father. For they were kept in charge of the house of the Lord, and in charge of the charge of the house of God, which was in the charge of the Levites. And they had charge of all service in the house of the Lord; they and their fathers before them. And the sons of Levi were the priests, and the Levites were the Levites.

Note.—The words between brackets form the 31st verse of this chapter in the Hebrew.
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Genesis

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face of his brother J acob. ? For their substance was too great for them to dwell together and the land of their sojourning could

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not bear them, because of the abundance of
^And Esau dwelt in

heisEdom. 'And these

are the generations of Esau, the father of
Edom in tlie mount Soir. *" And tliese are
the names of the sons of Esau. Eliphas, tlie
son of Ada, the wife of Esau; and Raguel,
the son of Basemath, wife of Esau. ^^And the
sons of Eliphas were Thajman, Omar, Sophar, Gotliom, and Kenez. ^^ And Tliamna
was a concubine of Eliphaz, the son of Esau
and she bore Amalec to Eliphas. These are
the sons of Ada, the wife of Esau. ^ And
these are the sons of Raguel Nachoth, Zarc,
Some, and Moze. These were the sons of
Basemath, wife of Esau. ^* And these are
the sons of Olibema, the daughter of Ana,
the son of Sebegon, tlie wife of Esau; and
she bore to Esau, Jeus, and Jeglom, and
Core. ^ Tliese are the chiefs of the son of
;

Esau,ei5e« tlie sons of Eliphas, the first-born
of Esau
chief ThaDinan, chief Omar, chief
Sophar, chief Kenez, chief Core, chief Gothom, chief Amalec. These are the chiefs
of Eliphas. in the land of Edom these are
the sons oi Ada. ^'And these are the sons
of Raguel, the son of Esau ; cliief Nachoth,
chief Zare. chief Some, chief Moze. These
are the cliiefs of Raguel, in the land of
Edoiu ; these are the sons of Basemath, wife
of Esau. ^ '^And these are the sons of Olibema, wife of Esau chief Jeus, chief Jeglom,
chief Core. These are the chiefs of Olibema,
daughter of Ana, wife of Esau. ^^ These are
the sons of Esau, and these are the cliiefs
those are the sons of Edom. 20 ^.nd these
are the sons of Seir, the Chorrhite, who inhabited the land
Lotan, Sobal, Sebegon,
Ana, 21 and Desou, and Asar. and Rison.
These are the chiefs of the Chorrhite, the
son of Seir, in the land of Edom. ^ And
the sons of Lotan were Chon*hi and Ha;man
and the sister of Lotan, 'I'hamna. "^ Kwa^
these are the sons of Sobal Golam, and
Mauachath, and Gsebel, and Sophar, and
Omar. "^
these are the sons of Sebegon Aie, and Ana this is the Ana wlio
found Jamin in the wilderness, when he
tended the beasts of his father Sebegon.
^ A nd these are the sons of Ana ; Deson
and Olibema was daughter of Ana. "^ kx\^
these are the sons 01 Deson Amada, and
Asban, and Ithran, and Charrhan. 27 And
these are the sons of Asar; Balaam, and Zucam, and Jucam. * And these are the sons
of Rison Hos, and Aran. ^9 \ nd these are
the chiefs of Chorri; chief Lotan, cliief
Sobal. chief Sebegon. chief Ana, *> chief Deeon, ciiief Asar, chiei Rison. These are the
cliiefs ol" Choiri, in their principalities in
the land of Edom.
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* And these are the kings which reigned
in Kdora, before a king reigned in Israel.
Balac, son of Beor, reigned in Edom;
and the name of his city was Denuaba,

^And

^ And Balac died

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and Jobab, son of Zara,

from Bosorrha retgned

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his stead.

^Ana

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and all his cattle, and all tliat he had got,
aud aD things whatsoever he had acquired
in the land of Chanaan
and Esau went
f'ortli from the land of Chanaan, from tlie

their possessions.
mount Seir; Esau,

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XXXVl. 7—34.

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Joseph; and Jobab died; and Asom, from the land of the Themanites, reigned in his stead. 3 And Asom died; and Adam son of Barad, who cut off Madian in the plain of Moab, ruled in his stead; and the name of his city was Gathaim. 3 And the name of Messecce reign'd in his stead. 3 And Samada died; and Saul of Rhooboth by the river reigned in his stead. 3 And Saul died; and Ballenon the son of Achbor reign'd in his stead. 3 And Ballenon the son of Achbor died; and Arad the son of Barad reign'd in his stead; and the name of his city was Gathaim. 3 And his daughter was Merubah, daughter of Mathra, son of Maiozeb. 3 These are the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jethar, 4 chief Oliba, chief Helam, chief Phinom, 4 chief Kenaz, chief Teman, chief Mazer, 4 chief Magedel, chief Saphin. These are the chiefs of Edom in their dwelling-places, in the land of their possession; this is Esau, the father of Edom.

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

18 And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him. 19 And each said to his brother, Behold, that dreamer cometh.

20 Now then come, let us kill him, and 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 say, We said evil; and we shall see what his dreams will be. 21 And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him. 22 And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness. 23 And the men, the merchants of them, 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. 24 And Ruben returned to the pit, and saw not Joseph in the pit; and he rent his garments. 25 And he returned to his brethren, and said, The boy is not; and I, whither am I gone? 26 And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood. 27 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. 28 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. 29 And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. 30 And all his sons and daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning into Hades; and his father wept for him. 31 And the Madianites sold Joseph into Egypt. 32 And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood? 33 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. 34 And the merchants of them saw him, and drew him out of the pit, and said, We will take him and sell him to the Ishmaelites; and they were more numerous. 35 And they went to bring them to Egypt. 36 And Ruben said to his brethren, I will go down into the pit after him, and we will rescue him out of their hand, and smite him not. And his brethren consented. 37 And Joseph was thirty years old when they sent him from Shechem to Dothaim, to oversee their vineyards. 38 And the vineyards of them were in that land; and he had two wives. 39 And his name was Manasseh, the oldest; and his younger name was Efraim. 40 And Joseph went down into Egypt, and his brethren went after him, every man according to his hire. 41 And they went in the order of their artificers; and there were no in them of their brethren but as they were. 42 And to Joseph they said, Do thou, and tell us what is thy wisdom? And he said to them, I am a soothsayer. 43 And they said to him, Behold, thou seest my master's cup, and in every man of his cup I have set my ring. 44 And let a man take him, and let him be my lord's servant; and his ring shall I put in his hand, and let him be set as my lord's servant. 45 And he asked them, and said, Whence are ye? And they answered, We are of the land of Gilead. 46 And he said to them, You are strangers and sojourners with me; and where is the cup of my lord? And they said, We do not know; nor can we tell. 47 He said, Ye are strangers and sojourners; therefore ye must have told me all that ye do.
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 dolians, whose name was Iras. And Judas saw there the daughter of a Chananithian man, whose name was Sava; and he took her, and went in to her. And she conceived and bore a son, and called his name, Er. And she conceived and bore a son again; and called his name, Aunan. And she again bore a son; and called his name, Chasbi; and she was in Chabth when she bore them. And Judas took a wife for Er his first-born, whose name was Thamar. And Er, the first-born of Judas, was wicked before the Lord; and God killed him. And Judas said to Aunan, Go in to thy brother’s wife, and marry her as his brother-in-law, and raise up seed to thy brother. And Aunan, knowing that the seed should not be his, went to, when he went in to his brother’s wife, that he spilt it upon the ground, so that he should not give seed to his brother’s wife. And his doing this appeared evil before God; and he slew him also.

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 grown; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father. And the days were fulfilled of her widowhood, and Sava the wife of Judas died; and Judas was informed, and he went to them that sheared his sheep, himself and his shepherds the Odalliamite, to Thamna. And it was told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth up to Thamna, to shear his sheep. And having taken off the garments of her widowhood from her, she put on a veil, and covered her face, and sat at the gates of Zenan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife. And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. 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 shouldst come in to me? 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. And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the stuff in thy hand; and he gave them to her, and went in to her, and she conceived by him. And she arose and departed, and took her veil off from her, and put on the garments of her widowhood. And Judas sent the kid of the goats by the hand of his shepherd the Odalliamite, to receive the pledge from the woman; and he found her not. And he asked the men of the place, Where is the harlot that was in Zenan by the way-side? and they said, There was no harlot there. And he returned to Judas, and said, I
have not found her; and the men of the place say, There is no harlot here. 2 And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her. 3 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 whomsoever it was said, Brans and Judas said, Let her be burnt. 4 And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff. 5 And Judas knew them, and said, And if you do not bring her to me, I will bring her to you. 6 And it came to pass when she was in labour, that she also had twins in her womb. 7 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. 8 And when he drew back his hand, then the other immediately came forth. And she said, Why has the barrier been cut through because of thee? and she called his name, Phares. 9 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 Potipher the eunuch of Pharaoh, the captain of the guard, an Egyptian, bought him of the hands of the Israelites, who brought him down thither. 2 And the Lord was with him, and he was a prosperous man; and he was in the house with his lord the Egyptian. 3 And his master knew that the Lord was with him, and the Lord prospered in all his possessions in the house, and in his field. 4 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. 5 And Joseph was handsome in form, and exceedingly beautiful in countenance. 6 And it came to pass after these things, that his master's wife looked upon Joseph, and said, Lie with me. 7 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: 8 and in this house there is nothing above me, nor has anything been kept back from me, but this only because thine own husband is not at home. 9 And she said, In this house he has no knowledge of any wicked thing, and sin against God? 10 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, 11 it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of

Ishoph ḳ administrations élis Ægyptus and ekstastō autôn 39
Potepeph rós euñochoys Phaphw, ḳ áρχιμάχειρos, ánýr Aýuptios,
ék xeriónov tōn Ímephtwión, ói kattíγγαν autôn ékei. 2 KAI
Kýrios méto Íshoph ḳ kai anýr éparukhánov kai éngyeto
ép to óikw para tō kúriw autôn tō Aýuptio. 3 Ἡδε ὅ 3 kúriwos autôu, óti ὁ Kúrios ἦν mé autôn, kai ósa éan poie,
Kúrios eúdoi én tais xeríonov autôn. KAI éucren Íshoph xárni
éna to kúriw autôn, kai eîρρarxhēn autôn. KAI káte-
stasan autôn épi tōn óikw autôn kai pánta ósa ἦν autôu,
edókei diá xeríon Íshoph.  Ἐγενέτο ὅ metē tō kastasthinas
autôn épi tōn óikw autôn, kai épí pánta ósa ἦν autôu, kai
hλárgaion Kúrios tōn óikw tōn Aýuptioi díα Íshoph kai
eγενήθη eulógya Kúriou én pás tois ὑπάρχων autôn ép tō
óikw, kai én tō xárni autôu. KAI épíτραγε pánthi ósa ἦν
autôn, eis xería Íshoph kai óuk ἔδει τῶν ἀλλά autôn oudein,
πλην τῶν ἀρτων, ou ἔδει autós. KAI ὃ ἦν Íshoph kalós tō
eidei, kai ὄραιος τῇ ὑψεi σφόδρα.  Ἐγενέτο metē tō ríma
taisthetai, kai ἐπέβαλεν ἡ γυνὴ τῶν kýriou autôn τῶν σφαλμάων
autôn épi Íshoph kai épieis. 6 KAI ouk édetai eis tōn
óikw autôn, kai pánta ósa ἦν autôu, kai ἔδοκεi eis tōs xeríos tōn, kai óuk ὑπέρεχεν eis tō
óikw autôn, kai ἔδει autôn, ouk ἔδει autôn. 7 KAI ὃ ἦν
θελει ἔπει δὲ τῇ γυναικὶ τοῦ kýriou autôn, ἐι ὃ kýrios ou
ἀνέχει ἄπε ὑπάρχον ἐν τῷ óikw autôn, kai pánta ósa
ἐστὶ autôn ἔδοκεi eis tais xeríos tōn, kai óuk ὑπέρεχεν eis tē
σκηνή ταῦτα οὗδε εἰμι, οὗδε ὑπέρεχεν ἄπε ἐμοῖς οὗδε,
πλην τῶν σωτῶν, διὸ τὸ σε γυναῖκα autôn éinai, kai ὅς ποιήσῃ τῷ ἁμάτῳ τὸ ποιήσῃ τόπον, kai ἀμάρτησωσαί ἐναιτίνη τῶν Θεῶν. 8 KAI ἔλαλη ὁ Íshoph ἡμέραν ἐς ἡμέρας, kai óuk ὑπέρκυν autôn
callevēn metē autôn, tōn συγγενέζαται autôn.  Ἐγενέτο δὲ tais
tois ἡμέρας, kai éstaevan Íshoph eis tōn Ókian tōn


And she caught hold of him by his clothes, and said, Lie with me; and leaving 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 us in our eyes, and to find something to mock me. And he cried, and said, Yea, Yea. 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 us, 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; into the place where the king's prisoners are kept, there in the prison.

And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison. And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in all the king's house, were in the hand of Joseph: and whatsoever he did was brought forth.

Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker commuting against their lord the king of Egypt. And Pharaoh was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker. And he put them in ward, into the prison, into the place whereinto Joseph had been led. And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were some days in the prison.

And they both fell on their faces, and said unto Joseph, We are here fallen in according to our dreams. And there was no occasion in all their dreams: but there were there two men in one bed, and they dreamed according to their dreams.

And there were there also in the prison with Joseph, two sons of Egypt, one of whom was of seven years old, and the other was of three years old. And it came to pass on the seventh day, when Joseph was treading out the wine in the winepress, that the two sons of the vintager came and bowed themselves to Joseph.

And he lifted up his eyes, and said unto them, Behold, the dreams of my two sons, for we dreamed according to the dreams of our youth. And he told it his father, and his brethren, and his father's house.

And his father's house heard that his brethren came; and they fell down before him with their faces to the earth. And Joseph said unto his brethren, I am Joseph; do ye therefore to me as ye would that your father should do to you. And ye shall say unto my father, The boys have brought thee back again goodly fruit of the land; and, behold, also they have brought down my head in Egypt, and also my brother's head; and ye shall say unto my father, We pray thee, let my brother, I pray thee, remain with us, that we may be sure of him as of one of us; for we have brought him up together.
ripe. 11 And the cup of Pharaoh was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharaoh's hand. 12 And Joseph said to him, This is the interpretation of it. The three stems are three days. 13 Yet three days and Pharaoh shall remember my reproach; and he shall restore me to thee thy place of chief cupbearer; and thou shalt give the cup of Pharaoh into his hand, according to the former high place, as thou wast wont to be cupbearer. 14 But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharaoh, and thou shalt cause me to come forth out of this dungeon. 15 For surely I was stolen away out of the land of the Hebrews; and here I have done nothing, but they have cast me into this pit. 16 And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought that in the third day it was Pharaoh's birthday, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. 17 And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand. And he hanged the chief baker, as Joseph interpreted to them. 18 Yet did not the chief cupbearer remember Joseph, but forgot him.

And it came to pass after two full years that Pharaoh had a dream. He thought he saw seven ears of corn, fair and choice, and they fed on the land. 2 And there came up as it were out of the river, seven cows, fair in appearance, and choice of flesh, and they fed on the sedge. 3 And seven other cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the other cows on the bank of the river. 4 And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharaoh awoke. 5 And he dreamed again. And, behold, seven ears came up on one stalk, choice and good. 6 And, behold, seven ears thin and blasted with the wind, grew up after them. 7 And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharaoh awoke, and it was a dream. 8 And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all his wise men; and Pharaoh related to them his dream, and there was no one to interpret it to Pharaoh. 9 And the chief cupbearer spoke to Pharaoh, saying, I this day remember my fault: 10 Pharaoh was angry with his servants, and put them in prison in the house of the captain of the guard of Pharaoh.
en to oikou toj arxhmatourj, eime te kai ton arxhmatopoiou.
Kai eidojmen entunijon arxhoteroj en nukti mia egw kai auton,
ta katoj ton auton entunijon eideimen. "Hn de ekei meb
hymov nevaniskos par Eisbrootos ton arxhmatourj, kai di
sama autou, kai synnkrinov hymous. Ergenithi de, kados
synnkrino hymov outw kai synvebhi, eime te apokatastathine esti
hj ton arxhj mou, ekeinov de krematibhene. "Apostelias de
Faraov ekaleste toj Iowjph kai egeugan auton apj ton
Oxumamatos, kai egeurrjvan auton, kai hllaxan twn stolh
auton' kai xabj proj Faraov. Eite de Faraow proj Iowjph,
entunijon elphaka, kai o sunykrinov oj eistin autoj: "Ewe de akjka
peri oj Ieguvnth, akoinantw se entuniva, syngyriw auta.

"Apostelies de Iowjph ton Faraow eisewn, anej ton Theou oik
apokaleistheta toj swytrion Faraov. "E瞭eche de Faraow toj
Iowjph, Iegwv, en tij ephon mou wphm estean para to xelos
-ton ptojmanov.
Kai oswper ekj ton ptojman anevahnon enta
boes kalai to eidei kai eklektai tais saraxi, kai nevkoj en


Pharao,


"And Joseph answered Pharaoh and said, Without God an answer
of safety shall not be given to Pharaoh. "And Pharaoh spoke to Joseph, saying, In my dream methought I stood by the bank of the river;
and there came up as it were out of the river, seven cows well-favoured and choice cows, and they fed on the sedge. "And
behold seven other cows came up after them out of the river, evil and ill-favoured and lean and diseased, which did eat
in all the land of Egypt. "And the seven ill-favoured and thin cows ate up the seven first good and choice cows. "And they
went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill-favoured, as also at
the beginning; and after I awoke I slept, and saw again in my sleep, and as it were seven years came up on one stem, full and
good. "And other seven ears, thin and blasted with the wind, sprang up close to them. "And the seven thin and blasted
ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.
And Joseph said to Pharaoh, The dream of Pharaoh is one; whatever God does, he has shewn to me. "And the seven good
years are seven years, and the seven good ears are seven years; the dream of Pharaoh is one.
And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there
shall be seven years of famine. "And as for the word which I have told Pharaoh, whatsoever God intends to do, he has shewn to
Pharaoh; behold, for seven years there is coming great plenty in all the land of Egypt.
But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine
shall consume the land. "And the plenty shall not be known in the land by reason of the famine that shall be after this, for it
shall be very grievous. And concerning the repetition of the dream to Pharaoh twice, it is because the saying which is from God
shall be true, and God will hasten to accomplish it. Now then, look out a wise and prudent man, and set him over the land of Egypt.
And let Pharaoh make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land
of Egypt for the seven years of the
Genesis XLI. 35—57.

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 kept in the cities. And the phrase 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, whom God has endowed with such wisdom and understanding? And Pharaoh said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou. 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 Pharaoh called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife. 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. And the land produced, in the seven years of plenty, whole handfuls of corn. 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 it he laid up in it. 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 my father's house. 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. 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.

And Pharaoh said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you. And the famine was on the face of all the earth; and Joseph gave 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.

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 him not. 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. And he said to them, Nay, but ye are come to observe the marks of the land. And they said, We, thy servants are twelve brethren; 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 youngest brother come hither. Send one of you, and take, and go ye to prison, till your words be clear. And speak the truth or not; but, if not, by the health of Pharaoh, verily ye are spies. 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 youngest 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 turnd away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

8 Gr. the purchase of your gift of corn. 7 Gr. heard them.
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 thence. And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money in 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 Canaan, and reported to 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 Canaan; the man, the lord of the land, said to us, Herein shall I know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart. And bringing me your younger brother; then shall I 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 one'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 Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your youngest 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, speaking in ithe mouth of his sack, shall not see my face, 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; and I bring him not to thee, and place him before thee, I shall be guilty toward thee for ever. 4 For if we had not tarried, 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 aloes. 6 And take 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 brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

15 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. 16 And Joseph saw them, and his brother Benjamin, born 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. 17 And the man did as Joseph said; and he brought the men into the house of Joseph. 18 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.

19 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; 20 and it came to pass, when we came to unloose, 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. 21 And we have brought other money with us to buy food; we know not who put the money into our sacks. 22 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. 23 And he brought Simeon out to them. 24 And he brought water to wash their feet; and gave provender to their asses. 25 And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there. 26 And Joseph entered into the house, and they brought the gifts that they had in their hands, into the house; and they did him reverence with their face to the
ground. 27 And he asked them, How are ye? and he said to them, Is your father, the old man of whom ye spoke, well? Does he yet live? 28 And they said, Thy servant our father is well; he is yet alive. And he said, Blessed be that man by God, and they bowed down, and did him reverence. 29 And Joseph said, Even if it be as ye say; he is my brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom ye spoke of bringing to me? and he said, God have mercy on thee, my son. 30 And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there.

31 And he washed his face, and came out, and refrained himself, and said, Set on bread, and they set on bread for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians. 32 And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother. 33 And they took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of the others. And they drank and were filled with drink with him. 34 And Joseph charged the steward of his house, saying, Fill the men's sacks with bread, as much as they can carry, and put the money of each in the mouth of his sack. 35 And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said. 36 The morning dawned, and the men were sent away, they and their asses. 37 And when they had gone out of the city, and were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good? 38 Why have ye returned evil for good? Is it not this out of which my lord drinks? and he divines augury with it; ye have accomplished evil in that which ye have done. 39 And he found them, and spoke to them according to these words. 40 And they said to him, Why does our lord speak according to these words? for be it far from thy servants to do such a thing. 41 If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy lord? 42 With whosoever of thy servants thou shalt find the cup, let him die; and, and, moreover, we will be servants to our lord. 43 And he said, Now then it shall be as ye say; with whosoever of the cup shall be found, he shall be my servant, and ye shall be clear. 44 And they hasted, and took down every man his sack on the ground, and they opened every man his sack. 45 And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack. 46 And they rent their garments, and laid each man his sack on his ass, and returned to the city.
And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him. And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine? 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. And Joseph said, Far be it from me to do such thing, the man with whom the cup has been found, shall be my servant; but do ye go up with safety to your father. And Judas drew near him, 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 Pharao. Sir, thou askdest thy servants, saying, Have ye a father or a brother? 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 he alone has been left behind to his mother, and his father loves him. And thou saidst to thy servants, Except your younger brother come down with you, ye shall not see my face again. And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord. And our father said, Go again, and buy us a little food. And we said, We shall not be able to go down; but if our younger 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. And thy servant our father said to us, Ye know that my wife bore me two sons; and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now. If then ye take this one away from me, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave. 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 age of our father, and our father, with sorrow to the grave.

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.

Now then, I will remain a servant with thee instead of the lad, a domestic of my lord; but she and her brethren.

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
brethren. And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharaoh.  2And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled.  3And 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.  4Now then be not grieved, and let it not seem hard to you that ye sold me hither; for God sent me before you to preserve life.  5For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be no neither ploughing, nor mowing.  6For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.  7Now then ye did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt.  8Hasten, therefore, and go up to my father, and say to him, These are your brethren, the remnant of the family of Joseph; God hath made me lord of all the land of Egypt; come down to me, and tarry not.  9And thou shalt say to my father, thus saith thy son Joseph, God hath made me lord of all the land of Egypt; come down to me, for thus saith thy son Joseph, God hath made me lord of all the land of Egypt.  10And he said, I will go, and I will come down to thee to my father, and will speak unto him, and if it be well with him, speak also unto the king of Egypt, and say unto him, I beseech thee, let my brother Benjamin come down with me;  11And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions.  12Behold, thy eyes see, and the eyes of my brethren, Benjamin, that it is my mouth that speaks to you.  13Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither.  14And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck.  15And he kissed all his brethren, and wept upon them: and after those things his brethren spoke to him.  16And the report was carried into the house of Pharaoh, saying, Joseph's brethren are come; and Pharaoh was glad, and his household.  17And Pharaoh said to Joseph, Say to thy brethren, Do this; fill your wagons, and depart into the land of Chanaan.  18And 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.  19And 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.  20And be not sad at to go, for all the good of Egypt shall be yours.  21And 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.  22And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of silver, yet live.  23And 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.  24And he sent away his brethren, and they went; and he said to them, Be not angry by the way.  25And they went up out of
Egypt, and came into the land of Chanaan, to Jacob their father. 8 And they reported to him, saying, The sons of Joseph are living; and he is ruler over all the land of Egypt; and 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. 8 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, and 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 says 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.

5 And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their livestock, 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. 6 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. 7 And these are the names of the sons of Israel that went into Egypt, with their father Jacob—Jacob and his sons. The first-born of Jacob, Ruben. 8 And the sons of Ruben; Enoch, and Phallus, and Arvon, and Charn. 9 And the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saur, and Saul, the son of a Chanaanish woman. 10 And the sons of Levi; Gerson, and Cath, and Merari. 11 And the sons of Judas; Ezer, and Ammus, and Selom, and Phares, and Arise, and Ebe, and Shefat, the son of a Chanaan woman. 12 And the sons of Phares were Eron, and Jemuel, and the sons of Issachar; Thola, and Phua, and Asum, and Sambran. 13 And the sons of Zabulun, Sered, and Alon, and Achoel. 14 These are the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter, and all the souls and daughters, thirty-three. 15 And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Areedis, and Arecollis. 16 And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. 17 And the sons of Baria; Choborr, and Melchih. 18 These are the sons of Zelph, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls. 19 And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin. 20 And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Ga-
Sutalaam, and the sons of Ephraim, 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 Manhum. And Gera begot Arud. 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 Nephthali; Asiel, and Goni, and Issuar, and Sollon. 25 These are the sons of Bala, whom Laban gave to his daughter Rachel, which he bore to her; and he begot Arud, 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-two. 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 Ægypt, into the land of Ramses. 29 And Joseph having made ready his chariots, went up to meet Israel his father; at the city of Heroes; and looking appeared to him, fell on his neck, and wept with a subduant weeping. 30 And Israel said to Joseph, After this I will gladly die, since I have seen thy face, for thou art yet living. 31 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 Chanaan, are come to me. 32 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. 33 If then Pharao call you, and say to you, What is your occupation? 34 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 Chanaan, 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 are 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 Chanaan; now then, we will dwell in the land of Gesem. 5 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. 7 Behold, the land of Egypt is before thee; settle thy father and thy brethren in the land. 8 Or. Gr. thighs. 9 Heb. Goshen. 10 Gr. yoked. 11 Gr. fat. 12 Or. let us dwell. See 1 Tim. 6:8.
7 And Joseph brought in Jacob his father, and set him before Pharao; 8 And Joseph said unto Pharao, My father and my brethren, and their flocks, and their herds, and all that they have, are come unto the land of Egypt. 9 And Pharao said unto Joseph, Thine father, and thy brethren, have come unto thee; 10 and the land of Egypt is before thee; in the best land make thy father and brethren settle, in the land of Ekron, which is before Ephraim. 11 And Joseph provided his father and his brethren with corn, according to the number of persons, for the seven years.
And they said, Thou hast saved us; we have found favour before our lord, and we will be servants to Pharao. 26 And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharaoh, on the land of Egypt, except only the land of the priests, that was not Pharao's.

27 And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly. 28 And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years. 29 And the days of Israel drew nigh to die; and he called his son Joseph, and said unto him, If I have found grace in thy sight, deal kindly and true with Pharaoh, 30 and with all his house, and cause my father's inheritance to be blessed.

And Israel died, being a hundred and thirty years old; and the sons of Joseph wept for their father. 31 And they spake to Pharaoh, saying, If we have found grace in thy sight, let my father's funeral be given unto him, and let him be buried in the land of Egypt: for he spake concerning himself, saying, I will be buried in Egypt. 32 And Pharaoh said, Go up, and bury thy father, as he made haste to tell, 33 And Joseph went up to bury his father: and as Goshen was his sepulchral place, there they buried Jacob, the father of Israel.

And Joseph said unto his brethren, and to Pharaoh's servants, My father made mention of you, saying, 34 I have found grace in the sight of my God, and he hath shewed you mercy, 35 and hath given this great service unto you, in that he hath made me overseer of all that he hath: that ye should gather of all the fruit of the land two years together, and lay up the store in the cities, 36 and that my lord may give his people meat, that they may live, and that they may not die for hunger in the land. 37 And Joseph, he and all his brothers, and all that went up with him unto Pharaoh, set their souls to Pharaoh.


And Joseph having seen that his father put his right hand on the head of Ephraim — it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse. And Joseph said to his father, Not so, father; for this is the firstborn; lay thy right-hand upon his head. And his father said, Am I in the place of God, to set his son’s right hand instead of his left? And Joseph bowed down, and his father took him up upon his bosom.

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, your father. Ruben, thou son of my firstborn, thou art my strength, and the first of my children, hard to be endured, hard and self-willed. Thou wast insolent like water, burst not with violence, for thou wentest up to bed of thy father, then thou defiledst the couch, wherupon thou wentest up. Symeon and Levi, brethren, accomplished the injustice of their cutting off. Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull. Cursed be their wrath, for it was wilful, and their anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father’s sons shall adore thee. 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? A ruler shall not fail from Juda, nor a prince from his soles, until there come the things stored up for him; and he is the expectation of nations. Binding his soul to the foal of his ass, 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. His eyes shall be more cheering than wine, and

The terminations of proper names are occasionally varied. 

Gen. XLVIII. 15—XLIX. 12.
n his teeth whiter than milk. 6 Zabulon shall dwell on the coast, and he shall be by a haven of ships, and shall extend to Sidon. 7 Issachar has desired that which is good; he mandated the inheritance, he desired the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman. 8 Dan shall judge his people, as one tribe too in Israel. 9 And let Dan be a serpent in the way, a serpent in the paths, to crush the head of asps, and the neck of young dragons. 10 And let his bread be fat, and he shall yield dainties to princes. 11 Nephthalim is a spreading stem, bestowing beauty on its fruit. 12 Joseph is a son increased: my dearly loved son is increased; my youngest son, turn to me. 13 Against whom men taking evil counsel reproached him, and the archers pressed hard upon him. But their bow and arrows were mightily consumed, and the snares of their arms were slackened by the hand of the mighty one of Jacob; then was he that strengthened Israel from the God of Egypt. And he shall be a God of peace. 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. 14 The blessings of thy father and thy mother have prevailed above the blessing of the last, and beyond the blessings of the ancient. 15 He shall be the head of Joseph, and upon the head of the brothers of whom he took the lead. 16 Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food. 17 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 of blessing. 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 Mamre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre. There they buried Abraam and Sarrah 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. 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. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seven days. And when the days of mourning were past, Joseph spoke to the princes of Pharaon, saying: If I have found favour in your sight, speak concerning me in the ears of Pharaon, saying. My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, I will bury my father, and my mother, and my brothers, and all my fathers' fathers. For I tell you, when I am gathered to my people, then they shall come and bury me in the sepulchre which I have dug for myself in the land of Chanaan. And God spoke to Joseph in his dreams, saying: I am God, the God of your father; fear not to die: I will turn thee into a mighty man of war, and I will give thee possession of the land of the Egyptians, and thy father's sons shall bow down before thee. And thou shalt take my hand, and thou shalt lead my people out of Haran unto the land which I promised to Abraham, to Isaac, and to Jacob. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. I will bless those that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

10 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. 11 And they came to Joseph, and said, Thy father adjured us before his death, saying, 12 Thus say ye to Joseph, Forgive the trespass of thy brethren, and their sins; for we dreamed against thee. 13 And Joseph said, It was not I that did it; before thee stood an elder to wit, 14 and I said unto him, What is this sin that ye have done? and he said, The man taught us, saying, 15 Ye shall bring me two bags of wheat for a present unto the captain of the host, and ye shall bring me bread enough for me and my brethren, and provision for the journey. 16 And ye spake unto me, saying, We will bring down for thee bread enough for thee and thine household, and for the journey which is upon thee. 17 And now, behold, it was not I that did it; if only the man, at whose counsel ye stood, knew of it, then hath he forgiven thee. 18 And now ye also must carry corn for the journey, for it was not I that told thee. 19 And they said, From whence is it, my lord, that thou speakest so good a word for thy servant? 20 For we be come to my father's house; we have cast lots every man for his inheritance; and my father also last gave an heritage to his youngest son; we have done that which we could. 21 And now, behold, we have brought the firstfruits of the land, which our eyes have seen; that thou mayst know and accept, for we will give the firstfruits of our bread and our wine and the first of the fruit of the earth which our hands have brought in, 22 and the tithes of all manner of things which we have sown and reaped, 23 that thou mayst have a seed in the house of thy servant, and give thee bread in the land, where thou goest in, until we come and inhabit it. 24 And the council of the men that werecome from Shechem made a conspiracy, and they said, Joseph is the father of a son, whom his wife took in Egypt: 25 and when his brethren saw that, they also were afraid; and said, It will be done, according to the words of the man. 26 And Joseph said, Fear not, for I will keep you; and your father came to visit you, 27 and you have prepared for him corn in the land of Egypt; and it is the firstfruits of the land which I have brought unto you. 28 And Joseph said, God gave me power to be a father of seven sons; and now the sons of Joseph which are born before him are two hundred and thirty and six: and also all the sons and the daughters of Joseph, whose sons are of Egypt, are four hundred and thirty. 29 The sons of Joseph, which were born before him: these are they, Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun, 30 and the sons of Joseph which were born after Israel dwelt in Egypt, whom Simeon and Levi the sons of Jacob did not number, 31 them, and all Joseph's sons that were born him in Egypt, even all who came up with him into Egypt, not counting Joseph's sons, whom he begot in Egypt, two hundred and thirty and six; 32 and Joseph's sons and his sons that were born him in Egypt, were four hundred and thirty. 33 And he sent Jacob his father and all his kindred into the land of Egypt. 34 And his brethren also went down with him, and also his father's household; and they took down his children and his son's children with him: 35 and his father went down into Egypt, with all his kindred; and Joseph was thirty years old when he took to him his father's household, and when he had brought them into Egypt.
Exodus 1. 1—21

70

ΕΞΟΔΟΣ.

ΤΑΥΤΑ τὰ ὄνομα τῶν ἱδίων Ἰσραήλ τῶν εἰσπορευμένων εἰς Αἰγυπτὸν ἁμα Ἰακωβ τῷ πατρὶ αὐτῶν, ἐκαστὸς ταύτης αὐτῶν ἐσῆλθον. ὦ Ῥοδίδην, ὦ Συμεών, ἦλθει Λευι, ἣ Ἰούδας, ἣ Ἰσσάχαρ, ὅ τι Ἰακώβ, ὅ τι Ζαβουλών, ἤ Βεναμίν, ἦ Δαίν, καὶ Νεφελαῖ, Γαύδα, καὶ Ἀσημή. ἔφη Ἰωσήφ δὲ ἦν ἐν Ἀιγυπτίῳ. ἦσαν δὲ πᾶσαι υἱοὶ εἰς Ἰακώβ, 5 πέντε καὶ ἐβδομήκοντα. ἔπελεν δὲ Ἰωσήφ, καὶ πάντες 6 οἱ ἄδελφοι αὐτοῦ, καὶ πάσα ἡ γενεὰ ἐκείνη. ὦτ ἦν ὁ Ἰσραήλ γεζήθησαν, καὶ ἐπλησθήσαν, καὶ χυδαίοι ἐγένοντο, καὶ κατίσχονος σφόδρα σφόδρα: ἐπλήθησαν δὲ ἡ γῆ αὐτῶν. ἔπονα τῆς βασιλείας ἔτερος ἐπ᾽ Αἰγυπτίον, καὶ οὐκ ἦν ὁ τῆς Αἰγυπτίου Ἰωσήφ. Εἶπε δὲ τῷ ἔθνει αὐτῶν, ἵδον τὸ γένος τῶν νῦν τῶν Ἰσραήλ μεγάλος, καὶ ἠγάγει ὑπὲρ ἡμῶν. Δεῦτε οὖν κατα- 10 σοφιασμένα αὐτοῖς, μήποτε πληθυνθῇ, καὶ ἥνικα ἣν οὐκ ἐμβρύ- ἰαν πόλεμος, προστεθήσαται καὶ οὐτοὶ πρὸς τοὺς ἑπεναντι- τοὺς, καὶ ἐκπολεμήσατε ἡμᾶς, ἐξελεύσονται εἰς τὴν γῆς. Ἐπέτεισαν αὐτοὶ ἐπιστάταις τῶν ἐργῶν, ἵνα κακοκωσίν 11 αὐτοὺς ἐν τῶι ἐργῶι. Καὶ ὑκοδόμησαν πόλεις ἤχωριοι τῇ Φαραώ, τῇ τῇ Πεθώ, καὶ Ραμεσίῳ, καὶ Ὕμνα, ἣ ἐστὶν Ἡλιούπολις. Καθότι δὲ αὐτοὺς ἐπιτεύγνον, τοσοῦτοι πλείους 12 ἐγίγνοντο, καὶ ἠγάγειν σφόδρα σφόδρα· καὶ ἐξεβολήσασον οἱ 13 Ἀιγυπτίοι ἄπο τῶν νῦν Ἰσραήλ. Καὶ κατεκυσάντοι οἱ 13 Ἀιγυπτίοι τῶν νῦν Ἰσραήλ βίας. Καὶ κατοδύσαντοι αὐτῶν 14 τὴν ἐγών ἐν τοῖς ἐργοῖς τοῖς σκληροῖς, τῷ πηλῷ καὶ τῷ πλυνθείᾳ, καὶ τὰ τοῦ ἐργού τοὺς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἐργα, ὑν κατεδουλώθην αὐτοῦ μετὰ βίας.

Καὶ ἔπεισεν ὁ βασιλεύς τῶν Ἀιγυπτίων ταῖς μαίας τῶν Ἐβραίων, ἡ μιᾷ αὐτῶν ὡμοία Σεπφόρα, καὶ τῷ ἐργῷ τῆς 15 δευτέρας Φουά. Καὶ ἔπεισεν, ὅταν μαίωσας τῷ Ἐβραίῳ, καὶ ὃ 16 ὑπὶ πρὸς τῷ τίκτει, ἐὰν μὲν ἄρεν ἢ, ἀποκείσαι αὐτῷ ἐὰν 17 δὲ θηλήν, περιμείεσαι αὐτό. Ἐφοβήσατο δὲ αἱ μαίαι τοῖς 18 θεοῖς, καὶ οὐκ ἔπαισαν καθότι συνέβη αὐτοῖς ὁ βασιλεύς Ἀιγυπτίων, καὶ ἐξογογοῦν ἄρα ἀρσενα. Ἐκάλεσε δὲ ὁ βασιλεύς 18 Ἀιγυπτίων ταῖς μαίαις, καὶ ἔπαιν αὐταῖς, ἵν ὁ ἐποίησή του ἕργον τοῦτο, καὶ ἐξογογοῦετε τὰ ἀρσενα; Ἐπέπαν δὲ αἱ 19 μαίαι τῷ Φαραώ, όμοι ζωὴς γυναίκες Ἀιγυπτίων αἱ Ἐβραίαι, 20 τίκτουσι γῇ ἐπὶ τῇ ἑσπερίδει πρὸς αὐτῶς τὸ αὐτόμας τοῦ 21 ἀρσενει. Εἶπε δὲ ἔπαιν ὁ θεός ταῖς μαίαις, καὶ ἐπλήθησεν ὁ 22 λαὸς, καὶ ἠγάγει σφόδρα. Ἐπέι δὲ ἐφοβήσατο αἱ μαίαι τοῖς 21
fear God, they established for themselves families. 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; and she conceived, and bore a male child; and having seen that it was fair, they hid him three months. And when they could no longer hide him, his mother took for him 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. 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. And his sister said to the daughter of Pharaoh, Will you that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee? And the daughter of Pharaoh said, Go: and the young woman went, and called the mother of the child. 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. And when the boy was grown, 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 his brethren the children of Israel. And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand. And having gone out the second day he sees the Hebrew men fighting; and he says to the injured, Wherefore smitest thou thy neighbour? And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou didst yesterday, slaying the Egyptian? Then Moses was alarmed, and said, If it be thus, this matter has become known. And Pharaoh hated this matter, and sought to slay Moses. And Moses departed from the presence of Pharaoh, and dwelt in the land of Midian; and having come into the land of Midian, he sat on the well. And the priest of Midian had seven daughters, feeding the flock of their father Jothan; and they came and drew water until they filled their pitchers, to water the flock of their father Jothan. 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. And they came to Raguel their father; and he said to them, Why have ye come so quickly to-day? And they said, An Egyptian
delivered us from the shepherds, and drew water for us and watered our sheep. \(^2\) 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. \(^3\) And Moses was established with the man, and he gave Sephora his daughter to Moses to wife. \(^4\) And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in, saying land. \(^5\) And in the remaining length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God. \(^6\) And God heard their groanings, and God remembered his covenant made with Abraham and Isaac and Jacob. \(^7\) And God looked upon the children of Israel, and was made known to them.

And Moses was feeding the flock of Jethro, his father-in-law, the priest of Madian; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb. \(^8\) And he came, and the Lord appeared to him in burning fire out of the bush, and he sees that the bush burns with fire,—but the bush was not consumed. \(^9\) And Moses said, I will go near and see this great sight, why the bush is not consumed. \(^10\) And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses; and he said, What is it? \(^11\) 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 gaze at God. \(^12\) 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. \(^13\) 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 a wide land, into a place that floweth with milk and honey, into the place of the Chanaanites, and the Chetrites, and Amorites, and Pherezites, and Girgesites, and Evites, and Jebusites. \(^14\) And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them. \(^15\) 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.

\(^11\) 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? \(^12\) 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 say, God has sent me to you. \(^13\) And Moses said to God, Behold, I shall 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 would you have me say to them?
And God spake 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. 

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 I will shew my memorial to generations of generations.

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. 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. 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, that we will go then a journey of three days into the wilderness, that we may sacrifice to our God. But I know that Pharaoh king of Egypt will not let you go, save with a mighty hand; and I will stretch out my hand, and smite the Egyptians with all my wonders, which I will shew among them; and after that shall he know that I am THE BEING. And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty.

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 thy 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, that they may believe thee, that the God of thy fathers has appeared to thee, the God of Abraham, and God of Isaac, and God of Jacob. 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. 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.

And if they will not believe thee, nor hearken to thy voice, then will they believe the sign, when thou shalt speak to the voice of the first sign, they will believe thee for this voice is the sign.

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, 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.

19 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 I not power even for these? 20 And I said, 'I have not power.' 21 And the Lord said, 'If thou wilt not go, I will open thy mouth, and will instruct thee in what thou shalt say. 22 And Moses said, I pray thee, Lord, send me, I pray thee, to this people. I have seen that they are stiff-necked.

23 And the Lord said, Go in, I will be gracious to them; and will give them rest, and will make my covenant with them, and multiply them exceedingly. 24 And Moses said, 'If I go to the children of Israel, and shall say to them, The Lord God of your fathers has sent me to you, and they will say to me, What is his name? and what shall I say to them? 25 And the Lord said to Moses, Say this to the children of Israel, I am the Lord. 26 And I will multiply my signs and wonders among them; so that they may know that I am the Lord, when I strike them with a plague, and when I deliver them by my signs.

27 And the Lord said to Moses, When any one of the children of Israel shall have said to thee, The Lord God of Abraham, and the Lord God of Isaac, and the Lord God of Jacob, has sent me to thee, and I shall say to them, Where is thy God? when he shall say to them, I am the Lord: let him bring forth his hand now, and touch thy face; and I will show mine power in thy midst. 28 And the Lord shall send his angel before thee, and shall shew thee the way by the way that thou shalt go, and I will shew mine anger, and will take vengeance on them. 29 And the Lord shall bring thee into the land which he swore to Abraham his father, to Isaac his son, and to Jacob his servant, to give it thee. 30 And he shall bring thee in, and deliver thee out of all thine enemies. 31 And the Lord thy God shall thou worship. 32 And thou shalt be fruitful, and multiply greatly. 33 And the Lord shall give thee lands of thy enemies, and the eyes of thine enemies shall be against thee. 34 And the Lord shall make thee fruitful in the land which the Lord God of thy fathers has given thee, a land full of goods, of milk, and honey.
36 Israel. And he acknowledged the children of Israel, and he acknowledged the children of Israel. 37 And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people. 38 And the people believed and rejoiced, because God visited the children of Israel, and because he saw 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. 3 And Pharaoh said Who is he that should hearken to his voice? do I let him go away the children of Israel? I do not know the Lord, and I will not let Israel go. 4 And they say to him, The God of the Hebrews has called us to him: we will go therefore three days journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us. 5 And the king of Egypt said to them, Why do you, Moses and Aaron, make the people to depart from their works? depart each of you to your works. 6 And Pharaoh said, Behold now, the people is very numerous; let us not then give them rest from their work. 7 And Pharaoh gave orders to the task-masters of the people and the accountants, saying, 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 and the accountants pressed the people, saying, Fulfil your task today as yesterday, and no leisure from your work. 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, 18 Let us go and do sacrifice to our God. 19 Now therefore if ye will not perform the brick-making to deliver that which belongs to each day.

Elders of the children of Israel. And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people. And the people believed and rejoiced, because God visited the children of Israel, and because he saw 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. And Pharaoh said Who is he that should hearken to his voice? do I let him go away the children of Israel? I do not know the Lord, and I will not let Israel go. And they say to him, The God of the Hebrews has called us to him: we will go therefore three days journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us. And the king of Egypt said to them, Why do you, Moses and Aaron, make the people to depart from their works? depart each of you to your works. 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, 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. 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. Let the works of these men be made grievous, and let them care for these things, and not care for vain words. 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. Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate. So the people were dispersed in all the land of Egypt, to gather stubble for straw. And the taskmasters and the accountants pressed the people, saying, Fulfil your task today as yesterday, and no leisure from your work. 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? And the accountants of the children of Israel went in and cried to Pharaoh, saying, Why dost thou act thus to thy servants? 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. And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go and do sacrifice to our God. Now therefore if ye will not perform the brick-making to deliver that which belongs to each day.
2And they met Moses and Aaron coming forth to meet them, as they came forth from Pharaoh. 3And 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. 4And Moses turned to the Lord, and said, I pray thee, Lord, why hast thou affliicted this people, and wherefore hast thou sent me? 5For from the time that I went to Pharaoh to speak in thy name, he has affliicted 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 he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land. 6And God spoke to Moses and said to him, I am the Lord. 7And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord. 8And I established my covenant with them, to give them the land of the Egyptians, and I sojourned among them, in which also they dwelt as strangers. 9And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians ensnare them) and I remembered the covenant with you.

Go, speak to the children of Israel, saying, I am the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment. 10And I will give you a people for myself, and will be your God; and ye shall know that I am the Lord, your God, who brought you out from the tyranny of the Egyptians. 11And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I am the Lord. 12And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks. 13And the Lord spoke to Moses, saying, 14Go in, speak to Pharaoh king of Egypt, that he send forth the children of Israel out of his land. 15And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and I am not eloquent. 16And the Lord spoke to Moses and Aaron, and gave them a charge to Pharaoh king of Egypt, that he should send forth the children of Israel out of the land of Egypt. 17And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel: Enoch and Phallus, Arson, and Charmi, this is the kindred of Ruben. 18And the sons of Symeon, Jemuel and Jamuel and Jamin and Jachin and Asaf, and Simit, the son of a Phoenician woman, these are the families of the sons of Symeon. 19And these are the names of the sons of Levi according to their kindreds, Gedor, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven.

And these are the sons of Gedor, Lobeni, Chaimi, and Sarai; and the years of the life of Lobeni were a hundred and thirty-three.

Kai εἶπε Κύριος πρὸς Μωυσῆν, ἵδε ὑφίσκεται οἱ ποιήματα τοῦ Φαραώ ἐν γὰρ χείρι κρατᾶτε ἐξαποστελλέσθησαι αὐτοῖς, καὶ ἐν βραχίων ψύχων ἐκβαλεῖ αὐτοῖς ἐκ τῆς γῆς αὐτοῖς. ἔλαλησε δόει τῷ Θεῷ πρὸς Μωυσῆν, καὶ εἶπε ἐπὶ αὐτῶν, ἐγὼ Κύριος. Καὶ ὁφθην πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, Θεὸς ἦν τοῦ αὐτοῦ κράτους, καὶ ἐν τῷ ὄνομα μου Κύριος ὁ Θεὸς ὑμῶν ἐξαποστελθήσετε αὐτοῖς, καὶ ἐξαποστελθήσετε ἐκ τῆς διαβάσεως ὑμῶν. Βάδε, εἶπον τοῖς νοίς Ἰσραήλ, ἕνα γένος ἐγένετο ἀπὸ τῆς δυναστείας τῶν Αχέρουνίτων, καὶ λύσετε ὑμᾶς ἐκ τῆς συνάρρωσες, καὶ λυσσομάζετε ὑμᾶς ἐκ βραχίων ψύχων καὶ κρίσει μεγάλης. Καὶ λήψαι ἐμαυτὸ ὑμᾶς λαοῦ ἑαυτοῦ, καὶ ἐσομαῖ τοῖς Θεοῖς ὑμῶν καὶ γνάτο− 

κεῖτε ὅτι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν, ἐξαγοράζω ὑμᾶς ἐκ τῆς καταδύστασες τῶν Αχέρουνίτων. Καὶ εἰσάξετε ὑμᾶς ἐκ τῆς γῆς, εἰς ἔξοδον τῆς χειρᾶς μου, δοῦναι αὐτῷ τῷ Ἀβραὰμ, καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ δόσω ὑμῖν ἐκλῆρω ἐγὼ Κύριος. ἔλαλησε δόθη μυστήριον ἐν τοῖς νοίς Ἰσραήλ ἐκ τῆς γῆς αὐτοῦ. ἔλαλησε δόθη μυστήριον ἐναντὶ Κυρίου, λέγον, δουλοῦ νοῖς Ισραήλ, ἕνα ἐξαποστελεῖσθαι τοῖς νοίς Ἰσραήλ ἐκ τῆς γῆς αὐτοῦ. ἔλαλησε δόθη μυστήριον ἐναντὶ Κυρίου, λέγον, δουλοῦ νοῖς Ισραήλ, ἕνα ἐξαποστελεῖσθαι τοῖς νοίς Ἰσραήλ ἐκ τῆς γῆς Αχέρουνίτων. Καὶ οὐκ ἐξαποστείλετε τοὺς νοίς Ἰσραήλ ἐκ τῆς γῆς Αχέρουνίτων.
18 oikoi patridas autwn. Kai vioi Kaiwl 'Aimbram, kai 'Isasaar, 
Xeboun, kai 'Ovnei'k, kai tta etti tis zois Kaiwl ekaton
19 triaconta tria etta. Kai vioi Merarei' Moolai, kai 'Ormoun
20 ouvai o oikeis patridis Leui katta syggyenias autwn. Kai 
elabon 'Aimbram tiv 'Iwachab, thugatwv tov adelphou tov 
patrid autwn, eautw eis gunaika: kai egenisen autw tiv te 
'Arwoun kai ton Mowunw, kai Maraim tiv adelphin autwn.
21 tata etti tis zois 'Aimbram, ekaton triaconta duo etta. Kai 
22 vioi 'Ivssara Korpe, kai Nafeke, kai Zeerei. Kai vioi 'Ovnei.'
23 Mowalh, kai 'Elvasefan, kai Zeerei. 'Elaban de 'Arwoun tiv 
'Elvasefan thugatera 'Aimnadab, adelphin Nasaou, autw 
gunaika: kai eteken autw ton tiv Nadaab, kai 'Aimou, kai ton 
24 'Eleiazar, kai 'Idamar. Yioi de Korpe, 'Asieio, kai 'Elkana,
25 kai 'Aisiasar auti aie geeneis Korpe. Kai 'Eleiazar o to 
'Arwoun elabon ton thugatron Foutinl autw gunaika: kai 
eteken autw ton tiv Fenyes: auti aie arqai patridws Leuwv, kata 
26 geeneis autwn. Outois 'Arwoun kai Mowusis, ois eipen autous 
de Theos exagavein tois ivous 'Isvaith ek geis Aignyvon sun 
dunavon autwn. Ooutoiv eisiv diateleomew prote Faraou 
27 baiwla Aignyvon, kai eisignan tois ivous 'Isvaith ek geis 
28 Aignyvon autous 'Arwoun kai Mowusis, h hmera elalhke 
29 Kuriou Mowusis en ge Aignyvon. Kai elalhke Kuriou prose 
Mowusin, lewv, egin Kuriou: lelwv荆州n prote Faraou 
30 Aignyvon osa euv lewv proso. Kai eipen Mowusin enantion 
Kurion, idou euv Iatouwnis eimi, kai tois eisakonstetai mou 
Faraou,

7 Kai eipen Kuriou prois Mowusin, lewv, idou dedwka se 
theon Faraou, kai 'Arwoun o adelphos sou estein sou prophyntos.
2 Sun de laleitseis autw pantai osa soi entelomai de 'Arwoun 
3 o adelphos sou laleis prose Faraou, woste estrapostelai 
3 tois ivous 'Isvaith ek tis geis autou. 'Ewv de skleronu 
4 twn karwian Faraou, kai plwnw sw tois semeiws mou kai tiv 
5 tereata en ge Aignyvon. Kai ou euykainovetai ouwv Faraou 
6 kai eivai tois ivous 'Isvaith ek meison autwn. 'Etopous de 
7 Mowusin kai 'Arwoun kathater enteileant tois Kuriou, ouwos 
8 epihynan. Mowusin de eivai touvs ouwv 'Isvaith kai 'Arwoun 
9 eivai adelphos tou autou eudoqhortmatwn, hnikia elalhseis prose 
8 Faraou. Kai eipen Kuriou prose Mowusin kai 'Arwoun, lewv, 
9 kai eivai laleis prose ouwv Faraou, lewv, dote ouwv semeion 
10 tereas, kai eireis 'Arwoun to adelphon sou, labe tiv rhabdon, 
11 kai rypwn epi tiv gein enantion Faraou, kai enantion tiv 
12 thrapotwn autou, kai estein drakwn. Eisthle de Mowusis 
13 kai 'Arwoun enantion Faraou, kai tois thrapotwn autou kai 
etopicwv ouwos, kathater enteileanto autous Kuriou kai 
14 erpesen 'Arwoun tiv rhabdon enantion Faraou, kai enantion tiv 

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. 13 But Pharao called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. 14 And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods. 15 And the heart of Pharao was hardened, and he hearkened not to them, as the Lord charged them.

And the Lord said to Moses, The heart of Pharao is made hard, so that he should not let the people go. 16 Go to Pharao 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. 17 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. 18 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 of Egypt, and it shall change it into blood. 19 And the fish that are in the river shall die: and the river shall stink thereof, 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. 20 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 Pharao, and before his servants, and changed all the water thereof into blood. 21 And the fish that were in the river died: and the river stank thereof; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt. 22 And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharao was hardened, and he did not hearken to them, even as the Lord said. 23 And Pharao turned and entered into his house, nor did he fix his attention even on this thing. 24 And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river. 25 And seven days were fulfilled after the Lord had smitten the river.

And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me. 26 And if thou wilt not send them forth, behold, I will smite all thy borders with frogs: 27 and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bedchambers, and upon thy beds, and upon the houses of thy servants, and of thy people, and on thy dough, and on thine ovens. 28 And upon thee, and upon thy servants,
5 and upon thy people, shall the frogs come up. 6 And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the rod thy hand over the river, the frogs also, over the water, and let them perish: 7 and Aaron stretched forth his hand over the waters of Egypt, and the frogs came up upon the land of Egypt.

8 And the charmers of the Egyptians also did likewise with their sorceries, and brought up frogs on the land of Egypt. 9 And Pharaoh said to Moses and Aaron, Go hence, from me and from my people, and from your houses, only in the river shall you 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 they shall be left. 12 And Moses and Aaron went forth from Pharaoh. 13 And Moses said to the Lord concerning the restriction of the frogs, as Pharaoh appointed him. 14 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. 15 And they gathered them together in heaps, and the land stank. 16 And when Pharaoh saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke. 17 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. 18 So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on beasts: and the lice did depart from Pharaoh, and from his servants, and from his people; only in the field of Goshen were there lice. 19 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. 20 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.

21 And the Lord said to Moses and Aaron, 22 on the morning, and stand before Pharaoh: and, behold, he will go forth to the water, and thou shalt say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness. 23 And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon thy houses, the dog-fly; and they shall melt away before the Lord, and be filled with the dog-fly, even throughout the land upon which they are. 24 And I will distinguish marvellously in that day the land of Geshen, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Lord the God of all the earth. 25 And I will put a difference between my people and thy people.
And the Lord did thus. And Pharaoh 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-flies.

23 And Pharaoh called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land. And Moses said, It cannot be, for we shall sacrifice to the Lord our God the abominations of the Egyptians before them, we shall be stoned. 4 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, for I will let you go and do sacrifice to the Lord.

26 And Moses said, I will then go forth from thee and pray to God, and the dog-fly shall depart both 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. 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. 28 And Pharaoh hardened his heart, even on this occasion, and he would not send the people away.

And the Lord said to Moses, Go in 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. If however thou wilt not send my people away, but yet detainest them: behold, the hand of the Lord shall be upon thy cattle in the fields, both on the horses, and on the camels, and on the oxen, and on the sheep, a very great mortality.

And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die all of that is of the children of Israel. And God fixed a limit, saying, To-morrow the Lord will do this thing on the land. 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. And when Pharaoh saw, that of all the cattle of the children of Israel there died not one, the heart of Pharaoh was hardened, and he did not let the people go. And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharaoh, and before his servants. And let it become dust over all the land of Egypt, and shall be upon men and upon beasts 9 sore boils breaking forth both on men and on beasts.
11 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.

13 And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh, and thou shalt speak to 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 into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is none like me in all the earth.

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. 16 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 exalt thyself to hinder my power? 18 And now, stretch out thine hand, that I may smite Egypt with a very heavy hand: and I will smite thy strong, and I will smite them with a very heavy hand.

19 And I will bring them out into a land which is flowable with milk and honey, and which fair land which the Lord shall give to them: and thou shalt know that I am the Lord. 20 And I will set a sign in thee, and thou shalt know that I am the Lord, when I stretch out my hand to smite thee.

21 And I will bring them out, and will show unto all the nations for whom I am working in Egypt, that I am the Lord. 22 And if they be not convinced by thee, I will make my sign strong in thy hand, and let my words be in thy mouth, and thou shalt speak to Pharaoh. Yet will I harden his heart, and he will not hearken unto thee; and I will smite Egypt with a very heavy hand.

23 And I will bring forth my people the children of Israel from the land of Egypt: I am the Lord.

Exodus IX. 11—31.
was seeding. \[But the wheat and the rye were not smitten, for they were late. \]

Exodus IX. 32—X. 14.

And Moses went forth from Pharaoh out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth. \[And when Pharaoh saw that the rain and the hail and the thunders ceased, he continued to sin; and he hardened his heart, and the heart of his servants. \]

And the heart of Pharaoh was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

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; 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. \[And Moses and Aaron went in before Pharaoh, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send thou thy servants, to work for me. \]

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 thy God that thou goest with? let it be known. \[And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord. \]

And he said to them, So let the Lord be with you: as I will send you away, must I send away your store also? see that evil is attached to you. \[Not so, but let the men go and serve God, as this thy God will say: and let your flocks and your herds be with you. \]

And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord. \[And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let every locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left. \]

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. \[And they rested in very great abundance, as the Lord had said. \]

And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let every 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. \[And they rested in very great abundance, as the Lord had said. \]

And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let every 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. \[And they rested in very great abundance, as the Lord had said. \]

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sacrifice to the Lord, our God, and let him take away from me this death. 18 And Moses went forth from Pharaoh, and prayed to God. 19 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. 20 And the Lord hardened the heart of Pharaoh, and he did not send away the children of Israel. 21 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. 22 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. 23 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. 24 And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, only let your sheep and your oxen, and let your store depart with you. 25 And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God. 26 And our cattle shall go with us, and we will not leave a hoof behind, for of them will we 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. 27 But the Lord hardened the heart of Pharaoh, and he would not let them go. 28 And Pharaoh says, Depart from me, beware seeing my face again; for then shall thou shalt appear before me, thou shalt die. 29 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 Pharaoh 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. 30 Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment. 31 And the Lord gave his people favour in the sight of the Egyptians, and they went to them; and the man Moses was very great before the Egyptians, and before Pharaoh, and before his servants. 32 And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt. 33 And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits on the throne, even to the first-born of the woman-servant that is by

over all the borders of Egypt. Before them there would not such locusts, neither after them shall there be. 13 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.

14 And Pharaoh hastened to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you: 15 Pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death. 16 And Moses went forth from Pharaoh, and prayed to God. 17 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. 18 And the Lord hardened the heart of Pharaoh, and he did not send away the children of Israel. 19 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. 20 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. 21 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. 22 And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, only let your sheep and your oxen, and let your store depart with you. 23 And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God. 24 And our cattle shall go with us, and we will not leave a hoof behind, for of them will we 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. 25 But the Lord hardened the heart of Pharaoh, and he would not let them go. 26 And Pharaoh says, Depart from me, beware seeing my face again; for then shall thou shall appear before me, thou shalt die. 27 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 Pharaoh 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. 30 Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment. 31 And the Lord gave his people favour in the sight of the Egyptians, and they went to them; and the man Moses was very great before the Egyptians, and before Pharaoh, and before his servants. 32 And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt. 33 And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits on the throne, even to the first-born of the woman-servant that is by
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 Pharo with wrath. And the Lord said to Moses, Pharo will not hearken to 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 Pharo, and the Lord hardened the heart of Pharo, and he did not hearken to send forth the children of Israel out of the land of Egypt. 

And the Lord spoke to Moses and Aaron, 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 day 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 they 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; you shall take it of the lambs and the kids. 
6 And it shall be kept by you until 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 lintels, in the houses in which soever they shall eat the flesh of this night roast with fire, and they shall eat unleavened bread with bitter herbs. 
8 Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. 
9 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 till the morning ye shall burn with fire. 
10 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. 
11 And I will go through the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I am the Lord. 
12 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 upon you the plague of destruction, when I smite in the land of Egypt. 
13 And this day shall be to you a memorial; ye shall keep it a feast to the Lord through all your generations: ye shall
15 Then the Lord said to Moses and Aaron, 16 "Command the Israelites to take the elders of all their tribes and appoint commanders over the people, all who are capable of leading the people in battle. 17 They shall take a lampstand, an altar of incense, and a basin, and put them on the table by the ark of the covenant of the Lord. 18 They shall place the lampstand before the ark of the covenant, on the south side of the tabernacle. 19 They shall put a table on the north side of the tabernacle, and place it between the ark of the covenant and the altar of incense. 20 They shall place the gold bowl on the north side of the table. 21 Then the Lord said to Moses, 22 "Speak to the Israelites and say to them, My holy things you must regard as holy. 23 Any man who defiles My holy objects will be put to death; he must die for his sin. 24 And you shall consider the place where the Ark of the Covenant rests as holy; you shall keep it clean and holy, so that you may not die when you approach it. 25 The Ark of the Covenant shall be on a cloth of purple, purple, and scarlet, and gold embroidered. 26 The Lord has commanded you to do, so you shall do. 27 "And the Lord said to Moses, 28 "Speak to the Israelites and say to them, When you enter the land I am giving you, you shall keep all My statutes and all My ordinances. 29 You shall not add to My ordinances or take anything from them, so that you may not defile My ordinances and consider as holy what I have consecrated as holy. 30 I am the Lord your God, who brought you out of the land of Egypt, to be your God, therefore you must keep My statutes and My ordinances, which I command you, so that you may live and not die and that you may go in and occupy the land that I promised on oath to your fathers. 31 And I will give you the land that you occupy; if you keep My commandments and My ordinances, as I have commanded you today. 32 And it shall be that when you have eaten your fill in the land that the Lord your God will give you, and have prospered and become strong, 33 you shall be careful to keep all the commandments of the Lord your God which I command you today, 34 so that you shall live longer in the land that you go across the Jordan to inherit. 35 For the land which you are going to possess is a land of hills and plains and many large and small valleys; it is a land of wild beasts and birds; it is a land on which you shall eat unleavened bread for many years. You shall be careful to keep all My commandments. 36 Then I will give you a land on which your ancestors have not eaten; you shall eat there unleavened bread for many years, and you shall be careful to keep all My commandments. 37 Your land shall be divided by lot among the tribes of Israel, as the Lord your God has commanded. 38 And when you have possessed it and lived there for a long time, you must be careful to keep all My commandments as I have commanded you. 39 You shall not add to My commandments or take anything away from them, so that you may not defile My commandments and consider as holy what I have consecrated as holy. 40 I am the Lord your God, who brought you out of the land of Egypt, to be your God; therefore you must keep all My commandments. 41 You shall not make any graven images or any likeness of the things in heaven above or the things in the earth beneath or the things in the water below. 42 You shall not make any bow, arrow, sword, spear, or battle-axe, or any images of any of the things that the Lord your God has forbidden you. 43 You shall keep all My commandments, so that you may live and not die, and that you may prosper all the days that you live on the land that the Lord your God is giving you to possess. 44 And so the Lord commanded Moses to give the Israelites the commandments that he had spoken to them through Moses. 
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 all shall die. 34 And the people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders. 35 And the children of Israel did as Moses commanded them, and they asked of the Egyptians silver and gold, and apparel. 36 And the Lord gave the people favour 1 in the sight of the Egyptians, and they went to them; and they spoiled the Egyptians. 37 And the children of Israel departed from Ramesses to Socchoth, to the full number of six hundred thousand footmen, even men, besides the baggage. 38 And a great mixed company went up with them, and sheep and oxen and very much cattle. 39 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. 40 And the sojournment of the children of Israel was four hundred years in the land of Egypt. 41 And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night. 42 It is a watch kept to the Lord, so that he should bring them out of the land of Egypt, that very night shall be watch kept to the Lord, so that it should be to all the children of Israel to their generations. 43 And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it. 44 And every slave or servant bought with money—him thou shalt circumcise, and then shall he eat of it. 45 A stranger or hireling shall not eat of it. 46 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. 47 All the congregation of the children of Israel shall keep it. 48 And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it. 49 There shall be one law to the native, and to the proselyte coming among you. 50 And the children of Israel did as the Lord commanded Moses and Aaron for them, so did they. 51 And it came to pass in that day that the Lord brought forth the children of Israel from the land of Egypt with their forces. 52 And the Lord spoke to Moses, saying, 53 Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast; it is mine. 54 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. 55 For on this day ye go

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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 Amo-
rites, and Evites, and Jebusites, and Gergese-
tes, and all the peoples which be left, and all the princes of them, which he shall give thee; and thou shalt give their land for a possession unto thee. 6 And thou shalt eat no unleavened bread, and in the seventh day there is a feast unto the Lord. 7 Seven days shall ye eat unleavened bread; nothing leavened shall be seen with thee, neither shall there be leaven found in thy land. 8 And in the seventh day is a holy convocation; thou shalt not do thy usual work. 9 But ye shall remember the day when thou wast delivered out of Egypt; all the elders of thy assembly shall gather themselves together, 10 And ye shall speak before the Lord: for ye were not as other peoples; for ye were the Lord's chosen people, from out of the earth, the Lord thy God made thee to be his people, as it is this day. 11 And you shall say before the Lord your God, 'It is because of the Lord's doing that I am a prosperous man, for the Lord brought me out of Egypt, for his strong hand, and his mighty arm, and his outstretched hand, and his strong hand brought me out of Egypt; 12 For the Lord hath hardening my heart, and the heart of Pharaoh, that I might deal heroically with the land of Egypt, and with their gods: I am the Lord.'

"And all the people shall make haste to utter this saying before the Lord in the hearth of the assembly. And they did as Moses bade them; as the Lord had commanded Moses, they did. 21 And the Lord did proceed to lead the people according to his word, and the people went forth by their tribes, and by their families. 22 And all the people of the land, the Canaanites, and the Chanaanites, and the Hittites, and the Perizzites, and the Jebusites, and the Amorites, 23 Did go out to fight against Israel, all the people that had made war with them. 24 And they fell on them; and the Lord delivered them into the hand of Israel, and they smote them with great slaughter in the field of Rephidim, and they smote them with great slaughter. 25 And they said to Moses, 'Come, let us make gods for us, for we have not known what God is doing with us.' 26 And they said to Moses, 'Make us gods, for as for this people, what is God? to go up to them, and to deal heroically with us.' 27 And Moses said to the people, 'Do not go up. 28 For the Lord your God is going up to fight for you, to take possession of the land.' 29 And the Lord said to Moses, 'I will not go up for thee, for thou hast not appointed thyself this people."
Exodus XIV. 1—19.

And the Lord spake to Moses, saying, 2 Speak to the children of Israel, and let them turn and encamp before the village between Migdol and the sea, against Beel-sephon; before them shall thou encamp by the sea. 3 And Pharaoh will say to his people, For these children of Israel, they are wandering in the land, for the wilderness has shut them in. 4 And I will harden the heart of Pharaoh, and he shall pursue after them; and I will be glorified in Pharaoh, and all his host, and all the Egyptians shall know that I am the Lord. And they did so. 5 And it was reported to the king of the Egyptians that the people had fled: 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? 6 So Pharaoh rooked his chariots, and led off all his people with himself: 7 having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all. 8 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 went out with a high hand. 9 And the Egyptians pursued after them, and they found them encamped by the sea; and all the cavalry and the chariots of Pharaoh, and the horsemen, and his host were before the village, over against Beel-sephon. 10 And Pharaoh approached, and the children of Israel having looked up, beheld, 11 and the Egyptians were very greatly terrified, and the children of Israel cried to the Lord; 11 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? 12 is not this the word which 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. 13 And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. 14 The Lord shall fight for you, and ye shall hold your peace. 15 And the Lord said to Moses, Why criest thou to me, Why speakest thou to the children of Israel, and let them go? 16 And do thou lift up thy rod, and stretch forth thy hand over the sea, and dry shalt thou set the children of Israel on dry land, and let the Children of Israel enter into the midst of the sea on the dry land. 17 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. 18 And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses. 19 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 also re-
moved from before them and stood behind them. 30 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. 31 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. 32 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.

33 And the Egyptians pursued, and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. 34 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, 35 and bound the axe-trees with one another, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. 36 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. 37 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 in the midst of the sea. 38 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. 39 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. 40 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.

And Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord, and believed God and Moses his servant.

Then sang Moses and the children of Israel this song to the Lord, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea. 4 He was to me a helper and protector for salvation: this is my God, and I will glorify him, my father's God, and I will exalt him. 5 The Lord pursued them through war to nought, the Lord is his name. He has cast the chariots of Pharaoh and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea. 6 He covered them with the sea: they sank to the depth like a stone. 7 Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies. 8 And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble. 9 And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were
concealed in the midst of the sea. 9 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. 10 Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water. 11 Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders. 12 Thou stretchedst forth thy right hand, the earth swallowed them up. 13 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. 14 The nations heard and were angry, pangs have seized on the dwellers among the Philistines. 15 Then the princes of Edom, and the chiefs of the Moabites hastened; trembling took hold upon them, all the inhabitants of Chanaan melted away. 16 Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thine people pass over, O Lord, till thine people pass over whom thou hast purchased. 17 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. 18 The Lord reigns for ever and ever and ever. 19 For the horse of Pharaoh 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. 21 And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and his rider he has 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. But there was a rock in the wilderness; around Murrha, and they could not drink of Murrha, for it was bitter; therefore he named the name of that place, Bitterness. 24 And the people murmured against Moses, saying, What shall we drink? 25 And Moses cried to the Lord, and the Lord showed 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.

And they departed from Aelim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Aelim and Sina; and on the fifteenth day, in the second month after their departure from Mount Horeb. And it came to pass, when Aaron spake with all the congregation of the children of Israel, that they looked upon the ark, and, behold, the glory of the Lord appeared: 4 and he said, I will set thee as my mouth, and thee as a man for the people, and thou shalt lead them by the way. 5 And they took of the stone that was at the entrance of the tabernacle, and cast them into the camp, and brake them at the entrance of the tent of meeting. And the congregation of the children of Israel did as the Lord commanded Moses. 6 And the children of Israel went forth and did as the Lord commanded Moses. 7 And when they came to the wilderness of Paran to Kadesh, and to the camp of the children of Israel, they set up the tabernacle of the congregation; and Aaron went in and out in the tent of meeting. 8 And Moses called, and Aaron went in and out, and they said, The Lord calleth by name. 9 And the Lord spake unto Aaron, saying, Go into the wilderness of Paran, and come hither unto the children of Israel; and command them, that they bring me an offering out of every man a shekel, according to the number of the souls, 10 even of the men that are numbered among them, from twenty years old and upward; even for their number for the host, according unto the number of the hosts, thou shalt take an offering. 11 And ye shall take every man the same offering, an atonement for the people. And ye shall give that which ye take of them for the atonement, for a gift unto the Lord; to the priest Aaron shall it be. 12 And the children of Israel did according to the word of Moses; and they gave him an offering by number, even of the he goats, an atonement for the people. 13 And they brought every man his offering for the atonement of the children of Israel, even of the he goats, according to the number of the souls, even of the congregation of Israel, as the Lord commanded Moses. 14 And the Lord spake unto Moses, saying, 15 Offer a burnt offering for a sweet savor unto the Lord, with a meat offering mingled with oil, and drink offering of wine for an atonement. 16 And let them make Me an holy habitation, that I may dwell among them. 17 And thou shalt make an ark of shittim wood, two cubits and a half in length, and one cubit and a half in breadth, and one cubit and a half in height. 18 And thou shalt make a prop. 19 And thou shalt overlay it with pure gold, within and without shall thou overlay it with gold, and shalt make upon it a gold prop and a gold crown. 20 And thou shalt cast four rings of gold, upon the sides of it; under the one cubit on the side of it shall be the two rings: 21 And two rings shall be cast for the ends thereof, upon the two sides of it; under the two cubits on the ends of it shall be the two rings. 22 And they shall put it in the bottom of the tabernacle, where the posts of the tabernacle shall be fastened; and they shall be beholden to the tabernacle. 23 And thou shalt make a table of shittim wood, three cubits long, and one cubit wide, and one cubit high. 24 And thou shalt overlay it with pure gold, within and without shall thou overlay it with gold, and shalt make upon it a gold crown. 25 And thou shalt make for it four rings of gold; and they shall put the rings at the four corners of it, at the four sides thereof; 26 and they shall put the rings into the rings of the ark, and shall bear the ark with them, when they shall bring it from the tabernacle. 27 And thou shalt make an altar of acacia wood, five cubits long, and five cubits wide, and three cubits high. 28 And thou shalt make its horns on the four corners thereof, and its horns shall be one with it: and thou shalt overlay it with pure gold. 29 And thou shalt make for it poles of shittim wood, and thou shalt overlay them with gold. 30 And the children of Israel shall bring an offering, an offering of a sweet savor unto the Lord, of an incense mixture, of pure frankincense; the weight of an ephah for the shekel, the weight of the shekel, twenty shekels; it shall be pure frankincense. 31 And thou shalt make for the incense an anointing oil compounded of onyx stones; and it shall be an holy anointing oil. 32 It shall be made of pure oil compounded with a伦的记载。
2 And the children of Israel said to them, Would we be better off in Egypt, when we sit by the flesh-pots, and eat bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger.

3 § Exodus XVI. 2—21. And the children of Israel said to Moses, Behold, I will rain bread upon you, and the people shall go forth, and they shall gather it daily, that I may try them whether they will walk in my law, or not.

4 And it shall come to pass on the sixth day, that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily. "And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt; and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us? 8 And Moses said, This shall be when the Lord gives you in the evening flesh to eat, and bread in the morning to satisfy, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God. 9 And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring.

10 And when Aaron spoke to all the congregation of the children of Israel, they turned toward the wilderness, and the glory of the Lord appeared in a cloud. 11 And the Lord spoke to Moses, saying, I have heard the murmuring of the congregation of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God. 12 And it was evening, and quails came up and covered the camp: 13 In the morning they came up toward the camp, and the dew sat on the face of the wilderness like white corn- 14 and when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; 15 And Moses said to them, It is the bread which the Lord has given you to eat. This is that which the Lord has appointed, gather of it each man for his family, a homer for each person, in proportion to the number of your souls, gather each of you with his fellow-lodgers. 16 And the children of Israel did so, and gathered some much and some less. 17 And having measured the homer full, yea that had gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him. 18 And Moses said to them, Let no man leave of it till the morning.

19 But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them. 20 And they ga-
thither it every morning, each man what he needed, and when the sun waxed hot it melted. And it came to pass on the sixth day, they gathered double what was needed, two homers for one man; and all the chief of the synagogues went in and reported it to Moses and Aaron. And Moses said to 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 seeth that ye will seethe, and all that is over leave to be by for the morrow. And they left 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 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 Lord said to Moses, the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey. And Moses said, This is the thing which the Lord hath commanded, Fill an homer with manna, to be laid up 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 into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations. as the Lord commanded Moses; and Aaron laid it up before the testimony to be kept. And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phœnicia. Now the homer was the tenth part of three measures.

And all the congregation of the children of Israel departed from the wilderness of Sinai, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink. And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye the Lord? And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? but thou brought us up out of Egypt to slay us and our children and our cattle with thirst? And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me. And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smitest the

καὶ εἰσῆλθεν ἵνα συναγωγήν ὑσών Ἰσραήλ ἐκ τῆς ἐρήμου. Σὺν 17 κατὰ παρεμβολὰς αὐτῶν, διὰ ἰσχύος Κυρίου καὶ παρενεβάλλαν ἐν ὑπάρξειν ὅπως χωρίς νῦν νῦν διὰ τὸ κατέκοψεν τὸν Ἰσραήλ καὶ τὸν Ἰσραήλ. Καὶ 2 ἡλιόσαρξ ὁ λαὸς πρὸς Μωυσῆν, λέγοντες, δοῦ μὴν ὧδε ἡμῖν ἡμῖν, ἵνα παραλάβῃ καὶ εἴπετε αὐτῶν Μωυσῆς, τὸ λουπομένης μοι, καὶ τὶ πειράζετε Κυρίου; Ἐπίθυμης δὲ ἦν οὗτος ὁ λαὸς ἠθάνατον καὶ 3 διεγνώσθην ἐκεί ὁ λαὸς πρὸς Μωυσῆν, λέγοντες, ἵνα ἔλθῃ καὶ ἀπενεβάλλαν ἡμῖν ἐκ ἐνέλλειν ἡμῖν καὶ τὰ κτήμα τῆς ὑδατος; Ἐπίθυμης δὲ Μωυσῆς πρὸς Κυρίου, λέγων, τῷ πονηρῷ τῷ λαῷ τούτῳ; ἔτι μικρὸν, καὶ καταλυδομελήσασθαι με. Καὶ εἴπετε Κυρίου πρὸς Μωυσῆν, 5 προσφερέντο τοῦ λαοῦ τούτου, λαβεῖ δὲ σταυρὸν ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ τὴν ῥάβδον, ἐν ἑπτάεξας τὸν ποταμὸν,
18 "Heb: de 'Ishor 1ereis Madiam o gambrós Mowshá pánta ósa étoíse Kúrios 'Iśraēl to ávato lao'. ézýgaγε γαρ
2 Kúrios ton 'Iśraēl eis Aigúttou. 'Elaβe de 'Ishor ó gambrós Mowshá Sēkphrōn tēn γυναίκα Mowshá méta tēn árēsin
3 autēs, kai toús duous úvous autōs: ónoma tō éni autōn Γρηγορία,
4 légous, πάρουκος ἡμῶν ἐγὼ ἄλλοτρ, kai to ónoma tou désté-
5 Eλλην, πάρουκος ἡμῶν, ὁ γὰρ Θεός τοῦ πατρὸς μου βοηθύς μου,
6 kai ékseilato mé ek pros Kúrios. Kαὶ ékseilathen 'Ishor o
gambrós Mowshá kai oi uioi kai ἡ γυνὴ πρὸς Mowshá eis tēn
7 éfrônion, óu παρένεβαλεν ἐπὶ ὀροὺς τοῦ Θεοῦ. 'Antyγγελε de
Mowshá, légous, iouda su o 'Ishor paragíntai
8 πρὸς se, kai ἡ γυνῃ, kai oi dúo uioi sou met autōu. 'Eβάλε
Mowshá eis suvánntissan tō gambrw, kai prosokeúntas autōu, kai ékseilathen autōu, kai ἠπτασάντα ἀλλήλους, kai
9 éstigγαν autōu eis tēn sktrin. Kαι διήγησται Mowshá tē
gambrw pάnta ósa étoíse Kúrios tō Faraō kai πᾶται tōs
10 Aiguptwōn énekei tōs 'Iśraēl, kai pάnta tōn mύχων tōn
génomenon autōu eis tē oú, kai óti ékseilato autōu Kúrios ek
11 χειρός Faraō, kai ἐκ χειρός tōn Aiguptwōn. 'Exéōtith de
'Ishor épi pάti tōs ágavan oís étoíse autōu Kúrios, óti

Gr. give. 7 Gr. the part under heaven.
and rescued them out of the hand of the Egyptians and out of the hand of Pharaoh.

10 And Jethro said, Blessed 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, wherefore I attacked them. 11 And Jethro 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 matters that were present by Moses from morning till evening. 13 And other matters have been seen all that Moses 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? 14 And Moses says to his father-in-law, Because the people come to me to seek judgment from God. 15 For 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. 16 And the father-in-law of Moses said to him, Thou dost not this thing rightly, 17 thou wilt wear away with intolerable weariness, both those and all this people which is with thee: this thing is hard, thou wilt not be able to endure it thyself alone. 18 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. 19 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. 20 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 captains of thousands and captains of hundreds, and captains of fifties, and captains of tens. 21 And they shall judge the people at all times, and the too burdensome matter shall they bring to thee, but they shall judge the smaller cases: so they shall relieve thee and help thee. 22 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. 23 And Moses hearkened to the voice of Jethro, his father-in-law, and did whatsoever he said to him. 24 And Moses chose out able men of all out of Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people. 25 And they judged the people at all times; and every too burdensome matter they brought to Moses. 26 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. 27 And they departed from Raphidim, and came into the wilderness of Sina, and there Israel encamped before the mountain. 28 And Moses went up 13 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. 27 And they departed from Raphidim, and came into the wilderness of Sina, and there Israel encamped before the mountain. 28 And Moses went up
Moses is in the wilderness at Mount Sinai where God has led the Israelites. God speaks to Moses and tells him to build an ark and place a stone tablet inside it. God also gives Moses the Ten Commandments.

God also speaks to the people and tells them to prepare for the coming of the Lord. God commands the people to bring offerings and to build a tabernacle where they can meet with God.

Moses and the people prepare the offerings and build the tabernacle. God appears in the Tabernacle and speaks to the people, giving them further instructions.

The people set up the tabernacle and make offerings to God. They also build a altar for burnt offerings, sacrifices, and peace offerings.

Moses continues to prepare the people for the coming of God. He teaches them about the importance of obedience and the consequences of disobedience.

The people are amazed by the显现 of God and are reminded of the covenant God made with Abraham, Isaac, and Jacob.

Moses, along with the elders of Israel, descend the mountain and receive the tablets of the Law from God. God also speaks to Moses about the destruction of the first tabernacle and the need for a new one.

The people are to be holy, and Moses is to be their leader. God promises to be with them always.

The people are to observe the Sabbath and to be careful to follow the commandments given to them. God is about to bring them into the Promised Land.

Moses, along with Aaron, and the elders of Israel set up the tabernacle as God had commanded. The people are reminded of the covenant with God and are to follow the commandments given to them.
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. And the Lord said to him, Go, descend, and come up thou and Aaron with the people, but let not 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: I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods beside me. Thou shalt not make unto thyself an idol, nor likeness 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. 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, and bestowing mercy on them that love me to thousands of them, and on them that keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that taketh his name in vain. Remember the sabbath day to keep it holy. Six days thou shalt labour, and shalt perform all thy work. 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. For 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. By Honour thy father and thy mother, that it may be well with thee, and thou mayest live long upon the land which the Lord thy God gives to thee. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. 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 belongeth 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; and said to Moses, Speak thou to us, and let not God speak to us, lest we die. And Moses said his this. Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not. 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 what I did to the Egyptians. I am the Lord your God. These are the commandments, which the Lord commanded Moses in mount Sinai, between the Lord and the people of Israel.}{...}
21 And there shall go forth a wave of the sea to cover the land a great and mighty wave; and the land shall be separated: and the wave shall go on, etc.

22 And thou shalt set up great stones over the entering of Pharaoh's way, saying, Over this shall the以色列s pass, and the waters shall be divided. And these are the ordinances which thou shalt set before them. And if any one sell his daughter, 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 is not at liberty to sell her to a foreign nation, because he has trifled 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, she shall not depart as the maidservants depart. If any man smite another and he die, let him besurely 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 the man 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 staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing. And if a man smite his man-servant or his maid-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,
lent not the master be punished; for he is his money. 32 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.

3 And if the owner of the bull send him away free for their tooth's sake. 3 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. 3 But if the bull should have been given to going in former time, and men have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also.

3 And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they should lay upon him. 3 And if the bull gore a son or daughter, let them do it according to this ordinance. 3 And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned.

3 And if any one open a pit or dig a cavity in stones and cover 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.

3 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. 3 But if the bull be two years old, and gore in going time past, 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.

3 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.

3 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. 3 But if the sun be risen upon him, he is guilty, he shall die instead; and if an ox should have nothing, let him be sold in compensation for what he has stolen. 3 And if the thing stolen be left and be in his hand alive, whether ox or ass, or sheep or goats, or any thing that is found.

3 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. 3 And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.
7 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. 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 wrought wickedly in regard of any part of his neighbour’s deposit, 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 guilty shall not take the any neighbour double. 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, 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 not make compensation. And if it be stolen from him, he shall make compensation to the owner. And if it be seized of beasts, he shall bring him to witness the prey, and he shall not make compensation. 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. 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.

14 And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself. And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay 5 compensation to her father according to the amount of the dowry of virgins. Ye shall not save the lives of the sacrificers. Every one that lies with a beast ye shall surely put to death. He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

21 And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt. Ye shall hurt 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. And I will be very angry, and will slay you with the sword and your wives shall be widows and your children orphans. And if thou shouldst lend money to thy poor brother, who by thee, thou shalt not be hard upon him thou shalt not exact usury of him. 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? If then he shall cry to me, I will hearken to him. Thou shalt not revile the gods, nor speak ill of the ruler of thy people. Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me. 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. 31 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. 2 Thou shalt not associate with the multitude to turn aside with the majority so as to shut out judgment. 3 And thou shalt not spare a poor man in judgment. 4 And if thou meet thine enemy's ox or his ass going astray, thou shalt turn them back to him. 5 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. 12 Thou shalt abate from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts. 13 And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words. 14 And ye shall not afflict a stranger, for ye were yourselves strangers in the land of Egypt. 15 Six years thou shalt sow thy land, and gather in the fruits of it. 16 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 thou shalt do to thy vineyard and to thine oliveyard. 17 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 maid-servant and the stranger may be refreshed. 18 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 mouth. 19 Keep ye a feast to me three times in the year. 20 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. 21 And thou shalt keep the feast of harvest, 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 harvest out of thy field. 22 Three times in the year shall all thy males appear before the Lord thy God. 23 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 my sacrifices with leaven, neither must the fat of my feast abide till the morning. 24 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. 25 And, behold, I send my angel before thee, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee. 26 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. 27 If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my cove...
Exodus XXIII. 23—XXIV. 8.

tant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel. If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adverser to thine adversaries. 5 For my zeal shall go as thy zealous, and I shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergeseite, and Evite, and Jebusite, and I will destroy them. 6 Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars. 7 And thou shalt see the Lord thy God, and I will bless thy bread and thy water, and I will turn away sickness from you. 8 There shall not be on thy land one that is impotent or barren. I will surely fulfill the number of thy days.

And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies turn their backs to thee. 9 And I will send hornets before thee, and thou shalt cast out the Amorites, and the Erites, and the Chananites, and the Chettites from thee. 10 I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee. 11 By little and little I will cast them out from before thee, until thou begettest children, and inherit the land. 12 And I will set thy borders from the Red Sea, to the sea of the Philistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee. 13 Thou shalt make no covenant with them and their gods. 14 And they shall not dwell in thy land, lest they cause thee to sin against me: for if thou shouldst serve their gods, these will be an offence to thee.

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

And Moses went up, and Aaron, and Nadab and Abihu, and seventy of the elders of Israel. And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slab, and as it were the Mount Paran, the frame of the house of God in the likeness of the firmament of heaven in its purity.

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. And the Lord said to Moses, Come up to me 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. And Moses rose up and Joshua his attendant, and they went up into the mount of God. 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. And Moses and Joshua went up to the mount of the Lord, the mountain of God.

And the glory of God came down upon the mountain Sinai, and the cloud covered it six days; and the Lord called Moses upon the seventh day out of the midst of the cloud. And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. And Moses went into the midst of the cloud, and went up to the mount of God, and was there in the mountain forty days and forty nights.

And the Lord spoke to Moses, saying, Speak to the children of Israel, and take first-fruits of all, who may be disposéd in their heart to give; and yeshall take my first-fruits; and this is the offering which ye shall take of them: gold and silver and brass, and blue, and purple, and double scarlet, and fine spun linen, and goats' hair, and rams' skins dyed red, and blue skins, and incorruptible wood, and oil for the light, incense for anointing oil, and for the composition of incense, and sardius stones, and stones for the carved work of the table, and twelve stones of the shoulder-piece. And thou shalt make me a sanctuary, and I will appear among you. And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it. And thou shalt make the ark of testimony in 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. And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wainscots twisted round about. 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. And thou shalt make staves of incorruptible wood, and shall gild them with gold. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them. The staves shall re
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thou shall put into the ark the testimonie•
which 1 shall give thee. '^ And thou shalt

make a

the
propitiatory, a lid of pure gold
length of two cubits and a half, aua the
breadth of a cubit and a half. ^^ And thou
shalt make two clierube graven in gold, and
thou shalt put them on both sides oi the
propitiatory.
^^They shall be made, one
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cherub on this

side,

and another cherub on

the other side of the propitiatory; and thou
shalt make the two clierubs on the two sides.
* The cherubs shall stretch forth their wings
above, overshadowing the propitiatory with
their wings; and then* faces shall be toward
each otlier, the faces of the cherubs shall be
toward the propitiatory. ^' And tliou shalt
set the propitiatory on tlie ark above, and
thou shall put into the ark the testimonies
whicli

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, even in all things
which I shall charge thee concerning 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 wreaths twisted roL ad about,
and thou shall make for it a crown of an
hand-breadth round about.

^ And thou shalt make a twisted wreath
for the crown round about. 26j\^n(i thou
shall make four golden rings ; and thou
slialt put the four rings upon the four parts
of

its

feet

under the crown.

'^Aud the

rings shall be for bearings for the staves,
tliat they may bear the table with them.
2* 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 ita
cups, with which thou shalt offer drinkofferings of pure gold shalt thou make them.
^ And thou shalt set upon the table shewbread before me continually.
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3'And thou shalt make a candlestick ot
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 cancUest ick from the other
"^And three bowls fashioned like
side.
almonds, on each branch a knop and a lily
so to the six branches proceeding from tlie
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candlestick,

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and

in tlje candlestick four

bowls fashioned like almonds, in each branch
knops and the flowers ^of the same.
knop under two branches out of it, and a
knop under four branches out of it so to
the six branches proceeding from the candlestick
and in tne candlestick foui' bowls
•* Let the knopa
fashioned like almonds.
and the branches be of one piece, altogether graven of one piece of pure gold.
^And thou shalt make its seven lamps and
thou shalt set on it the lamps, and thoy

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shall shine from one front. 38 And thou shalt make its funnel and its snuff-dishes of pure gold. 39 All these articles shall be a talent of pure gold. 40 See, thou shalt make them according to the pattern shewed thee in the mount.

And thou shalt make the tabernacle, ten curtains of fine linen spin, and blue and purple, and scarlet spin with cherubims; thou shalt make them with work of a weaver. The length of one curtain shall be thirty cubits, and the breadth of 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. 4 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. 5 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. 6 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. 7 And thou shalt make a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins. 8 The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins. 9 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. 10 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.

11 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. 12 And thou shalt fix at the end that which is over in the skins of the tabernacle; the half on this side, and the half on that side that is left shall thou fold over, according to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle. 13 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 be covered there. 14 And thou shalt make a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

15 And thou shalt make the posts of the tabernacle of incorruptible wood. 16 Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half. 17 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. 18 And thou shalt make posts to the tabernacle, twenty posts on the north side. 19 And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on

Kai tov evparwtona avth, kai ta upoebemata avth ek xwriovon 38 ksthropov toujseis. Tmata ta skheia tauta talantov xwriov 39 ksthropov. 40 Ora, poujseis kata to ton týtto tov ddegevmovn oti 40 ev to opeii.

Kai tin skhynn poujseis, déka aulaiai ek býsous keklw 26 smenvs, kai ykainíou, kai porphus, kai kokkíoun keklwmevón xerobmiv ergasia wFánton poujseis avtás. Mhímos tos 2 aulaías ths máias ekto kai ekios poiexeis, kai eüres xestár exègex, kai ekios exègex, kai mia edma to métron to autó éstaiv tás aulaías. 3 Pente de aulaiai ésontoy éx allhlón ékymeyn 3 étér ék to étéras, kai pente aulaiai ésontoy svndgevimèn étéra to étéra. 4 Koi poujseis autías ágkulas yakinívnaan 4 éptov teéloun ths aulaías ths máias, ek tov ènos mérous éis thn svmbthln, kai oúto poujseis éptiv tov xéliov ths aulaías ths xestár éxvtheras pro's th svmbhln to devtrà. 5 Pente 5 kouta ágkulas poujseis th aulaia th máia, kai xestárken ágkulas poujseis ek tov mérous ths aulaías kата thn svmbhln ths devtrás. 6 Koi poujseis krikous xestárken xwroun 6 kai svndáves tos aulaías étéra th étera koi krikous: 7 kai éstaiv th skhynn mia. 8 Koi poujseis dévresi tricynis skétpn 7 épti ths skhynns, éndeka dévresi poujseis avtás. 8 To mékos 8 ths déréwos ths máias, triákontha xíwov, kai xestárken xíwov to éuvros ths déréwos ths máias: to autó métron éstaiv tás éndeka dévresi. 9 Koi svndáves tos pente dévresi épti 9 autó, to ékws dévresi épiv to autó kai énuvlopías ths déréw thn ektrn kath prósowthn ths skhynns. 10 Koi poujseis 10 ágkulas xestárken épiv tov xelous ths déréwos ths máias, ths anamésou kath syvmbhln kai xestárken ágkulas poujseis épiv tov xelous ths déréwos ths svndapousis ths devtrás.

Kai poujseis krikous xalikoous xestárken: 11 kai svndáves tos krikous ek tov ágkulas, kai svndáves tos dévresi, koi éstaiv én. 12 Koi upobheseis to plenwvov en tais dévresi ths 12 skhynns to èmwn ths déréwos to plonlelemvnon óntoikaleivs éis to plenwvov tov déréwov ths skhynns, óntoikaleivs apó tov skhynns. 13 Píxan èk tooù, kai píxan èk tooù, èk tov 13 uperékoun tov déréwov, èk tov mikhov tov déréwov ths skhynns èstaiv svnkalistpton épiv to pláyma ths skhynns evnèn kai evnèn, và kalítpita. 14 Koi poujseis katakalìmágha tis 14 skhynns dérmatw krwv ërhoðodanwematá, kai èpikoðulímatw dérmatw vàkìdina èpanwvemh.

Kai poujseis stulov ths skhynns ek xílwn agístwn. 15 Déka xíwov poujseis tov stulov thn éna, kai xíwov evs 16 kai èmasov to pláto tov stulov tov ènos. 17 Èk wFántov ths 17 xíwov to stulw th év, antistaionas étéro to étérwv, oujseis pásai tos stulov ths skhynns. 18 Koi poujseis 18 stulov th skhynn, ékosi stulov èk tov klípos tov prís 19 Bôrfân. 20 Koi xestárkena báses argyra poujseis tis 19 èkosiostlów: dwo báses to stulw th év èis ámbotéra.
And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubim 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 it in thither 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 screen with the veil the ark of the testimony in the holy of holies. And thou shalt set the table outside the veil, and the candlestick opposite the table on 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 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
and thou shalt make for the grate four brazen rings under the four sides. And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar. And thou shalt make for the altar staves of incorruptible wood, and thou shalt put the staves into them with the rings. And the pillars shall be of brass; and the sockets of their pillars shall be of brass, and their sockets shall be on the sides of the altar to carry it. Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it. And thou shalt make a court for the tabernacle, curtains of the court of fine linen, and their sockets; the length of a hundred cubits for one side. And their pillars twenty, and twenty brazen sockets after their pillars. And in the breadth of the tabernacle toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver. And in the breadth of the tabernacle toward the south curtains of fifty cubits, their pillars ten and their sockets ten. And in the breadth of the tabernacle toward the south curtains of fifty cubits, their pillars ten and their sockets ten. 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. And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three. 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 spun with the art of the embroiderer; their pillars four, and their sockets four. All the pillars of the court round about overlaid with silver, and their chapiteres silver and their brass sockets. 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 spun, and their sockets of brass. And all the furniture and all the instruments and the pins of the court shall be of brass. And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten for light, that a lamp may burn continually. 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.

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. And thou shalt make holy apparel for Aaron thy brother, for honour and glory. And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to
...there, at the oracle, and a third buncle, length and name of the third buncle, length and name of the stones: and they shall take the gold and the blue, and the scarlet, and the fine linen, and they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. It shall have two shoulder-pieces joined together, fastened on the two sides. And the woven work of the shoulder-pieces which is upon Yit, 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 the graving of the child upon them the names of the children of Israel. And thou shalt put the two stones on the shoulders of the shoulder-piece: 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 four rings of pure gold; and thou shalt make two fringes of pure gold, variegated with flowers, wroughten work; and thou shalt put the wroughten fringes on the circlets, 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 carbuncle, a sapphire, and a jasper. And the third row, an agate, an amethyst, 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, en gravings as of seals: let them be for the twelve tribes each according to the name. And thou shalt make on the ephod 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 wreaths on both sides of the oracle. And thou shalt put the two circlets 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. And thou shalt make the full-length tunic of blue, and purple, and scarlet, and fine linen. 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. And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purplc, and scarlet, and fine linen. And they shall be upon the ends of the fringe. And under the fringe of the robe round about, golden pomegranates of the same shape, and bells round about between these. A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about. 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. 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. And thou shalt put it on the priest's turban, and it shall be on the front of the mitre: it shall be in the front of the mitre. And it shall be on the forehead of Aaron; and Aaron shall bear the name of the Lord thereon whenever they enter into the sanctuary, before the Lord: to sanctify the children of Israel, and to be holy unto the Lord. 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 shall they 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 and leavened cakes anointed with oil; 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 put them in all the garments; and Aaron and his sons shall put on the garments. And a girdle, an ephod, and a mitre, shall be put on Aaron, and Aaron shall be sanctified.

Kai oi kosmubwtoj twn xitwnon ek bwsou kai poiiseis 35 kiparw bousinun kai zoon poiiseis, ergon touplou. Kai tois vnois 'Aarov poiiseis xitwv kai zouv, kai 36 kiparw poiiseis aitoj eis thn kai doxan. KAI edwuseis 37 autoj 'Aarov ton adelphon sou, kai tois vnois aitu met aitu kai xrites aitu, kai emplhiseis aitoj tas xeiraj kai agiases aitu ina ieratinei moi. Kai poi 38 seis aitoj perikalelin an kalwpsi asximopoyn phrhot aitoj, apd sofynos eis megerv hstei. KAI egei 'Aarov autoj 39 kai oi vnoi aitu, oton elostereinwta eis thn skhyn ton marturyon, otan parastepounwta leitourgivn pro ton thvasthron ton aghon kai ouk epaxontan pros ean ton xamartian, ina mh apothanwv nomwno aitou, kai to sptarmat aitou met aitu.

Kai tauta estin, a poiiseis aitoj: agiaseis aitoj, osate 29 ieratineun moi aitoj: lepsi de moxharon ek bovn en, kai krious amwmos ou, kai artous aigmous peirousmenous en 3 elav, kai lagwva agwma kergwmena en elav sebudh ek puroi poiiseis aitu. Kai esthiseis aitu epw kanoj en 3 kai prososojseis aitu epw ton kanoj kai to moxharon, kai tois duo krious. Kai 'Aarov kai tois vnois aitu prosojseis 4 en tis thuras ths skhyn ton marturyon, kai logvseis aitoj en odoj. Kai labwv tas stolados, enouseis 'Aarov ton 5 adelphon sou kai ton xitvra ton podh, kai thn epwma, kai to logeion kai suvases aitou to logeion pro ton

8 Or, consecrate them.
join for him the oracle to the ephod. 6 And thou shalt put the mitre on his head, and thou shalt put the wash, even the Holiness, 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 the girdles, and put the tires upon them, and they shall have a proceed office to me for ever; and thou shalt shew Aaron and his sons the glory of my sanctuary. 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 shalt 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 the fat of the ram, the great lobe, and all the fat that is connected with the inwards; 18 And the two kidneys, and the fat that is upon them, 19 And the right thumb and the right great toe of the right foot of the ram, the sacrifice for peace offerings: and they shall be wave-offerings for Aaron, and for his sons; 20 And the residue of the flesh of the ram shalt thou burn upon the altar: it is an offering made by fire, an offering by sweet smell before the Lord. 21 And Aaron and his sons shall eat of it in a holy place: for it is most holy. 22 But the breast of the ram, and the shoulder, shall thou consecrate for Aaron, and for his sons; 23 And the shoulder of Aaron, and the shoulder of his sons, shall be for a separation. 

2 Or, consecrate. Lit. make perfect the hands. 3 Gr. an accomplishment. 4 q.d., a filling of the hands. 5 Gr. separate them for a separation. Heb. wave them for a wave-offering.
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 of 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. 26 And thou shalt sanctify the breast and the shoulder of the shoulder 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. 27 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.

28 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. 29 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. 30 And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place. 31 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. 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 it 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; the sixth day let he offer it, 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 thersing lamb; 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

Kai ἡ στολὴ τοῦ ἁγίου, ἣ ἦταν ἂρων, ἦταν τοις νῦσις 29 αὐτοῦ μετ᾽ αὐτῶν, χρυσῆν αὐτῶν ἐν αὐτοῖς, καὶ τελευτάσαι τὰς χειρὰς αὐτῶν. Ἔπτα ἡμέρας ἔνυσται αὐτὸ ἢ ἑρείπες 30 ὁ ἀντὶ τοῦ τῶν νῦσιν αὐτοῦ, δὲ εἶσελευσάτεται εἰς τὴν σχέσιν τοῦ μαρτυρίου λειτουργεῖν εἰς τοὺς ἁγίους. Καὶ τὸν κρόνιον 31 τῆς τελευταίας λήψῃ καὶ ἐφησεῖς τὰ κρέα ἐν τῷ ἁγίῳ.

Καὶ ἐδόταν ἂρων καὶ οἱ νῦσις αὐτοῦ τὰ κρέα τοῦ κρόνιος, καὶ τοὺς ἁρτους τοὺς εἰς τὸ κανός, παρὰ τὸς θυρᾶς τῆς σχέσιν τοῦ μαρτυρίου. Ἐδοταὶ αὐτὸ ἐν οἷς ἠγιασθήσαν εἰς αὐτοὺς 33 τελευτάσαι τὰς χειρὰς αὐτῶν, ἀγιάσας αὐτοὺς· καὶ ἀλλογιεῖς όντες ἐκέκατε ἂν αὐτῶν· ἔστι γάρ ἁγία. Ἐν ἀν καταλείψῃ 34 ἀπὸ τῶν κρέων τῆς θυσίας τῆς τελευταίας καὶ τῶν ἁρτῶν ἐξ προδ., κατακαῦσεται τὰ λουτά πυρί· οὗ βρωθήσεται· ἀγίασα γάρ ἐστι.
sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to me. 4 And I will be called upon among the children of Israel, and will be their God. 5 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 thou shalt make the altar of incense of incorruptible wood. 2 And thou shalt make it a cubit in length, and a cubit in breadth; it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece. 3 And thou shalt gild it with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round about.

And thou shalt make its grates of pure gold, and it shall have two rings at the two sides thereof, and they shall be bearers for the staves, so as to bear it with them. 5 And thou shalt make the altar of incorruptible wood, and shalt gild them with gold. 6 And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to them in the ways of the children of Israel; 7 And Aaron shall burn upon it fine incense every morning; whosoever he trims the lamps he shall burn incense upon it. 9 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. 10 And thou shalt not offer strange incense upon it, nor an offering made by fire, nor a sacrifice shall thou pour a drink-offering upon it. 11 And once in the year Aaron shall make atonement 8 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 spoke to Moses, saying, 12 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 destruction in the visiting of them. 13 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 go 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. 15 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 your souls. 16 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. 18 And the Lord spoke to Moses, saying, 19 Make a brazen laver, and a brazen base for it, 3 for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it. 19 And Aaron and his sons shall wash
their hands and their feet with water from it. 21 Whene'er they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whensoever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord. 22 They shall wash their hands and feet with water, when 'ever 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. 23 And the Lord spake to Moses, saying, 24 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, 25 and of cypress five hundred shekels of the sanctuary, and a hin of olive oil. 26 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. 27 And thou shalt anoint the tabernacle with it the tabernacle of witness, and the ark of the tabernacle of witness, and all its furniture, and the candlestick and all its furniture, and the altar of incense, and the altar of whole burnt-offerings and all its furniture, and the table and all its furniture, and the laver. 28 And thou shalt sanctify them, and they shall be holy: every one that toucheth them shall be hal lowed. 29 And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests. 30 And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil of throughout your generations. 31 On man's flesh it shall not be poured, and ye shall not make any for yourselves according to this composition: it is holy, and shall be holiness to you. 32 Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people.

And the Lord said to Moses, Take for thyself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be an equal weight of each. 33 And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work. 34 And of these thou shalt beat some small and thou shalt put it before the testimonies in the tabernacle of testimony, wherein I will put myself known to thee: it shall be to you a most holy incense. 35 Ye shall not make any for yourselves according to this composition: it shall be to you a holy thing for the Lord. 36 Whosoever shall make any in like manner, so as to smell it, shall perish from his people.

And the Lord spoke to Moses, saying, 37 Behold, I have called by name Bezaleel the son of Urias the son of Or, of the tribe of Judah. 38 And I have filled him with a divine spirit of wisdom, and understanding, and knowledge, to invent in every work, and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and scarlet, and works in stone, and for artificers' work in wood, to work at all works,
6 and the Lord spoke to Moses, saying, 7 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. 8 And ye shall keep the sabbaths, because it is holy to you; every one that doth work on the sabbath shall be put to death. 9 And the children of Israel shall keep the sabbath, to observe them throughout their generations. 10 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. 11 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.

6 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 us gods which shall go before us; for this Moses, the man who brought us forth out of the land of Egypt, we do not know what is become of him. 7 And Aaron said unto them, Take off the golden ear-rings which are in your ears, and bring them to me. 8 And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron. 9 And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 10 And Aaron had seen it, and Aaron made proclamation saying, To-morrow is a feast of the Lord. 11 And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people sat down to eat and drink, and rose up to play. 12 And the Lord spoke to Moses, saying, Go quickly and descend, and hence, for thy people whom thou hast brought 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, 9 These are thy gods, O Israel, who brought thee up out of the land of Egypt.

10 And now let me alone, and I will be very angry with them and consume them; and I will make thee a nation greater and mightier than all the nations.

11 And Moses prayed before the Lord God, and said, Wherefore, O Lord God, art thou very angry with thy people, whom thou hast brought out of the land of Egypt, with great strength, and with thy high arm? 12 Take heed lest at any time thy anger be kindled against them, and thou bringest them on account of the destruction of them, to the place of their sanctuary.

13 Remember Abraham, and Isaac, and Jacob thy servants, whom thou hast sworn by thine own self, and said, I will multiply thy seed upon this land, which thou hast chosen to give them.

14 And the Lord was prevailed upon to preserve his people.

15 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.

16 And the tables were the writing of God written on the tables. 17 And Joshua heard having 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 cease the battle, but the voice of them that begin the banquet of wine do I hear.

19 And when he drew nigh to the camp, he saw 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 mountain, and made the children of Israel to drink it. 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 impetuosity of this people. 23 For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what has 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, — 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. 26 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 his kinsman, and every one his acquaintance, and every one him that is nearest to him. 27 And the sons of Levi did as Moses spoke to them,
Moses: and there fell of the people in that day to the number of three thousand men. 29 And Moses said to them, Ye have filled your hands this day to the Lord each one on his son or on his brother, so that blessing should be given to you.

30 And it came to pass after the morrow had begun, 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. 31 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. 32 And now if thou wilt forgive their sin, forgive it; and if not, blot me out of thy book, which thou hast written. 33 And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book. 34 And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring upon them their sin. 35 And the Lord spoke to Moses: the people for the making the calf, which Aaron made.

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 swore to Abraham, and Isaac, and Jacob, saying, I will give it to your seed. 2 And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and the Gergesite, and the Erite, and the Jebusite, and the Chananei. 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. 6 So the sons of Israel took off their ornaments and arrayed their accoutrements in 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 went into the tabernacle without the camp, all the people stood every one watching 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.
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 not, and thou hast favour with me. 15 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. 16 And he says, I myself will go before thee, and give thee rest. 17 And he says to him, If thou go not up with us thyself, bring me not up hence. 18 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 thy people shall be glorified beyond all the nations, as many as are upon the earth. 19 And the Lord said to Moses, I will also do for thee this thing, which thou hast asked; and I will bless this people also for thy sake. 20 And Moses said, Thus the Lord shall be in the midst of me, and I shall meet thee, as I did at Mount Horeb, where thy voice was heard, and the two tables of stone were seen. 21 And the Lord said, Behold, there is a place upon the rock; and when my glory shall pass by, then will I put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by; and I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee. 22 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 upon the first tables, which thou broke; and be ready by the morning, and thou shalt go up to the mount Sinai, and shalt stand there for me on the top of the mountain. 23 And let no one go up with thee, nor see in all the mountain; and let not the sheep and oxen feed near that mountain. 24 And Moses hewed two tables of stone, as also the first were; and Moses having taken the mountain, went up to the mount Sinai, as the Lord appointed him; and Moses took the two tables of stone. 25 And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord. 26 And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering and very compassionate, and true, 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 said, 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 have commanded thee; thou shalt keep and do them.

12 And the Lord said to Moses, See, I have come to make a covenant with thee in the presence of all thy people; and thou shalt make a covenant with them also, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

13 And Moses said to the Lord, Behold, I am in the midst of thy people; and thou hast sent me to be a prophet to them, and to bring them to thee, and to make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

14 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

15 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

16 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

17 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

18 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

19 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

20 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

21 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

22 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

23 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

24 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

25 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

26 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?

27 And Moses answered, I will go and be a prophet to them, and I will bring them to thee, and I will make a covenant with them, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them.

28 And the Lord said to Moses, Art thou sure that thou shalt make a covenant with them, and bring them to Me, that they may keep the covenant of the Lord, and I will make them My people, and thou shalt be My prophet to them?
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.

29 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. 30 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. 31 And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

32 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. 33 And when he was speaking to them, he put a veil on his face. 34 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. 35 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 the Lord.

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. 2 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. 3 Ye shall not burn a fire in any of your dwellings on the sabbath-day; I am the Lord. 4 And Moses spoke to all the congregation of the children of Israel, saying, This is the thing which the Lord has appointed you, saying, 5 Take of yourselves an offering for the Lord; every one that engages in his heart shall bring the firstfruits to the Lord; gold, silver, brass, 6 blue, purple, double scarlet spun, and fine linen spun, and goats’ hair, and ram’s skins dyed red, and skins dyed blue, and incorruptible wood, and sardine stones, and stones for engraving for the 7 shoulder-piece and full-length robe. 8 And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded. 9 The tabernacle, and the cords, and the covering, and the ram’s skins, and the goats’ hair, and the cloth of the Tent, and the curtains of the court, and the posts, 10 and the ark of the testimony, and its staves, and its propitiatory, and the veil, 11 and the curtains of the court, and its posts, and the emerald stones, and the incense, and the anointing oil, 12 and the table and all its furniture, 13 and the candlestick for the light and all its furniture, 14 and the altar and all its furniture, 15 and the holy garments of Aaron the priest, and the garments in which they shall do service; 16 and the garments of priesthood for his sons of Aaron and the anointing oil, and the compound incense.
20 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: 21 and they brought an offering to the Lord for all the works of the tabernacle of witness, and all the services in it, and for all the sanctuary. 22 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 bracelets, and every article of gold. And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; they brought skins dyed blue, and rams' skins dyed red. 23 And every one that offered an offering of 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. 24 And every woman skilful in her heart to spin with her hands, y brought spun articles, the blue, and and purple, and scarlet, and fine twined linen, 25 and every one that wove the woman whose mind and heart led them to come in and do all the works as many as the Lord appointed them to do by Moses— 26 the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda, 27 and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things, 28 to labour skilfully 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. 29 And God gave improvement in understanding both to him, and to Eliab the son of Ahisamach of the tribe of Dan. 30 And God had given to Beseleel understanding and perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery.
the sanctuary, each according to his own work, which they wrought. 11 And one said to Moses, The people bring me an abundance too great in proportion to all the works which the Lord has appointed them to do. 12 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. 13 And they had done well to make the furniture, and they left some besides. 14 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. 15 And he made the ephod of gold, and blue, and purple, and scarlet, and fine linen twined. 16 And the plates were divided, the threads of gold, so as to interweave with blue and purple, and with the scarlet, and the fine linen twined, they made it a woven work; 17 shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another. 18 They made the same material according to the making of it, of gold, and blue, and purple, and scarlet, and fine linen twined, as the Lord commanded Moses; 19 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; 20 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. 21 And they made the breastpiece, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and scarlet, and fine linen twined. 22 And they made the breastpiece square and double, the breadth of a span, and the length of a span. 23 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; 24 and the second row, a carbuncle and sapphire and jasper; 25 and the third row, a jasper and agate and amethyst; 26 and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with a line; 27 and the stones were twelve according to the names of the children of Israel, graven according to their names 6 like seals, each according to his own name for the twelve tribes. 28 And they made the breastpiece turned wreaths, wreathen work of pure gold, 29 and they made two golden rings at either side of the breastpiece, at the top of the two upper corners of the ephod; 30 and they put the golden rings on the rings both on sides of the breastpiece, and the two wreaths into the two couplings. 31 And they put them on the two circles, and they put them on the shoulders of the ephod opposite each other in front of Moses. The people brought good gold rings, and put them on the two projections on top of the breastpiece, and on top of the hinder part of the ephod within. 32 And they made two golden rings, and put them on both the shoulders of the ephod under

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Another reading is seen, but there is occasionally confusion of number in LXX; the singular being several times used for the plural.

Gr. works. Gr. they. Gr. itself. Gr. for seals.
and curtains, and purple, and scarlet, and fine linen, and a gilded cherub. 4 And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses. 5 And they made the plate of gold, an enameled work, for Aaron and his sons, and the tibet of fine linen, and the mitre and the girdle, of fine linen and blue, and purple, and scarlet, the work of an embroiderer, according as the Lord commanded Moses. 6 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. 7 And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

8 And they made ten curtains for the tabernacle; 9 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. 10 And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs. 11 And they put it on four posts of incorruptible wood overlaid with gold; and their chapiters were gold, and their four sockets were silver. 12 And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs, 13 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; 15 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. 16 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, 17 and their pillars three, and their sockets three. 18 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 embroidered考核, 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; their pillars four, and their sockets four of brass, and their hooks of silver, and their chapiters overlaid with silver. And the posts of the court 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 Bezaleel the son of Urias of the tribe of Judah, did as the Lord commanded Moses. And Eliah the son of Achishama of the tribe of Dan was there, who was chief artificer in the woven works and needleworks and embroideries, in weaving with the scarlet and fine linen.

And Bezaleel 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, so that men should bear the ark with them. 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 side, broad, so that men should lift it with the staves in them. And he made the staves of the ark and of the table with gold. 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, knops 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 bases, and on the golden rings, and on the golden bands, he overlaid the post 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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Exodus XXXVII. 14—XXXVIII. 19.

Or, appointment.  7 Gr. to weave.  8 Gr. it.  9 i. e. a table of shewbread.  10 i. e. the rings.  11 Gr. will.  12 Gr. knops like walnut.  13 Gr. is.  14 Or, snuff-dishes; but the word seems to mean the instruments with which oil was poured into the lamp.  15 Gr. the post.
and the rings for drawing out the veil above of brass. 20 He cast the silver chippers of the tabernacle, and the brazen chippers 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 sedition with the gathering of Core. 23 He made the holy anointing oil and the composition of the incense, the pure work of the perfumer. 24 He made the brazen altar, and the brazen base of it of the mirrors of the women that fasted, which passed by the doors of the tabernacle of witness, in the day in which he set it up.

27 And he made the laver, that yeit it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whencesoever they should advance to the altar to do service, they washed yeit 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 first-born of all the men of Israel, a thousand talents and an 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 drachma apiece; even half the shekel, according to the shekel of the sanctuary, which was a shekel of silver, a half shekel, 3 that passed the survey from twenty years old and upwards to the number of six hundred thousand, and three thousand five hundred and fifty. 4 And the hundred talents of silver went to the casting of the hundred chippers of the tabernacle, and to the chippers of the veil; 5 a hundred chippers to the hundred talents, a talent to a chiper. 6 And the thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, and he gilt their chippers and adorned them.

7 And the brass of the offering was seventy talents, and a thousand five hundred shekels; 8 and they made of it the bases of the door of the tabernacle of witness, 9 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; 10 and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness. 11 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 into garments of ministry for Aaron, so that he should minister with them in the sanctuary; 14 and the pure gold he made the ark of the testimony, and the table of shewbread, and all his furniture, and the shewbread upon it, 15 and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry; 16 and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court, 17 and all the 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. 18 Whatever things the Lord appointed Moses, so did the children of Israel make all the work. 19 And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

And the Lord spoke to Moses, saying, 20 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 thou shalt set the table and all its furniture, and the shewbread upon it, 21 and thou shalt bring in the table and shewbread every seventh day which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it. 22 And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness. And thou shalt set up 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. 23 And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all its furniture, and shalt sanctify it, and all its furniture, and it shall be holy. 24 And thou shalt anoint the altar of burnt-offerings, and all its furniture, and thou shalt hallow the altar, and the altar shall be most holy. 25 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water. 26 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. 27 And thou shalt bring up his sons, and shall put garments on them. 28 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 life.

2 Or, store. possession, etc. as in Gen. 43.

28 Moshe's tent, the tabernacle, or the holy place; so this word is used several times throughout the book of Exodus.
6 And Moses did all things whatsoever the Lord commanded him, so did he.

7 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. Then Moses and Aaron and all the elders of the children of Israel set up the tabernacle of the congregation.

8 And they brought every contribution that they had brought for the service of the tabernacle, and all the people presented themselves.

9 And they set up all the service of the tabernacle in the camp, as Moses had commanded according to the commandment of the Lord.

10 And Moses and Aaron and all the elders of the children of Israel set up the tabernacle.

11 And they brought every contribution that they had presented for the service of the tabernacle, and Aaron and his sons brought every contribution of the children of Israel that were presented for the service of the tabernacle.

12 And they set up all the service of the tabernacle, as Moses had commanded, according to the commandment of the Lord, as they had been commanded.

13 And Aaron and his sons were clothed with all the holy appurtenances of the tabernacle, as the Lord commanded Moses.

14 And there was an cloud above the tabernacle by day and by night, so that all the children of Israel saw the cloud when it went with them by day and by night.

15 When the cloud was up from the tabernacle, then the children of Israel journeyed: but whether the cloud stood still above the tabernacle or whether it was hid, the children of Israel journeyed.

16 And when the cloud was up from the tabernacle, then they journeyed: and whether the cloud stood still above the earth, they journeyed.

17 When the cloud was upon the tabernacle, they rested in the place where the cloud stood, even by day and by night.

18 And it came to pass, as soon as the cloud went up from the tabernacle, the children of Israel went in all their journeys by the commandment of the Lord.

19 And the cloud of the Lord was upon the tabernacle by day, and fire was upon it by night, in the sight of all the children of Israel in all their journeys.
καὶ ἀνέκαλεσε Μωυσήν, καὶ ἔλαλησε Κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίουν, λέγων, λάλησον τοῖς νεότιοι Ἰσραήλ, καὶ ἔρεις πρὸς αὐτούς, ἀνθρώπος ἐξ ὕμων ἐγὼ προσαγαγὼ δόμα τῷ Κυρίῳ, ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βωὸν καὶ ἀπὸ τῶν προβάτων προσοίσετε τὰ δῶρα ὑμῶν. ἕνα ὀλοκαύτωμα τὸ δῶρον αὐτῶν, ἐκ τῶν βωὸν ἄρσεν ἀμώμων προσάρτησε πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, προσάρτησε αὐτὸ δεκτὸν ἐναντίον Κυρίου. Καὶ ἐπιθύμησε τὴν χείρα ἐπὶ τὴν κεφαλῆν τοῦ καρποφόρου δεκτοῖ αὐτῷ, ἐξάπανταὶ περὶ αὐτοῦ. Καὶ ἔσφαζεν τὸν μόσχον ἐναντίον Κυρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεῖς τὸ αἷμα καὶ προσχεύουσι τὸ αἷμα ἐπὶ τοῦ θυσιαστηρίου κύκλῳ τὸ ἐπὶ τῶν ψυρῶν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐκδικήσαντο τὸ ὀλοκαύτωμα, μελοῦσι αὐτῷ κατὰ 6 μέλη. Καὶ ἐπιθύμησαν οἱ νῦιοι 'Αρων οἱ ἱερεῖς τοῦ τὴν θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον αὐτῶν ἐπὶ τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον τοῦ θυσιαστηρίου καὶ προσοίσεισιν οἱ νῦιοι 'Αρων οἱ ἱερεὶς τὸν πόρον πρὸς τὸν θυσιαστηρίον. Καὶ ἐφελεί τὸν πρόξομα τοῦ τοῦ πετρεῖς καὶ ἐκβάλει αὐτὸ παρὰ τὸν θυσιαστηρίον καθ' ἀνατολάς.
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 upon it: it is a sacrifice, a sweet-smelling savour to the Lord.

And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense upon it: it is a sacrifice.

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

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."
Leviticus III, 5—IV, 7.

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, the burnt-sacrifice, on the wood which is on the fire, upon the altar: it is a burnt-offering 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 on the head of his offering, and shall slay it by the doors 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.

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

And the Lord spoke to Moses, saying, 17 Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them; 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 to the Lord for his sin. 18 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. 19 And the anointed priest, who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness. 20 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. 21 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 shall take the blood of the calf shall he pour out by the foot of the

5 Gr. from. 7 Or, by reason of the people's sinning. 8 Gr. whose hands have been filled or perfected. Hebrew.
altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness. 8 And all the fat of the calf of the sin-offering shall be taken off from it; the fat that covers the inwards, and all the fat that is on the inwards, 9 and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, 10 them shall he take away, 11 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. 12 And they shall make the skin of the calf, and all his flesh with the head and the extremities and the belly that is under it, which is on the thighs, and the caul that is on the liver with the kidneys, 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 of any of the commands of the Lord, 3 which ought not to be done, and should transgress: 4 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. 5 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. 6 And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness. 7 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. 8 And the priest shall put some of the blood on the horns of the altar of the 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. 9 And he shall take away all the fat from the calf, and shall sprinkle it seven times before the Lord. 10 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. 11 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.

22 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. 24 And he shall lay his hand on 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. 25 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 by the bottom of the altar of whole-burnt-offerings. 28 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 atone-ment 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 con-trary to any of the commandments of the Lord, which ought not to be done, and shall transgress, 29 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. 30 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. 31 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 be poured forth at the foot of the altar. 32 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 atone-ment 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. 33 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. 34 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. 35 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 atone-ment for him concerning his sin, which he 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. 2 That soul which shall touch any unclean thing, or carcarse, or that which is unclean being taken of beasts, or the dead bones of unclean reptiles which are unclean, or carcasses of unclean cattle, or should touch the uncleanness of a man, of whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he knew, then he shall have transgressed. 4 That unrighteous soul, which determines with his lips 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: 5 then shall he declare his sin in the things wherein he has sinned by that sin. 6 And he shall bring for his transgres-sions 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 be forgiven him.

"And if he has sinned against the Lord, in any of these things, he shall bring his trespass-offering to the Lord for a sin-offering, 8 and he shall bring one of the males of the flock, a lamb or a kid of the goats, for a trespass-offering, and shall offer it for a trespass-offering with his own hand before the Lord; 9 and the priest shall make atonement for him with the trespass-offering for sin, and it shall be forgiven him: and he shall make atonement for him for an unclean thing, and he shall be forgiven him. 10 The priest shall take of the trespass-offering one-tenth part of the horn of its blood, and put it on the altar; and the priest shall take of the blood of the trespass-offering in a vessel, and sprinkle its blood against the altar seven times; 11 and the priest shall turn away the horns of the trespass-offering into the fire on the altar of burnt-offerings before the Lord; and it shall be forgiven the man, and there shall be a trespass-offering made for him. 12 And the priest shall put all his fat in the fire, which is on the altar, which is on the brasen fire-hearth: and it shall be a sin-offering for sin, and it shall be a trespass-offering for the priest; and it shall be most holy. 13 And he shall take of the blood of the trespass-offering, and sprinkle it against the altar round about, and the blood of the trespass-offering shall be forgiven him for his sin; and it shall be a sin-offering for sin, and it shall be a trespass-offering for the priest; and it shall be most holy. 14 And he shall make atonement for the holy place of the children of Israel, and it shall be forgiven them; and the priest shall make atonement for them for a sin-offering, and it shall be forgiven them. 15 And you shall take the male heifer for a sin-offering; and he shall kill it before the Lord; and the priest shall take of its blood, and sprinkle it against the altar round about; 16 and he shall turn away its blood with its entrails from the altar. And he shall bring all its flesh to the priest, and the priest shall make atonement for them, and it shall be forgiven them. And the priest shall burn it on the brasen fire-hearth: it is a sin-offering. 17 And if any soul sin, and have done any one of these evil things which the Lord has commanded not to be done, and the soul of him who does such things has sinned, and he has done one of these evil things which the Lord has commanded not to be done; 18 then shall he bring for his trespass one of the males of the flock, a lamb or a kid of the goats, as a trespass-offering; and the priest shall make atonement for him with the trespass-offering for sin, and it shall be forgiven him.
7 And he shall bring them to the priest, and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him. 8 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. 9 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. 10 And the priest shall make atonement for him for his sin, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

And the Lord spoke to Moses, saying, "The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to the shekel of silver according to the shekel of the sanctuary, for his transgression wherein he transgressed. 

And he shall make compensation for that wherein he has sinned in the holy things; and he 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 the flock for his transgression; and it shall be forgiven him. 

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, 12 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.
to pass, whosoever he shall have sinned, and transgressed, that he shall restore the plagues which he hath occasioned, 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 was unaware, 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 day in which he happened to trespass. 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 spoke to Moses, saying,

"Charge Aaron and his sons, saying, 'This is the law of whole-burnt-offering: this is the whole-burnt-offering $\gamma \pi \nu $ of its burning on the altar all the night 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 on 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 holy 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 offer that which is left of it; it shall be eaten without leaven 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 trespass. Every offering of the priest shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whosoever shall touch them shall be hallowed.

And the Lord spoke to Moses, saying, "This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which he is anointed, or 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
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fragments, an offering of a sweet savour unto the Lord. 22 The unanointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute, it shall not 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-offerings before they are most holy. 26 The priest that offers it shall eat it: 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 he hath sprinkled, shall be washed in the holy place. 28 And the earthen vessel, in whichsoever it shall have been sodden, shall be broken; and if it shall have been sodden in a brazen vessel, he shall scour it and wash it with water. 29 Every male among the priests shall eat it: it is most holy to the Lord. 30 And no offering 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: the whole burnt-offering, it is most holy. 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 veins, and all the fat that covers the inwards, and all the fat that is upon the inwards, 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, they shall eat it, which is in the tabernacle of the congregation. 36 And this is the law of the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be. 37 And as for the priest who offers a man’s whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his. 38 And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, is the property of the priest that offers it; it shall be his. 39 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. 40 If a minister of the house, or a prince, or a priest, or a servant of the house, or a stranger, or a stranger, or a priest, or a servant of the house, or a stranger, or a stranger.
pours forth the blood of the peace-offering. 4 And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall eat it even till the morrow. 5 And if it be a day of rest, or holy day, he shall eat it even till the morrow: and if the priest neglect to eat it even till the morrow, then shall the soul of him that eateth of it be cut off from his people. 6 And if any person of the house of Israel, or of the stranger, shall eat of the flesh, he shall put to death that soul, which eateth of it, and he shall cut off his hand. 7 And he shall eat none of the flesh, which he offerings: for it shall be an atonement for the soul: but the sin offering shall be eaten by fire. 8 And the priest shall eat it in the holy place: for it is very holy by reason of the offered peace-offering. 9 And every one that toucheth any unclean thing, whether it be man or beast, and which is unclean for any person shall eat thereof, it shall be a sin offering. 10 Ye shall eat none of it in the place of offerings, or in the holy place: but ye shall bring it unto the priest, and the priest shall eat it, and it shall be holy unto him. 11 And if it be offered for peace offerings, it shall not be eaten in the holy place: it shall be eaten by the priest: and if it be offered for a freewill offering, it shall be eaten by the priest who offered it. 12 And he that eateth thereof shall put to death that soul, which eateth thereof, and he shall cut off his hand. 13 In that day shall they take away thy fair vessels, with thy good things, in the house of thy gods: thou shalt leave thy vestry and thy dung, which art left, when they shall enter into the house of which thou wast ashamed. 14 And he shall spread it upon the brazen altar, and pour thereon all the fat thereof; and she shall receive the fat thereof, and burn it upon the altar. 15 And he shall break it in pieces: and he shall take of the blood, and put it upon theacula, and upon the horns of the altar. 16 And he shall burn of the flesh of the peace-offering, and of the head thereof, in the presence of the Lord: it is a burnt-offering. 17 And the priest shall make an atonement for him, and it shall be sin, and it shall be sin. 18 And the Lord spake to Moses, saying, 19 Speak to the children of Israel, saying, Ye shall eat no blood, of ox, or sheep, or goat, 20 Ye shall not eat of any flesh, which hath not been dressed for you, whether it be fowl, or beast, or fish, 21 Ye shall not eat of the flesh of an ox, or sheep, or goat, unless they be offered in sacrifice for your peace-offerings, in the place which the Lord shall choose. 22 And ye shall not eat of the flesh of your sacrifices, the flesh of your peace-offerings, until it be torn in pieces. 23 And ye shall eat the flesh thereof in the place of your peace-offerings, and in the holy place.
And the Lord spoke to Moses, saying,

"Take Aaron and his sons, and his robes and

the anointing oil, and the calf for the sin-offering,

and the whole burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression,

and of the sacrifice of consecration, and of the sacrifice of peace-offering; 2 as the Lord commanded Moses in the mount Sin, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sin.

And Moses took of the anointing oil,

and sprinkled of it seven times on the altar;

and anointed the altar, and hallowed it, and all things 5 on it, and the laver, and its foot, and sanctified them; 6 and anointed the tabernacle and all its furniture, and hallowed it.

And Moses poured of the anointing oil on the head of Aaron, and he anointed him and sanctified him. 7 And Moses brought the sons of Aaron near, and put on them coats and girded them with girdles, and put on them bonnets. 8 And the Lord commanded Moses.

And Moses took near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the
And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him. 29 And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him. 30 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. 31 And that which is left of the flesh and of the loaves burn ye with fire. 32 And ye shall not go out from the door of the tabernacle of witness for 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. 33 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 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. 3 And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses parted out the blood on the altar round about. 4 And he made a dressing with the blood, and one cake; and put them upon the fat, and the right shoulder: 5 and put them all on the hands of Aaron, and on the hands of his sons, and offered them up for a wave-offering before the Lord. 27 And Moses took them at their hands, and Moses anointed them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord. 28 And Moses took the breast, and separated it for a heave-offering to the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

And Moses took the blood of the ram, and the blood of the goat, and put it upon the right ear of Aaron, and upon the thumb of his right hand, and upon the great toe of his right foot, and Moses parted it out upon the altar round about. 20 And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water. 21 And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour: 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. 2 And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses parted out the blood on the altar round about. 3 And he took the fat, and the rump, and the fat of the liver, and the kidneys, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder. 4 And from the basket of consecration, which was before the Lord, he also took one unlearned loaf, and one loaf made with oil, and one cake; and put them upon the fat, and the right shoulder: 5 and put them all on the hands of Aaron, and on the hands of his sons, and offered them up for a wave-offering before the Lord. 27 And Moses took them at their hands, and Moses anointed them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord. 28 And Moses took the breast, and separated it for a heave-offering to the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him. 29 And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him. 30 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. 31 And that which is left of the flesh and of the loaves burn ye with fire. 32 And ye shall not go out from the door of the tabernacle of witness for 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. 33 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 the Lord commanded Moses.
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 offer 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 witnesses, 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 atonement for thee and for thy house; 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 border of the altar, and he drew the blood with his finger, and he brought the whole-burnt-offering, according to its pieces; them 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 on the border of the altar; and they brought the whole-burnt-offering, according to its pieces; them 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 on the border of the altar; and they brought the whole-burnt-offering, according to its pieces; them 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 on the border of the altar; and they brought the whole-burnt-offering, according to its pieces; them 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 on the border of the altar; and they brought the whole-burnt-offering, according to its pieces; them 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.
shoulder, as a choice-offering before the Lord, as the Lord commanded Moses. 2And Aaron lifted up his hands on the people and blessed them; and after that he offered the sin-offerings and the whole-burnt-offerings, and the peace-offerings, he came down. 3And 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. 4And fire came forth from the Lord, and devoured the offering and 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 Abihu, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before the Lord, and the Lord did not command them. 2And fire came forth from the Lord, and devoured them, and they died before the Lord. 3And Moses said to Aaron, This is the thing which the Lord spake, saying, I will be sanctified among them that draw nigh to me; and they shall be sanctified in me, and I will be sanctified among them. 4And 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. 5And they came near and took them in the coats out of the camp, as Moses said. 6And 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. 7And 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.

And the Lord spake to Aaron, saying, 2Ye 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 perpetual statute for your generations, 3to distinguish between sacred and profane, and between clean and unclean, 4and to teach the children of Israel all the statutes, which the Lord spake to them by Moses. 5And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt-offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy. 6And ye shall eat it in the holy place; for this is a statute for thee and a statute for thy sons, of the burnt-offerings to the Lord; for so it has been commanded me. 7And 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; but Aaron hath been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel. 8They shall
The words κατά προσώπον are of doubtful authority.

And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar 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 them 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 have happened, shall it be done to-day of the sin-offerings? would it be 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 ye 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 divide the hoof, this 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, that is not a living creature of the air, are an abomination to you. Ye shall not eat of their flesh, and 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, and
the hawk and his like, 9 and the night-raven and the cormorant and the stork, 10 and the red-bill, and pelican, and swan, 11 and the heron, and the flaying, and the like to it, and the hoopoe and the bat. 12 And all winged creatures that creep, which go upon four feet, are abominations to you. 13 But these ye shall eat: the enter-piller and his like, and the attacca and his like, and the geantaw and his like, and the locust and his like. 14 Every creeping thing from among the birds, which has four feet, is an abomination to you. 15 And by these ye shall be defiled: every one that touches their carcasses shall be unclean till the evening. 16 And every one that takes of their dead bodies shall wash his garments, and shall be unclean till the evening. 17 And whichever among the beasts divides the hoof and makes not a difference between the clean and the unclean, 18 or that cleaves the flesh with his sword, or is unclean, 19 these ye shall not eat, 20 they shall be an abomination; and he that eats thereof shall be unclean. 21 But every thing clean, which divides the hoof, and cleaves the flesh, 22 of these shall ye take to eat: 23 even the ox, the sheep, the goat, 24 the bullock, and the camel, and their flesh shall ye eat; the carcases thereof and the blood thereof shall ye not eat. 25 But these ye shall not eat: the sow and her young, 26 and the ass, and the mule, and the camel, and their flesh shall ye not eat; their carcases shall ye give to the alien that is within your gates, because with his money he bought it. 27 And ye shall not eat their flesh, nor their blood. 28 And of all flesh, whatsoever moveth upon the earth is clean. 29 And he that toucheth an unclean animal shall be unclean until evening. 30 And he that toucheth the carcases of a clean animal shall be unclean. 31 But to water that he toucheth not, he shall be clean: 32 when he goes down, he shall be clean, though he toucheth the carcases of a clean animal. 33 And a vessel that containeth water, and he dipeth thereof into an unclean carcase, shall be unclean, 34 and the water shall be poured out, and he shall wash his garments, and shall be unclean until evening. 35 They shall not dip into the water, until evening. 36 And everything that dies naturally and is unclean, and is not speak of in the law of the sanctuary, shall be unclean; and whosoever toucheth them shall be unclean. 37 "For the hound, and for the porcupine, and for the weasel, and for the mouse, 38 and for any thing that creepeth on the earth, and is not clean; 39 and for any beast, or for any fowl, that may be either good, or bad, 40 which the Lord hath given to the people for food, 41 shall be clean. 42 But, if a man kill any beast, 43 he shall restore five shekels of silver to his owner. 44 And if a man kill an unclean beast, 45 he shall restore the value thereof to his owner, and shall add the fifth thereto. 46 And if a man kill a clean beast, 47 then he shall restore the value thereof, and shall add the fifth thereto. 48 And if a man kill a tame beast, 49 he shall restore the value thereof. 50 And he that sinketh down into a pit, 51 shall bear the iniquity thereof: 52 and if there be in the pit bread and water, 53 he that sinketh down shall bear the iniquity thereof. 54 And if a man strike his father or mother, 55 he shall be put to death. 56 And he that slayeth a man, 57 he shall be put to death. 58 And he that dieth in the house of his brother, 59 he shall not endanger his life by taking an oath to his brother: 60 but his blood shall be upon his own head. 61 And he that striketh his brother with a stone, 62 let him be put to death: 63 he that hateth his brother, and sleweth him, 64 he shall be put to death. 65 And he that striketh his father or mother, 66 let him be put to death. 67 And he that sacrificeth to any god, whom he hath not known, 68 or he that calleth on a name, which he hath not known, 69 he shall be put to death, and all that are with him, and all that hear thereof, in their place. 70 "And he that setteth a stumbling-block before the blind, 71 or that setteth a trip for his enemy, 72 he shall bear the iniquity thereof. 73 And if any man take unaware any of his kinsmen’s robes, 74 and it shall be sold, or be rent, or be washed, 75 and the buyer know not, and swear that he knew them not, 76 then shall he bring back what he bought of, and shall not swear falsely. 77 And if a man giveth to his kinsman anything that is stolen, or that is kept back, and sweareth falsely, 78 in that which is taken of, he shall be put to death, and all that hear thereof shall say, Herein is he guilty. 79 And he that sacrificeth to any god, whom he hath not known, 80 or he that calleth on a name, which he hath not known, 81 he shall be put to death, and all that are with him, and all that hear thereof, in their place. 82 "And he that goeth about that which is consecrated, 83 and profaneth it, shall be put to death; and all that are with him shall be put to death. 84 And he that sacrificeth to any god, whom he hath not known, 85 or he that calleth on a name, which he hath not known, 86 he shall be put to death, and all that are with him, and all that hear thereof, in their place. 87 And he that slayeth a beast, or a fowl that is cleanly, 88 shall lay it open, and let it burst upon it. 89 And he that sacrificeth, or offereth a sacrifice, 90 shall be put to death, and all that are with him, and all that hear thereof, in their place.
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 its belly, 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, and ye shall not be unclean by them. 

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. 

For I am the Lord that 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, Whatever 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 purify 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 shall she 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 spoke 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...
be changed to white, and the appearance of the spot be 8 below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean. 9 But if the spot is above the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed itself for white hair, but it is dark, then the priest shall separate him that has the spot seven days; 10 and the priest shall look on the spot the seventh day; and, behold, if the color remains unaltered, if the spot has not spread in the skin, then the priest shall separate him the second time seven days. 11 And the priest shall look upon him the second time on the seventh day; and, behold, if the spot be dark, and the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a mere mark, and the man shall wash his garments and be clean. 12 But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest, 13 and the priest shall look upon him, and, behold, if the mark have spread in the skin, then the priest shall pronounce him unclean; it is a leprosy. 14 And if a man have a plague of leprosy, then he shall come to the priest; 15 and the priest shall look, and, behold, if it is a white spot in the skin and it has changed the hair to white, and there be some part of the quick flesh in the spot — 16 it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean. 17 And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, 18 whereas the priest shall look; 19 then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, and it is evident on what day the quick flesh shall appear on him, he shall be pronounced unclean. 20 And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy. 21 But if the sound flesh be restored and changed to white, then shall he come to the priest; 22 and the priest shall see him, and, behold, if the plague is turned white, then the priest shall pronounce the patient clean: he is clean. 23 And if the flesh should have become an ulcer in his skin, and should be healed, and there should be in the place of the ulcer a white sore, or one looking white and bright, or there shall be seen by the priest; 24 then the priest shall look, and, behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer. 25 But if the priest shall look, and, behold, there is no sore on the skin, nor is there below the skin of the flesh, and it be dark-coloured, then the priest shall separate him seven days. 26 But if it

Kai ἂφθισις λέπρας εἴων γένεται ἐν ἀνθρώπῳ, καὶ ἰερέως, καὶ ἴδου ὀφθαλμὺς ὁλικῆς ἑως πόδων, καθ’ ὅλην τὴν ὄρασιν τοῦ ἱερέως. Καὶ ὀφθαλμὸς ὁ ἱερέως, καὶ ἴδων 13 ἀκάλυφη ἡ λέπτα πάν τὸ δέρμα τοῦ ἱερέως καὶ ἱερεῖ τοῦ ἵερος τὴν ἄφθισιν τὴν ἄφθισιν, ὅτι τὰν μετέβαλε λευκὸν, καθάρος ἐστι. Καὶ ἦν ἡ ἴερως ὅθεν ἀφθαρσίας, καὶ μανήθεσαν, μανήθεσαν. Καὶ ὀφθαλμὸς ὁ ἱερέως τὸν ἵερος τὸν ἵερος, καὶ ἱερεῖ τοῦ ἱερέως τὴν ἄφθισιν, ὅτι αὐτὸς ἐκάλυψεν τὸν ἱερέα. Καὶ ὀφθαλμὸς ὁ ἱερέως, καὶ ἴδων ἀκάλυφη τὸν ἵερος, καὶ ἱερεῖ τοῦ ἱερεὺς τὴν ἄφθισιν, καθάρος ἐστι.
24 And if a man or a woman have in them a plague of leprosy in the head or the beard,
25 or in the temples, and it spread over their head, or on their beard:
26 then the priest shall look upon him, and, behold, if the hair be white, and the skin be black, it is the plague of leprosy:
27 and the priest shall pronounce him unclean; it is a plague of leprosy.
28 But if the spot be white, and the skin under it be black, it is a scab, and behold, it is a scab; and the priest shall pronounce him unclean.
29 And if the scab spread in the skin, then the priest shall pronounce him unclean:
30 and it shall be unto him an unclean thing, according to the leprosy of the skin.
31 But if it remain in the skin, and spread not in the skin, there is no leprosy in him; he shall be cleansed.
32 And if the scab remain in the skin, and spread not in the skin, then the priest shall pronounce him unclean:
33 and it shall be unto him an unclean thing, according to the leprosy of the skin.
34 But if the scab spread in the skin, then the priest shall pronounce him unclean:
35 and it shall be unto him an unclean thing, according to the leprosy of the skin.
36 And the priest shall look upon him, and, behold, if the hair be white, and the skin be black, it is the plague of leprosy:
37 and the priest shall pronounce him unclean; it is a plague of leprosy.
38 But if the hair be white, and the skin black, it is a scab; and behold, it is a scab; and the priest shall pronounce him unclean.
39 And if the scab spread in the skin, then the priest shall pronounce him unclean:
40 and it shall be unto him an unclean thing, according to the leprosy of the skin.
41 But if it remain in the skin, and spread not in the skin, there is no leprosy in him; he shall be cleansed.
42 And if the scab remain in the skin, and spread not in the skin, then the priest shall pronounce him unclean:
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48 But if the hair be white, and the skin black, it is a scab; and behold, it is a scab; and the priest shall pronounce him unclean.
49 And if the scab spread in the skin, then the priest shall pronounce him unclean:
50 and it shall be unto him an unclean thing, according to the leprosy of the skin.
51 But if it remain in the skin, and spread not in the skin, there is no leprosy in him; he shall be cleansed.
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 it is clean. "

And if any one's head should lose the hair, he is only bald, he is clean. "

And if his head should lose the hair in front, he is forehead bald: he is clean. "

And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness in front. "

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, "

he is a leprous man; the priest shall surely pronounce him unclean, his plague is in the head, and the leper in whom the plague is, let his garments be unguirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean. "

All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of dwelling shall be without the camp. "

And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax, "

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 utensil of skin, it is a plague of leprosy, and he shall show it to the priest. "

And the priest shall look upon the plague, and the priest shall set apart that which has the plague seven days. "

And the priest shall look upon the plague on the seventh day; and if the plague be 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. "

He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, there may be the plague, because it is a confirmed leprosy; it shall be burnt with fire. "

And if the priest should see, and the plague not spread in the garments, either in the warp or in the woof, or in any utensil of skin, "

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. "

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 fixed in the garment, in the warp, or in the woof. "

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. "

And if it should still appear in the garment, either in the warp or in the woof, or in any part of flesh, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire. "

The Lord spoke to Moses, saying: "

And if one's head should lose the hair, he is only bald, he is clean. "

And if his head should lose the hair in front, he is forehead bald: he is clean. "

And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness in front. "

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, "

he is a leprous man; the priest shall surely pronounce him unclean, his plague is in the head, and the leper in whom the plague is, let his garments be unguirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean. "

All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of dwelling shall be without the camp. "

And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax, "

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, "

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And the priest shall look upon the plague, and the priest shall set apart that which has the plague seven days. "

And the priest shall look upon the plague on the seventh day; and if the plague be 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. "

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And if the priest should see, and the plague not spread in the garments, either in the warp or in the woof, or in any utensil of skin, "

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. "

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 fixed in the garment, in the warp, or in the woof. "

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. "

And if it should still appear in the garment, either in the warp or in the woof, or in any part of flesh, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire.
Let us consider the text from Leviticus 13:59-XIV:17. This passage describes various procedures for the purification of a leper, the cleaning of garments, and the offering of sacrifices. The text mentions the use of a red goatskin, the purification of garments, and the use of sacrificial animals for different types of offerings. The Lord speaks to Moses, providing instructions for the priests and the people regarding their responsibilities in maintaining a clean and holy environment.

The text also highlights the importance of proper cleanliness and purification, including the use of hyssop, living water, and scarlet thread. These details underscore the intricate nature of religious practices and the emphasis on maintaining a holy and clean environment.

Moreover, the text mentions the provisions of sacrifices, emphasizing the role of priests in performing these rituals. It also touches upon the moral implications of these practices, stressing the importance of right behavior and the consequences of defilement.

In summary, this passage from Leviticus 13:59-XIV:17 is a comprehensive guide to the religious and practical aspects of maintaining a holy and clean environment, underscoring the significance of purification and the role of priests in performing these sacred duties.
Leviticus XIV. 18—36.

and, and on the great toe of his right foot, on the place of the blood of the trespass-offering. 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 for a sacrifice upon the altar before the Lord; and the priest shall make atonement for him before the Lord. 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. And the priest shall offer the one lamb of the sin-offering, and the one for a whole-burnt-offering, and the 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. And he shall bring them on the eighth day, to purify him, to the priest, to the tabernacle of the congregation, before the Lord. 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. 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. And the priest shall pour of the oil on his own left hand. And the priest shall sprinkle with the 5 finger of his right hand some of the oil that is in his left hand seven times before the Lord. And the priest shall 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. 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 purged, and the priest shall make atonement for him before the Lord. And he shall offer one of the turtle-doves or of the young pigeons, as he can afford it, the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering, and the priest shall make an atonement before the Lord for him that is under purification. This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification. And the Lord spoke to Moses and Aaron saying, "Whensoever 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; 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. And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and upon turning in his hand find not. <s>Gr. as many as his hand has found.</s> <s>Gr. his right finger. <s>Gr. his hand has found. <s>Gr. give.
And he shall be as a leper: his habitation shall be solitary: all that come near him shall be defiled. And what man soever he toucheth shall be defiled.

And if a bird of the field, in clean place, be driven to the house of the leper, or to the place of the plague; And the priest shall shut up that house seven days: And the priest shall shut up the house, and shut up the doors thereof; And the priest shall cast out the dust thereof, and all the things thereof, out at the door of the house: And the priest shall scrutinize it on the seventh day. And if it be clean, then the priest shall declare the house clean, because the plague thereof is cleansed. But if the priest declare the house clean, then he shall shut up the house a second time: And after that the priest shall shut up the door of the house, and shut up the doors thereof: And he shall shut up the house for seven days: And the priest shall scrutinize the house on the seventh day: And if it be clean, then declare the house clean, because the plague thereof is cleansed. But if the priest declare the house clean, then it is clean.

And the priest shall shut up the house a second time: And he shall shut up the doors thereof, and shut up the door of the house: And he shall shut up the house for seven days: And the priest shall scrutinize the house on the seventh day: And if it be clean, then declare the house clean, because the plague thereof is cleansed. But if the priest declare the house clean, then it is clean.

And if the priest declare the house clean, then the priest shall shut up the door of the house, and shut up the doors thereof: And he shall shut up the house for seven days: And the priest shall scrutinize the house on the seventh day: And if it be clean, then declare the house clean: because the plague thereof is cleansed. But if the priest declare the house clean, then it is clean.

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have an issue out of his body, his issue is unclean. 4 And this is the law of his uncleanness; whoever has a zoronoron 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. 5 Every bed on which he that has the issue shall happen to lie, is unclean; and every β seat on which he that has the issue may happen to sit, shall be unclean.

6 And the man who shall touch his bed, shall wash his garments, and bath himself in water, and shall be unclean until even. 7 And he that touches the skin of him that has the issue, shall wash his garments and bath himself in water, and shall be unclean until evening. 8 And whosoever sits on the β seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening. 9 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.

10 And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean until evening. 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. 11 And whosoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments and bathe himself in water, and shall be unclean until evening.

12 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. 13 And if he that has the issue should cleanse of his issue, then shall he wash him of his body, and shall be for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean. 14 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.

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

16 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 every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening. 17 And a woman, if a man shall lie with her with seed of copulation—they shall both bathe themselves in water and shall be unclean until evening. 18 And the woman, whose seed 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.

19 And every thing whereon she shall lie in her separation, shall be unclean; and what-
21 And in the tabernacle the priest shall wash his garments, and bathe his body in water, and shall be unclean until evening.
22 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.
23 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.
24 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.
25 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.
26 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.
27 Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean until evening.
28 But if it flow out after she is cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean.
29 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.
30 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.
31 And ye shall cause the children of Israel to beware of their uncleannesses; so they shall not die for their uncleannesses, in polluting my tabernacle that is among them.
32 And if there be a man who has an issue, and if one discharge of seed be pestilential to him, so that he should be polluted by it.
33 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.

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. 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 even she shall sit upon, shall be unclean.
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 shall offer him for a sin-offering. 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 lot fell; and he shall offer it for a sin-offering.

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 as a scape-goat, and he shall send him into the wilderness.

And Aaron shall bring the calf for a sin-offering, and shall make atonement for himself and for his house; and he 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 compound incense, and shall bring it within the veil; and he shall put 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 goeth 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 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 put his hands on the head of the sin-offering, and he shall lay both hands on it; and he shall kill the sin-offering for sin, and it shall be sin unto the Lord.

For the Lord will have blood to drink, and an atonement to make.
and et cetera attend, and et cetera, and et cetera.

And lo, ye shall bear the unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness.
tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people. 1 That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the Lord in the door of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord. 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.

And with this shall no man offer their sacrifices to vain gods after which they go a whooping; 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 offer a whole burnt-offering, or a sacrifice, the life shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people. 10 And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul which eats blood, and I will cut it off from among his people. 11 For the life of flesh is the life; and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul. Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger among you shall not eat blood, 13 among 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. 14 For the blood of all flesh is its life: and I said to the children of Israel, Ye shall not eat blood. 15 And every soul which eats that which has died of itself, 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. 16 But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

And the Lord spake to Moses, saying,
1 Speak to the children of Israel; thou shalt say to them, I am the Lord your God. 2 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. 3 Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I am the Lord your God. 4 So ye shall keep all my commandments, and all my judgments: and ye shall do them; which if a man do, he shall live in them: I am the Lord your God. 5 No man shall draw nigh to any of his near kindred to uncover their nakedness; I am the Lord. 6 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother; for she is thy mother; thou

Kurion, kai logotypisetai to anabtwog ekeinw aima: aima eksevei, exeloudhenvetai, h psich ekeinw ek tou laou auths.

Otipws anaferein tois vnoi Iosebbl tis thesas autwn, otos 5 au tov siatfwen en tois peidiois, kai oisousi tw Kuriw exi tis therws tis skheshi tou martrwn pros tov iera; kai thsunaioi twn thesas tou Kuriw aitw. Kai prosxhe 6 to iera to aima epi to thesas twn kuklws antena Kurion pata to therws tis skheshi tou martrwn kai anosei to stevar eis osew eudias Kurion.

Kai ou thesousin eti tos thesas autwn tois mataiw, os 7 autw ekporeiouw otopw othis, nymwv othisin esai tma eis tis gennas twn. Kai ereis pros autous, anabtwog 8 anabtwog tois vnoi Iosebbl, h apo tois vnoi tois proswatou tois proskeimiwn en vma, de ap tis kefali kloakhtima thesas, kai eti tis therws tis skheshi twn martrwn meu enegke 9 prosais au to Kuriw, exeloudhenvetai, o anabtwog ekeinw ek tou laou autw. Kai anabtwog anabtwog tois vnoi Iosebbl, h tois proswatou tois proskeimiwn en vma, de ap fagia twn aima kai epistolw to prosopw mou eti tis psich twn eswthoun to aima, kai aplew au to ek tou laou autw. H 11 tis psichis pates sarakos aima autou esti, kai eugw dedwka au to vma eti tis therwssthrw exeloudhnetai peri tois vnoi en vma, to gur aima autou eti fagias ekelhse. Dia toto 12 eirwma tois vnoi Iosebbl, pista psich eis vma, ou fagias, aima kai o prosatrous o proskeimiwn en vma ou fagias aima. Kαι anabtwog anabtwog tois vnoi Iosebbl, h tois prosatrous 13 tois proskeimiwn en vma, de ap therew thesas thrmia thrmia h peteun, de esthe, kai ekchei tis aima, kai kalwsw au to tis u7. H 14 tis psichis pates sarakos aima autou esti, kai 14 eswma tois vnoi Iosebbl, aima pates sarakos ou fagias, ou h psichis pates sarakos aima autou esti, pata o esthov o anabtwog ekelhenvetai. Kαι pata psichis, estis fagias, diaphwmaioi, 15 h thelalw tois autw antlshoyn, ou h en tois prosatrous, plwwei tos idma autou, kai loysa, kai akabartos estai esw estepes, kai katharos estai. Ein de me plunia to idma, 15 kai to soro mou loynetai vma, kai lutheta an予以ta autw.

Kai elte Kurion pros Monwv, lgoyn, elhron tois vnoi 18 Iosebbl, kai ereis pros autous, eugw Kurion o thesas u7w. 2 Kato tis epitpergmatw Aigwntou, en h katwkepsatei eti a7, 3 ou toipsete kai kata tis epitpergmatw genis Iwan, ei h eugw esta wma estei, ou toipsete, kai tois nomos autwn ou toipsete estei. Ta kiwmatw mou toipsete, kai ta prosat4-mata mou fylaxeste, kai perineste en autous, eugw Kurion o thesas u7w. Kαι fylaxeste panta ta prosatigmata mou, 5 kai panta ta kiwmatw mou, kai toipsete autw, de toipsete estei, eugw Kurion o thesas u7w. "Anabtwog anabtwog pros panta oikeia sarakos autou ou 6 prosesastei atokalwseia atychpefwni eugw Kurion. Atychpfwmosen patero sou kai atychpefwni mitero sou ouk atokal-

5 Gr. dours. 7 Rom. 10. 5.
shall not uncover her nakedness. 8 Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness. 9 The nakedness of thy sister by thy father shall not be uncovered; nor by thy mother, born at home or abroad their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness. 11 Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father. 13 Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother. 14 Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation. 15 Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 17 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 kin-women: it is impious. 18 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. 19 And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness. 20 And thou shalt not lie with thy neighbour's wife, to defile thyself with her. 21 And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name: I am the Lord. 22 And thou shalt not lie with a man as with a woman, for it is an abomination. 23 Neither shalt thou lie with any quadruped for 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. 24 Do not pollute thy selves 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 recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it. 25 And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither thou, nor thy son, nor thy daughter, nor thy brother, nor thy sister, nor thy brother's daughter, nor thy sister's daughter, nor thy daughter-in-law, nor thy son-in-law. 26 Neither shalt thou have intercourse with any beast of the earth, which is given to yield up the spirit of life by virtue of spirit: neither shall it be yours to bear seed. 27 For 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,) 28 and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you. 29 For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people. 30 And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have been done 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.

10 Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I am the Lord your God.

11 Ye shall not follow idols, and ye shall not make to yourselves molten gods; for I the Lord your God am a jealous God.

12 And if ye shall offer a sacrifice to the Lord, ye shall offer it acceptable from yourselves. 13 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. 14 And if it should be left on the third day, it is unclean, for sacrifice: it shall not be accepted.

15 And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord, and that soul shall be destroyed from among their people.

16 And when ye reap the harvest of your land, and have gathered in the ears of your harvest; 17 then ye shall bind the sheaf near at hand, that thou mayest go on, and if thou shalt leave the sheaf, the poor man may gather it: thou shalt not itch it away from the poor. 18 Thou shalt not beat thy neighbour deceitfully among thy people; 19 thou shalt not sit up against thy neighbour: I am the Lord your God.

20 Thou shalt not hate thy brother in thine heart; thou shalt not rebuke thy neighbour: but thou shalt be mindful of his good deeds in thine heart.

21 And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; 22 and thou shalt love thy neighbour as thyself; I am the Lord.

23 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. 24 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, then they shall be visited with punishment; but they shall not die, because she was not set at liberty.

25 And he shall bring for his trespass to the Lord to the door of the tabernacle of witnesses, a ram for a trespass-offering; 26 And if any one offer a sacrifice to the Lord, and offer none of the fat of it to the Lord, then he has transgressed; and it shall not be accepted. 27 And he shall bring for his trespass a ram for a trespass-offering to the Lord. 28 And the man shall sin, and he shall be guilty; and he shall be cut off from among his people.

29 And if any one offer to the Lord a sacrifice of fellowship, of peace-offerings, of thank-offerings, or of sin-offerings, or of trespass-offerings; 30 and any one take to himself of that, and offer none of it to the Lord: 31 then he has transgressed, and he shall bear his iniquity. 32 And he shall bring for his trespass to the Lord a ram without blemish 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. 23 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, but in the fourth year all its fruit shall be holy, 24 a subject of praise to the Lord. 25 And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

26 Eat not on the mountains, nor shall ye employ auguries, nor divine by inspection of birds. 27 Ye shall not make a round cutting of the hair of your head, nor disfigure your beard. 28 And ye shall not make cuttings in your body for a dead body, and ye shall not inscribe on yourselves any marks. 29 I am the Lord your God. 30 Thou shalt not profane thy daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity. 31 Ye shall keep my sabbaths, and reverence my sabbaths: I am the Lord. 32 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. 33 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. 34 And if there should come to you a stranger in your land, ye shall not afflict him. 35 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. 36 Ye shall not act unrighteously in judgment, in measures and weights and scales. 37 There shall be among you just balances and just weights and a just liquid measure. I am the Lord your God. 38 And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Lord your God.

And the Lord spoke to Moses, saying, 2 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 proselytes 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 that man 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. 4 And if the natives of the land should in any wise overlook that man in giving of his seed to Moloch, so as not to put him to death; 5 then will I set my face against that man and his family, and I will destroy him, and all of one mind with him, so that he should go a whoring to the princes, from their people.

6 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
my face against that soul, and will destroy it from among its people. 7 And ye shall be holy, for I am the Lord your God am holy. 
8 And ye shall observe my ordinances, and do them: I am the Lord that sanctifies you. 
9 Every man who shall speak evil of his father or his mother shall die, he has spoken evil of his father or his mother? he shall be guilty.
10 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 shall die. 11 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. 12 And if any one should lie with his daughter-in-law, let them both be put to death; for they have wrought impiety, they are guilty. 13 And whoever shall lie with a male as with a woman, they both shall be put to death: they shall burn them, and them and fire; so there shall not be iniquity among you. 14 And whoever shall lie with a beast, let him die the death; and ye shall kill that beast. 15 And whatever woman shall approach any beast, so as to have connexion with it, ye shall kill the woman and the beast: let them die the death, they are guilty. 16 Whosoever shall take his sister by her father or by his mother, and see her nakedness, and she see her nakedness, and they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin. 17 And whatever man shall lie with a woman that is set apart for a flux, and shall uncover her nakedness, he has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation. 18 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 skin: they shall bear their iniquity. 19 Whosoever shall lie with his near kinswoman, have uncovered her nakedness, she has uncovered one near skin to him: they shall die childless. 20 Whosoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.
21 And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be defiled with you, into which I bring you. 22 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: 23 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. 24 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
26 And ye shall be holy: for I the LORD your God am holy, who separated you from all nations, to be mine.

27 And the man or woman whomsoever of them shall have in them a divine spirit, or be an enchanter, let them both die the death: ye shall stone them with stones, they are guilty.

28 And the Lord spoke to Moses, saying, Speak to the priests the sons of Aaron, and thou shalt tell them that they shall not defile themselves through the dead, but they may mourn for the dead, 2

29 and for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother, and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself. 3

30 He shall not defile himself suddenly among his people to profane himself. 4 And ye shall not shave your head for the dead, 5

31 neither shall they shave their beard, neither shall they make cresses on their flesh. 6

32 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.

33 They shall not take a woman whose father is dead and profaned, nor a woman whose mother is dead and profaned.

34 For in that which is dead and profaned defileth the woman; and for her profanation she shall be cut off from her people, 6

35 and she defileth the people: she shall be cut off from among her people. 7

36 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: 9

37 neither shall he go in to any dead body, neither shall he defile himself for his father or his mother.

38 And he shall not go 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. 10

39 And he shall take for a wife a virgin of his own tribe. 4

40 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.

41 And he shall not profane his seed among his people: I am the Lord that sanctifies him. 6

42 And the Lord spoke to Moses, saying, 7

43 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. 10

44 No man who has a blemish on him shall draw nigh: a man blind, lame, with his nose deformed, or his ear unequal, or he who has a broken hand or a broken foot, 5

45 or hump-backed, or blind-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. 11

46 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.
2 Then the gifts of God are most holy, and he shall eat of the holy things. 3 Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them.
4 And Moses spoke to Aaron and his sons, and to all the children of Israel.

And the Lord spoke to Moses, saying,
5 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.
6 So say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things which I have given the children of Israel, shall be for an uncleanness;
7 and while his uncleanness is upon him, that soul shall be cut off from me; I am the Lord.
8 And the man of the seed of Aaron the priest, if he should have leprous or issue of the reins, shall not eat of the holy things, until he be cleansed;
9 and he that touches any uncleanness of a man, and of the seed of Israel, when he has go out from him,
10 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: whatsoever soul shall touch them shall be unclean until evening;
11 and 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.
12 He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I am the Lord.
13 And they shall keep my ordinances, that they do not be iniquity because of them, and die because of them, that they shall profane them: I am the Lord that sanctifies them.
14 And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things.
15 But a priest's daughter that is an ignominy, shall eat of his bread; and they that are born in his house, they also shall eat of his bread.
16 And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary.
17 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.
18 And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest.
19 And they shall not profane the holy things of the children of Israel, which they offer to the Lord.
20 So shall they bring upon themselves the iniquity of trespass in their eating their holy things: for I am the Lord that sanctifies them.
21 And the Lord spoke to Moses, saying,
22 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

καὶ ἐλάλησεν Κύριος πρὸς Μωσήν, λέγων, λάλησον 17, 18
λέγων τῷ Βηθλεέμ, λέγων τῷ Βηθλεέμ, λέγων τῷ Βηθλεέμ,
Let us consider the seasons. Convocations, rest, but which shall you of ye flesh day of the Lord, or your broken slay cut for ulcer, is you there Lord to choice, all Israel, of Lord to free-will-offerings. 

As the feasts, whenever it is burnt, 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. And a bullock and a ewe, it and its young, thou shalt not kill in one day. 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. 

And the Lord spoke to Moses, saying, As for a calf, or a sheep, or a goat, whenever it is burnt, 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. And a bullock and a ewe, it and its young, thou shalt not kill in one day. 

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. If that which has broken testicles, or is bruised or gelt or mutilated,—thou shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord. 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. That which has broken testicles, or is bruised or gelt or mutilated,—thou shall not offer these to the Lord; neither shall ye sacrifice them upon your land. 

Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you. 

And the Lord spoke to Moses, saying, As for a calf, or a sheep, or a goat, whenever it is burnt, 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. 

And a bullock and a ewe, it and its young, thou shalt not kill in one day. 

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. 

And the Lord spoke to Moses, saying, 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. 

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.

These are the feasts to the Lord, holy convocations, which ye shall call in their seasons. 

In the first month, on the fourteenth day of the month, between the evening times is the Lord’s passover. 

And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall ye eat unleavened bread. 

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.
seven days; and the seventh day shall be a holy convocation to you; ye shall do no servile work therein.

And the Lord spake 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 offer a burnt-offering to the Lord, the first-fruits of all the produce of the field, to be a memorial before the Lord. 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-smelling savour to the Lord, and its drinking-offerings 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 sacrifices 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 harvest-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 dwellings, as a meat-offering to the Lord, two leaven loaves, and two leaven loaves of fine flour mingled with oil; 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 leaven seven unblenmed lambs of a year old, and one cally of the herd, and two rams without blemish, and they shall be a meat-offering, and the service of the lambs, and the meat-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 leaves of the first-fruits; And the priest shall slay them with the leaves 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 convocation: 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 requistest, 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 spake 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 convocation. Ye shall do no servile work, and ye shall offer a whole-burnt-offering to the Lord.

And the Lord spake 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

\[\text{t}^\text{o} \text{Kúripós \ étπα \ ħμέρας: καὶ \ η \ ħμέρα \ η \ ħβδόμη \ κλητή \ αγία \ ἔσται \ υἱῶν \ πάν \ ἐργον \ λατρευτὸν \ οὐ \ ποιήσετε. \]  
\[\text{Καὶ \ ἐλάλησε \ Kúripós \ πρὸς \ Μωυσῆν, \ λέγων, \ ἐλάλησε \ τοὺς \ νῦν \ Ἰσραήλ. \]  
\[\text{καὶ \ tē,} \text{26, 27} \text{δεκάτῃ \ τοῦ \ μνῆς \ τοῦ \ ἔβδομον \ τοῦτον, \ ἡμέρα \ ἔξαπλασσόμεν, \ κλητή \ αγία \ ἔσται \ υἱῶν. \]  

\[\text{δ} \text{Or, called holy. \ See Rom. 17.} \]
28. And ye shall offer a whole-burnt-offering to the Lord; 29. Ye shall offer no work on this selfsame day: for this is a day of atonement for you, to make atonement for you before the Lord your God. 30. Every soul that shall not be humbled in that day, shall be cut off from among its people. 31. And every soul which shall do work on that day, that soul shall be destroyed from among its people.

32. And the Lord spoke to Moses, saying, 33. Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord. 34. And on the first day shall be a holy convocation; ye shall do no servile work. 35. Seven days shall ye offer whole-burnt-offerings to the Lord, and the eighth day shall be a holy convocation; ye shall offer whole-burnt-offerings to the Lord; and ye shall offer whole-burnt-offerings to the Lord: it is a time of release, ye shall do no servile work. 36. 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 day; besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your freewill-offerings, which ye shall give to the Lord. 37. 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. 38. 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. 39. It is a perpetual statute for your generations: in the seventh month ye shall keep it. 40. Seven days ye shall burn lamps: even a native in Israel shall dwell in tents, 41. 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. 42. And Moses reckoned the feasts of the Lord to the children of Israel.
And there went forth a son of an Israelitish woman, and he was son of an Egyptian man among the sons of Israel; and they found in the camp, the son of the Israelitish woman, and a man who was an Israelite. 2 And the son of the Israelitish woman named JEHONADAB, and cursed; and they brought him to Moses: and his mother's name was Samoith, daughter of Dabri of the tribe of Dan. 3 And they put him in ward, to judge him by the command of the Lord. 4 And the Lord spake 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. 5 And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse his neighbour, let him die the death: let all the congregation stone him with stones: whether he be a stranger or a native, let him die for naming the name of the Lord. 6 And whosoever shall smite a man, and he die, let him die the death. 7 And whosoever shall smite a beast, and it die, let him render life for life. 8 And whosoever shall inflict a blemish on his neighbour, as he has 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 inflict a blemish on a man, so shall it be rendered to him. 9 And whosoever shall smite a beast, and it die, let him die the death. 10 And there shall be one judgment for the stranger and the native, for I am the Lord your God. 11 And Moses spake 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 spake 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 the land shall rest which I give to you, for its sabbaths to the Lord. 2 Six years shall thou sow thy field, and six years thou shalt prune thy vine, and gather in its fruit. 3 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. 4 And thou shalt not gather the spontaneous produce of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land. 5 And the sabbaths of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy 10 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. 11 On the sabbath-day they shall be set forth before the Lord continual before the children of Israel, for an everlasting covenant. 12 And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

καὶ ἐξῆλθεν οὖς γυναικὸς Ἰσραήλιτιδος, καὶ οὗτος ἦν οὐς 10 Αἰγυπτιῶν ἐν τοῖς οὐσίς Ἰσραήλ ἦν ἔπη τοῦ παρεμβολη ὁ ἐκ τῆς Ἰσραήλιτιδος, καὶ ἐκ τῆς Ἰσραήλιτιδος. Καὶ ἐπονομάζεσθαι τοῦ οὐσίς τῆς γυναικός τῆς Ἰσραήλιτιδος τὸ 11 οὖς κατήρατο καὶ ἤγαγον αὐτὸν πρὸς Μωυσῆν καὶ τὸ οὖς τῆς μητρὸς αὐτοῦ Σαλωμιθθ, δυνάβει ἐκ τῆς φυλῆς Δαν. Καὶ ἐπέδειξεν αὐτόν εἰς φυλακή δικαίρια αὐτόν 12 δια προστάγματος Κυρίων. Καὶ ἐλάλησε Κύριος πρὸς 13 Μωυσῆν, λέγων, ἔκαθαν τον καταρασάμενον ἐξ ἐτῶν παρεμ- 14 βολῆς, καὶ ἐπιθύμωσαν πάντες οἱ αὐτοίς θείες αὐτῶν ἐπὶ τὴν καθαλήν αὐτοῦ, καὶ λυθοῦσαν αὐτῶν πάσα ἡ συναγωγὴ. Καὶ τοῖς οὖσις Ίσραήλ λάλησαν, καὶ ἐμείς πρὸς 15 αὐτοὺς, ἀνθρωποί δε εἰς καταράσαται Θεοῦ, ἀμαρτιάς λήγεισαι. Οἱ νομαξών ἐκ τὸ νῦν Κυρίων, βασάνοι βασιλείσθωσι λίθοις 16 λυθοῦσαν αὐτῶν πάσα ἡ συναγωγὴ Ἰσραήλ. εἰς τὰ προσφε- λτότα ἡς τῶν αὐτῶν ὁ νῦν οὖς Κυρίων, τελευτάτω. Καὶ ἀνθρωπος δε ἐκ τὰ πατάξει γυνήν ἁνθρώπου, 17 καὶ ἀποθανε, βασάνοι βασιλείσθωσι. Καὶ δε ἐκ τὰ πατάξει κτίσις, 18 καὶ ἀποθανε, ἀποτελεῖσθαι γυνήν ἁνθρώπους. Καὶ ἐν εἰς τὰς 19 δοὺς μοῖρας τῶν πλησίων, ὡς ἐποίησαν αὐτοῖς, ως ἐποίησαν αὐτοῖς. 20 Σιντρύμμα ἄντι συντρύμματος, Ὀβλαμόν ἄντι 21 Ὀβλαμόν, ὡπόταν ἄντι ὧποτας καθότα ἄν ὡπότας τὸ ἀνθρώπο, ὡπότας διδοῦσαν αὐτοῖς. ὡς ἐκ τὰς ἀνθρώπους, 22 δικαίωσις μία ἔστι τὸν καταρασάμενον ἐξ ἐτῶν παρεμβολῆς, καὶ λυθοῦσαν αὐτῶν ἐν ἀνείδως καὶ οὐς Ἰσραήλ ἐποίησαν καθάπερ συνετάξει Κύριος τῷ Μωυσῆ.
Leviticus XXV. 7—27.

7 And leviathan, and the stranger that abides with thee. 7 And for thy cattle, and for the wild beasts that are in thy land, shall every fruit of it be for food.

And thou shalt reckon to thyself seven sabbaths of years, seven times seven years; and they shall be to thee seven weeks of years, nine and forty years. In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land. And ye shall sanctify the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family. This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye plant vines, nor gather its fruits. For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields. In the year of the release even the jubilee of it, shall each one return to his possession.

And if thou shouldst sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour. According to the number of years after the jubilee shall thy neighbour buy of thy neighbour, according to the number of years of the fruits shall he sell to thee. According as there may be a greater number of years he shall increase the value of his possession, and according as there may be a less number of years he shall lessen the value of his possession; for according to the number of his crops, so shall he sell to thee. Let not a man oppress his neighbour, and thou shalt fear the Lord thy God: I am the Lord thy God.

And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land. And the land shall be fielded for him who sowed it, and in the year of Jubilee ye shall let it rest. And if you should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits? Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years. And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old. And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me. And in every land of your possession, ye shall allow ransoms for the land. And if thy brother who is with thee be poor, and should have sold part of his possession, and his kinsman who is poor is with him, then he shall redeem the part which his brother has sold. And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, even his ransom; then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall
return to his possession. 28 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.
29 And if any one should sell an inhabited
house in a walled city, then there shall be
the ransom of it, until the time is fulfilled:
its time of ransom shall be a full year.
30 And if it be not ransomed 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
his generations; and it shall not go out in
the release. 31 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. 32
And the cities of the Levites, the houses of
the cities in their possession, shall be always
redeemable in the cities of the Levites. And if
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. 33 And the lands set apart for
their cities shall not be sold; because this is
their perpetual possession.
34 And if thy brother who is with thee
become poor, and he fail in 6 resources with
thee, thou shalt help him as a stranger and
a sojourner, and thy brother shall live with thee.
35 Thou shalt not receive from him
interest, nor increase; and thou shalt give to
thy God: I am the Lord: and thy brother
shall live with thee. 36 Thou shalt not lend
thy money to him at interest, and thou
shall not lend thy meat to him to be
returned with increase. 37 I am the Lord
thy God, who brought you out of the land
of Egypt, to give you the land of Canaan,
so as to be your God.
38 And if thy brother by thee be lowered,
and be sold to thee, he shall not serve thee
with the servitude of a slave. 39 He shall be
with thee as a hireling or a sojourner, he
shall work for thee till the year of release;
40 and he shall go out in the release, and his
family, and he shall hasten back to his patri-
mony. 41 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. 42 Thou shalt not oppress him
with labour, and shalt fear the Lord thy
God. 43 And whatsoever maid-servants
and maid-servants thou shalt have,
thou shalt purchase male and female ser-
vants from the nations that are round about
thee. 45 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 land; let them be to you for a posse-
sion. 46 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.

LEVITICUS XXV. 28—46.
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'Εαν δὲ μὴ εὑρίσκῃ αὐτοῦ ἡ χειρ τὸ ἱκανὸν, ὥστε ἀποδοῦναι αὐτῷ, καὶ ἐσται ἡ πράαξις τοῦ κτησμένου αὕτη ἕως τοῦ ἐκτοσίς τῆς ἀφέσεως, καὶ ἐξελέσται εἰς τῇ ἀφέσει, καὶ ἀπέλευ-
σεται εἰς τὴν κατάσχεσιν αὐτοῦ.

'Εαν δὲ τὰς ἀποδῦται οἰκίαν ὀικήτηρν ἐν πόλει τετελευμένην, καὶ εσται ἡ λύτρωσις αὕτης, ἐως πληρωθῆναι ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς. 'Εαν δὲ μὴ λυτρωθῇ ἐστὶν ἐκ πληρωθῆναι αὐτῆς ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς. 'Εαν δὲ μὴ λυτρωθῇ ἐστὶν ἐκ πληρωθῆναι αὐτῆς ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς. 'Εαν δὲ μὴ λυτρωθῇ ἐστὶν ἐκ πληρωθῆναι αὐτῆς ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς. 'Εαν δὲ μὴ λυτρωθῇ ἐστὶν ἐκ πληρωθῆναι αὐτῆς ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς. 'Εαν δὲ μὴ λυτρωθῇ ἐστὶν ἐκ πληρωθῆναι αὐτῆς ἐναντίον ἦμερον ἐσται ἡ λύτρωσις αὐτῆς.
And if \( \beta \) 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: 42 after he is sold to him there shall be redemption for him; one of his brethren shall redeem him, or his father, or his brother, or one of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him; and if he should be rich and redeem himself, 43 then shall he calculate with his purchaser from the year that he sold himself to him until the year of release; and the money of his purchase shall be as that of a hireling, he shall be with him from year to year. 44 And if any have a greater number of years than enough, according to these he shall pay his ransom out of his purchase-money. 45 And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom as a hireling; he shall be with him from year to year; 46 and if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him. 47 For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

I am the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone image; any likeness of any figure ye shall not set up for yourselves. 2 Ye shall make me a pillar of burnt offering, an altar of sacred stones, and upon the altar I will offer my sacrifices in all places. 3 And I will come down upon the mountain to talk with thee, and I will give thee this people that are thine for a inheritance. 4 And thou shalt break down the altars of the heathen, and cut down the groves, and utterly destroy the stone images. 5 And thou shalt offer my sacrifices in one place upon the altar that I shall name unto thee.
them, and your son shall loathe the judgments, so that ye should not keep all my commands, as so as to break my covenant,
then will I do this to you: I will even bring upon you perplexity and the 
fever that causes your eyes to waste away, and disease that consumes your life; and ye shall sow your seeds in vain, and your enemies 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 still refuse to hearken to me, then will I chasten you yet seven times more for your sins. And I will break down the haughtiness of your pride; and I will make your heaven 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 after this ye should 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 you wild beasts 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 also will walk with you with a perverse spirit, and I also will smite you seven times for your sins. 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 shall send out death against you, and ye shall be delivered into the hands of your enemies. When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall rend 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 eaten by the land. And I will render your pillars desolate, and will utterly destroy your wooden images made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you. And I will lay your cities waste, and will make your sanctuaries desolate, and I will not suffer your altars of your sacrifices. And I will lay 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; and ye shall dwell in the land of your enemies; then the land shall keep its sabbaths, and 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
A Gr. their sins. Hebrews.  γ Gr. holy standards.
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, and the substitute shall be holy. 

11 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. 

12 And if the worshipper will at all redeem it, he shall add the fifth part to its value. 

13 And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation between the good and the bad: as the priest shall value it, so shall it stand. 

14 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. 

15 And if a man should hallow to the Lord a part of his field of his possession, then the valuation shall be according to its seed, fifty shekels of silver for a homer of barley. 

16 And if he should sanctify his field from the year of release, it shall stand according to its valuation. 

17 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. 

18 And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money of the valuation, and it shall be his. 

19 But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it. 

20 And if he should consecrate to the Lord a field which he has bought, which is not of the field of his possession, 

21 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. 

22 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 if the man of whom the land was bought does not redeem it, every valuation shall be by holy weights: the didrachm shall be twenty obols. 

23 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. 

24 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. 

25 And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not redeem it: every devoted thing shall be most holy to the Lord. 

26 And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. 

27 Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, 

28 of the first-fruits of thy land which thou shalt reap, thou shalt surely give thereof the tenth part to the Lord. 

29 And if the land of thy possession be not sufficient to thee, for the paying of the tenth part thereof, 

30 then shalt thou measure off thy tithe in the presence of the Lord thy God, in the place which he shall choose to set his name there; 

31 And thou shalt eat before the Lord thy God, in the place which he shall choose, thou and thy servant, and the Levite that is with thee, and the stranger, and the fatherless, and the widow which are within thy gates. 

32 And 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 this day. 

33 And if a Levite come from abroad to thee, and setteth himself to minister unto the Lord thy God, 

34 then shalt thou lift up thine hand, and shalt open thine hand widely, 

35 and shalt take of his wives, and of his children, of his land, and of his inheritance, and shall give unto him the tenth part, and so shall he dwell with thee. 

36 But the Levites shall have no part in thine inheritance, for they are the priests of the Lord, and shall eat at the altar; and thou shalt lift up thine hand no more, 

37 for the Lord thy God has given thee a land, a great over against the nations that are round about thee. 

38 And thou shalt surely give the Levites the tithe of all the increase of thy seed, that which the fruit of thy land bringeth forth. 

39 And thou shalt eat before the Lord thy God, in the place which he shall choose to set his name there, thou and thine servants, and the Levite that is with thee, and the stranger, and the fatherless, and the widow which are within thy gates; 

40 and ye shall rejoice before the Lord your God in all your increase, 

41 and shall speak in your ears every good word, as this day. 

42 And when the Lord shall have hedged thee in against thine enemies round about, as he hath hedged thee this day and hath delivered thee; 

43 then shalt thou say in your heart, as the Lord my God is a great king over all the earth, 

44 for the Lord thy God is walking in the midst of thee, he will not leave thee nor forsake thee.
31 Kuriw estin, aign to Kuriw. 'Ean dè luyroti luptro
anthropos tìn dekantin auton, to éupempton prosohisi prois
32 auton, kai estai aipti. Kai pasas dekantè bows, kai pro-
baton, kai tan d an ethi en to arabi to tìn rabdon,
33 to dekaton estai aign to Kuriw. Ouk alllaizes kalon
ponti, oude ponti, kalon ean de allasson alllazes
auto, kai to alllagma autou estai aign, ou luyrotietai.
34 Aitai estin ai entolai as enetelato Kurios to Moushe pòs
tovs uion Israfil en to orhei Sinai.

APIOUMOI.

KAi éllynte Kurios pros Moushein en tê érphm tê Sinai,
en tê skhri stouch metariniou, en muh to mhn to dwestou,
etous dwesteron exelhonton autwn ek ghs Alpous, leus.
2 lithete arkhîn pasis sunagnoghs Israfil kata synegasia,
atous oikous patriw autwn, kata arithmon eis nómatos autwn,
3 kata kefalh autwn tis arshn atop ekousantos kai
etanw, pas e ekpreswmenos en dynami Israfil, episkelpashte
autous sw dynami autwn ou kai Aarw episkelpashte
4 autous. Kai meli umon estoanta ekastos kata phulh ekousto
archoi, kai oikous patriw estoanta.
5 Kai taota to oinoma tois anidw, ointes parasystonta
6 meli umon tois 'Roubh, 'Eloisko uios Sedoiou. Tovn Simeon,
7 Samaqmel uios Suniasadaie. Tovn 'Iouida, Naasson uios
8, 9 Arminadz. Tovn 'Istaxar, Nabanaile uios Sogar. Tovn
10 Zagboulou, 'Eliab uios Hailou. Tovn uios Ioneth twn
'Espriam, 'Eliosam uios Emovou twn Mhnuq, Gamaעיל
11 uios Fadousur. Tovn Venamou, 'Abdou uios Gadewi.
12, 13 Tovn Dari, 'Icheizou uios 'Amumadz. Tovn 'Aspur, Faguiel,
14, 15 uios 'Espriam. Tovn Gadi, 'Eliast uios 'Ragoufou. Tovn
16 Nefbal, 'Arhir uios Livan. Ointos epiklethis tis sun-
agnoghs, arhontes twn philw kata patriais autwn, khilarcho
Israfil eisw.

17 Kai elaze Mousheis kai Aarw tois anidras tointon tois
18 anaklyndntas ex oimomatos. Kai pasas tis sunagnoghs sun-
aghen en mih to mhn to dwestou estous kai epixevoiav
holy to the Lord. 31 And if a man should
at all redeem his tithe, he shall add the
fifth part to it, and it shall be his. 32 And
every tithe of oxen, and of sheep, and what-
soever may come in numbering under the
rod, the tenth shall be holy to the Lord.
33 Thou shalt not change a good for a bad,
or a bad for a good; and if thou shouldest
at all change it, its equivalent also shall be
holy, it shall not be redeemed.
34 These are the commandments which
the Lord commanded Moses for the sons
of Israel in mount Sinai.

β Gr. force.
of the month in the second year; 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, as the Lord commanded Moses, so they were numbered in the wilderness of Sinai.

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 heads and all males from twenty years old and upward, every one that went out with the host—21 the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred. 22 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 polls, all males from twenty years old and upward, every one that goes out with the host, 23 the numbering of them of the tribe of Simeon, was fifty-nine thousand and three hundred. 24 For the sons of Judah 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 polls, all males from twenty years old and upward, every one that goes forth with the host, 25 the numbering of them of the tribe of Judah, was seventy-four thousand and six hundred. 26 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 polls, all males from twenty years old and upward, every one that goes forth with the host, 27 the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred. 28 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 polls, all males from twenty years old and upward, every one that goes forth with the host, 29 the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred. 30 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 polls, all males from twenty years old and upward, every one that goes forth with the host, 31 the numbering of them of the tribe of Ephraim, was forty thousand and five hundred. 32 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 polls, all males from twenty years old and upward, every one that goes forth with the host, 33 the numbering of them of the tribe of Manasse, was thirty-two thousand and one hundred. 34 For the sons of Benjamin according to their kindreds, according to their divisions, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 35 the numbering of them of the tribe of Benjamin, was thirty-five thousand and six hundred. 36 The sons of Levi were not included in the numbering, 37 for the Lord had said to Moses, say to the children of Israel, you shall not number the males of Levi, neither shall you take them up in their number. 38 You shall have them to serve in the tabernacle of the testimony to do the work of the service; they shall be in the tabernacle of the testimony and shall do the service of the service; they shall not set up their own divisions, they shall not take possession of the land of Israel; 39 or, the Lord said, the children of Levi shall be kept for the service of the tabernacle of the testimony. 40 So the children of Israel did according to the Word of the Lord, as it is written, they numbered one by one, thirty years old and upward, every one that goes forth with the host, 41 whether of the sons of Israel, or of the son of bondservitude of them of the children of Israel, according to their kindred, according to their number, according to their polls; 42 every male, every one that goes forth with the host, 43 who was numbered, that he might receive the inheritance of his fathers; 44 that the congregation of the children of Israel, might have an inheritance among them.
according to the houses of their kindreds, according to the number of their names, according to their polls, male and female from twenty years old and upward, every one that goes forth with the host, 35 the numbering of them of the tribe of Benjamin, was thirty-two thousand and four hundred. 36 For the sons of Gad according to their kindreds, according to their divisions, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 37 the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty. 38 For the sons of Dan according to their kindreds, according to their divisions, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 39 the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred. 40 For the sons of Aser 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 polls, every male from twenty years old and upward, every one that goes forth with the host, 41 the numbering of them of the tribe of Aser, was forty and one thousand and five hundred. 42 For the sons of Nephthali 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 polls, every male from twenty years old and upward, every one who goes forth with the host, 43 the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred. 44 This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family. 45 All the children of Israel with their host from twenty years old and upward, every one that goes out to himself in battle array in Israel, came to 46 six hundred thousand and three thousand and five hundred and fifty. 47 But the Levites of the tribe of their family were not counted among the children of Israel. 48 And the Lord spoke to Moses, saying, 49 See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel. 50 And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle. 51 And in the tabernacle the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances to touch it die. 52 And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host.
And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

And the Lord spake unto Moses and Aaron, saying, 2 Let the children of Israel encamp each other, every man keeping his own rank, according to their standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness. 3 And they shall encamp first toward the east shall be the order of the camp of Judah with their host, and the prince of the sons of Judah, Naasson, the son of Aminadab. 4 His forces that were numbered, were seventy-four thousand and six hundred. 5 And they that encamp next shall be of the tribe of Issachar shall be Nathanael the son of Sogar. 6 His forces that were numbered, were fifty-four thousand and four hundred. 7 And they that encamp next shall be of the tribe of Zablon, and the prince of the sons of Zabulon shall be Eleazar, the son of Shemuel. 8 His forces that were numbered, were fifty-seven thousand and four hundred. 9 All that were numbered of the camp of Judah were a hundred and eighty thousand and eight hundred and four thousand and four hundred: they shall move first with their forces. 10 This is the order of the camp of Ruben; their forces shall be toward the east. 11 The princes of the children of Ruben shall be Elizur the son of Sediu. 12 His forces that were numbered, were forty-six thousand and five hundred. 13 And they that encamp next to him shall be of the tribe of Simeon, and the prince of the sons of Simeon shall be Shemuel the son of Nemuel. 14 His forces that were numbered, were fifty-nine thousand and three hundred. 15 And they that encamp next to them shall be the tribe of Gad; and the prince of the sons of Gad, Elieaph the son of Raguel. 16 His forces that were numbered, were forty-five thousand and six hundred. 17 All who were numbered of the camp of Ruben were a hundred and fifty-six thousand and four hundred and fifty: they with their forces shall proceed in the second place.

And then the tabernacle of witness shall be set forward, and the camp of the Levites shall be between the camps: as they shall encamp, so also shall they encamp about the tabernacle of witness; one prince each in order to his fellow according to their companies. 19 The station of the camp of Ephraim shall be by westward with their forces, and the head of the children of Ephraim shall be Elissam the son of Endud. 20 His forces that were numbered, were forty thousand and five hundred. 21 And they that encamp next shall be of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur. 22 His forces that were numbered, were thirty-two thousand and two hundred. 23 And they that encamp next shall

$\text{Gr. by the sea.}$
be of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gedeon. 2 His forces that were numbered, were thirty-five thousand and four hundred.

24 All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces set out third.

25 The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Achizezer the son of Amsadai. 2 His forces that were numbered, were sixty-two thousand and seven hundred.

26 But the sons of Dan were not numbered, for they were not to set camp next to the priesthood, because the Lord commanded Moses. 24 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.

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

And these are the names of the sons of Aaron; Nadab the first-born, and Abiad, Eleazar and Ithamar. 2 These are the names of the sons of Aaron, the anointed priests whom the Lord commanded to be secrated to him.

And Nadab and Abiad died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priest's office with Aaron their father.

And the Lord spoke to Moses, saying, 1 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. 5 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.

And thou shalt give the Levites to Aaron, and to his sons, the Levites, as a gift of the children of Israel. 12 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. 13 And the Lord
spoke to Moses, saying, 12 Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that openeth 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 to myself every first-born in Israel: both of man and beast, they shall be mine: i am the Lord. 

And the Lord spoke to Moses in the wilderness of Sin, saying, 14 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. 15 And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them. 16 And these were the sons of Levi by their names; Gedor, Caath, and Merari. 17 And these are the names of the sons of Gedor according to their families; Lobeni and Semei. 18 And the sons of Caath according to their families; Amram and Issaar, Chebron, and Joel, were the heads of the families of Caath. 19 And these are the names of the families of Merari according to their families; Mooli and Musi; these are the families of the Levites according to the houses of their families. 20 To Gedor belongs the family of Lobeni, and the family of Semei; these are the families of Gedor. The numbering of them according to the number of every male from a month old and upwards, their numbering was seven thousand and five hundred. 21 And the sons of Gedor shall encamp westward behind the tabernacle. 22 And the ruler of the household of the family of Gedor was Elisaph the son of Dael. 23 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.

To Caath belonged one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number. 25 Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things. The families of the sons of Caath shall encamp beside the tabernacle toward the south. 26 And the chief of the house of the families of the divisions of aath, was Elisaphan the son of Oziel. 27 And their charge was the ark, and the table, and the candlestick, and the altar, and all the vessels of the sanctuary, with the work of them, the screen and all the vessels of the tabernacle, and all the vessels of the tent of meeting, and all their works. 28 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. 29 To Merari belonged the family of Mooli, and the family of Musi; these are the families of Merari.

The musing of them according to number, every male from a month old and upwards, was six thousand and fifty. 31 And the head of the house of the families of the

Kai ἔλαβαν Κύριος πρὸς Μωυσῆν εὗρ᾽ ἐν τῷ ἔρημῷ Σωφρ., 14 λέγων, ἐπίσκεψαί τοὺς τῶν Ἵναυ τοῦ Λευτὼν κατὰ ὁμούς πατρῶν αὐτῶν, 15 κατὰ δήμους αὐτῶν, πάντων ἀρασκούν ἀπὸ μνημονίατος ἐπ᾽ ἐπανώ, ἐπίσκεψαί αὐτοῖς. Καὶ ἐπεσκίηντο αὐτῶς Μωυσῆς καὶ 16 Ἀραων διὰ φωνῆς Κύριου, ὅπερ ὕστερον συνέπεσαί αὐτοῖς Κύριος.

To Ἡκάδ δῆμος ὁ Ἀμραμ εἷς, καὶ δήμος ὁ Ἰσααρ εἷς, 27 καὶ δήμος ὁ Ἱσααρ εἷς, καὶ δήμος ὁ Ὀζιέλ εἷς: οὗτοι εἰσίν οἱ δήμοι τοῦ Καβάδ, κατὰ ἀριθμὸν. Πάν ἀρασκούν ἀπὸ 28 μνημονίατος ἐπάνω, ἐντοκαισάριοι καὶ ἐξακόσηνοι, ἀνθαλάσσοντες τής φυλάκας τῶν ἁγίων. Οἱ δήμοι τῶν ἐν ἡ ἡμέρα Ἐκαβά παρεμ. 29 βαλοῦσιν ἐκ πλαγίων τῆς σκηνῆς κατὰ Λίβα. Καὶ ὁ ἀρχων 30 οἰκον πατρῶν τῶν δήμων τοῦ Καβά, Ἐλευσάρων ὁ Ὀζιέλ.

Καὶ ἡ φυλάκη αὐτῶν ἡ κυβοῦτος, καὶ ἡ τράπεζα, καὶ ἡ λυχνία, 31 καὶ τὰ βυνασσεύματα, καὶ τὰ σκεύη τῶν ἁγίων ὧστε λειτουργοῦσιν ἐν αὐτοῖς, καὶ τὸ κατακάλματος, καὶ πάντα τὰ ἐργά αὐτῶν. Καὶ ὁ ἀρχων ἐπὶ τῶν ἀρχῶν τῶν Λευτῶν, Ἐλευσάρ 32 ὁ νύσι Ἁρων τῶν ἱερῶν, καθαυσταμοῦς φιλοσεῖς τὰς φυλάκας τῶν ἁγίων. Τῷ Μεραρι δήμος ὁ Μοολά, καὶ δήμος 33 ὁ Μοολά οὗτοι εἰσά δήμοι τοῦ Μεραρι. Η ἐπίσκεψαί αὐτῶν 34 κατὰ ἀριθμόν, πάν ἀρασκοῖ ἀπὸ μνημονίατος ἐπάνω, ἐν ἐκατοσκοίλιοι καὶ πεντήκοντα. Καὶ ὁ ἀρχων οἰκον πατρῶν τοῦ 35
division of Merari, was Suriel the son of Abichai: they shall encamp by the side of the tabernacle northward. 36 The oversight of the charge of the sons of Merari included the charge of all the tent curtains, and its pillars, and its sockets, and all their furniture, and their works, 37 and the pillars of the court round about, and their bases, and their pins, and their cords.

38 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 charges of the children of Israel; and the stranger that touches them, shall die. 39 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.

40 And the Lord spoke 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. 41 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. 42 And Moses counted, as the Lord commanded him, every first-born among the children of Israel. 43 And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three.

44 And the Lord spoke to Moses, saying, 45 Take the Levites 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. 46 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; 47 thou shalt even take five shekels a head; thou shalt take them according to the holy obol to the shekel. 48 And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them. 49 And Moses took the silver, the ransom of those that exceeded in number 50 the redemption of the Levites. 50 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. 51 And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

And the Lord spoke to Moses and Aaron, saying, 52 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; 53 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. 54 And Aaron and his sons shall go in, when the camp is about to move and they shall take down the shadowing veil, and
shall cover it with the ark of the testimony. 4 And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through the rings.

7 And they shall put on 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. 8 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. 9 And they shall take a blue covering, and cover the candlestick that saveth light, and its lamps, and its snuff, and its tongs, and its vessels, and oil with which they minister. 10 And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearess. 11 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.

12 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 in its staves.

13 And he shall put the covering on the altar, and they shall cover it with a cloth all of purple. 14 And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all 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. 15 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.

16 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.

17 And the Lord spoke to Moses and Aaron, saying, 18 Ye shall not destroy the family of Caath out of the tabernacle of witness: 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. 19 And so they shall by no means go in to look suddenly upon the holy things, and die.

20 And the Lord spoke to Moses, saying, 21 Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families.

22 Take the number of them from fire and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his
business in the tabernacle of witness. This is the public service of the family of Gedson, to minister and to bear. 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. And all the curtains of the court which were upon the tabernacle of witness, and the curtains and all the vessels that they minister with, they shall attend to. 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. 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.

39 The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them. 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 services of the tabernacle of witness. 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. And the pillars of the court round about, and there shall be their sockets, 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 number by name, and all the articles of the charge of the things borne by them. This is the ministry 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.

40 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 until the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness. And the numbering of them according to their families was two thousand, seventeen hundred and fifty. This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, according to the word of the Lord, by the hand of Moses.

41 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, according to the number 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.

42 And also the family of the sons of Merari were numbered according to the divisions, according to the number of their fathers, 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. 43 And the number of them according to their families, according to the houses of their lineage was three thousand and two hundred. 44 This is the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the β word of the Lord, by the hand of Moses. 45 All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, namely, the Levites, according to the house of their lineage, 46 from five and twenty years old and upward till fifty years old, every one that goes in to the γ service of the works, and the charge of the things that are carried in the tabernacle of witness. 47 And they that were numbered were eight thousand one hundred and eighty, 48 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, 49 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 sin against his own family, and have transgressed the commandment and transgressed; that person shall confess the sin which he has committed, and shall make satisfaction for his trespass: he shall pay the principal, and shall add to it the fifth part, and shall make restitution to him against whom he has trespassed. 50 But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass-offering paid to the Lord shall be for the priest, beside the ram of atonement, by which he shall make atonement with it for him.

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. 52 And the hallowed things of every man shall be his; and whatever man shall give any thing to the priest, the gift shall be his.

And the Lord spoke to Moses, saying, 53 Speak to the children of Israel, and thou shalt say to them, Whosoever wife shall

ουρογίς ἐν τῇ σκήνῃ τοῦ μαρτυρίου, οὐς ἐπεσκέπασε Μωυσῆς καὶ Ἀραὼν διὰ φωνῆς Κυρίου, ἐν χειρὶ Μωυσῆς.

'Επεσκέπτησαν δὲ καὶ δήμοι νῦν Μεραρί κατὰ δήμους 42 αὐτῶν, κατ’ οίκους πατρίων αὐτῶν, ἀπὸ πέντε καὶ εἰκοσατέρων 43 καὶ εἰκάσιῶν ἐως πεντηκονταετῶν, πᾶς ὁ εἰσπορεύομενος λειτουργεῖν πρὸς τὰ ἑργά τῆς σκήνης τοῦ μαρτυρίου. Καὶ 44 ἐγενήθη ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν, κατ’ οίκους πατρίων αὐτῶν, τρισχλιών καὶ διακοσίων. Αὕτη ἡ ἐπίσκεψις 45 δήμου νῦν Μεραρί, οὐς ἐπεσκέπασε Μωυσῆς καὶ Ἀραὼν διὰ φωνῆς Κυρίου, ἐν χειρὶ Μωυσῆς. Πάντες οἱ ἐπεσκέπτησαν, οὗς 46 ἐπεσκέπασε Μωυσῆς καὶ Ἀραὼν καὶ οἱ ἄρχοντες Ἰσραήλ τούς Λευίτας, κατὰ δήμους καὶ κατ’ οίκους πατρίων αὐτῶν, ἀπὸ 47 πέντε καὶ εἰκοσατέρων καὶ εἰκάσιῶν ἐως πεντηκονταετῶν, πᾶς ὁ εἰσπορεύομενος πρὸς τὸ ἑργὼ τῶν ἑργῶν, καὶ τὰ ἑργά τα ἀιώνεα ἐν τῇ σκήνῃ τοῦ μαρτυρίου. Καὶ ἐγενήθησαν οἱ 48 ἐπισκέπτεστεν, ὁκτακοσίων πεντακόσιον ὁγδώνκονα. Διὰ 49 φωνῆς Κυρίου ἐπεσκέπασε οὐς ἐν χειρὶ Μωυσῆς, ἀνάρα κατὰ ἀνάρα εἰς τῶν ἑργῶν αὐτῶν, καὶ ἐπὶ ὧν ἀιώνεαν αὐτῶν καὶ οἱ ἐπεσκέπτησαν ἐν τῷ πρόσεωτες τῷ Κύριῳ τῷ Μωυσῆς.

Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν, λέγων, πρὸς τοὺς νῦν Ἰσραήλ, καὶ ἐξαποστείλατον ἐκ τῆς παρεμβολῆς 2 πάντας λεπτόν, καὶ πάντα γυναῖκον, καὶ πάντα ἀκάθαρτον ἐπὶ ψυχής. Ἀπὸ ἀραβεκικοῦ ἔως βηθλεάκου, ἐξαποστείλατο ἐξ 3 τῆς παρεμβολῆς, καὶ οὐ μὴ μιανοῦ τῶν παρεμβολῶν αὐτῶν, ἐν οἷς ἐγὼ καταγονίμαι ἐν αὐτοῖς. Καὶ ἐποίησαν οὕτως οἱ 4 νῦν Ἰσραήλ, καὶ ἐξαποστείλαν αὐτοὺς ἐξ 4 τῆς παρεμβολῆς καθὼς ἐλάλησεν Κύριος Μωυσῆ, οὕτως ἐποίησαν οἱ νῦν Ἰσραήλ.

Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν, λέγων, ἀλλήλοις 5, 6 τοῖς νῦν Ἰσραήλ, λέγων, ἀνήρ ἡ γυνὴ, ὡστε ἄν ποιήσῃ ἀπὸ πασῶν τῶν ἀμαρτιῶν τῶν ἀνθρώπων, καὶ παριδῶν παριδοὺ καὶ πλημμελήσῃ ἡ ψυχή ἐκείνη, ἐξαγορεύσῃ τὴν ἀμαρτίαν, 7 ἐν ἑποίησε, καὶ ἀποδώσῃ τὴν πλημμελίαν τῷ κεφαλαίῳ, καὶ τὸ ἐπίσκευος αὐτοῦ προσβῆσθαι ἐπί αὐτό, καὶ ἀποδώσει τὸν ἐπήμελησάν αὐτῶν. Ἡ ἐν δὲ μή τῷ ἄνθρωπῷ 8 ἄγχυστειω, ὡστε ἀποδοίναι αὐτῷ τὸ πλημμέλημα πρὸς αὐτὸν, τὸ πλημμέλημα τὸ ἀποδόθηκεν Κυρίῳ, τῷ ἱερεὶ ἐστώ, πλὴν τοῦ κρῶν τοῦ ἱεροῦ, δι’ οὗ εἰσέλθωτι ἐν αὐτῷ περὶ αὐτοῦ.

Καὶ πᾶσα ἀπαρχή κατὰ πάντα τὰ ἁγιαζόμενα ἐν νῦν 9 Ἰσραήλ, ὡστε ἄν προσφέροι Κυρίῳ, τῷ ἱερεί ἀυτῶν ἐστώ: 10 Καὶ ἑκάστου τῷ ἱγιασμένα, αὐτῶν ἐστώ, καὶ ἀνήρ, ὡς ἄν δῷ τῷ ἱερεί, αὐτῶν ἐστώ.

Καὶ ἐλάλησεν Κύριος πρὸς Μωυσῆν, λέγων, ἀλλήλοις 11, 12 τοῖς νῦν Ἰσραήλ, καὶ ἐρείς πρὸς αὐτοὺς, ἀνδρὸς ἀνδρὸς ἐὰν παραβῇ
13 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 before the Lord, and shall uncover her hands and her head and her face; and there shall stand two women, spotters, appointed for the priest, and they shall be virgins. And the priest shall cause her to stand and to swear a solemn oath that she hath done none of these things. And the priest shall say to her, Nay, my daughter; if these things be not so, then is the curse upon thee; and he shall cause her to swear a solemn oath. And the priest shall say to her, Swear that thou hast not put on heart to eat of the fruit of the tree, which thou knewest was good for food, and pleasant to the eyes, and desirable to make one wise. And the woman shall say, Nay, my lord, as the Lord liveth, and as my lord the priest liveth, there dwelleth not a man, neither is there any woman, which hath done these things. And the priest shall say to the woman, Nay, my daughter; if these things be not so, then is the curse upon thee. And the priest shall cause the woman to stand, and to command the spotters that they should spurn her. And the spotters shall spurn her, and say, Nay, my sister, if the curse of the Lord be upon thee, or if thine iniquity be upon thee; be thou defiled; and let us not take thee to witness. And she shall say, Nay, my lord, let not my lord the priest accuse his servant, for that I am not defiled, neither have I gone down to do any evil thing in Israel. And she shall say, Nay, my lord, let not my lord the priest set this cruel and bitter thing to me, seeing the Lord hath made me iniquity, and hath added unto me severity, that I should have no place of habitation in this city. And the priest shall say to her, Behold, I set thee before the Lord, and before witnesses; and the priest that is set before the Lord shall set his hand upon thee. And the priest shall say to the woman, Swear a solemn oath by the Lord, that thou hast not eaten of the fruit of the tree, whereof the Lord God commanded thee, saying, Thou shalt not eat of it. And the woman shall say, Nay, my lord, the Lord liveth, and as my lord the priest liveth, there dwelleth not a man, neither is there any woman, which hath eaten of it; but, behold, it was not found in her mouth; she hath not eaten of it. And he shall say to her, Nay, my daughter, if thou hast not eaten thereof, let this be a sin unto thee; and may the Lord set thee a curse, and may the Lord set thee a curse upon thy house, and may the Lord set the curse of jealousy upon all that thou art called after. And he shall say to her, Swear a solemn oath by the Lord, that thou hast not eaten thereof, neither hath any man been with thee, neither hast thou been defiled; and as surely as the Lord liveth, the God of Israel, there dwelleth not a man upon earth that hath heard thy voice, and is not defiled by thee. And she shall say, Nay, my lord, let not my lord the priest accuse his servant, for that I am not defiled; neither have I gone down to any man; but, behold, thou knowest all that I have done, because of the manner of this thing. And he shall say to her, Nay, my daughter, if thou hast not eaten thereof, let this be a sin unto thee; and may the Lord set thee a curse, and may the Lord set thee a curse upon thy house, and may the Lord set the curse of jealousy upon all that thou art called after. And he shall say to her, Swear a solemn oath by the Lord, that thou hast not eaten thereof, neither hast any man been with thee, neither hast thou been defiled; and as surely as the Lord liveth, the God of Israel, there dwelleth not a man upon earth that hath heard thy voice, and is not defiled by thee. And she shall say, Nay, my lord, let not my lord the priest accuse his servant, for that I am not defiled; neither have I gone down to any man; but, behold, thou knowest all that I have done, because of the manner of this thing.
in the midst of her people. 29 But if the woman have not been polluted, and be clean, then shall she be guilty and shall 30 conceive seed. 31 This is the law of jealousy, wherein a man shall therefore take his wife, and be defiled; 32 or in the case of a man on 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. 33 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 Yhus, 5 all the days of his vow shall not come 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; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

All the days of his vow he shall be holy to the Lord. 9 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 purified. 10 And on the eighth day he shall bring two turtle-doves, 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 atonement for him to the Lord for 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 vow is 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: 15 and a basket of unleavened bread of fine flour, even loaves kneaded with oil, and unleavened cakes spiced with oil, and their meat-offering, and 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 fire which is under the sacrifice of peace-offering.

And the priest shall take the solid shoulder of the ram, and one unleavened loaf from the basket, and one unleavened 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 wave-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 sacrifice.

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

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. 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 sons of Aaron the priests 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 them to the tabernacle of the priests.

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
offer their gifts a chief each day for the dedication of the altar.

12 And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda. 13 And he brought his gift, one silver charger of 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. 14 One golden censer of ten shekels full of incense.

15 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.

16 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.

17 On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought his offering. 18 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. 19 One censer of ten golden shekels, full of incense. 20 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.

21 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.

22 On the third day the prince of the sons of Zabulon, Eliab the son of Chamuel. 23 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. 24 One golden censer of ten shekels full of incense.

25 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.

26 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 Chamuel.

27 On the fourth day Elisir the son of Seiul, the prince of the children of Ruben. 28 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. 29 One golden censer of ten shekels full of incense.

30 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.

31 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 Elisir the son of Seiul.

32 On the fifth day the prince of the children of Symeon, Salamiel the son of Surissadai. 33 He brought his gift, one silver charger, its weight one 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. \(2\) One golden censer of ten shekels, full of incense. \(3\) One call of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering. \(4\) One golden censer of ten shekels, full of incense. \(5\) 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 Elisaph the son of Raguel. \(6\) On the seventh day the prince of the sons of Oad, Elisaph the son of Raguel. \(7\) 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. \(8\) One golden censer of ten shekels, full of incense. \(9\) One call 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. \(10\) 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 Elisaph the son of Raguel. \(11\) On the seventh day the prince of the sons of Ephraim, Elisaph the son of Emiud. \(12\) 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. \(13\) One golden censer of ten shekels, full of incense. \(14\) One call 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. \(15\) 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 Elisaph the son of Emiud. \(16\) On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur. \(17\) 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. \(18\) One golden censer of ten shekels, full of incense. \(19\) One call 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. \(20\) 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 Gamaliel the son of Phadassur. \(21\) On the ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon. \(22\) 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. \(23\) One golden censer of ten shekels, full of incense. \(24\) One call 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. \(25\) 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 Abidan the son of Gedeon. \(26\) On the tenth day the prince of the sons of Dan, Achizere the son of Amisadai. \(27\) 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-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 Achier the son of Amias.

On the eleventh day the prince of the sons of Aser, Phugael 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 shekel; both full of fine flour mingled with oil. 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 Phugael the son of Echran.

On the twelfth day the prince of the sons of Nepthali, Achir the son of Eman. 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 mingled with oil. 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 Achir the son of Eman.

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; each shkel according to the holy shekel; all the silver of the vessels was two thousand four hundred shekels, the censers 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 rattle for whole-burnt-offerings, twelve bills, twelve he-lamb of a year old, and their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering. All the bill for the 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 was the dedication of the altar, after it was 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 cherubims; 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
5 And the Lord spake 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 calf 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 shalt 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 Levites shall stand before the Lord, and the Levites shall be before the Lord; and the Levites shall be before the Lord, and the Levites shall be before the Lord. 11 And Aaron shall separate 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 shalt 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 before the Lord. 14 And thou shalt separate the Levites from the midst of the sons of Israel, and they shall be mine. 15 And afterwards the Levites shall go in to perform the works of the tabernacle of witness: and thou shalt 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, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified unto myself all the first-born of the children of Israel. 18 And I took the Levites in the place of every first-born among the children of Israel.

19 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.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them. 21 So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them. 22 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 opposite the candlestick he lighted its lamps, as the Lord appointed Moses. 23 And this is the construction of the candlestick: it is solid, golden—itself, and its lilies—all solid; according to the pattern which the Lord shewed Moses, so he made the candlestick.
Moses concerning the Levites, so they did to them. 22 And the Lord spake to Moses, saying, 23 This is the ordinance for the Levites: from twenty-five years old and upward they shall go in to minister in the tabernacle of the testimony; and from fifty years old and upward they shall not minister any more. 24 And his brother shall be in charge of the tabernacle of the testimony, so shall he minister, but he shall not enter into the sanctuary, lest he die. For the tabernacle of the testimony shall be a sanctuary. 25 And thus shall they minister in the tabernacle of the testimony by their charges. And this shall be a statute for ever: 26 When there is an offering made by fire, an burnt offering, a holocaust offering, or a sin offering, or a guilt offering; 27 Any one of the children of Israel, or of any stranger, which shall give an offering in the Lord shall keep the Lord’s charge. 28 They shall eat the most holy things, in the place, or out of the presence of the Lord; 29 But they shall not go in to the sanctuary, lest they die, seeing that the most holy things are holy, even the charge of the Lord. 30 This is the law of the Levites, an inheritance for them from among the children of Israel; 31 And the Levites shall be an inheritance for the children of Israel, and you shall take the Levites from among the children of Israel as an inheritance for Aaron and his sons, the Levites, who shall minister to Me in the tabernacle of the testimony. 32 And you shall speak to the children of Israel, saying, Take the Levites from among the children of Israel, 33 And you shall give to the Levites as an inheritance from the children of Israel, from the settlements of the children of Israel, each and every man, the tithes of the children of Israel. 34 And you shall give the Levites, for the sake of their ransom, the tithes of the children of Israel, which is reckoned to the children of Israel, that you may give them for the Levites. 35 And you shall take the Levites from the children of Israel, and you shalt give them in place of the tithes of the children of Israel, for the Levites are mine that they may minister to me, and I am their ransom. 36 And the Levites shall be an inheritance for you, as I gave you the children of Israel and the land of your possession; 37 And you shall keep the charge of the Levites in the tabernacle of the testimony, and shall give them a share of the children of Israel, and you shall give them as an inheritance, for the sake of their ransom. 38 Now this is what shall be the share of the Levites from among the children of Israel. 39 Out of the house of the brother of the firstborn a firstborn shall be taken from every family, and out of the house of the second-born shall be taken the first of every family, and out of the house of the third-born the first of every family, and out of the house of the fourth-born shall be taken the first of every family; 40 According to the children of Israel shall their share be taken in the first month of the year. 41 And the first-born among all the animals of the congregation shall be the Lord’s. 42 And any one of the first-born among the children of Israel, or any one of the first-born among the animals shall not be redeemed, but they shall be an offering of the Lord. 43 And they shall not be bought or sold, for the Lord’s is their ransom. 44 And they shall be a holy thing to the Lord, as well as the Levites, who minister to Me in the tabernacle of the testimony, speaking to the children of Israel. 45 Now this is what shall be their Ordinance: From twenty-five years old and upward they shall minister, and from fifty years old and upward they shall not minister any more. 46 And this shall be their due: from the children of Israel they shall take a tenth part of the hundred, fifty shekels of fine flour, and ten horns of fine wheat, and ten Horns of mixed oil of a homer, 47 And ten dozenns of wine, of the wine of the first vintage; 48 To be a perpetual offering, a gift accepted of the Lord, to be burnt in the fire; a perpetual offering in the Lord’s presence. 49 Moreover they shall have no inheritance among the children of Israel. For I am their inheritance, as I gave to Aaron, and to his sons, the sacrifice of the Lord, burnt in the fire. 50 This shall be their share, the most holy things of the Lord, 51 And the children of Israel, who on the day of the offering of the burnt offering, of the sin offering, and of the guilt offering, offer the food of the offerings of their God, they shall have no inheritance among the children of Israel, for I am their inheritance, as I gave to Aaron. 52 And the children of Israel shall give the Levites for their inheritance in the midst of the children of Israel, in the cities and the places of habitation of the children of Israel. 53 And the Levites shall take no possession among the children of Israel, but they shall have no inheritance among them. 54 But they shall have the tithes of the children of Israel, and the offerings of their worship in the tabernacle of the testimony, from the children of Israel; and they shall have the first-fruits of holy things, and of all that the children of Israel offer by gift. 55 It is theirs, and they shall have no other possession among the children of Israel. 56 And the Levites shall be relieved by the children of Israel; 57 And the Levites shall minister, to the charge of the Lord, in the tabernacle of the testimony, and they shall have no other inheritance among the children of Israel, for I am their inheritance, as I gave them, saying, I am the Lord your God. 58 And the children of Israel did as it was ordained, according to the word of the Lord which he spoke by Moses.
18 These are the days appointed for the service of the sons of Levi, in which the sons of Levi were relieved from the service of the tabernacle of the congregation. 19 They have the same service when the tabernacle of the congregation goes up. And when the tabernacle of the congregation goes up they rest; and when the tabernacle of the congregation is stationed they are stationed. 20 When the cloud rests over the tabernacle, the sons of Levi have the same service as when it moves. 21 And when the cloud moves the sons of Levi set out; and when the cloud rests the sons of Levi settle down. In the same manner shall they camp and in the same manner shall they set out. 22 In the camp there is the cloud by day and fire by night. 23 And in the morning the sons of Israel went forward, and in the evening they set out. 24 And these are the days appointed for the service of the sons of Levi, and the sons of Levi are relieved from the service of the tabernacle. 25 And if any man comes out of the camp, he must be put to death; and the body shall be stoned; because he went out of the tabernacle and he is guilty of rebellion against the Lord. 26 And if the cloud does not go from the tent of meeting, then they shall not depart from the camp. 27 And the sons of Israel did as the Lord commanded; they camped by day and they moved on by night. 28 And when the cloud went up from the tent of meeting, then the sons of Israel went forward. 29 And when the cloud rested, there the children of Israel encamped. 30 And the cloud rested over the tabernacle, the children of Israel encamped. 31 And when the cloud moved, the children of Israel went forward. 32 And when the cloud remained, the children of Israel encamped. 33 And when the cloud moved, the children of Israel went forward. 34 And the children of Israel encamped by day and they moved on by night. 35 And whenever the cloud rested over the tabernacle, the children of Israel rested, and kept the charge of God, and they did not remove. 36 And it shall be, whenever the cloud moves over the tabernacle, the children of Israel shall encamp. And whenever the cloud remains, the children of Israel shall encamp, and keep the charge of God, and they shall not move. 37 And it shall be, whenever the cloud moves over the tabernacle, a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord. 38 And it shall come to pass, whenever the cloud moves over the tabernacle, that the children of Israel shall encamp, and shall not depart. 39 For they shall depart by the command of the Lord; they shall keep the charge of the Lord, they shall keep the charge of the Lord. 40 And the Lord spoke to Moses, saying, 41 Make two trumpets of silver; 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. 42 And thou shalt sound an alarm, and the camps pitched toward the east shall begin to move. 43 And ye shall sound an alarm, and the camps pitched toward the west shall begin to move. 44 And ye shall sound a second alarm, and the camps pitched toward the south shall begin to move. 45 And ye shall sound a fourth alarm, and they shall encamp toward the north shall move forward; and ye shall sound an alarm at their departure. 46 And whenever ye shall gather the assembly, ye shall sound, but not an alarm. 47 And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations. 48 And if ye shall go forth to war in your land against your enemies that are opposed to you, then ye shall sound with the trumpets; and ye shall be had in remembrance before the Lord, and ye shall be saved from your enemies. 49 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 to you before your God: I am the Lord your God.
And the fire was quenched. And the name of that place was called Burning; for a fire

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And the fire was quenched. And the name of that place was called Burning; for a fire

dynami aitov kai eti tis dynamiw aitov. Noassow uis Aminadab. Kai eti tis dynamiw filh uis Iosaphar, 15
Nathanael uis Sagar. Kai eti tis dynamiw filh uis Zabulon, 16
Eliab, uis Hailem. Kai katheloun tis synneu, 17
kai eulhron ton uis Gevoux, kai ois uis Merapi, ois aitontes tis synneu.

Kai eulhron tis dynamiw aitov uis Nasaasow, Gemalid uis ton 23
Abidas uis Gadwoni. Kai eulhron tis dynamiw filh uis Benaame, 24
Ajoban uis Gadwoni. Kai eulhron tis dynamiw filh uis Dan, 25
Eliab, uis Sopher ton pterembois, syn dynami aitov kai eti tis dynamiw aitov, 26
Kai eulhron tis dynamiw filh uis Onon, 27
Kai eulhron tis dynamiw filh uis Nephthali, 28
Kai eulhron tis dynamiw filh uis Aven. 29

Kai eulhron ton 30
Kai eulhron ton 31
Kai eulhron ton 32
Kai eulhron ton 33
was kindled among them from the Lord.
3 And the mixed multitude among them
4 lusted exceedingly; and they and the chil-
5 dren of Israel sat down and wept and said,
6 Who shall give us flesh to eat?
7 We remember the fish which we ate in
8 Egypt freely; and the cucumbers, and the
9 melons, and the leeks, and the garlic, and the
10 onions.
11 But now our soul is dried up; our eyes
12 turn to nothing but to the manna. And
13 the manna is as coriander seed, and the
14 appearance of it the appearance of hoar-
15 frost. And the people went through the
16 field, and, and, and, and, and, and, and, and,
17 or pounded it in a mortar, and baked it in
18 pan, and made cakes of it; and the sweetness
19 of it was as the taste of wafer made with oil.
20 And when the dew came upon the camp
21 by night, the manna came down upon it.
22 And Moses heard them weeping by their
23 families, every one in his door: and the Lord
24 was angry. And the Lord said to Moses,
25 Why hast thou affliction thy servant, and
26 why have I not found grace in thy sight, that
27 thou shouldest lay the weight of this people
28 upon me?
29 Have I conceived all this people, or have I
30 born them? that thou sayest to me, Take
31 them into thy bosom, as a nurse would take
32 her sucking, into the land which thou
33 swearest to give to their fathers, wherefore
34 have I flesh to give to all this people? for
35 they weep to me, saying, Give us flesh, that
36 we may eat.
37 I shall not be able to bear this people
38 alone, for this thing is too heavy for me.
39 And if thou dost thus to me, slay me
40 utterly, if I have found favour with thee, that
41 I may not see my affliction.
42 And the Lord said to Moses, Gather
43 me seventy men from the elders of Israel,
44 whom thou knowest that they are the
45 elders of the people, and their scribes;
46 and thou shalt bring them to the tabernacle
47 of witness, and they shall stand there with
48 thee. And I will go down, and speak there
49 with thee; and I will take of the spirit that
50 is upon thee, and will put it upon them;
51 and they shall tell to the people all that
52 the burden of the people, and thou shalt not
53 bear them alone. And to the people thou
54 shalt say, Purify yourselves for the morrow,
55 and ye shall eat flesh; for ye wept before
56 the Lord, saying, Who shall give us flesh to
57 eat? for it was well with us in Egypt: and
58 the Lord shall allow you to eat flesh, and
59 ye shall eat flesh: ye shall not eat one day,
60 nor two, nor five years, nor twenty days;
61 ye shall eat for a full month, until the flesh
62 come out at your nostrils; and it shall be a
63 sickness to you, because ye disobeysed the
64 Lord, who is among you, and wept before him,
65 saying, What had we to do to come out of
66 Egypt?
67 And Moses said, The people among whom
68 I am are six hundred thousand free men,
69 and the men of a month old, not forty
70 years old; and the Lord said to Moses,
71 Shall all the fish of the sea be gathered
72 together for them, and shall it suffice them?
73 And the Lord said to Moses, Shall not the hand of

8 Gr. lusted a lust. 7 Or. pumpkins. 8 Or. impetus. 1 Or. Is. 2 Gr. a month of days. 3 Lit. choors.
the Lord be fully sufficient? now shalt thou know whether my word shall come 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 stood in 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 prophesy in the camp. And Joshua the son of Nun, who attended on Moses, the chosen one, said, My lord Moses, forbide 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, when the Lord was wroth with the people, 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 with all three of you to the tabernacle of witness. And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of 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

οὐκ ἐξαρκέσει; ἃδη γνώση εἰ ἐπικαταλήφθησαί σε ο λόγος μου ὑ.ν. ὑποθέσα

Καὶ ἐξῆλθε Μωυσῆς, καὶ ἐλάλησε πρὸς τὸν λαὸν τὰ πήματα 24 Κυρίου, καὶ συνήγαγεν ἐβδομίκοντα ἀνδρῶν ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ, καὶ ἔστησεν αὐτοὺς κύκλω τῆς σκηνῆς. Καὶ κατέβη Κύριος ἐν νεφέλῃ, καὶ ἐλάλησε πρὸς αὐτούς καὶ παρῆλθεν ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ αὐτοῦ, καὶ ἐπέθηκεν ἐπί τῶν ἐβδομίκοντα ἀνδρῶν τοὺς πρεσβυτέρους· ὃς ἔστησε, ἐπὶ τῶν πνεύματος τῶν πρεσβυτέρων. Καὶ Κύριος ἐλάλησε πρὸς αὐτούς καὶ παρῆλθεν ἀπὸ τὸ πνεῦμα τοῦ ἐπὶ αὐτοῦ, καὶ ἐπροφητεύσαν, καὶ οὐκ ἐπὶ παρῆλθεν. Καὶ κατελεύθησαν δύο ἀνδρεῖς ἐν τῇ παρεμβολῇ, καὶ ἐπροφητεύσαν, καὶ ἐπεράσαν ἐπὶ τῇ παρεμβολῇ. Καὶ προσδρομήν ὁ νεανίσκος, 27 ἀπήγγειλε Μωυσῆς καὶ εἶπε, λέγων· ἐλάλησε καὶ παρῆλθεν εἰς τὰ πνεύματα καὶ παρῆλθεν ἀπὸ τοῦ πνεύματος τῶν πρεσβυτέρων. Καὶ ἐπέθηκεν ἐπὶ τῶν πνεύματα τῶν πρεσβυτέρων. Καὶ ἐστηκεν ἐπὶ τῶν πνεύματα τῶν πρεσβυτέρων. Καὶ Κύριος ἐπροφητεύσαν καὶ ἔστησεν αὐτοὺς καὶ παρῆλθεν ἀπὸ τῶν πνεύματα. Καὶ Κύριος ἐπροφητεύσαν καὶ ἔστησεν αὐτοὺς καὶ παρῆλθεν ἀπὸ τῶν πνεύματα. Καὶ Κύριος ἐπροφητεύσαν καὶ ἔστησεν αὐτοὺς καὶ παρῆλθεν ἀπὸ τῶν πνεύματα.
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in all my house. 8 I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of the Lord; and why were ye not afraid to speak against my servant Moses? 9 And the great anger of the Lord was upon them, and he departed. 10And the cloud departed from the tabernacle; and, behold, Mariam stood up, and Aaron looked upon Mariam, and, behold, she was leporous. 11 And Aaron said to Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned.

Let her not be as it were like death, as an abortion coming out of his mother's womb, when the disease devours the half of the flesh. 12 And Moses cried to the Lord, saying, O God, I beseech thee, heal her. 13 And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

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

And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan. 2And the Lord spoke to Moses, saying, 3Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them according to their families, every one of them a prince. 4And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these were the princes of the sons of Israel. 5 And these are their names: of the tribe of Ruben, Samuel the son of Zachur.

6 Of the tribe of Simeon, Saphat the son of Souri. 7 Of the tribe of Levi, Ishma. 8 Of the tribe of Issachar, Tols. 9 Of the tribe of Efraim, Asaiah the son of Naum. 10 Of the tribe of Benjamin, Palti the son of Rafoth. 11 Of the tribe of Dan, Gedeon the son of Soubi. 12 Of the tribe of Aser, Bachur the son of Zachur. 13 Of the tribe of Asher, Hebron the son of Asaiah. 14 Of the tribe of Naphtali, Gaddi the son of Semah. 15 Of the tribe of Gad, Amlah the son of Nebo. 16 Of the tribe of Zebulun, Asaph the son of Naum. 17 Of the tribe of Joseph, Amram the son of Naum. 18 Of the tribe of Suth, Phalti the son of Phebosheth. 19 Of the tribe of Asher, Zebulun the son of Japheth. 20 Of the tribe of Zebulun, Aran the son of Sobhel. 21 Of the tribe of Joseph, Asaph the son of Saphit. 22 Of the tribe of Manasses, Gaddi the son of Samsi. 23 Of the tribe of Ephraim, Asaph the son of Phebosheth. 24 Of the tribe of Manasses, Gaddi the son of Samsi. 25 Of the tribe of Ephraim, Asaph the son of Phebosheth. 26 Of the tribe of Joseph, Asaph the son of Phebosheth. 27 Of the tribe of Manasses, Gaddi the son of Samsi. 28 Of the tribe of Ephraim, Asaph the son of Phebosheth. 29 Of the tribe of Manasses, Gaddi the son of Samsi. 30 Of the tribe of Ephraim, Asaph the son of Phebosheth. 31 Of the tribe of Manasses, Gaddi the son of Samsi. 32 Of the tribe of Ephraim, Asaph the son of Phebosheth. 33 Of the tribe of Manasses, Gaddi the son of Samsi. 34 Of the tribe of Ephraim, Asaph the son of Phebosheth. 35 Of the tribe of Manasses, Gaddi the son of Samsi. 36 Of the tribe of Ephraim, Asaph the son of Phebosheth.
And they went up and surveyed the land from the wilderness of Sin to Khorab, as men go in to Emath. And they went up by the wilderness, and departed as far as Chebron; and there was Achiman, and Sessa, and there the interposition of Enam. Now Chebron was built seven years before Tanin of Egypt. And they came to the valley of the cluster and surveyed it; and they cut down thence, a boough and one cluster of grapes upon it, and bore it on staves, and they took of the pomegranates and the figs. And they said to the children of Israel, what meaneth, the children of Israel cut down the land, after forty days. 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, the children of Pharaoh's Cades and they brought word to them and to all the congregation, and they showed 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. And the nation that dwelleth upon it is tall, and they have very great and strong walled towns, and we saw there the children of Enam. 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 Chamite dwells by the sea, and by the rivers of Egypt. And the Lord said, The people from speaking 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 together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is too strong for us. And they brought a horror to that land which they surveyed among 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 as we were before them. And all the congregation lifted up their voice and cried; and the people went 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 into 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 Naue, and Chaleb the son of Eliphomne, 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

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** Numbers XIII. 22—XIV. 7. **

Kai anaβαίνετε κατασκεύαστο τὴν γῆν ἀπό τοῦ εἰρήμου Σιων

The Lord brought in thine enemies in thine days, and said, I will deliver them into thine hand. But they rose up early in the morning, and went up into the appointed mountain, saying, We will go up to the place of which the Lord spake unto us; for we have seen it. And the Lord spake unto Moses, saying, Whither art thou going up unto? and Moses and Aaron fell upon their face before the Lord. And the Lord said unto him, Get thee up into the mount, and thence I will speak unto thee. And the Lord shall give you a song, and a dance, and there shalt be a sacrifice, and victory. And thou shalt eat it in the land, and shalt keep the passover in the land. And the Lord said unto them, Why have ye not eaten the sinew of the calf which I gave you in the wilderness? and they did eat, and gave unto the children of Israel, which were among them, and the Lord sent a fiery flame among them, which burnt up the children of Israel.
8 In the morning Moses went and bruises the altar and all the congregation of Israel. 9 He put the staves of the congregation in the tent of meeting. 10 "According to the word of the Lord, you shall bring the Chocolate into the land of milk and honey. 11 And it shall come to pass, when you have brought it into the land and have blessed it, then you shall offer from it a tithe to the Lord, you shall offer it with your mitt and your hand. 12 For the Lord has blessed you in the land, for the Lord has blessed you with bread and milk, and for the season of prosperity is departed from you, but the Lord is among you: fear them not. 13 And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel. 14 And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe with all the signs which I have wrought among them? 15 And I will smite them with death, and destroy them; and I will make thee and of thy father's house a great nation, and much greater than this. 16 And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people by thy might. 17 Moreover all the dwellers upon this land have heard that thou art Lord, and are of the midst of this people, who, O Lord, art seen from heaven, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire. 18 And if thou shalt destroy this nation as one man: then all the nations that have heard this shall speak, saying, Because the Lord could not bring this people into the land which he swears to them, he has overthrown them in the wilderness. 19 And now, the Lord, let thy strength be exalted, as thou spakest, saying, 20 The Lord is long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation. 21 Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now. 22 And the Lord said to Moses, I am gracious to them according to thy word. 23 But as I live, and my name is living, so the glory of the Lord shall fill all the earth. 24 For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice, 25 surely they shall not see the land, which I swore to their fathers; but their children, which are with me here, as many as know not good or evil, every inexperienced youth to them I will give the land; but none who have provoked me shall see it. 26 But my servant Chaleb, because there was another spirit in him, and he followed me; I will bring him into the land into which he entered, and his seed shall inherit it. 27 But Amaele and the Shannite dwell in the valley; to-morrow turn and depart for the wilderness by the way of the Red Sea. 28 And the Lord spoke to Moses and Aaron, saying, How long shall I endure this wicked congregation? for I have heard their murmuring against me, since they murmuring of the children of Israel, which they have surveyed is indeed extremely good. 3 If the Lord choose us, he will bring us into this land, and give it us; a land which flows with milk and honey. 3 Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season of prosperity is departed from them, but the Lord is among us: fear them not. 3 And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe with all the signs which I have wrought among them? 3 I will smite them with death, and destroy them; and I will make thee and of thy father's house a great nation, and much greater than this. 3 And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people by thy might. 3 Moreover all the dwellers upon this land have heard that thou art Lord, and are of the midst of this people, who, O Lord, art seen from heaven, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire. 3 And if thou shalt destroy this nation as one man: then all the nations that have heard this shall speak, saying, Because the Lord could not bring this people into the land which he swears to them, he has overthrown them in the wilderness. 3 And now, the Lord, let thy strength be exalted, as thou spakest, saying, 3 The Lord is long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation. 3 Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now. 3 And the Lord said to Moses, I am gracious to them according to thy word. 3 But as I live, and my name is living, so the glory of the Lord shall fill all the earth. 3 For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice, 3 surely they shall not see the land, which I swore to their fathers; but their children, which are with me here, as many as know not good or evil, every inexperienced youth to them I will give the land; but none who have provoked me shall see it. 3 But my servant Chaleb, because there was another spirit in him, and he followed me; I will bring him into the land into which he entered, and his seed shall inherit it. 3 But Amaele and the Shannite dwell in the valley; to-morrow turn and depart for the wilderness by the way of the Red Sea. 3 And the Lord spoke to Moses and Aaron, saying, How long shall I endure this wicked congregation? 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were murmured concerning you. 29 Say to them, As I live, saith the Lord; surely as ye spoke into my ears, so will I do to you. 
Your carcases shall fall in this wilderness, and ye shall make an explanation concerning the carcases of them that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me, ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the son of Nun; 31 And your little ones, who ye should said be a prey, them will I bring into the land; and they shall inherit the land, of which ye rejected. 32 And your carcases shall fall in this wilderness forty years, and they shall bear your forefathers the sinners forty years, and ye shall know my fierce anger. 33 And the Lord have spoken. Surely will I do thus to this evil congregation which went against me in this wilderness; in this wilderness they shall be utterly consumed, and there they shall die.

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, 34 The men that spake against the land, died of the plague before the Lord. 35 And Joshua the son of Nun and Chaleb the son of Jephonne still lived of those men that went to spy out the land. 36 And Moses spoke these words to all the children of Israel; and the people mourned exceedingly. 37 And they rose early in the morning and went up on 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. 38 And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper. 39 Go not up, for the Lord is not with you; so shall ye fail before the enemy. 40 For Amaleck, and the Canaanite 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. 41 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 stood not out of the camp. 42 And Amaleck and the Canaanite 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, 43 Speak to the children of Israel, and thou shalt say unto them, When ye come into the land of your habitation, which I give to you, and thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to 5 perform a vow, or a free-will-offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether of the flock or of the herd that offers his gift to the Lord shall bring a meat-offering of fine flour, a tenth part of an
APIOIMOT.

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NUMBERS XV. 5—25.

dáles dékaton tóu ofi ánapestei mén; év Ælaiw év tétráto
5 tóu Ín. Kai oíon eis spóndh tó tétaraton tóu Ín poúsete
epi tís Ælaoúntas, Ý épi tís Ælouíças: tó ámin tó éni
6 poúsete touúton, kápôima Æmín euðóas tó Kýrió. Kai
tó kírio, ótan poúsete autón eis Ælaoúnta Ý eis Ælouian,
poúsete Æmín semidáles dúo dékata ánapestei mén
ev Ælaiw tó trítou tó Ín. Kai oíon eis spóndh tó trítou
tóu Ín prooúsete év Æmín euðóas Kýrió.

8 'Eán dé poúsete ápó tón bow éis Ælaoúntws Ý eis Ælouian
mégalúnai eíchyn, Ý eis swtirion Kýrió, kai prooúsete épi
tó moúchon Ælouíças semidáles tríá dékata ánapestei mén
8 év Ælaiw Æmuís tó Ín. Kai oíon eis spóndh tó Æmuís
tó Ín, kápôima Æmín euðóas Kýrió.

10 Oútou poúsete tó móchon tó éni, Ý tó kírio tó éni, Ý tó
12 âmín tó éni ek tón proboátôn Ý ek tón aîgôn. Káta tón
ârîhìon Ïn év Æmuís potyísste, oútw poúsete tó éni, káta tón
ârîhìon autón.

13 Páss Ý autókhiv poúsete oútw touaïa próthevovkai kar-
pívâvéa eis Æmín euðóas Kýrió. 'Eán dé proostúlon év
úmín prosgénetai év tî tà ïmwn, Ý Ïs Ïn Ægenetai év Æmín
În tías Ægeías ïmwn, kai poúsete kápôima Æmín euðóas
Kýrió, ón tóptou poúsete Æmíeis. oútw poúsete Ý swsanvov
Kýrió.

15 Nómos eis Êstai Æmín kai tois proostuítovs tois proo-
keivnois év Æmín, nómos àiônios eis tías Ægeías ïmwn. Ïs
16 Ùmíeis, kai Ý proostúlon Êstai Ênntov Kýrióv. Nómos eis
Êstai kai diákaíma Ên Êstai Æmín kai tois proostúlon tois proo-
keivnois év Æmín.

17, 18 Kai eîllæke Kýrióv prós Mouswv, légon, lâllon
17 tòus ïwous 'Iráshl, kai èréis prós authôs, ën tô eîpomóvovsai
19 Ùmíeis eis tîn Ïnh, eis Ïn Ïwos èrláigo Ùmíeis Ïkai, kai Êstai
ótan Òsthe Ùmíeis ßtô tôs Ùmíeis ëntò tôs Ùmíeis Ïrâ, afëleite aîfârmia
20 aîfârmia Kýrióv, aîpârînì aîfârmia Ùmíw. 'Arotôn aîfârmia
21 aîfârmia Ùmíw, kai Òsthe Ùmíw, kai Òsthe Ùmíw, kai Òsthe Ùmíw, kaî Òsthe
22 aîfârmia Ùmíw, kai Òsthe Ùmíw, kai Òsthe Ùmíw, kai Òsthe Ùmíw.

23 Ótan de diámrâste kai Ñ poúsete págaras tòs èntolâs
24 tâvta, Ïs eîllæke Kýrióv prós Mouswv, káthà svneâtâzê
25 Kýrióv prós Ùmías ev xeirí Mousw, Ïpô tôs Òiâras Ï svne-
26 tâzê Kýría prós Ùmías ev xeirí Ïs Ïpô àiônas eis tías Ægeías Ùmíw, kai Êstai Ïn Ïx Ïbâlân Ùs svnanovìs Ùmíws, kai
poúsete pázar Ý svnanovìs Ùmíw Êntò Ïx Ùmíw Ïs Kýrióv, kai Ïwian tòv ñon
kai spóndh Ïntov káth àiônas Ïs Ïntov Ùmíws, kai Ïwian xímaron è âîgon
25 Ïn ïpero Æmarâs. Kai Ëxâllastai Ï èrêvì Ïpero pàgarà
26 svnanovìs Ùwos 'Iráshl, kai aîfârmia autóis, Ï Ækouvìtov
27 Ïntov kai autó Ïwian Ï Ùmíw Ïs Kýrióv, Ïpero Ùmíw Ïs Kýrióv, Ïpero Ùmíw Ïs Kýrióv.
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 consulted the trespas willingly, 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 natives 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 found a man gathering sticks on the sabbath-day. And they who found him gathering sticks on the sabbath-day brought him 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 spake 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 spake 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 on thy fringes, and ye shall look on them, and ye shall remember all the commands of the Lord; and ye shall not turn back after your imaginations, and after the sight of your eyes in the things 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 Issar the son of Caath the son of Levi, and Nathan and Abirom, 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, chief of the assembly, chosen councillors, 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 spake 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


\[ i \] And it shall be forgiven as respects all the congregation of the Israel, and the stranger that is abiding among you, because it is involuntary to all the people.

\[ ii \] 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 consulted the trespass willingly, 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.

\[ iii \] And whatever soul either of the natives 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.

\[ iv \] And the children of Israel were in the wilderness, and found a man gathering sticks on the sabbath-day. And they who found him gathering sticks on the sabbath-day brought him 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 spake 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.

\[ v \] And the Lord spake 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 on thy fringes, and ye shall look on them, and ye shall remember all the commands of the Lord; and ye shall not turn back after your imaginations, and after the sight of your eyes in the things 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.

\[ vi \] And Core the son of Issar the son of Caath the son of Levi, and Nathan and Abirom, 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, chief of the assembly, chosen councillors, 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 spake 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

\[ vii \] And it shall be forgiven as respects all the congregation of the Israel, and the stranger that is abiding among you, because it is involuntary to all the people.

\[ viii \] 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 consulted the trespass willingly, 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.

\[ ix \] And whatever soul either of the natives 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.

\[ x \] And the children of Israel were in the wilderness, and found a man gathering sticks on the sabbath-day. And they who found him gathering sticks on the sabbath-day brought him 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 spake 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.

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6 Ezekiasayo. prosoayganto. pro's eau'tov. Tovto poio'sate: 
labe're umin aito'se pypeia Kope, kai pasha 'I synagwgh aito'su,
7 kai eipite 'ep' aito'sa puy, kai eipite 'ep' aito'sa thumia'ma enant
Kupif aorou' kai 'eytai o anir on ekkellex e Kupivos, oito's
8 at'ou'so ikanou'sh unoi vioi Levi. Kai eite Mwosys pr's
6 Kope, eisakoositou mou vioi Levi. Mh mikron oto toytto
'th, oti diestellen o Theos 'Iraiahl umas ek synagwgh
'f Israial, kai prosoayganto umas pro's eau'tov leitourgias tax
leitourgias 'tis skhny Kupif, kai paristasei enantai 'tis
skhny lastrneun aito'se; kai prosoayganto se kai panta tois
adefioi sou, vioi Levi meta'sou, kai ze'tete kai fera
11 se'voun; Owtos kai pasha 'I synagwgh su 'h synfrosumen
pro's 'To'keon kai 'Arapo's 'tis estin, oti dia'gygwsate
kai aito'su;

12 Kai ateretele Mwosys kalletei Dathain kai 'Abeiorou viou's,)
13 'Elebby kai eitap, ouk ana'bainovmen. Mh mikron tou'to, oti
anignye' unias eis y'mn reou'san gal'da kai meli, apokteinai umas
14 ev to 'y'mh, oti katarkheis umh'm; 'Arxhov e' kai su eis y'mn
reou'san gal'da kai meli esignye' umas, kai edokas umas
klhron agh'rou kai ampe'wosan; touts ofhal'mous ws anbropous
15 ekeinou's an ekei'fosa, ouk ana'bainovmen. Kai efparthyme
Mwosys sfor'ha, kai eite pros Kupif, mi pro'sxis eis 'h
16 thusan aito'su ouk ep'thymi'ma oide'nos aito's eil'fha, oude
17 eka'kwsa oide'na aito's, kai eite Mwosys pr's Kope, agiado's
18 to 'I synagwgh's sou, kai gineste 'etwmi enantii Kupif su kai
19 'Arapou kai aito'se Kupif, kai la'beta eka'sato to 'pe'reio
auto's, kai episthete 'ep' aito'sa thumia'ma, kai prosoa'se enantii
20 Kupif enantii to 'pe'reio aito'su, peittkonta kai dia'kosta
21 pypeia, kai su kai 'Arapo's eka'sato to 'pe'reio aito'su.

22 Kai eka'beta eka'sato to 'pe'reio aito's, kai epethkath 'ep'
a'ito'sa puy, kai epeta'bolan aito'sa thumia'ma, kai 'estpoxai para
23 tax' basis tax skhny tax'marturion Mwosys kai 'Arapou.

24 Kai epinu'sen epi aito'sou Kope tax' pawtax aito's sou
25 synagwgh' pari tax' basis tax skhny tax'marturion kai ofh' 'h
26 dio'sa Kupif 'paw tax synagwgh. Kai eka'beta Kupif pr's
27 Mwosys kai 'Arapou, legwn, apousxhete ek me'sos tax
28 synagwgh'me ta'nta, kai ekxanalwso aito'seis eisata'se. Kai epe'san
29 epi pro'swpan aito's, kai eitap, Theos, Theos twn pne'maton
30 kai pawtax sar'kous, eis anwtrpou'seis eis 'hamartian, epi pawtax tax
31 synagwgh'me or'gh Kupif; Kai eka'beta Kupif pr's Mwosyn,
32 legwn, al't' tax synagwgh, legwn, anaxoxhaste kikla'
33 apo tax synagwgh's Kope.

34 Kai ane'ss Mwosys, kai epeorh' pro's Dathain kai 'Abeiorou,
35 kai synopormhshen me't aito's pawtes oi preso'biteroi 'Iraiahl,
36 Kai eka'beta pro's tax synagwgh, legwn, apousxhete apo
twn skhny twn anwtrpwn twn 'ekhron twn, kai kai
37 pawtax twn ama'trion aito's. Kai ane'sssan apo tax skhny
38 Kope kuk'lwv kai Dathain kai 'Abeiorou ekhblon, kai eisthike'san

he has chosen for himself, he has brought to himself. 4 This do ye: take to yourselves
censers, Core, and all his company, and put fire on them, and put incense on them
before the Lord to-morrow; and it shall come to pass that the man whom the Lord
has chosen, he shall be holy; let it be enough for you, ye sons of Levi. 且 Moses said
to Core, Hearken to me, ye sons of Levi. 5 Is it a little thing for you, that the God
of Israel has separated you from the congregation of Israel, and brought you near
to himself to minister in the services of the tabernacle of the Lord, and to stand before
the tabernacle to minister for them? 且 he has brought thee near and all thy brethren
the sons of Levi with thee, and do ye seek to be priests also? 且 Thus it is with the
and all thy congregation which is gathered together against God: and who is Aaron,
that ye murmur against him? 且 And Moses sent to call Dathan and
Abiron sons of Eliab; and they said, We will not go up. 且 Is it a little thing that
thou hast brought us up to a land flowing with milk and honey, to kill us in the
wilderness, and that thou altogether rulest over us? 且 thou art a prince, and has
thou sought to be a prince of our company? Bring thy little thing, milk and honey,
and hast thou given us an inheritance of land and vineyards? wouldst thou have 5 put out the eyes of those men? we will not go up. 且 And Moses was exceedingly
ingignant, and said to the Lord. Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them. 且 And Moses said to Core, Sanctify thy company, and be ready before the Lord, thou and Aaron and they, to-morrow.
7 And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before the Lord, two hundred and fifty censers, and thou and Aaron shall bring each his censer.
8 And each man took his censer, and they put one censer on one of you; and Moses and Aaron stood by the doors of the tabernacle of witness.
9 And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation. 且 And the Lord spoke to Moses and Aaron, saying, Separate yourselves from midst of this congregation, and I will consume them at once. 且 they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, shall the wrath of the Lord be upon the whole congregation? 且 And the Lord spoke to Moses, saying, Speak to the congregation, saying, Depart from the company of Core round about; and Dathan and Abiron went
forth and stood by the doors of their tents, and their wives and their children and their store.

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

And when he ceased speaking all these words, the ground clave asunder beneath them. And the ground opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle. 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. And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up also. And fire went forth from the Lord, and devoured the two hundred and fifty men that offered incense.

And the Lord said to Moses, and to Eleazar the son of Aaron the priest, Take up the brazen censors out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified themselves, and these censers shall be a covering on the altar, because they were brought before the Lord and hallowed; and they became a sign to the children of Israel. And Eleazar the son of Aaron the priest took the brazen censors, which the men who had been burnt brought up, and put them in the midst of censers against the altar, as 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. 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. 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.

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 Moses spake to the children of Israel, and to the priests, the sons of Aaron, saying,

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.

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.

And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee.

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 houses of their families, twelve rods; and the rod of Aaron was in the midst of the rods.

And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass on the morrow, that Moses gave the rod of Aaron to the children of Levi, saying, Bring thou the rod of Aaron, and put it with the rods of the sons of Levi, and let it be there for a sign of my witness.

And Moses did so; as the Lord commanded him, so did he.

Every one that touches the tabernacle of the Lord, die: shall we die utterly?

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. 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. 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.

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the tabernacle; and a stranger shall not approach to thee. 6 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. 7 And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness. 8 And thou and thy sons after thee shall keep up your priestly munistration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services of the tabernacle of your priesthood; and the stranger that comes near shall die.

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 for a perpetual ordinance; 12 and let this be to you from all the holy things that are consecrated to 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 shall be thy hire, and the hire of thy sons with thee for a perpetual ordinance; 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 Every first-offering of oil, and every first-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 peculiar land-ordainance, 16 and shall offer to the Lord, shall be thine; every clean person in thy house shall eat them. 17 Every devoted thing among the children of Israel shall be thine. 18 And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine, the first-born of the first-born of every thing that is born by man shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle. 19 And the redemption of them shall be from a month old; their valuation shall be five shekels—it is twenty obols according to the holy shekel. 20 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. 21 And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder. It shall be thine and thine 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.
And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shall thou have any portion among them; for I am thy portion and thine inheritance in the midst of the children of Israel.

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

And the Lord spoke to Moses, saying, Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithes 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 your sons from the tithe, 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. 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 by reason of it, for ye shall have offered an offering of first-fruits from it, and 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斑点 on her, and the 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 them; and the skin 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 until evening. 8 And he that burns her shall wash his garments, and bathe his body, and shall be unclean until evening. 9 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 purifying sacrifice. 10 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 stranger joined to them.

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

17 And they shall take for the unclean of the burnt garments, and water, 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 human bone, or on the slain man, or on the unclean soul, shall be unclean. 18 And the clean man 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. 19 And whatsoever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst 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.

20 And it shall be to you a perpetual statute, and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening. 21 And whatsoever the unclean man shall touch shall be unclean, 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 they abode in Cades; and Mariani died there, and was buried there. 2 And there was no water for the congregation: and they gathered themselves together against Moses and Aaron.
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3 And the people reviled Moses, saying, Would we have died in the destruction of our brethren before the Lord!
4 And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle?
5 And they said, "Have ye indeed gathered this congregation, to slay us and our cattle at one stroke?"
6 And Moses and Aaron went before the assembly to the tabernacle of witness, and they fell upon their faces; and the glory of the Lord appeared to them.
7 And the Lord spoke to Moses, saying,
8 Take thy rod, and call the assembly, thou and Aaron thy brother, and speak to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of this rock.
9 And Moses lifted up his hand and struck the rock with his rod; and there came forth waters from it, and the congregation and their beasts drank.
10 And the Lord commanded, And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock?
11 And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Edom, Thou knowest all the distress that has come upon us, and upon our fathers. We went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers.
12 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.
13 And 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.
14 And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war.
15 And the children of Israel said 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.
16 And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty army.
17 So Edom refused to allow Israel to pass through his borders, and Israel turned away from him, and they went by the way of the mountain.
18 And they went from Sepharad in the south, and watered their cattle in the brook of Arad; and the children of Israel called the name of the brook Zoar.
19 And they also went up from Zoar and watered their cattle at the brook of Salt; and the children of Israel called the name of the brook Zoar; for it is a most charming brook.
And the Lord spake to Moses and Aaron in the mount of
Edom, saying, 22 Let Aaron be added to his people; for ye
shall certainly not go into the land which I have given the
children of Israel, because ye provoked me at the water of
strife. 3 Take Aaron, and Eleazar his son, and bring them up
to the mount Or before all the congregation; 4 and take Aaron's apparel from off him, and put it on Eleazar his son; and let Aaron die there and be added to his people. 5 And Moses did as the Lord commanded him, and took him up to mount Or, before all the congregation. 6 And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain. 7 And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, even all the house of Israel.

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

And having departed from mount Or by the way leading to the Red sea, they compassed the land of Edom, and the people lost courage by the way. 2 And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us out of Egypt to slay us in the wilderness? For there is no bread nor water: and we loathe this bread. 3 And the Lord sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died. 4 And the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray therefore to the Lord, and let him take away the serpents from us. 5 And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it upon a signal-staff: and it shall come to pass that whenever a serpent shall bite a man, every one see that it looks upon it shall live. 6 And Moses made a serpent of brass, and put it upon a signal-staff: and it came to pass, that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

And the children of Israel departed, and encamped in Oboth. 10 And having departed from Oboth, they encamped in Achalga, on the farther side in the wilderness, which is opposite Moab toward the east. 11 And thence they departed, and encamped in the valley of Zared. 12 And they departed thence and encamped on the other side of Arnon in the wilderness, the country which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites. Therefore it is

28 Gr. a captivity of them. 7 Gr. devoted thing. 8 Gr. Amorite.
to the Kirion the Zowb ephalage, and to his chamarious Arvow.
15 And they were the chamarious katostomatou evhri ati prossikitai tois orious Mois.
16 Kave kadevin to freap toreto freap, o eippe Kuriou PRo Moisyn, sunevage tois laivos, kai dou exatois eido piein.
17 Tope steve Israel to zama totou eti to freatou, ejavaete
18 autou freap, orvean autou arxontes, ezelotanwun autou basili.
19 kou exwv ev to basteile auton, ev to kurieiru auton kai autou freatos eis Mavtheian, kai autou Mavtheian eis Nalilh, kai autou Nalilh eis Balmow, kai autou Balmow eis Iavn, etost ev to pedia Mow, apq korufos tois lekazeumou, to blewen kata prosatou ev to evromou.
20 Kai autostelle Mowow presebei prois Sphon basteila Amo-
21 twain, logon eirinikous, logon, paralewombeba dia tis ypsin, tis oor pereosimbeba ouk ekklainow oon eis agiron,
22 oto eis ametlelwa. Oi plameba eido ek freatos sou odo
23 basteile ameteles, eis paralewomeba, eis pratiwmeno to oria sou. Kai
24 ouc edoike Sphon to Israel paralelw dia tis orin auton kai sunyage Sphon pantan to laivos auton kai ezidhle para-
25 tazaxas to Israel eis evromou kai edhe ev tois Iasa, kai
26 parastasto to Israel. Kai epstaxen auton Israel wph
27 makairas, kai katerekien ev tis ypsin auton, apo Arvon eis
28 laikos, eis vinon Amphn, oti Iaiphe oria vinon Amphn eiti.
29 Kai edmain Israel pasas tis poleis taipas tois Amorwain, ev Esebonw,
30 kai ev pasias tais syvourgias auton. Evsw eipos Esebonw, pales Sphon to basteile tois Amorwain eito kai autous etolepemso basteila Mow w to ptoereon kai laibon pasai
31 tis ypsin auton, apo Arvow eis Arvon. Dita touto eixwsoi o eis ametlelw, elhet ev Esebonw, eva oikodimh kai kata-
32 skewabth polo Sphon eti pive elhthen ev Esebonw, filo
33 ek poleis Sphon, kai katerekai eis Mow, kai katew stghla
34 Arvon. Oiato sou Mow, atopwlon laos Xamwos, epoxhoun ois vinon autous diasoxsebha, kai ai ouhteteres autous axilamwto
35 to basteile tois Amorwain Sphon, kai to styma auton apo-
36 leita, Esebonw eis Davw, kai ai gnwikes ev prosxekwun
37 pive eti Mow.
38 Katokraxe de Israel ev pasias tais poleis tois Amo-
39 twain. Kai autostelle Mowow katakefrasa tithou Iaiphe kai katelastvno auton, kai tas kowhas autous kai ezidhila to
40 Amorwain tois basteile ekei. Kai epstravantes, anezy-
41 saan oihin ev tois Basw kai ezidhila "Og basteile tois Basw ev synantu autous kai pas o laos autou eis polemen eis
42 Edreain. Kai epste Kuriou prois Mowow, ev phorhthos auton, oti eis tas kleias sou paradekomv autous kai pantan tois laivos autous, kai pasan ev tois au to kai pouunwes autou kathos epoxhun to Sphon basteile tois Amorwain, oti katwke ev
43 Esebonw. Kai epstaxen auton kai tois vinos autous kai pantan tois laivos autous eis tois kataleptw autou zogreia kai ekklhnomhoun tiv evrom.

Numbers XXI. 15—35.

15. He appointed brooks to cause Er to dwell there; and it lies near to the coasts of Moab.
16. And therefore 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. Then Israel sang this song at the well. Begin to sing 22 of the well.
17. The princes digged it, the kings of their kingdom, in their lordship sunk it in the rock: and they went from the well to Manhamin, and from Manhamin to Naliel, and from Naliel to Bamiow, and from Bamiow to Ylanen, which is in the plain of Moab as seen from the top of the quarried rock that looks toward the wilderness.
18. And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying: We will pass through thy land, we will go by the road: we will not turn aside to the field or to the vineyard. We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries. And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to meet them, and the battle was arrayed against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel. And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arvon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman. 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. 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 Arsero to Arvon. Therefore say they who deal in dark speeches, Come to Esebon, that all the city be delivered, collected and prepared. For a fire hath gone forth from Esebon, a flame from the city of Seon, and is consumed as far as Moab, and devoured the pillars of Arvon. 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. And their seed shall perish from Esebon to Debon; and their women have yet farther kindled a fire against Moab.

8 Or. of the well for it. 7 Or. Jamb, but the reading is uncertain.
And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho. 2 And when Balac 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. 4 And Moab said to the elders of Midian, Now shall this assembly lick up all that are round about us, as a calf would lick up the green 3-erbs of the field: and Balac son of Sepphor was king of Moab at that time. 5 And he sent ambassadors to Balaam the son of Beor, to Pha- thurah, which is on a river of the land of the sons of his people, to call him, saying, Be- hold, Balac is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me. 6 And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whosoever they bless, are blessed; and whosoever they curse, are cursed. 7 And the elders of Moab went, and the elders of Midian, and their divining instruments were in their hands; and they came to Balaam, and spoke to him the words of Balac. 8 And he said to them, Tarry here this night, and I will tell you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam. 9 And God came to Balaam, and said to him, Who are these men, with thee? 10 And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying, 11 And Balac, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land. 12 And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed. 13 And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you. 14 And the princes of Moab rose, and came to Balac, and said, Balam will not come with us. 15 And Balac yet again sent more princes and more honourable than they. 16 And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me. 17 For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people. 18 And Balaam said to Balac, I swear to thee, if Balac 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. 19 And now do ye also tarry here this night, and I shall know what the Lord will yet say to me. 20 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 trust do. 21 And Balaam rose up in the morning, 22 Moab pará tôn 'Irodónn kathá 'Ieríchóús. Kái Ídón Balákk 2 nó vós 'Séptfró pánta ósa éntptóson 'Iráshá tó 'Amarofía, kái 3 érfozíthi 'Mówb tóv laoin sfórón óti polloi ίsían kai prósochhitéte Mówb ãpó prósóptou vóu 'Iráshá. Kái éipote 4 Mówb tì genvousía Mándám, né éklleízei ói sunagwogé autó pánatas tòus kíklw rtíwn, óswte éklleízei ó mòchos tò xhlwra ek tóv péadov kai Balák vóu 'Séptfró 'Básiileís Mówb ãn káthá tóv kairwn ekéínon. Kái ápáttele prérbeis prós Balaam 5 nóv 'Héxr Fhathwára, ó òstív ãpó tov potamov rtíw vów lwou autó, kaléite autón, légon, Ídón laois éxeklwthen ex Aígyptón, kai Ídón katekalúvei tìn ówn tìn rtís, kai óus égkathíthei exómenos mou. Kái né deixó arásai mou tov lóman touton, ótì 6 iságxínei óusos ò miaès, éna swnwémwma patazái ex autov, kai ékbalw autóis ek tís rtís, ótì idía óus évan eulogígeta sv, eulogígeta, kai óus ãn katarápi sv, kekariamnetai. Kái 7 époreíthi ó genvousía Mówb, kai ó genvousía Mándám, kai tò manýnta ãn tais xerain autov kai hlon prós Balaam, kai éiptan autó tò ríímeta Balaam. Kái éipte prós autov, kata- lástote autón tìn níktka, kai apokratférami õusos prágama ãn lalhísa Kúrios prós mé kai katémínein ói árchoútes Mówb pará Balaam. 23 Kái hlehón ó 'Othos prós Balaam, kai éipten autó, ti ói 9 ãntwrwota óusos pará sou; Kái éipte Balaam prós tôn 'Othón, 10 Balák vóu 'Séptfrón, básileís Mówb, ápásteleil autón prós mé, légon, Ídón laois éxeklwthen ex Aígyptón, kai kékálven 11 tìn ówn tís rtís, kai óusos égkathíthei exómenos mou, kai né deixó arásai mou autón, ãpó tís rtís. Kái éipten ó 'Othos prós 12 Balaam, ói pòrmeis eis autón, ãdhe katarápi tòv laxón éipten ãe eulogímenos. Kái ánastásas Balaam toprow, éipte 13 tois árhoúthis Balaam, aporpréste prós tòn kúrios õwous, óik afisíte me ó 'Othos pòrneusetha mé õwous. Kái ánastásas 14 ói árchoútes Mówb, hlathón prós Balaam, kai éiptan, ói thélen Balaam pòrneúthei mé õwous. 24 Kái prosèétheto Balaam éti ápástelain árchoúntas pelous, 15 kai éntamítontos toutón. Kái hlehón prós Balaam, kai 16 légonoun autó, táde légei Balaam ó tòv 'Séptfrón: óke òswi se mú ókhnswís eldei prós mé eùntímos gar timíse sou, kai 17 ósia en eùrphs ptósw sou kai deixó eúktarásasai tòv laxón toutón. Kái apékribh Balaam, kai éipte tòis árhoúthis 18 Balaam, én ów moi Balaam plhíre tòv óikov autov árguríon kai chrusión, ói dúnnwsmi paraðzhíthei tò ríima Kúrios tôn Óthón, pòrerai autó mikroí ò méga en tòn diwainía mou. Kái 19 nóv upòmínein autó kai õwes tòn níktka taütrí, kai gynó- smoi tì prósbdhíthei Kúrios lalhísa prós mé. Kái hlehón 20 ó 'Othos prós Balaam nuktós, kai éipten autó, ãi kaléíte se tráxeiws ói ánðrwpoi óusos, ánastásas akolouthíson autov: ãllla tò ríima ãi ãi lalhísa prós se, touto ptóswes. 21 Kái ánastásas Balaam toprow, éiptenáxe tòv ówn autó,
22 and Balaam said to Balak, 
and saddled his ass, and went with the princes of Moab. 
23 And God was very angry because he went; 
and the angel of the Lord rose up to withstand him. 
24 And when 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.
25 And the angel of the Lord stood in the avenue of the city, having a sword being on this side and a fence on that. 
26 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.
27 And the angel of the Lord went farther, and came and stood in a narrow place where it was impossible to turn to the right or to the left, 
28 and the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff. 
29 And God opened the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast smitten me this third time?
30 And Balaam said to the ass, Because thou hast mocked me; and if I had had a sword in my hand, I would now have killed thee.
31 And the ass says to Balaam, Am I not thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding thee? and he said, No.
32 And God opened the eyes of Balaam, and he sees the angel of the Lord standing by the way, and his sword drawn in his hand, and he stopped down and worshipped on his face.
33 And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time.
34 And if she had not turned out of the way, surely now, I should have slain thee, and should have cursed thee now, and Balaam said to the angel of the Lord, I have sinned, for I did not know that thou wert standing opposite in the way to meet me; and now if it shall not be pleasing to thee for me to go on, I will return.
35 And the angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balak.
36 And when Balaam heard that the Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the extreme parts of the borders. 
37 And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee? 
38 And Balac said to Balaam, I am now come to thee: shall I be able to say any thing that the word which God shall put into my mouth, that I shall speak. 
39 And Balaam went with Balac, and they came to the cities of streets. 
40 And Balac offered shepherds and calves, and sent to Balaam and to his princes.
who were with him. 41 And it was morning; and Balac took Balac, and brought him up to the pillars of Bial, and shewed 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. 4 And Balac did as Balam told him; and he offered, and a ram on every altar. 5 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. 6 And Balam went to enquire of God; and he went straight forward, and took and appeared to Balabam; and Balam said to him, I have prepared the seven altars, and have offered a calf and a ram on every altar. 7 And God put a word into the mouth of Balam, and said, Thou shalt return to Balac, and thus shalt thou speak. 8 And he returned to him, and more over he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him. 9 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 the nations upon Leuel. How can I curse whom the Lord curses not? or how can I devote whom God devotes not? 10 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. 11 Who has exactly calculated the seed of Jacob, and numbered the sons of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

12 And Balac said to Balam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed them. 13 And Balam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this? 14 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.

15 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 a calf and a ram on every altar. 16 And Balam said to Balac, Stand by thy sacrifice, and I will go to enquire of God. 17 And God met Balac, and put a word into his mouth, and said, Go to Balac, and thus shall thou speak. 18 And he returned to him; and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has the Lord spoken? 19 And he took up his parable, and said, Rise up, Balac, and hear; hearken, my learned one, thou son of Sepphor. 20 God is not as man to be threatened; shall he say and not perform? shall he speak and not keep to his word? 21 Behold, I have received commandment to bless: I will bless,
24 And Balac said to Balaam, Neither curse 5 the people at all for me, nor bless them at all. 6 And Balaam answered and said to Balac, Shout I shout thus to the king,:

Whatsoever thing God shall speak to me, that will I say? And Balac said to Balaam, Come and I will remove thee to another place, if it shall please God, and curse me them from thence. And Balac took Balaam to the top of Phogor, which extends to the wilderness. 2 And Balaam said to Balac, Build me here seven altars, and prepare me, and seven rams. 3 And Balac did as Balaam 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. 2 And Balaam lifted up his eyes, and sees Israel encompassed as it were the picture by the waters. 7 There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of God shall be exalted, and his kingdom shall be increased. 8 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 shall drain their marrow, and with his breath he shall strike terror.

9 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 Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed him this third time. 11 Now therefore flee to thy place: I said, I will honour thee, but now the Lord has deprived thee of glory. 12 And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying, 13 If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord and make it go other than my soul desires me: whatsoever things God shall say, them will I speak. 14 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.

15 And he took up his parable and said, Balaam the son of Boor says, the man who sees truly says, hearing the oracles of God, 8God revealed to him from the Most High, and having seen a vision of God in sleep: his eyes were opened. 9I 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. 10And Edom shall be an inheritance, and Esaus his enemy shall be an inheritance of Israel, and Israel wrought valiantly. 11And one shall arise out of Jacob, and destroy out of the city him that escapes. 12And having seen Amale, he took up his parable and said, Amalec is the first of the sons of Seth. 13And, 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, 14And though Boor should have a skilfully contrived hiding-place, the Assyrians shall carry thee away captive. And he looked up, and said to the right and the left, 15Oh, oh, when shall I live, when shall I see these things? 16And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together. 17And Balaam rose up and departed and returned to his place, and Balac went up to his own house in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab. 18And they called them to the sacrifices of their idols: and the people ate of their sacrifices, and worshipped their idols. 19And Israel consecrated themselves to Beel-phegor; 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. 20And Moses said to the tribes of Israel, Lay ye every one his friend unto a friend, and his brother unto his brother, 21And 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. 22And 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, 23And 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. 24And those that died in the plague were four and twenty thousand.

25And the Lord spoke to Moses, saying, 26Phinees the son of Eleazar the son of Aaron the priest hath caused my wrath to cease from the children of Israel, when a exceedingly jealous spirit among them, and the pavement thereof was filled with their flesh, and the tent of the congregation was filled with the blood thereof. 27And he put them to shame. See Heb. 6:6. 28And the high priest took up the censer, and filled it with wood: 29And he took the censer of burning incense, and cast it into the fire, and there came a cloud over the house of the Lord, and there was a darkness over that house. 30And the glory of the Lord was upon the house of the Lord, and there was a darkness over that house. 31And the Lord said to Moses, 32And he brought up his soul and brought him to the land of Moab, and there he died. 33And all the congregation assembled and came near and grieved for Moses as for a son. 34And there was no prophet like unto Moses, whom the Lord had put in the earth before him. 35And there was not a prophet since in Israel like unto Moses, whom the Lord had known face to face. 36And the Lord spoke to him, and said, I have found David the son of Jesse, and will have him to be my shepherd, and to do my service. 37And he said, I will set up house in his house, and my throne in his throne. 38And he shall build my house, and I will set up his throne for ever, and his kingdom. 39And he shall take the القط of the people of Israel, and shall be their shepherd, and they shall be his people, and his kingdom shall be established for ever. 40And Moses went up from the plains of Moab to mount Nebo, and stood upon the top of the mountain, that is beyond Jeshimon, which is against Jericho. 41And the Lord showed him all the land, and said, This is the land of which I spake to Abraham, to Isaac, and to Jacob, saying, that I will give it unto your seed. 42And I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in them shall they live for ever. 43And the Lord brought him into the land of promise, which he saw, And he died in it, 44And his eyes were opened, and he gave him knowledge of the vision of God, and he saw it afar off. 45And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. 46The days of Moses were a hundred and twenty years. And the Lord took him, and his eyes were opened, and he saw all the sights of God. 47And he gave him knowledge of the vision of God, and he saw it afar off. 48And the Lord spoke to Moses, saying, 49I have found a man who hath a spirit of grace upon him, and he shall be my messenger in the sight of his brother, and in the sight of the people. 50And he shall bring up the nation, and his spirit shall be upon him, and he shall speak unto them, and they shall hear. 51And the Lord said, I will raise up a prophet from among their brethren, as I raised up Moses. 52And he shall speak unto them in the name of the Lord. 53And if they hear not the word of the Lord, I will smite them with a plague. 54And the Lord spoke to him, saying, 55And he shall bring up the nation, and his spirit shall be upon him, and he shall speak unto them in the name of the Lord. 56And if they hear not the word of the Lord, I will smite them with a plague. 57And the Lord spoke to him, saying, 58And he shall bring up the nation, and his spirit shall be upon him, and he shall speak unto them in the name of the Lord. 59And if they hear not the word of the Lord, I will smite them with a plague. 60And the Lord spoke to him, saying, 61And he shall bring up the nation, and his spirit shall be upon him, and he shall speak unto them in the name of the Lord. 62And if they hear not the word of the Lord, I will smite them with a plague.
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 Israelitish man, who was smitten with the Madianitish woman, was Zambri; son of Salman, prince of a house of the tribe of Simeon. 15 And the name of the Madianitish woman who was smitten, was Chabdi, daughter of Sir, a prince of the nation of Ommoth; it is a chief house among the people of Madian.

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

And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying, "Take the sum of all the congregations according to their families, twenty years old and upward, according to the houses of their lineage, every one that goeth to battle in Israel.

And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying, "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: 2 Ruben was the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites. 3 To Aseron, the family of Asroni: to Charmi, the family of Charmi. These are the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

4 And the sons of Phallu were Elia, 5 and the sons of Elia, Namuel, and Dathan, and Abiron: these are renowned men of the congregation; these are they that rose up against Moses and Aaroun in the gathering of Core, in the rebellion against the Lord. 6 And the earth opened her mouth, and swallowed them up and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign. 7 But the sons of Core died not.

8 And the sons of Symeon: the family of the sons of Symeon: to Namuel, belonged the family of the Namuelites; to Jamin the family of the Jaminites; to Chachin the family of the Jachinites. 9 To Zara the family of the Zaraites; to Saul the family of the Saulites. These are the families of Symeon according to their numbering, two and twenty thousand and two hundred.

10 And the sons of Juda, Er and Anan: 11 and Er died in the land of Canaan; 12 and these were the sons of Juda: according to their families: to Selm belonged the family of the Salmite; to Phares, the family of the Pharesites; to Zara, the family
of the Zaraïtes. 17 And the sons of Phares were, to Asron, the family of the Aserites; to Jamin, the family of the Zaraïites. 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 Phuss, the family of the Phusaites. 20 To Jassub, the family of the Jasubites; to Samrum, the family of the Samramites. 21 These are the families of Issachar according to their numbering, sixty-four thousand and four hundred.

22 The sons of Zabulou according to their families: to Sadad, the family of the Sadaites; to Allon, the family of the Allonites; to Alisle, the family of the Alleites. 22 These are the families of Zabulon according to their numbering, sixty thousand and five hundred.

23 The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Ang, the family of the Angites; to Suni, the family of the Sunites; 24 to Azenit, the family of the Azenites; to Addi, the family of the Addites; 25 to Arong, the family of the Arongites; to Ariel, the family of the Arielites. 26 These are the families of the children of Gad according to their numbering, forty-four thousand and four hundred.

27 The sons of Aser according to their families: to Jamin, the family of the Jaminites; to Jesu, the family of the Jesuites; to Baras, the family of the Barasites. 28 To Chober, the family of the Cheberites; to Melchiel, the family of the Melchietes. 29 And the name of the daughter of Aser, Sara. 30 These are the families of Aser according to their numbering, forty-three thousand and four hundred.

31 The sons of Joseph according to their families, Manasse and Ephraim. 32 The sons of Manasse: To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites. 33 And these are the sons of Galaad: to Achiezer, the family of the Achiezrites; to Chelug, the family of the Chelugites. 34 To Esriel, the family of the Esrielites; to Shechem, the family of the Shechemites. 35 To Symua, the family of the Symuairets; and to Opher, the family of the Opherites. 36 And to Salpaad the son of Opher there were no sons, but daughters: and these were the names of the daughters of Salpaad: Malata, and Nuna, and Eglia, and Mecheke, and Thare. 37 These are the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

38 And these are the children of Ephraim: to Suthula, the family of the Suthulaites; to Tanach, the family of the Tanachites. 39 These are the sons of Suthula: to Eden, the family of the Edinites. 40 These are the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these are the families of Joseph according to their families.

41 The sons of Benjamin according to their families: to Bale, the family of the Balaites; to Assyber, the family of the Assybertes; to Jachir, the family of the Jachhaim.
43, 44 To Sophan, the family of the Sophanites.
45 And the sons of Bule were Adar and Noemant; to Adar, the family of the Adarites; and to Noemant, the family of the Noemantites. These are the sons of Benjamin by their families according to their numbering, thirty-three thousand and five hundred.
46 And the sons of Dan according to their numbering, sixteen and four thousand and three hundred.
47 The sons of Nephthali according to their families; to Asiel, the family of the Asrielites; to Gaumi, the family of the Gaumites. To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites. These are the families of Dan according to their families. All the families of Nephthali according to their numbering, forty thousand and three hundred.
48 According to the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.
49 And the Lord spake 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: that each one, as they have been numbered, shall inherit their inheritance.
50 This is the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.
51 And the Lord spake 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: that each one, as they have been numbered, shall inherit their inheritance.
52, 53 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: that each one, as they have been numbered, shall inherit their inheritance.
54 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: that each one, as they have been numbered, shall inherit their inheritance.
55 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: that each one, as they have been numbered, shall inherit their inheritance.
56 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: that each one, as they have been numbered, shall inherit their inheritance.
57 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: that each one, as they have been numbered, shall inherit their inheritance.
58 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: that each one, as they have been numbered, shall inherit their inheritance.
59 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: that each one, as they have been numbered, shall inherit their inheritance.
60 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: that each one, as they have been numbered, shall inherit their inheritance.
Opher, the son of Galnaad, the son of Maccir, of the tribe of Manasseh, of the sons of Joseph, came near; and he was their name. And Mallon, and Naa, and Eglh, and Meleha, 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, 3 Our father died in the wilderness, and he was not in the sight of all the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, 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. 4 And Moses brought the case before the Lord.

And the Lord spoke to Moses, saying, 5 The daughters of Juslsap 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. 6 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. 7 And if he have no daughter, ye shall give his inheritance to his brother. 8 And if he have no brethren, ye shall give his inheritance to his father's brother. 9 And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance 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, to the mount Hanaan, which I give to the sons of Israel for a possession. 12 And thou shalt see it, and thou also shalt add 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 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 the congregation of the Lord shall not be as sheep without a shepherd. 13 And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Naa, a man who has the Spirit in him, and thou shalt lay thy hands upon him. 14 And he shall stand before thee, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them. 15 And thou shalt put of thy glory upon him, that the children of Israel may hearken to him. 16 And he shall stand before the Lord, and he shall ask of 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 Moses did as the Lord commanded.
he took Joshua, and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him, and appointed him as the Lord ordained Moses. And the Lord spoke to Moses, saying, 2 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. And thou shalt say to them, These are the burnt-offerings, all that ye shall bring to the Lord; two lambs of a year old, and a young goat, and a male bullock every morning; for a whole-burnt offering perpetually. Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening. 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. It is a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord. 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. 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. 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. It is a whole-burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

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. 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. 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. Their drink-offering shall be half 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.

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

And in the first month, on the fourteenth day of the month, is the passover to the Lord. And on the fifteenth day of this month is a feast; seven days ye shall eat unleavened bread. And the first day shall be to you a holy convocation; ye shall do no servile work. And ye shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, and five rams, and seven lambs of a year old; they shall be to you without blemish. And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. Thou shalt offer a tenth for each lamb, for the seven lambs. And they shall offer one kid of the goats for a sin-
offering, to make atonement for you. 2 Be-
side the perpetual whole-burnt-offering in
the holy enclosure, which is a whole-burnt-sacri-
cifice for a continuance, 3 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. 25 And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.
26 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, 27 and ye shall bring whole-burnt-
offerings for a sweet-smelling savour to the Lord, two calves of the herd, one ram, seven
lamb without blemish. 2 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. 29 A
tenth for each lamb separately, for the seven
lamb; and a kid of the goats for a sin-
offering for you; beside the perpetual whole-burnt-offering: and
30 ye shall offer to me their great-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

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. 2 And ye shall offer whole-
burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven
lamb without blemish. 3 Their meat-offering shall be fine flour mingled with oil; there shall be two tenth deals for each calf, and two tenth deals for each ram. 4 A tenth deal for each of the seven lamb; and a kid of the goats for a sin-offering, to make atonement for you. 6 Beside the whole-burnt-offerings for the new moon, and their meat-offerings, and their drink-
offerings, and their perpetual whole-burnt-offerings and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to the Lord.

7 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. 8 And ye shall bring near whole-burnt-offerings and their meat-offering: and burnt-offerings to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lamb of a year old; they shall be to you without blemish. 9 Their meat-offering shall be fine flour mingled with oil; there shall be three tenth deals for each calf, and two tenth deals for each ram. 10 A tenth deal for each of the seven lamb; and a 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 smell of sweet
savour, a burnt-sacrifice to the Lord. 11 And on the fourteenth 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. 12 And ye shall bring near whole-burnt-offerings, a

Kai τῇ ἡμέρᾳ τῶν νέων, ὅταν προσφέρετε θυσίαν νέαν 26 Κυρίῳ τῶν ἔβδομαΐων, ἐπίκλησις αὕτη ἦταν ὑμῖν πάντων ἐργῶν λατρευτῶν οὐ ποιήσετε. Καὶ προσάγετε ὅλοκαυτόματα εἰς 27 ὅσιμην εὐωδίας Κυρίῳ, μόσχους ἐκ βοῶν δύο, κρίων ἕνα, ἀμύνων ἐναντίους ἐπτὰ ἁμόμους. 28 Ἡ θυσία αὐτῶν σεμίδαλες ἀναπτευομένη ἐν ἐλαιῷ θυσία αὐτῶν σεμίδαλες ἀναπτευομένη ἐν ἐλαιῷ, τρία δέκατα τῷ μύσχῳ τῷ ἐνί, καὶ δύο δέκατα τῷ κρίῳ τῷ ἐνί. Δέκατον δέκατον τῷ ἀμύνῳ τῷ ἐνί, τοῖς ἐπτὰ ἁμόμους: καὶ χίμαρον ἐξ αἰγῶν ἐν πέρι ἁμαρτίας, 30 ἐξακολουθεῖ θυσίαν περὶ ὑμῶν πλην θυσίαν ὅλοκαυτομάτων τοῦ διαπαντός· καὶ τῇ θυσίαν αὐτῶν ποιήσετε μοι, ἀμύνων ἐστοιν ὑμῖν, καὶ 31 τὰς σπονδαίς αὐτῶν.

Kai τῷ μηνὶ τῶν εὐβοῶν, μμα τοῦ μηνὸς, ἐπίκλησις αὕτη 29 ἦταν ὑμῖν πάντων ἐργῶν λατρευτῶν οὐ ποιήσετε· ἡμέρα σμαίνας ἦταν ὑμῖν. Καὶ προσάγετε ὅλοκαυτόματα εἰς ὅσιμην εὐωδίας 3 Κυρίῳ, μόσχους ἕνα ἐκ βοῶν, κρίων ἕνα, ἀμύνων ἐναντίους ἐπτὰ ἁμόμους. 4 Ἡ θυσία αὐτῶν σεμίδαλες ἀναπτευομένη ἐν ἐλαιῷ, τρία δέκατα τῷ μύσχῳ τῷ ἐνί, καὶ δύο δέκατα τῷ κρίῳ τῷ ἐνί· Δέκατον δέκατον τῷ ἀμύνῳ τῷ ἐνί, τοῖς ἐπτὰ ἁμόμους. 5 Καὶ χίμαρον ἐξ αἰγῶν ἐν πέρι ἁμαρτίας, ἐξακολουθεῖ θυσίαν περὶ ὑμῶν· Πλην θυσίαν ὅλοκαυτομάτων τῆς νουμνίας· καὶ αἱ θυσίαι 6 αὐτῶν, καὶ αἱ σπονδαίς αὐτῶν, καὶ τὸ ὅλοκαυτόματος τοῦ διαπαντός· καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαίς αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν εἰς ὅσιμην εὐωδίας Κυρίῳ.

Kai τῇ δεκατῇ τοῦ μηνὸς τούτου ἐπίκλησις αὕτη 7 ἦταν ὑμῖν καὶ κακώστε τὰς ψυχὰς ὑμῶν, καὶ πάν ἐργον οὐ ποιήσετε. Καὶ προσάγετε ὅλοκαυτόματα εἰς ὅσιμην εὐωδίας 8 Κυρίῳ, καρποφόρα Κυρίῳ, μόσχου ἐκ βοῶν ἕνα, κρίων ἕνα ἀμύνων ἐναντίους ἐπτὰ ἁμόμους. 9 Τῇ θυσία αὐτῶν σεμίδαλες ἀναπτευομένη ἐν ἐλαιῷ, τρία δέκατα τῷ μύσχῳ τῷ ἐνί, καὶ δύο δέκατα τῷ κρίῳ τῷ ἐνί· Δέκατον δέκατον τῷ ἀμύνῳ τῷ ἐνί, τοῖς ἐπτὰ ἁμόμους. 10 Καὶ χίμαρον ἐξ αἰγῶν ἐν πέρι ἁμαρτίας, ἐξακολουθεῖ περὶ ὑμῶν· Πλην τῇ πέρι τῆς ἁμαρτίας τῆς ἐξάκολουθεις καὶ ὁ ὅλοκαυ-
tομᾶς καὶ διαπαντός· η θυσία αὐτής καὶ ἡ σπονδαὶ αὐτῆς κατὰ τὴν σύγκρισιν εἰς ὅσιμην εὐωδίας κάρτωμα Κυρίῳ.

Kai τῇ πεντεκοδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τῶν ἔβδομαΐων τοῦτοι 12 ἐπίκλησις αὕτη ἦταν ὑμῖν πάντων ἐργῶν λατρευτῶν οὐ ποιήσετε· καὶ ἐορτάσατε αὐτὴν ἐορτὴν Κυρίῳ ἐπτὰ ἡμέρας. Καὶ προσ- 13 ἐξετε ὅλοκαυτομάτα κάρτωμα εἰς ὅσιμην εὐωδίας Κυρίῳ, τῇ...
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217 sacrifice for a smell of sweet savour to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish. 16 Their meat-offerings shall be fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenths deals for the two rams. 17 A tenth deal for every lamb, for the fourteen lambs. 18 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 second day twelve calves, two rams, fourteen lambs of a year old without blemish. 19 Their meat-offering and their drink-offering shall be for 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 third day eleven calves, two rams, fourteen lambs of a year old without blemish. 21 Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance. 22 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.

On the fourth day ten calves, two rams, fourteen lambs of a year old without spot. 23 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. 24 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. 25 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance. 26 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. 27 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. 28 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. 29 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance. 30 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. 31 And on the eighth day there shall be to you a 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 ye shall offer their meat-offerings and their drink-offerings for their own self and the ram and the lambs according to their number, according to their ordinance. 4 And one kid of the goats for a sin-offering; besides the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

And Moses spake to the children of Israel according to all that the Lord commanded him. 6 He spake also to the heads of the tribes of the children of Israel, saying, This is the thing which the Lord hath commanded. 7 Whatsoever man shall vow a vow to the Lord, or swear an oath, or 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 shall vow a vow to the Lord, or swear an oath, or bind herself with an obligation upon her soul in her father's house; and her father should hear her vows and her obligations, where-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 he should 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.

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 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 should 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 shall cancel them, and the Lord shall bear her guiltless. 14 And she shall not make void the words of her lips, which she hath bound upon her soul, for whatsoever is in her lips shall stand against her. 15 But if she spake in an ignorance, and her husband heard her vows in her ignorance, and disallowed her, then all the vows and the obligations upon her soul shall stand. 16 And if she spake in an ignorance, and her husband should not disallow her vows in her ignorance, then all the vows and the obligations upon her soul shall stand.

And Moses spake to the children of Israel, saying: These are the oblations which ye shall offer unto the Lord. 3 And if a man offer a sacrifice of peace-offerings unto the Lord; if the peace-offerings be of a ram; then he shall offer with his peace-offering of the peace-offerings one-fifth, of the blood of the peace-offerings, in a holy place. 4 And ye shall offer with the blood of the peace-offerings one kid of the goats for a sin-offering; and ye shall offer with the blood of the peace-offerings the meat-offerings and the drink-offerings. 5 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 6 Only his bone of his neck shall ye burn with fire without the camp. 7 And if it be of a sheep; then he shall offer with the blood thereof one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings, he shall offer in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 8 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 9 And if it be of a kid of the goats; then he shall offer with the blood thereof one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; and the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 10 And if his offering be of corn; whether fine flour mingled with oil, or dry-meal mingled with oil, 11 then he shall offer with his offering of corn one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 12 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 13 And if his offering be of new wheat, mingled with oil, or dry-meal mingled with oil, 14 then he shall offer with his offering of new wheat one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 15 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 16 And if his offering be of new wine, or blood of oxen, or blood of sheep, or blood of goats; then he shall offer with his offering of blood one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 17 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 18 And if his offering be of corn mingled with new wine, or of new meal mingled with new wine; 19 then he shall offer with his offering of corn mingled with new wine one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 20 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 21 And if his offering be of corn mingled with new wine, or of new meal mingled with new wine; and if it be of oxen, of sheep, or of goats; 22 then he shall offer with his offering of corn mingled with new wine one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 23 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it. 24 And if his offering be of corn mingled with new wine, or of new meal mingled with new wine; and if it be of oxen, of sheep, or of goats; and if it be of the fruits of the land; 25 then he shall offer with his offering of corn mingled with new wine one kid of the goats for a sin-offering; and the fat thereof of the peace-offerings shall he burn in the fire, a sweet smell unto the Lord; as the sin-offering and the peace-offerings. 26 And the flesh of the peace-offerings shall ye eat in a holy place: within the court of the tabernacle of the congregation shall ye eat it.
And the Lord spoke to Moses, saying,

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

7 And they set themselves in array against Madian, as the Lord commanded Moses; and they slew every male. 8 And they slew the kings of Madian together with their slain subjects, even Evi and Rezon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their other slain. 9 And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions; and they spoiled their forces. 10 And they burnt with fire all their cities in the places of their habitations, and they burnt their villages with fire. 11 And they took all their plunder, and all their spoils, and all their cattle, 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 Arboth Moab, which is at Jordan by Jericho. 12 And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them.

13 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. 14 And Moses said to them, Why have ye saved every female alive? 15 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. 16 Now then slay every male in all the spoil, slay every woman, who has known the lying with man. 17 And as for all the captivity of women, who have not known the lying with

Lord shall hold her guiltless. Every vow and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. 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 he has bound upon herself, because he held his peace at her in the day in which he heard her. And if his husband should in any wise cancel them after the day in which he heard them, then he shall bear his iniquity. These are the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in youth in the house of her father.
And ye shall encamp outside the great camp seven days; every one who has slain and who touches a dead body, seven shall be purified on the third day, and the seventh day shall all purify yourselves. And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

And Eleazar the priest, said to the men of the host that came from the battle array, This is that which the Lord has commanded Moses.

And the gold and the silver, and the brass, and the iron, and lead, and tin, every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever shall not pass through the fire shall pass through the fire; and on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

And the Lord spoke to Moses, saying, 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.

And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation. 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 ye shall take from their half. And thou shalt give them to Eleazar the priest as the first-fruits of the Lord. And from the half belonging to the children of Israel thou shalt take one fifth in fifty from the men, and from the oxen, and from the sheeple, and from the asses, and thou shalt give them to the Levites that keep the charges in the tabernacle of the Lord.

And Moses and Eleazar the priest did as the Lord commanded Moses. And that which remained of the spoil which the warriors took, the sheeple and ass, the half of the hundred and 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 sheeple, was three hundred and thirty-seven thousand and five hundred. And the sheeple from the sheep was six hundred and seventy-five. And the oxen, six and thirty thousand, and the oxen, sixty-one thousand. And the half, even the portion of them that went out to war, from the oxen, was thirty-seven thousand and five hundred. And the asses, thirty thousand and five hundred, and the half, even the portion of them that went out to war, from the asses, was sixty-one thousand. And the sheeple from the sheep was six hundred and seventy-five.

And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses; from the half belonging to the children of Israel, whom Moses separated from the men of war. And the half taken from the
sheep, belonging to the congregation, was three 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 thousand. 47 And Moses took of the half belonging to the children of Israel 48 the fiftieth part, of men and of cattle, and he gave them according to the charge of the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.

And all those who were appointed to be officers of thousands of the host, captains of thousands and captains of hundreds, approached Moses, and said to Moses, 50 Thy servants have taken the sum of the men of war with us, and not one is missing. 51 And we have brought our gift to the Lord, every man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bract, or a clasp for hair, to make atonement for us before the Lord. 52 And Moses and Eleazar the priest took the gold from them, even every wrought article. 53 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 captains of hundreds. 54 For the men of war took plunder every one for himself. 55 And Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds, and brought it 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 56 a multitude of cattle, very great; and they saw the land of Jazer, and the land of Gilead; and the land of Bashan, and the land of all that kingdom, a land that floweth with milk and honey. 57 And they said to Moses, saying, 58 Our sires have spoken to us, saying, 59 What ye have said ye shall do, as we have heard. 60 And go up, and possess the land, which we have heard a good land and exceeding mighty; go up, and possess it, that we may give thanks unto the Lord. 61 And the children of Gad and the children of Ruben spake, saying, 62 Our sires have told us, saying, 63 What ye have spoken ye shall do, as we have heard. 64 And rise up, take your journey, and go into the land of Canaan, the possession of the Lord; and possess it, and give thanks unto the Lord. 65 And now we will come in, 66 and possess it, that we may give thanks unto the Lord; and it shall be, when we have possessed it, that we will give thanks to the Lord. 67 And the children of Gad and the children of Ruben spake, saying, 68 Our sires sent us forth to speak unto thee, saying, 69 What ye have spoken ye shall do, as we have heard in the ears of our sires; thou shall speak, saying, 70 The Lord our God went up from Kadesh-barnea into the wilderness, 71 and led us through many days, through the wilderness; and he gave us rest 72 on this land, whose inhabitants we destroyed. 73 And it was good in our eyes to bring forth all this people, and we are able to bear it, and go up into this land; and why should the land of our fathers 74 fall to our portion? 75 Our sires have spoken to us, saying, 76 What ye have spoken ye shall do, as we have heard. 77 And now, if ye will give us these cities of pasture, in the land of Jordan, we will go up and possess it; 78 and will leave our brethren, 79 the children of Israel, of whom only half a tribe, 80 to possess it with us for a possession; our sires have spoken to us, saying, 81 What ye have spoken ye shall do, as we have heard.
And Moses said to them, If ye will do according to these words, if ye will arm yourselves before the Lord for battle, and every one of you will pass over Jordan fully armed before the Lord, until his enemy be destroyed from before his face, and the land be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord and as regards Israel; and this land shall be to you for a possession before the Lord. But if ye will not do so, ye will sin against the Lord; and ye shall know your sin, when afflictions shall come upon you. And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

And Moses appointed to them for judges Eleazar the priest, and Joshua the son of Nau, and the chiefs of the families of the tribes of Israel. And Moses said to them, If the sons of Ruben and the sons of Gad will 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. 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 Chanaan, and they shall inherit with you in the land of Chanaan. And the sons of Ruben and
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.

And the sons of Gad and the sons of Ruben and the half tribe of Manasse crossed the Jordan; and the land, which they encamped in, they possessed of the Amorites.

And Moses gave to the sons of Gad and to the sons of Ruben and the half tribe of Manasse cities on this side Jordan eastward, even as Moses had spoken them.

And Moses gave them Medeba and its villages, and Jordan eastward, even as far as Abel-shaph on the side eastward.

And the altar stood on the process of Medeba.

And the altar that was before the Lord was of brass:

And he gave to the sons of Gad, and to the sons of Ruben, and the half tribe of Manasse cities, with their villages, even as Moses had spoken them.

And they departed from the land of Moab, and encamped in Medeba.

And Moses gave to the sons of Gad, and to the sons of Ruben, and the half tribe of Manasse cities on this side Jordan eastward, even as Moses had spoken them.

And Moses gave them the cities of Jabin king of Canaan, and the country thereof, even as far as the sea of Chinnereth eastward, and the cities of half the land of Canaan, even as far as Tabor eastward.


they departed from Raphidim, and encamped in the wilderness of Sina. 18 And they departed from the wilderness of Sina, 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 Ratham. 21 And they departed from Ratham, and encamped in Remmon Phares. 22 And they departed from Remmon Phares, and encamped in Lebna. 23 And they departed from Lebna, and encamped in Rassan. 24 And they departed from Rassan, and encamped in Makellath. 25 And they departed from Makellath, and encamped in Saplar. 26 And they departed from Saplar, and encamped in Cheradath. 27 And they departed from Cheradath, and encamped in Makeloth. 28 And they departed from Makeloth, and encamped in Kataath. 29 And they departed from Kataath, and encamped in Tarrath. 30 And they departed from Tarrath, and encamped in Mathbeca. 31 And they departed from Mathbeca, and encamped in Selmona. 32 And they departed from Selmona, 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 Etebath. 36 And they departed from Etebath, and encamped in Ebron. 37 And they departed from Ebron, and encamped in Geshon Gaber. 38 And they departed from Geshon Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped departed from Saplar, Pharan; this is Cades. 39 And they departed from Cades, and encamped in mount Or near the land of Edom.

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 plains of Paran, 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 Or. 42 And Arad the Chananites king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering the land—43 then they departed from mount Or, and encamped in Selmona. 44 And they departed from Selmona, and encamped in Phino. 45 And they departed from Phino, and encamped in Oboh. 46 And they departed from Oboth, and encamped in Gai, on the other side Jordan on the borders of Moab. 47 And they departed from Gai, and encamped in Dabo Gab. 48 And they departed from Dabo Gab, and encamped in Gelmon Debathaim. 49 And they departed from Gelmon Debathaim, and encamped on the mountains of Abarim, over against Nabau. 50 And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho. 51 And they encamped by Jordan between Oesmoth, as far as Belsa to the west of Moab.

52 And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying,
51 Then Jordan toward Iericho, going, entering upon that land, which ye shall inherit, before your face, ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars. 52 And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance. 53 And ye shall inherit their land according to your tribes; to the greater number of your tribes shall ye give the lands of the greater number; and to the smaller ye shall give the less possession; to whatsoever part a man's name shall go forth by lot, there shall his property: ye shall inherit according to the tribes of your families. 54 But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whatsoever ye shall receive shall be thorns in your eyes, and darts in your sides, and ye shall be enemies to you on the land on which ye shall dwell; 55 and it shall come to pass that as I determined to do to them, so I will do to you. 56 And the Lord spake to Moses, saying, 57 Charge the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan. 58 And ye shall destroy all that dwell in the land, before your face, ye shall destroy the high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars. 59 Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan. 60 And ye shall destroy all that dwell in the land before your face; ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars.
according to their families; and the half tribe of Manasse have received their inheritances. Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastward.

And the Lord spoke to Moses, saying, These are the names of the men who shall divide the land to the tribe for an inheritance in the land of Canaan; and Joshua the son of Nun. 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. Of the tribe of Simeon, Salum the son of Semnad. Of the tribe of Levi, Eliaa the son of Cisun. Of the tribe of Dan the prince was Bacebr the son of Egli. Of the sons of Joseph, the tribe of Manasse, the prince was Aniel the son of Sapup. Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabatban. Of the tribe of Zabulon, the prince was Elizaph of the sons of Phunu. Of the tribe of Issachar, the prince was Phaltiel the son of Oza. Of the tribe of the children of Aser, the prince was Achitor the son of Selem. Of the tribe of Nephthin, the prince was Phadael the son of Jamid.

These did the Lord command to distribute the inheritances to the children of Israel in the land of Chanaan.

And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying, Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and they shall give to the Levites the suburbs of the cities round about. And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts. 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. And thou shalt measure off the city from 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. And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thereto, and in addition to these, forty-two cities. Ye shall give to the Levites in all forty-eight cities, them and their suburbs.

And as 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 one according to his inheritance which they shall inherit.

And the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Canaan. And ye shall appoint to yourselves cities: they shall be to you cities of refuge for the slayer to flee to, every one who has killed another unintentionally. And the cities shall be

Manasseh ablazoning their klhrisous auton. Dv o phulai kai 15 timon phulai elazon tois klhrisous auton 16 paid of Irodan kata Iericho apo Nothou kata anatoias.

Kai ellelhpse Kypios pros Mnwn, legon, taute ta 16, 17 oinomata tois anov, o klhrisousous einain tina tina 'Elnenar o iereus kai Iesous o tov Nava. Kai arxounta eva 18 ek phulai 1iexpeto kataklymopnous einain tina tina.

Kai taute ta oinomata tov anov 'Ivoua, Xalebf 19 vouno. Tis phulai Simeon, Salamhe vious Semion, 20 Tis phulai Betham, 'Elhad vious Xaslaw. Tis phulai 21, 22 Dan, arxhous Bakhev vious 'Egl. Twn vious Ioseph phulai 23 vious Manasse, arxhous 'Aniul vious Soufi. Tis phulai vious 24 'Efhrai, arxhous Kaimoni vious Xabaii. Tis phulai Zabou 25 lawn, arxhous Elsefoban vious Varlakh. Tis phulai vious 'Issa 26 har, arxhous Phuhely vious Oza. Tis phulai vious 'Asti, 27 arxhous 'Ahim vious Selemi. Tis phulai Nefbali, arxhous Fa 28 daul vious Iamou.

Toous enteleiato Kypios katameristai tois vious 'Isthal 29 ev 'Yaanaiv.


Kai ellelhpse Kypios pros Mnwn, legew, lanagin tois 9, 10 vious 'Isthal, kai erpes pros autous, himeis diabainotev tov 'Irodanv eis 'Ivov 'Yaan. Kai diatelevi himeis autous 11 polwv, fyoanadeptima estai einain fyoanadeptima ek tov fonwv, pas o pataseis ypwn 12 akounwv. Kai estoai ai polwv einain 19

B Or, the houses of their families.
C Or, inherit the land for you.
D Or, lots.
E Or, the Levites.
F Or, districts, i.e. spaces marked off. Or, special offerings of land, e.g. d. glebe lands. This latter sense is probably the right one here.
G Or, smite a life.
And let the cities, which ye shall assign, even the six cities, shall be places of refuge for you. Ye shall assign three cities on the other side of Jordan, and ye shall assign to the cities of refuge, which ye shall assign, all the cities of Chanaan.

It shall be a place of refuge for the children of Israel, and for the stranger, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.

And if he should smite him with an iron instrument, and the man should die, he is a murderer; let the death of the slayer by all means be put to death. And if he should smite him with a stone thrown from his hand, whereby a man may die, and he thus die, he is a murderer; let the slayer by all means be put to death. And if he should smite him with an instrument of wood from his hand, whereby he may die, and he thus die, he is a murderer; let the slayer by all means be put to death.

The avenger of blood himself shall slay the murderer; whosoever he shall meet him he shall slay him. And if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die, or if he have smitten him with his hand through anger, and the man should die, he shall put the slayer to death by all means; but he is a murderer; let the murderer by all means be put to death; the avenger of blood shall slay the murderer when he meets him.

But if he should thrust him suddenly, not through enmity, or cast any thing upon him, not from an ambuscade, or smite him with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him; then the assembly shall judge between the smiter and the avenger of blood, according to these judgments. And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to the city of refuge whither he fled for refuge; and he shall abide there among the high priest, whom they anointed with the holy oil.

But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge, and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty. For he ought to have remained in the city of refuge till the high priest died; and after the death of the high priest the slayer shall return to the land of his possession.

And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings. Whoever slays a man, thou shalt slay the murderer upon the testimony of witnesses: and one witness shall not testify against a soul that he should die.

And ye shall not accept ransoms for life from a murderer who slays a man; but he shall give at the judgment of his blood, as he slew a man, so shall his own blood be taken.

And the city of refuge was to thee, that he might flee thither, and take him; and he might live. And if a seducer seduces any man from his inheritance, he hath committed a capital sin: and he shall be cut off from Israel, and the congregation shall put away from among themselves him that commits seduction with his neighbor's wife: and they shall put away the seducer from among Israel. And they shall not deliver him into the hand of his enemy: for he hath done to his neighbor an unrighteous and a very sinfull thing: he is guilty of sinning against his neighbor; therefore they shall put away from among themselves him that commits seduction.

And they shall deliver him into the hand of the congregation, and they shall stone him with stones, that he die, because he hath done a thing that is quite wicked, and hath committed a sin against his neighbor. And they shall not deliver the slayer into the hand of his enemy: for he is the avenger to shed blood; wherefore ye shall take away his life from his hand. When ye shall beget seed in the land, and ye shall multiply, and ye shall walk in the land, then ye shall take ye shall take away from your seed the blood of any of your seed, because he hath murdered, and cursed the blood of an innocent person, whereof ye shall take away his life from his hand.
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 not defile with murder the land, upon which ye dwell; for this blood pollutes the land, and the land shall not be purged from the blood shed upon it, but by 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 am the Lord dwelling in the midst of the children of Israel.

And the heads of the tribe of the sons of Gilead 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 wives in one of the tribes of 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 inheritance 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 commandment of the Lord, saying, Thus says the Lord to the children of Joseph. This is the thing which the Lord has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry men of their father's tribe. So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall stead- fastly continue each in the inheritance of his family's tribe. And whatever daughter is heir to a property of the tribes of the children of Israel, such women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe. And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

As the Lord commanded Moses, so did they to the daughters of Salpaad. So Tharsis, and Eglah, and Milcah, and Nama, and Malak, the daughters of Salpaad, married their cousins; they were married to men of the tribe of Manasse 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, at Jordan by Jericho.
DEUTERONOMY.

ΟΥΤΟΙ οἱ λόγοι οὓς ἔλαλησε Μωυσῆς παντὶ Ἰσραήλ πέραν τοῦ Ἰσραήλ ἐν τῇ ἐρήμῳ πρὸς δυσμεῖς πληροῦν τῆς ἐρῆμος θαλάσσας ἀναμένον Φαράὼν Τοφολ, καὶ Λοβόν, καὶ Αῦλων, 2 καὶ καταχρύσσα. "Ἐνδεκά ἡμερῶν ἐκ Χωρὶς ὅσος ὑμῖν ἔρπο

3 Σπείρ ἔως Καῦς Βαρην. Ἐν εἰς εἰς τὸ τεσσαρακοστὸν ἔτει ἐν τῷ ἐνδεκάτῳ μηνὶ μᾶτ τοῦ μηνός, ἔλαλησε Μωυσῆς πρὸς πάντας Ἰσραήλ, κατὰ πάντα δοὺς ἑνετελεῖων Κύριος

4 αὐτῶν πρὸς αὐτούς μετὰ τὸ πατάξας Σηὼν βασιλέα Ἀμορραίων τοίνυν κατοικήσαντα ἐν Ἐσσεβών, καὶ τὸν Ὀγ βασιλέα τῆς Βασάν τὸν κατοικήσαντα ἐν Ἐσσεβων, καὶ ἐν Εὐδραί; 5 ἐν τῷ πέραν τοῦ Ἰσραήλ ἐν γῇ Μωσῆ, ἡμέρα Μωυσῆς

6 διαστάρασις τῶν νόμων τούτων, λέγων, Κύριος ὁ Θεὸς ἡμῶν ἐλάλησεν ἡμῖν ἐκ Χωρίς, λέγων, ἢκαυτοῦ ὑμᾶς κατακείμενοι 7 ἐν τῷ ὀρεί τούτῳ. Ἐπιστράφη οὖσα καὶ ἀπαράται ὑμεῖς καὶ διεσοφεύσατε εἰς ὄρος Ἀμορραίων, καὶ πρὸς πάντας τοὺς περὶκοις Ἀραβα, εἰς ὄρος καὶ πεδίον, καὶ πρὸς Δίβα, καὶ παραλίαν γῆν Χαναναίων, καὶ Ἀντιλίβανον ἐώς τοῦ πτωμοῦ

8 τοῦ μεγάλου, ποταμοῦ Εὐφράτου. "Ἄδειτο, παραδώκων ἐν στοιχεῖο ὑμῶν τῆς γῆς ἐπιστρέφεσθε κληρονομηθάτε τῆς γῆς, ὅν ἀοιδα τοῖς πατρίσιν ὑμῶν τῶν 'Αβρααμ, καὶ Ἰσαακ, καὶ Ἰακώβ, δούναι αὐτοῖς καὶ τοῖς σπέρματι αὐτῶν μετ' αὐτοῖς.

9 Καὶ εἴπα πρὸς ὑμᾶς ἐν τῷ καὶ ἀναίθη, λέγων, οὐ δυνητι

10 σομαι μόνος φέρειν υμᾶς. Κύριος ὁ Θεὸς υμῶν ἐπιθύμησεν υμᾶς, καὶ ιδοὺ ἐστε σήμερον ὑπὲρ ταῦτα του ὑπόμνου τω

11 πλήθει. Κύριος ὁ Θεὸς τῶν πατέρων ὑμῶν προσθεί συμβαίνει υμῖν ὡς ἐστε γελοτόπους ὑμᾶς, καὶ εὑρίσκετε συμβαίνομαι καὶλλοῦ ἐλάλησον υμῖν. 12 Ποὺ δυνητισμαί μόνοι φέρειν τὸν κόσμον ὑμῶν καὶ τὴν ὑποτασσα

13 σαν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν; Δοῦτο αὐτοῖς ἀνδρᾶς σοφοῖς καὶ ἐπιστήμονας καὶ συνετοῖς εἰς τὰς φυλὰς ὑμῶν, καὶ

14 καταστῆσαι ἐφ' ὑμῶν, ἡγουμένους ὑμῶν. Καὶ ἀπεκρίθη μοι, 15 καὶ εἴπατε, καὶ τὸ ἡμέρα ἐλάλησον τοῦμα. Καὶ ἔλαβον ἐφ' ὑμῶν ἀνδρὰς σοφοῖς καὶ ἐπιστήμονας καὶ συνετοῖς, καὶ

16 ἐσωκρατεῖς τοις κριταῖς ὑμῶν. Καὶ ἑνετελεῖμοι τοῖς κριταῖς ὑμῶν ἐν τῷ καὶ ἀναίθη, λέγων, διακοπέται ἀναμένον τῶν ἀδελφῶν ὑμῶν, καὶ κρίνατε δικαίως ἀναμένον ἀνδρὸς, καὶ ἀνα-

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 spake 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 Astaroth and in Edrain; 5 beyond Jordan in the land of Moab, Moses began to declare this law, saying, 6 The Lord your God spake to us in Choreb, saying, Let it suffice you to have dwelt so long in this mountain. 7 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 Channanites near the sea, and Antilibanus, as far as the great river, the river Euphrates. 8 Behold, God has delivered the land before you; go in and inherit the land, which I spake to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them. 9 And I spake 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 yodd you to you a thousandfold 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 gainsayings? 13 I take to yourselves wise and understanding and prudent men for your tribes, and I will set your 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 rulers 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 upon you at that time all the commands which ye shall perform.

19 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: 21 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. 22 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. 23 And the saying pleased me, and I took of the twelve men, one man of a tribe. 24 And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it. 25 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.

26 Yet ye would not go up, but rebelled against the words of the Lord our God. 27 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. 28 Whither do we go up? and your brethren drew away your heart, 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. 29 And the Lord turned, and said, I will destroy them. 30 Go therefore, ye men of the tribe, and choose you captains of thousands and captains of hundreds, and captains of fifties and captains of tens, and every man his man, and let them come over to me here. 31 And I took the captains of thousands and captains of hundreds, and the captains of fifties and captains of tens, and every man his man, and let them come to me here. 32 And in this matter ye believed not the Lord God who goes before you, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt; and in this wilderness which ye saw, by the way of the mountain of the Amorite; 33 show the Lord thy God that he will hear thee as a nursing mother, as any man should nurse his child, through all the way which ye have gone until ye came to this place.

34 And in this matter ye believed not the Lord our God, 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.

35 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 Chaleb the son of Jephonne, 37 a stranger that is with him. 38 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. 39 And I charged upon you at that time all the commands which ye shall perform.

40 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. 41 And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you: 42 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. 43 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. 44 And the saying pleased me, and I took of the twelve men, one man of a tribe. 45 And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it. 46 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.

47 Yet ye would not go up, but rebelled against the words of the Lord our God. 48 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. 49 Whither do we go up? and your brethren drew away your heart, 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. 50 And the Lord turned, and said, I will destroy them. 51 Go therefore, ye men of the tribe, and choose you captains of thousands and captains of hundreds, and captains of fifties and captains of tens, and every man his man, and let them come over to me here. 52 And I took the captains of thousands and captains of hundreds, and the captains of fifties and captains of tens, and every man his man, and let them come to me here. 53 And the Lord heard the voice of your words, and being greatly provoked he swore, saying, 54 Not one of these men shall see this good land, which I swore to their fathers, except Chaleb the son of Jephonne,
he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord. And the Lord was angry with me for my sake, saying, Neither shalt thou thou by any means enter therein. 9 And to the son of Nave, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause Israel to inherit it. 10 And every young child who this day knows not good or evil,—they shall enter therein, and to them I will give it, and they shall inherit it.

And ye turned and marched into the wilderness, in the way by the Red Sea.

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 our God, and ye for your own way and went up into the mountain.

And the Amorites, who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir even to Horma. 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 ye obedience 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, who dwelt in Seir, by the way of Arabs from Azlon and from Geseon 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 Aror to the children of Lot to inherit. Formerly the Omnim dwelt in...
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. 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, that the Lord spake to me, saying, Thou shalt pass over this day the borders of Ashhur. 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. It shall be accounted a land of Raphan, for the Raphan dwelt there before, and the Ammonites call it Zochonimin. A great nation and populous, and mighty than you, 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. 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. And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappodocia, destroyed them, and dwelt in their room.

Now then arise and depart, and pass the valley of Arnon, behold, I have delivered into thy hand Seion the king of Esbon the Amorite, and his land: begin to inherit it: engage in war with him this day. 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 Kedemoth to Seion king of Esbon with peaceable words, saying, 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. Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet: as the sons of Esau did to me, who dwell in Seir, and I dwelt in Seir, until I shall have passed Jordan into the land which the Lord our God gives us. And it, a great and numerous nation and powerful, like the Enakim. These also shall be accounted Raphan like the Enakim; and the Moabites call them Omnim. 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. Now then, arise ye, and I, and depart, and cross the valley of Zaret.

And it came to pass when all the men of war dying out of the midst of the people had fallen, that the Lord spake to me, saying, Thou shalt pass over this day the borders of Ashhur. 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. It shall be accounted a land of Raphan, for the Raphan dwelt there before, and the Ammonites call it Zochonimin. A great nation and populous, and mighty than you, 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. 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. And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappodocia, destroyed them, and dwelt in their room.

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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. And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.
Seon 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.

31 And the Lord said to me, Behold, I have begun to deliver before that Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land. 32 And Seon the king of Esebon came forth to meet us, and all his people to war at Jassa. 33 And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people. 34 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. 35 Only we took the cattle captive, and took the spoil of the cities. 36 From Aror, 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, all the cities we utterly destroyed all of them into our hands. 37 Only we did not draw near to the children of Amman, 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. 3 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 Seon king of the Amorites who dwelt in Esebon. 4 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.

4 And we mastered all his cities at that time; there was not a city which we took not from the hand of Og in Basan: 5 all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites. 6 We utterly destroyed them as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children, 7 and all the cattle; and we took for a prey to ourselves the spoil of the cities.

8 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. 9 The Phænicians call Aeron Sanior, but the Amorite has called it Sanir. 10 All the cities of Misor, and all Galaad, and all Basan as far as Elotus (unto Edraim, cities of the kingdom of Og in Basan). 11 For only Og the king of Basan was left of the Ra-phain: 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
cubits, and the breadth of it four cubits, according to the cubit of a man. 13 And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Gilead; and I gave his cities to Ruben and to Gad. 14 And the rest of Gilead, and all Bashan the kingdom of Og I gave to the half-tribe of Manasseh, and all the country about Aroab, all that the Lord our God gave them; for it should be accounted the land of Raphaim. 15 And Jair the son of Manasseh took all the country round about Argoab as far as the borders of Gerges and Machaithi; he called them by his name Basan Thothoth Jair until this day. 16 And to Mefilir I gave Gilead. 17 And to Ruben and to Gad I gave the land under Gilead as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook is the border to the children of Amman. 18 And Araba and Jordan are the boundary of Machacathar, even to the sea of Araba, the salt sea under Asedoth Phaisga eastward.

13 And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, everyone 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 you have much cattle), let them dwell in your cities which I have given you; 15 until the Lord your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Lord our 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 thither. 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 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 will do as great things as our God has done? 24 And I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

25 And the Lord because of you did not regard me, and hearkened not to me; and the Lord said, It sufficeth 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 strength him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen. 28 And we abode in the valley near the house of Phigor.
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 giveth you. Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Lord your God, all that I command you this day.

Your eyes have seen all that the Lord our God did in the case of Beel-phegor; for every nation that went before you the Lord your God has utterly destroyed him from among you. But ye that kept close to the Lord your God are all alive to-day.

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. And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation is a wise and understanding people.

For what manner of nation is so great, which has God so near to it, as to hear his words whereby he commandeth them this day? for plenteous things in whatsoever we may call upon him? 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?

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 in which ye stood before the Lord our God in Choreb.

And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: there was darkness, blackness, and tempest.

And the Lord spoke to you out of the midst of the fire: ye heard not the voice of words, which ye heard; and ye saw no likeness, only ye heard a voice. 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.

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. 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, 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 last having looked upon the sky, and having seen the sun and its light and the mountains and the stars, and all the heavenly bodies, thou shouldst go astray and worship them, and serve them, which the Lord thy God has distributed to all the nations under heaven. 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.

21 And the Lord God was angry with me for the things said by you, and I said, 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. For 40 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. 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. For the Lord thy God is a consuming fire, a jealous God.

And when thou shalt have begotten sons, and shalt have sons' sons, and ye shall have dwelt a long time on the land, and shall have transgressed, and made a graven image of any thing, then shall ye stand and pronounced before the Lord your God to provoke him; 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. 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. And there ye shall seek the Lord your God, and ye shall find him whenever ye shall seek him with all your heart, and with all your soul in your affliction. And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God, and shalt hearken to his voice. Because the Lord thy God is a God of pity; he will not forsake thee, nor destroy thee; he will not forget the covenant of thy fathers, which the Lord swears to them.

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, if there was anything 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 last lived; if God has assayed to go and take himself, a nation out of the midst of another nation, and trial, 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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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.

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 great and strong that were before thy face, to bring them in, to give thee their land to inherit, as thou hast it this day.

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 children after thee, unto the uttermost part of the land which the Lord thy God giveth thee for ever.

Then Moses separated three cities beyond Jordan on the east, that the 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: Besor in the wilderness to the plain of country of Ruben, and Ramoth in Gilead belonging to Sihon, and Golan in Bashan belonging to Masanass.

This is the law which Moses set before the children of Israel. These are the testimonies, and the ordinances, and the judgments, which Moses spake 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 Phobor, 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 Asero, which is on the border of the brook Armon, even to the mount of Seon, which is Aserom. All Araba beyond Jordan eastward under Asadoth 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 repeat 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

8 Or. before thee seeing. 7 Or. greater. 6 Or. before yesterday and the third day. Hebraism. 5 Or. the Gadite. 6 i.e. the east side. 4 Heb. the plain. 3 Or. the querned rock. 2 Heb. Ashdoth Pisgah.
Deuteronomy V. 6—26.

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Thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt have no other gods before my face. 8 Thou shalt not make to 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. 9 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. 10 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.

11 Keep the sabbath day to sanctify it, as the Lord thy God commanded thee. Six days thou shalt work, and thou shalt do all thy works; but on the seventh day is the sabbath of the Lord thy God: thou shalt not do in it any work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy ox, and thy ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou. 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. 12 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. 13 Thou shalt not commit murder. 14 Thou shalt not steal. 15 Thou shalt not bear false witness against thy neighbour.

16 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.

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. And it came to pass when ye heard the voice out of the midst of the fire, that ye came to me, even all the heads of your tribes, and your elders: and ye said, Behold, the Lord our God has shewn us his glory, and we have heard his voice out of them on the midst of the fire: this day we have seen that God shall speak to man, and he shall live. 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. For that the fire is there which has heard the voice of the living God, speaking out of of the midst of the fire, as we have heard, and

The scribe has transcribed the text of Deuteronomy from the original Hebrew manuscript, which includes the Ten Commandments. The text is written in Greek, indicating the translation or the copying process. The content is consistent with the religious and legal prescriptions outlined in the biblical text, emphasizing the importance of the Sabbath, the honor of parents, and the prohibition of murder and theft. The passage reflects the narrative of the Israelite history, emphasizing the commandments given by God to the people through Moses. The scribe has noted that honor of parents is a key commandment, and the text is marked with the mention of historical and cultural references, such as the Ten Commandments and the Mount Sinai event.
Deuteronomy V. 27—VI. 11.

27 Then shall ye return, and bring up all the people of thy congregation, which were under thy curse, unto Mount Sinai, thou, and all the people of Israel with thee...

28 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 to thee. There have no their words, that they

29 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 to thee. There have no their words, that they

30 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.

31 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, 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.

32 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 and beautiful cities, which thou didst not build; houses full of all good things which thou didst not find; wells dug in the rock which thou didst not dig, vine-
Deuteronomy VI. 12—VII. 6.

and oliveyards which thou didst not plant, then having eaten and been filled, be 
before lest thou forget the Lord thy God, that brought thee forth out of the land of Egypt, through the midst of the land of Egypt, and the Lord thy God was very angry with thee, and destroy thee from off the face of the earth.

Thou shalt not tempt the Lord thy God, as thou tempted him in the temptation.

Thou shalt by all means keep the commandments of the Lord thy God, the feasts, and the ordinances, 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 sware to your 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 enslaved in Egypt, and the Lord brought us forth thence with a mighty hand, and with a high arm. And the Lord sware to our fathers, and brought us out thence to give us this land, which he 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 ever 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 Chittite, and Gergesite, and Amorite, and Channahite, 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 utterly destroy them: thou shalt not make 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 him

Ou fece meraviglie Ciro al Signore e disse: **Non distruggere i tuoi figli in questa guerra.**

Ciro dette ai suoi figli un regno, e costruì una città a nome di suo figlio, che si chiamò Babylonia. Torino V. 16
a peculiar people beyond all nations that are upon the face of the earth.  

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.  

Thou shalt know therefore, that the Lord thy God, he is God, a faithful God, who keepeth covenant and mercy for them that love him, and for those that keep his commandments to 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.  

Thou shalt keep therefore the commandments, 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 your fathers.  

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, and the corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thine sheep, on the land which the Lord sware to thy fathers to give to thee.  

Thou shalt be blessed beyond all nations; there shall not be among you an impotent or barren one, nor among thy cattle.  

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.  

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 abomination to the Lord thy God.  

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; how the Lord thy God brought thee forth: so the Lord your God will do to all the nations, whom thou, fearest in their presence.  

And the Lord thy God shall send against them the horns, until they that are left and they that are hidden from thee be utterly destroyed.  

Thou shalt not be wounded before them, because the Lord thy God is in the midst of thee, a great and 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.
and the wild beasts of the field be multiplied against thee. 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. And he shall deliver their kings into your 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 take some of the fire of the graven images of their gods: thou shalt not covet their silver, neither shalt thou take to thyself gold from them, lest thou shouldst offend thereby, because it is an abomination to the Lord thy God. And thou shalt not bring an abomination into thine house, so shouldest thou be an accursed thing like unto thee: thou shalt utterly hate it, and altogether abominable it, because it is an accursed thing.

Ye shall observe to do all the commands which I charge you to-day, that ye may live, and be multiplied, and enter in and inherit the land, which the Lord your God spareth to give to your fathers; a land flowing with milk and honey, wherein thou shalt dwell. burst in a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains: a land of wheat and barley, wherein are vines, figs, and pomegranates; a land of olive oil and honey; 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.

And thou shalt eat and be filled, and shalt bless the Lord thy God on the good land, which he has given thee. Take heed to thyself that thou forget not the Lord thy God, as 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 built goodly houses, and dwelt therein; and thy horses be multiplied, and thy silver and thy gold be multiplied to thee, and all thy possessions are multiplied to thee, thou shouldst be exalted in heart, until thou forget the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Pásas tás éntolás, òs ògy éntellosai òmwn σήμερον, φιλάθεσθε ποιεῖτε, ἵνα γίνεται και πολυπλασιασθῇ, καὶ εἰσέλθῃ καὶ κληρονομήσῃ τὴν γῆν, ἵνα ὑμεῖς Κύριος ὁ Θεός ὑμῶν τῶν πατρὸς ὑμῶν. Καὶ μνημονεύσῃ πάντα τὴν ὕδων, ἵνα γίνησθε στὶς Θεός σου ἐν τῇ ἐρήμῳ, ὅπως ἢ κακῶς σε ἐπαράση, καὶ διάγνωσῃ τὰ ἐν τῇ καρδίᾳ σου, εἴ φιλάθη τὰς ἐντολὰς αὐτοῦ ἢ σώ. Καὶ ἐκάκωσε σε, καὶ ἔλαμψωσε σε, καὶ ἐφώσετε σε τὸ μάντα, ὅ τι ήβασι οἱ πατέρες σου ὧν ἀναγγέλθη σοι, ὅτι οὐκ εἶ ἄρτος μόνον ἐξερήσεται ἀνθρώπος, ἀλλὰ παντὶ ρήματι τὸ ἐκτετεινόμενο διὰ στόματος Θεοῦ ἐξερήσεται ἀνθρώπος. Τὰ ἦταί σου ἐν ὡς ἐκλαυσάθη ἀπὸ σοῦ, τὰ ψυχωμάτα σου οὐ κατετρβή ἀπὸ σοῦ, οἱ πόδες σου ὡς ἐκτάλωσας, ἵδι τεσσαράκοντα ἑτή.

Καὶ γνωστὶ τῇ καρδίᾳ σου, ὅτι οὐ εἰσίται ἀνθρώποι παρείσθη 5 τὸν νόον αὐτοῦ, αὐτὸς Κύριος ὁ Θεός σου παρείσθη σε. Καὶ φιλάθῃ τὰς ἐντολὰς Κυρίου τοῦ Θεοῦ σου πορεύεσθαι ἐν ταῖς ὅδεις αὐτοῦ, καὶ φοβεῖσθαι αὐτοῦ.

Ὁ γὰρ Κύριος ὁ Θεός σου εἰσάγετε σε εἰς γῆν ἁγάθην καὶ 7 πολλὴν, οὐ χειμάρροι θάτον, καὶ πηγαί αβύσσων ἐκτετεινόμεναι διά τῶν πεδίων καὶ διὰ τῶν ὀρέων. Γῇ πυρὸι καὶ κρύσις, ἐμπέλλοι, συκαῖ, ροάν: γῇ ἐλαιίς ἐλαιον καὶ μέλιτον: γῇ ἐρί 9 έσι εὔπαχειας φαγῆ τινί ἄρτον σου, καὶ οὐκ ἐνδειχθή γένει αὐτής οἴσως γῇ ὃς οἱ λίθοι σιδήροι, καὶ ἐκ τῶν ὀρέων αὐτῆς μεταλλάσσεις χαλκὸν.

Καὶ φαγῇ καὶ ἐμπλησθή, καὶ εὐλογήσεις Κύριον τὸν ἐν 10 Θεόν σου εἰς τὴν γῆς τῆς ἁγάθης, τῆς δεκαδών. Προσέξε 11 σεαυτῷ μὴ ἐπιλάθῃ Κύριον τὸν Θεοῦ σου, τοῦ μὴ φιλάξῃ τὰς ἐντολὰς αὐτοῦ, καὶ τὰ κρίματα καὶ τὰ δικαίωμα αὐτοῦ, ὥστε χίγω ἐντελλάμαθ μόνο αὐτόγουν. Μὴ φαγῶν καὶ ἐμπλησθή, 12 καὶ οἴκια καλὰς οἰκοδομήσαις καὶ κατοικήσεις ἐν αὐταῖς, καὶ τῶν βρων σου καὶ τῶν προβίων σου πληθυνθέντων σου, ἐγυρισόν καὶ χρυσον πληθυνθέντω σου, καὶ παντῶν ὅσων σου ἐσται πληθυνθέντω σου, ὑπωθῆς τῷ καρδίᾳ, καὶ ἐπιλάθῃ 14
Deuteronomy VIII. 15—IX. 10.

The Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage, 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; who fed thee with manna in the wilderness, which thou knewest not, and thy fathers knew not; that he might afflict thee, and try thee, and do thee good in thy latter days. 

Lest thou shouldst say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth. 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.

And it shall come to pass if thou do at all forget the Lord thy God, and shalt 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. 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; a people great and many and tall, the sons of Enac, whom thou knowest, and concerning whom thou hast heard, who can stand before the children of Enac? 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. 

Speak not in thine heart, when the Lord thy God has destroyed these nations before thy face, that the Lord brings me in to inherit this good land. But 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. 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; 

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.
ΔΕΥΤΕΡΟΝΟΜΙΟΝ

3 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. 4 And the Lord spake to me, saying, I have seen this people, and, behold, it is a stiff-necked people. 5 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, whom I sent unto thee. 6 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 hands. 7 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 out of the way which I commanded you, and have made yourselves a molten image.

8 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. 9 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, whom I sent unto thee. 10 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 hands. 11 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 out of the way which I commanded you, and have made yourselves a molten image.

12 And the Lord spake to me, saying, I have seen this people, and, behold, it is a stiff-necked people. 13 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, whom I sent unto thee. 14 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 hands. 15 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 out of the way which I commanded you, and have made yourselves a molten image.

16 And the Lord spake to me, saying, I have seen this people, and, behold, it is a stiff-necked people. 17 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, whom I sent unto thee. 18 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 hands. 19 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 out of the way which I commanded you, and have made yourselves a molten image.

20 And the Lord spake to me, saying, I have seen this people, and, behold, it is a stiff-necked people. 21 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, whom I sent unto thee. 22 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 hands. 23 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 out of the way which I commanded you, and have made yourselves a molten image.

24 And the Lord spake to me, saying, I have seen this people, and, behold, it is a stiff-necked people. 25 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, whom I sent unto thee. 26 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 hands.
Deuteronomy 13—14

10 In my sight, what is to be done for this people that has sinned?
11 And I said, If you will give the land to their kinsmen, and they will accept it and live in it, then give it to them.
12 And if you will not give it to them, then judge it, and bring it before the priests, and with the priests present divide the land among you.

13 And the land is to be divided among the Reubenites, the Gadites, and the half-tribe of Manasseh, according to the number of their people.

14 And the wilderness by which you have gone will be your inheritance, and it will be your land for a possession.

15 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

16 And you shall not train your sons to be idolaters, nor shall you bring gifts to their gods.

17 And you shall not make for yourself a idol in secret, nor shall you worship the Lord your God with your heart and with your soul.

18 And you shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

19 And you shall keep the statutes of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

20 And you shall not go after other gods, nor shall you worship them.

21 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

22 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

23 And you shall not make for yourself a idol in secret, nor shall you worship the Lord your God with your heart and with your soul.

24 And you shall keep the statutes of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

25 And you shall not go after other gods, nor shall you worship them.

26 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

27 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

28 And you shall not go after other gods, nor shall you worship them.

29 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

30 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

31 And you shall not go after other gods, nor shall you worship them.

32 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

33 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

34 And you shall not go after other gods, nor shall you worship them.

35 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

36 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

37 And you shall not go after other gods, nor shall you worship them.

38 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

39 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

40 And you shall not go after other gods, nor shall you worship them.

41 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

42 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

43 And you shall not go after other gods, nor shall you worship them.

44 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

45 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

46 And you shall not go after other gods, nor shall you worship them.

47 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

48 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

49 And you shall not go after other gods, nor shall you worship them.

50 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

51 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

52 And you shall not go after other gods, nor shall you worship them.

53 And you shall not make any idols for yourselves, nor shall you worship the Lord your God with your heart and with your soul.

54 And you shall keep the commandments of the Lord your God, and you shall walk in his ways, and serve him with all your heart and with all your soul.

55 And you shall not go after other gods, nor shall you worship them.
for the stranger and orphan and widow, and he loves the stranger to give him food and garment. 10 And ye shall love the stranger; for ye were strangers in the land of Egypt.

And ye shall fear the Lord thy God, and serve him, and shalt cleave to him, and shall swear by his name. 11 He is thy boast, and he is thy God, who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen. 12 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. 2 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, 3 and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharaoh king of Egypt, and all his land; 4 and what he did to the host of the Egyptians, and to their chariots, and their canons, and to their host; 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; 5 and all the things which he did to you in the wilderness until ye came into this place; 6 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: 7 for your eyes have seen all the mighty works of the Lord, which he wrought among you to-day.

8 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: 9 that ye may live long upon the land, which the Lord thy God gives thee for an inheritance, him and his children after him, many days; 10 that thou goest to inherit it, is not as the land of Egypt, whence ye came out, whatsoever they sow the seed, and water it with their feet, as a garden of herbs: 11 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. 12 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.

13 Now if ye will indeed hearken to all the commandments 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, 14 then he shall give thee thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thine oil, and all fruit of thy fields to thy cattle; and when thou hast eaten and art full, 15 take heed to thyself that thy eyes may not be satiated with ease, and that thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

16 Therefore thou shalt remember the Lord thy God, that he brought thee out of the land of Egypt, from the house of bondage, 17 and thou shalt have no other gods before the Lord.

18 Ye shall remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore to thy fathers, to Abraham, to Isaac, and to Jacob. 19 And he said, I will establish my covenant between me and thee, and thy seed after thee in their generation, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 20 And I will give unto thee the land of the heathen, and of their亶s, from the river of Egypt unto the great river, the river Euphrates. 21 And I will make thy seed like the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. 22 Fear the Lord thy God, and serve him, and keep his commandments, and his statutes, and his judgments, that thy soul may be long-lived in the land which the Lord thy God giveth thee after thy fathers, a land flowing with milk and honey. 23 And he said, Behold, I have given thee this day the land, to be thy inheritance; from the river of Egypt unto the great river, the river Euphrates, 24 to the great sea toward the west, and to all the land of the Chanaanites, and to the Lebanon toward the north, and to all the Hittites, and to all the Jebusites, and to all the Canaanites, from the river of Egypt unto the great sea toward the west.

25 And the Lord appeared unto Jacob at Luz, in the land of Canaan, and sanctified it for an inheritance: 26 and said unto the oxen, I am the God of thy father, Isaac; and thou shalt do me service, and shalt serve me with thy strength in the day of my age. 27 And thou shalt serve my father Isaac, and he shall bless thee. 28 And the Lord took knowledge of Abraham. 29 And the Lord appeared unto him in the supper of time, and said, I am the God of Abraham thy father, and the God of Isaac; and he shall inherit the land before me: and I will give it thee. 30 And the Lord said, Unto thy seed shall it be given. 31 And he builded an altar there, and called upon the name of the Lord. 32 And he went into the land of Egypt, because of a famine which was in the land of Canaan; and Aaron died there. 33 And Pharaoh dealt unjustly unto the Hebrews; and they cried, and the Lord heard their cry. 34 And Pharaoh said, I will deal no more unjustly unto the Hebrews; and he hasted them out of his land. 35 And the Lord said unto Moses, Lo, I will send my might upon Pharaoh, and upon Egypt, and will bring out my people the children of Israel from the land of Egypt. 36 And Pharaoh shall not let you go, except ye shall bring his servants, your children, your flocks, your herds, and your land. 37 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, when ye go, that ye shall not go empty: 38 but ye shall take of the cattle of the Egyptians, which I shall give unto you, of all sorts of beasts, even of the cattle of Pharaoh, and of the cattle of his servants. 39 And thou shalt bring up my people the children of Israel out of the land of Egypt. And thou shalt give them inheritance and land. 40 And the Lord said unto Moses, Lo, I come down into thee, and will speak with thee, and will take of thy spirit, and will give it unto the people that are in thy sight, and they shall hear. 41 And the Lord said unto Moses, I will be with thee, and will shew mine abundance upon thee in the sight of Pharaoh, and in the sight of his servants, and shall turn the waters of Egypt into blood. 42 And I will put a smothering upon the heaven thereof, and the earth shall not deliver up her fruit, and there shall be no bread in all the land of Egypt; and I will cast live Plagues upon thee, and upon thy servants, and upon thy people, that the land of Egypt may know that I am the Lord. 43 And the Lord said unto Moses, When thou hast done all those things, go into the land of Canaan, which I will give thee, for a possession. 44 And I will make thy name great upon the earth, and there shall be men that shall bring out of all nations my name, and shall say of thee, The Lord hath done great things for them. 45 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.
Deuteronomy XI. 17—XII. 2.

... heart be not puffed up, and ye transgress and serve other gods, and worship them... and the Lord be angry with you, and... to... and ye shall pass quickly from off the good land, which the Lord has given you.

... And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign upon your... 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 on the gates of thy house, and on thy gates;... that your days may be long, and the days of your children, upon the land which the Lord... 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 commandments, 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 before you, and ye shall inherit great nations and other than yourselves. Every place whereon the sole of your foot shall tread shall be yours;... the wilderness and Anti-libanus, and from the great river, the river Euphrates, even as far as the west sea shall be your coasts. No one shall stand before you... and ye shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on Mount Garizim, and the curse upon Mount Ebal. Lo!... are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgoth, by the high oak... For ye are passing over Jordan, to go in and possess the land, which the Lord our God gives you to inherit always, and ye shall dwell in it.

... 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 know not, and shall 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 Garizim, and the curse upon Mount Ebal. Lo!... are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgoth, by the high oak... For ye are passing over Jordan, to go in and possess 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. 2 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. 3 Ye shall not do so to the Lord your God. 4 But in the place which the Lord thy God shall choose in one of your cities to name his name there, and to be called upon, ye shall even seek him out and go thither. 5 And ye shall carry thither your whole burnt-offerings, and your sacrifices, and your first-fruits, and your vows-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks. 6 And ye shall eat there before the Lord your God, and ye shall rejoice in all the things on which ye shall lay your hand, ye and your houses, as the Lord your God has blessed you.

9 Ye shall not do altogether as we do here to-day, every man that is pleasing in his own sight. 10 For hitherto ye have not arrived at the rest and the inheritance, which the Lord our God gives you. 11 And ye shall go over Jordan, and shall dwell in the land, which the Lord our God takes as an inheritance for you; and he shall give you rest from all your enemies round about, and ye shall dwell safely. 12 And there shall be a place which the Lord thy God shall choose for his name to be called there, thither shall ye bring all things that I order you to-day; your whole burnt-offerings, and your sacrifices, and your tithes, and the first-fruits of your hands, and every choice gift of yours, whatsoever ye shall vow to the Lord your God. 13 And ye shall rejoice before the Lord your God, ye and your sons, and 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. 14 Take heed to thyself that thou offer not thy whole burnt-offerings and thy sacrifices at any place, which the Lord thy God shall choose, in one of thy tribes, there shall ye offer your whole burnt-offerings, and there shall thou do all things whatsoever I charge thee this day. 15 But thou shalt kill according to the 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. 16 Only ye shall not eat the blood; ye shall pour it out on the ground as water.

17 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 thy vows as many as ye shall have vowed, and your thank-offerings, and the first-fruits of thine hand. 18 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 aytous, eti twn orwewn twn vsikwn, kai eti twn thwn, kai uppokaw deyndrou dasewos. Kai katasxkaste tov bawmowx 3 autwn, kai svtropaete tas sthlas autwn, kai ta dojou autwn ekxkaste, kai ta glupta twon theon autwn katalaxxaste puri, kai apodite to omona auton ek tou tpton ekxinos. Oi 4 poxute ouw Kupiro twn theow umw. 'All' 'ei twn tpton, 5 ois an eklexkeit Kupiro twn theos sou en mia twon polwum umw epynomasa to omona autou ekei kai epiklhinsi, kai ekxkaste kai elxunaste ekei. Kai oisaste ekei to dolokanwmatata 6 umw, kai to thewstasmatata umw, kai tis uparcas umw, kai tis evchias umw, kai ta ekwusa umw, kai tis tis omologias umw, ta prototoka twon bwn umw, kai twon probasw ton umw. Kai faixeuse ekei enantion Kupiro twn theow umw, 7 kai evfranphiaste epi pavis, ois ean etwblaste thn chera umw, kai ois oikoi umw, kathw eifoldh eis Kupiro o theos sou.

Ou poiste panta ois umw poioum odo stimeron, 8 ekastos to deraast enwonton autou. Oi gar ekatei ws twon 9 twn eis thn katapasaan, kai eis thn klyronomian, thn Kupiro o theos umw diawxon umw. Kai diabheushte tov 'Iourainh', 10 kai katosxkaste epi tis yhis, th theron o theos umw katalxklonomei umw, kai katalastase umas apo pantwv thn evxonumum umw twn ukulw, kai katoxkaste metata asphaleias. Kai 11 exetai tis tpton, ois an eklexkeit Kupiro o theos sou epiklhni thein to omona autou ekei, ekei oisaste panta ois egh evwelhromen tis stimeros ta dolokanwmatata umw, kai th thewstasmatata umw, kai th epidekata umw, kai tis uparcas thn chrewton umw, kai pan eklexkonton thn dowkon umw, ois an einoxthe Kupiro twn theow umw. Kai evfranphiaste epanast th Kupiro 12 twn theow umw, umes kai ois vios umw, kai ois thewstyres umw, kai ois tapis umw, kai ois paitidae umw, kai ois paitidae umw, kai ois Deyntis o epiti thn poulum umw ois oik exestin autow meris oih klyros mev umw. Prasexei seastai, mel anevnheksi th dolokanwmatata 13 sou en panti tptoni ois ean chros. 'All' 'ei twn tpton, ois an 14 eklexkeit Kupiro o theos sou auton, en mia thn filoun sou, ekei anoxaste ta dolokanwmatata umw, kai ekei poisteis panta ois egh evwelhromai sou stimeros. 'All' 'ei en pacht evanmiai sou 15 thsies, kai fagyn krea kata thn eilologian Kupiro twn theou sou, th ebwkei sou en pacht polhei o akathartos en sou kai o katharos epiti to autou fainetai autou, ois dorka bi elafern. Plh th aima ois fagynaste epi thn yh ekeiste autou, 16 davor.

Ou dynhto fagyn en tis poiostis sou to epidekaton 17 ton stous sou, kai tov ouvoun sou, kai tov elaioun sou, to prototoka twon bwn sou, kai twon probasw sou, kai paitas tis evxias, oisas an einoxthe, kai tis tis omologias umw, kai tis thn uparcas thn chrewton sou. 'All' 'ei enantion Kupiro tou 18 theou sou fagyn autou en twn tpton, ois an eklexkeit Kupiro o theos sou autou, ois kai o wios sou, kai o thewstis sou, o pais sou, kai o paitidhxi sou, kai o prosethntos o en taist
Deuteronomy XII. 19—XIII. 4.

stranger that is within thy gates; and thou shalt rejoice before the Lord thy God, on whatsoever thou shalt lay thine hand.

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, to the name be called upon it, then thou shalt 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 dove 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 of thy blood, for the life of all flesh is the blood; and if the life be not taken away, it is not eaten with the flesh. 24 Ye shall not eat it; ye shall pour it out on the ground as water. 25 Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou doest that which is good and pleasing before the Lord thy God. 26 But thou shall take thy holy things, if thou hast any, and thy vowed-offerings, and come to the place which the Lord thy God shall choose to give, thou shalt choose his name upon it. 27 And thou shalt sacrifice thy whole-burnt-offerings, thou shalt offer the flesh upon the altar of the Lord thy God; but the blood of thy sacrifices thou shalt pour out at the foot of the altar of the Lord thy God, but the flesh thou shalt eat. 28 Be- ware and hearken, and thou shalt do all the commands which I charge thee, that it may be well with thee and with thy sons for ever, if thou shalt do that which is pleasing and good before the Lord thy God.

29 And if the Lord thy God shall utterly destroy the nations, to whom thou goest, in thither to inherit their land, from before thee, and thou shalt inherit it, and dwell in their land; 30 take heed to thyself that thou seek not to follow them after them, as they are destroyed before thee, saying, How do these nations act towards their gods? I will do likewise. 31 Thou shalt not do so to thy God; for they have sacrificed to their gods the abominations of the Lord which he hates, for they burn their sons and their daughters in fire to their gods. 32 Every word that I command thee this day, it shall thou observe to do: thou shalt not add to it, nor diminish from it.

And if there arise within thee a prophet, or one who dreams a dream, and he gives thee a sign or a wonder, 2 and the sign or the wonder cometh to pass, which he spoke to thee, saying, Let us go and serve other gods, which ye know not; 3 ye shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord thy God tries you, to know whether ye love your God with all your heart and with all your soul. 4 Ye shall follow the Lord your God, and fear him, and ye shall hear his voice, and
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 which 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 go and worship other gods, which neither thou nor thy fathers have known, of the gods of the nations that are round about you, which are near thee or at a distance from thee, from one end of the earth to the other; thou shalt not consent to him, neither shalt thou hearken to him; and thine eye shall not spare him, thou shalt feel no regret for him, nor protect him; thou shalt surely report concerning him, 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 have been done among you, and all the inhabitants of the land of the fall away, saying, Let us go and worship other gods, which neither thou nor thy fathers have known, of the gods of the nations that are round about you. Thou shalt not consent to him, neither shalt thou hearken to him, but thou shalt utterly destroy all the inhabitants of their land to fall away, saying, Let us go and worship other gods, which neither thou nor thy fathers have known, of the gods of the nations that are round about you, and abominate the thing which the Lord thy God hath commanded thee not (near thee or at a distance from thee, from one end of the earth to the other).

And it shall come to pass, when he calleth thee as his servant, as the Lord thy God shall call thee, that thou shalt obey him with all thy heart, and with all thy soul.

And it shall come to pass, when thou shalt have set in the midst of thee the Holy Place, that thou shalt bring in the Levite of thy brother the Levite from the midst of thee, whom thou shalt take out of thy midst; thou shalt take him from thy midst, from the gate of thy place, which the Lord thy God shall give thee. Thou shalt anoint him with oil, and thou shalt set him before the Levite, whom thou shalt take out of thy midst; he shall be to thee as a priest, and thou shalt offer up after him the sacrifice of the Lord, which is thine.

And thou shalt not let his presence depart from thee, day or night, in the land which the Lord thy God giveth thee for inheritance, that thou mayest learn to fear the Lord thy God, evermore.

Moreover, the Levite, whom thou shalt take out of thy midst, thou shalt take him from thy brother the Levite, from the gate of thy place, which the Lord thy God shall give thee. Thou shalt give him a portion of thy inheritance, as well as thy sons and thy daughters, as well as thy Levites that are within thy gates. And thou shalt remember the Lord who brought thee out of the land of Egypt, from the house of bondage, and thou shalt not do evil in his sight.

And the Lord shall rebuke thee and smite thee, and trouble thee, and give thee none of the desires of thine heart, none of thy labors, none of thy labors, and none of the good things of thy heart. Only thou shalt remember the Lord who brought thee out of the land of Egypt, from the house of bondage, and thou shalt do evil in his sight, and rebuke thee and smite thee, and give thee none of the desires of thine heart, none of thy labors.

And the Lord shall rebuke thee and smite thee, and trouble thee, and give thee none of the desires of thine heart, none of thy labors, none of the good things of thy heart. Only thou shalt remember the Lord who brought thee out of the land of Egypt, from the house of bondage, and thou shalt do evil in his sight, and rebuke thee and smite thee, and give thee none of the desires of thine heart, none of thy labors.
divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat. 7 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; 

8 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.

9 And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales. 10 And all that have not fins and scales ye shall not eat; they are unclean to you. 11 Ye shall eat every clean bird. 12 And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle, 13 and the vulture, and the kite, and the like to it, 14 and the sparrow, and the owl, and the swan, 15 and the heron, and the stork, and the cormorant, and the hawk, and its like, and the hoopoe, and the raven, 16 and the pelican, and the Tydor and the like to it, and the red-bill and the bat.

17 All winged animals that creep are unclean to you; ye shall not eat of them. 18 Ye shall not eat anything that dies of itself; it shall be given to the sojourner in thy cities and he 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.

19 Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year. 20 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 thine oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always. 21 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 put his name there, 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. 22 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, 23 and the Levite that is in thy cities, because he has not a portion or inheritance with thee.

24 After three years thou shalt bring out all the tithes of thy fruits, in that year thou shalt lay it up in thy cities. 25 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; 26 and they shall 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 ask no pledge 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 surely 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, 6 (for the Lord thy God has blessed thee in the way of which he spoke to thee today, and all these nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. 7 And if there shall be in the midst of thee a poor man of thy brethren in one of thy cities which the Lord thy God gives thee, 8 Thou shalt surely open thine hand to him, and shalt lend to him as much as he wants according to his need. 9 Take heed to thyself that there be not a secret thing in thine heart, an iniquity, saying, The seventh year, the year of release, is come near me; and thine eye shall be evil to thy brother that is in want, and thou shalt not give to him, and he shall cry against thee to the Lord, and there shall be great sin in thee. 10 Thou shalt surely give to him, and thou shalt lend him as much as he wants, according to his need, 11 not grudge in thine heart as thou givest to him, because on this account the Lord thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand. 12 For the poor shall not fall off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land. 13 And if thy brother or sister, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee. 14 And when thou shalt send him out free from thee, thou shalt not send him out empty. 15 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. 16 And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee; therefore I charge thee to do this thing; 17 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; 18 then thou shalt take an awl, and bore his ear through to the door, and shall put his slave mark on him; and in like manner shalt thou do to thy maid-servant. 19 It shall not seem hard to thee when they are sent out free from thee, because they servent has served thee six years according to
Deuteronomy XV. 19—XVI. 13.

the annual hire of a hireling; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.

19 Every first-born that shall be born among thy kindred and thy herd, thou shalt sanctify the males to the Lord thy God; thou shalt number the males with thy first-born calf, and thou shalt not shear the first-born of thy herd.

20 Thou shalt eat it before the Lord thy God in the place where the Lord thy God shall choose, thou and thy house.

21 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.

22 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.

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, sheep and oxen for burnt-offerings, 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.

4 Leaven shall not be seen with thee in all thy 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.

5 Thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God give thee.

6 But in the place where 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.

7 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.

8 Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, a feast to the Lord thy God: thou shalt not do in it any work, save what must be done by any one.

9 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.

10 And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in all things according as the Lord thy God shall give thee.

11 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.

12 And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands.

13 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 maid-servant, 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 for himself; 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 all the males appear before the Lord thy God in the place which the Lord shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt not appear before the Lord thy God empty. 17 Each one according to his blessing of the Lord thy God which he has given thee.

18 Thou shalt make for thyself judges and officers in thy cities, which the Lord thy God gives thee in thy tribes, and they shall judge the people with righteous judgment: 19 they shall not wrest judgment; they shall not consider a gift for gifts blind the eyes of the wise, and pervert the words of the righteous. 20 Thou shalt justly purge justice, that ye may live, and go in and inherit the land which the Lord thy God gives thee.

21 Thou shalt not plant for thyself a vineyard; thou shalt not set up for thyself any tree near the altar of thy God. 22 Thou shalt not set up for thyself a pillar, which the Lord thy God hates.

23 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.

24 And if there should be found in any one of thy cities, which the Lord thy God gives thee, a man or a woman who shall do that which is evil before the Lord thy God, so as to transgress his covenant, 25 and they should go and serve other gods, and worship them, the sun, or the moon, or any of the host of heaven, which I have not commanded them, 26 and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel; then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die. 27 He shall die on the testimony of two or three witnesses; a man who has put to death shall not be put to death for one witness. 28 And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; so shalt thou remove the evil one from among yourselves.

29 And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities; then thou shalt arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who
Deuteronomy XVII. 10—XVIII. 5.

10 And thou shalt enter into the land which the Lord God giveth thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me; 11 but the man whosoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Lord thy God, or the judge who shall preside in those days, that man shall die, and thou shalt slay the evil one out of Israel. 12 And all the people shall hear and fear, and shall no more commit impiety.

13 And when thou shalt enter into the land which the Lord thy God giveth thee, thou shalt set a ruler over thee whom the Lord thy God shall choose: of thy brethren shalt thou set a ruler over thee; 14 that he may fear thee, to keep all the law of the Lord thy God, as this law is written, that thou mayest have continued prosperity in the land, which thou goest in to possess.

15 And they shall not set a ruler over them, which may lift up his heart to be a king over them; neither shall they set себе a man of the people to be their ruler: he shall be near unto thee, that he may fear thee, to keep all the law of the Lord thy God, as this law is written.

16 And he shall not set him a people over thee, which is so far from thee, that he may lift up his heart against thee. 17 But he shall set him near unto thee, that he may fear thee, to keep all the law of the Lord thy God, as this law is written, that thou mayest have continued prosperity and long life.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall set him a head over Israel; a man over the people of the Lord thy God, according to all these words for ever.

19 And the Levites shall dwell among all thy colleges as all the holy things of the Lord, and shall eat in all the chief places of all the people.

20 And the Levites shall have no inheritance among their brethren; the Lord himself is their portion, as he said to him. 21 And this is the due of the priests in the things coming from the people who offer sacrifices, whether it be bread or a calf; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine.

22 And the first-fruits of thy corn, and of thy wine, and of thy oil, and the firstlings of thy sheep and oxen, shall he have as thy hire; thou shalt give to him the first-fruits of the fleeces of thy sheep: because the Lord has chosen him out of all thy tribes, to stand before the Lord thy God, to minister and bless in his name, himself and his sons among the children of Israel.
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; and he shall not inherit an allotted portion besides the sale of his hereditary property. And when thou shalt have entered into the land which the Lord thy God giveth thee, thou shalt not learn to do according to the abominations of those nations.

There shall not be found in thee one who purges his son or his daughter with fire, one who deals with omens, and augury, a soothsayer employing incantation, one who has in him a divine 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 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 Choræb 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. Of whom there is not one that is so blind as he shall have spoken; 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 which prophet shall speak in my name, I will utterly destroy him.

But the prophet whosoever shall impiously speak in my name a word 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 in thine heart, How shall we know the word which the Lord has not spoken? Whatsoever words that prophet shall speak in the name of the Lord, and they shall not come true, and not come to pass, this is the thing which the Lord has not spoken; that prophet has spoken wickedly: ye shall not spare him.

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 apportioneth 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

6 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; and he shall not inherit an allotted portion besides the sale of his hereditary property. And when thou shalt have entered into the land which the Lord thy God giveth thee, thou shalt not learn to do according to the abominations of those nations.

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And this shall be the ordinance of the manslayer, who shall flee thither, and shall
Deuteronomy XIX. 5—XX. 1.

live, whosoever shall have smitten his neighbour ignorantly, whereas he hated him not in times past. 2 And whosoever shall enter among them, and his heart soothed the thicket, to gather wood, if the hand of him that cuts wood with the axe should be violently shaken, and the axe head falling off from the handle should light on his neighbour, and he should die, he shall flee to one of these cities, and live. 3 Lest the avenger of blood pursue after the slayer, because his heart faint, and he slay him, though he were not worthy of death; because he hated him not in time past. 4 Therefore I charge thee, saying, Thou shalt separate for thyself three cities.

And if the Lord shall enlarge thy borders, as he spake to thy fathers, and the Lord shall give to thee all the land which he said he would give to thy fathers; if thou shalt hearken to do all these commandments, which I charge thee this day, to love the Lord thy God, to walk in all his ways, continually; thou shalt add for thyself yet three cities to these. 5 So innocent blood shall not be split in the land, which the Lord thy God gives thee to inherit, and there shall not be in thee one guilty of blood.

But if there should be in thee a man hating his neighbour, and he should lay his hand to him, and smite him, that he die, and he should flee to one of these cities, 6 then shall the elders of his city send, and take him thence, and they shall deliver him into the hands of the avengers of blood, and he shall die. 7 Thine eye shall not spare him; so shalt thou purge innocent blood from Israel, and it shall be well with thee.

Thou shalt not move the landmarks of thy neighbour, which thy fathers set in the inheritance which I give thee this day, upon which thou hast obtained a share in the land, which the Lord thy God gives thee to inherit. 10 One witness shall not stand against a man for any iniquity, or for any fault, or for any sin which he may commit; 11 by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established. 12 And if an unjust witness rise up against a man, alleging iniquity against him; 13 then shall the two men between whom the controversy is, stand before the Lord, and before the priests, and before the judges, who may be in those days. 14 And the judges shall make diligent inquiry, and, behold, if an unjust witness has borne unjust testimony; and has stood up against his brother; 15 then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves. 16 And the rest shall hear and fear, and do no more according to this evil thing in the midst of you. 17 Thine eye shall not spare him: thou shalt exact life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

And if thou shouldst go forth to war against thine enemies, and shouldst see horse, and rider, and a people more nume-
And the scribes shall speak to the people, saying, What man is he that has built a 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. 6 And what man is he that has planted a vineyard, and not been made merry with it? let him go and return to his house, lest he die in the battle, and another man eat it. 7 And 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. 8 And the scribes shall speak further to the people, and say, What man is he that fears and is afraid in his heart? let him go and return to his house, lest he make the heart of his brother fail, as his own. 9 And it shall come to pass when the scribes shall have ceased speaking 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. 11 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. 12 But if they will not hearken to thee, but wage war against thee, thou shalt invest it; until the Lord thy God shall give it into thine hand, and thou shalt smite every male of it with the edge of the sword: 13 except the women and the stuff, 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 gives 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 gives thee to inherit their land. 16 Of these ye shall not take any thing alive; 17 but ye shall surely curse them, the Chettite, and the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Jebusite, and the Amalekite, and all the nations which the Lord thy God commanded thee: 18 that they may not teach you to do all their abominations, which they did to their gods, and so 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 destroy the trees thereof, 19 applying 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 eilv on de epistasa to ou karpothesmen esti, touto olocheires kai ekkofyes, kai oikodemizes charakonten eti tivn polein, etis poiei prod se ton polemon, eis an paradophi.

21. "Ean de efryh thraumatiast ev tivn yhi, Kurious o Theos sou doxosi sou klironomisietai, petwokai en tivn pedw, kai ouk oida tivn patrezetai, ejelesynetai o geraswv sou kai o krtai sou, kai ekmertwsonen epit tis poleis tas kylwv tivn thraumaton. Kastai tivs megali ev efylwtaia kai kaipwetai o geraswv tis poleis ekinei damauliv ek bovon, dacti oik eigrastai, kai dacti oik elkevwv ynov. Kai kata-

bibiavon o geraswv tis poleis ekinei damauliv efylwtaia, dacti efylwtaia, dacti oik eigrastai othe kryptetai, kai

evprodwsonai tivn damauliv ev tivn fwragni. Kai progetele-

svonai o theorei othei, opoiai etelwexe Kurious o Theos

parestiketai auti, kai elwogan epit to omdwmati autou kai

epi to stoma auton autai pase antilwvna, kai pase afh.

22. Kai pase o geraswv tis poleis ekinei o efylwtaia to

thraumatiast wvousa ev tis kypwv tis damaulwv

23. "Ean de ejelwv eis tivn polemon epit tivn efhoron sou, kai

parado sou Kurious o Theos sou eis tivs xerous sou, kai pro-

onoemvetai tivn proonomwv auton, kai ejhos en tivn proonom

vanaka kalh tivn eidei, kai evnthwvth auti, kai labh autin

seastw.

24. Kai ejaswv autin evdos ev tivn oikian sou, kai

25. "Ean de ejelwv eis tivn polemon epit tivn efhoron sou, kai

parado sou Kurious o Theos sou eis tivs xerous sou, kai pro-

onoemvetai tivn proonomwv auton, kai ejhos en tivn proonom

vanaka kalh tivn eidei, kai evnthwvth auti, kai labh autin

seastw.

26. "Ean de ejelwv eis tivn polemon epit tivn efhoron sou, kai

parado sou Kurious o Theos sou eis tivs xerous sou, kai pro-

onoemvetai tivn proonomwv auton, kai ejhos en tivn proonom

vanaka kalh tivn eidei, kai evnthwvth auti, kai labh autin

seastw.
DEUTERONOMY XXI. 18—XXII. 260

And if any man has a dispute with his father or 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 his city. Then shall the men of their city say to the man of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveller and a drunkard. 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: his body shall not remain all right upon the tree, but ye shall by all means bury it in that day; for every one that is hanged on a tree is abhorred of God; and ye shall not 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 do not come forth to take them, 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 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. 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: neither shall a man put on a woman's dress; for every one that does these things is an abomination to the Lord thy God.

And if thou shouldst 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 one. Thou shalt not 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. 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.

Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mingled garment, woollen and linen together.

And thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.
13 'Ean de tis laβh yuvaika kai svnoukpsi αυτη, kai miσηση  
14 αυτη, kai etπη αυτη προφασιστικων λογων, kai katevεγκη  
αυτης δυνμα πονηρων, kai ληγη, tin yuvaika taπην ειληγα,  
15 kai prroswλων αυτη oυχ ευρηκα αυτης τα παρβενα. Kαι  
laβων o πατη της παιδος kai η µητη εξωσυκ παρβενα  
16 της παιδο προς την γερουσιαν επι την πυλη. Kαι έρετ ο  
pατη της παιδος τη γερουσια, την θυγατρα µου ταπην δεδωκα  
17 το ανυρωπ τουτο γυναικα, και miσησας αυτης νων ουτος,  
πετιπηθη αυτη προφασιστικων λογων, λεγων, oυχ ευρηκα τη  
θυγατρι σου παρβενα: και ταπη τα παρβενα της θυγατρος  
μου. Και ανπτυζουν το ιματιον έναντι της γερουσιας της  
18 πολεως. Kαι ληθηται η γερουσια της πολεως εκεινης των  
19 ανυρωπ οκεινον, kai παδευσουν αυτον, kai εξωσυκουσιν  
aυτον εκατον σικλους, kai δωσουσι το πατρι της νεανιδος, διτ  
εξηγεγκεν ονομα ποηνων επι παρβενον Ισραηλιτην, και αυτου  
estai γυνη: ου δυνησται εξαποστειλαι αυτην τον απαιτα  
χρονων.

20 'Εαν δε επι αληθειας γενηται το λογος ουτος και μη ευρηθη  
21 παρβενη τη νεανιδο και εξαξους την νεανιδ η πα της θυρας  
tου οικου του πατρος αυτης και λιβοβολησουσι αυτην εν  
λοθους και αποθανεται οτι εποησην αφροσυνην εν ουσις  
Ισραηλι εκπονηται τον οικου του πατρος αυτης και εξαρεις  
tον ποηνων εξ υμων αυτων.

22 'Εαν δε ευρεθη ανυρωπος κοιμωμενος μετα γυναικος συνω  
κυσμενης ανδρι, αποκτενεται αμυφτερος του ανδρα του  
kοιμωμενος μετα της γυναικος και εξαρεις τον  
pοηνων εξ Ισραηλ. 'Εαν δε γενηται πατα παρθενος μεμη  
στεμενην ανδρι και εξαρεις αυτην ανυρωπον εν πολει κοιμηθη  
24 με αυτης εξαξετε αμυφτερος επι την πυλην της πολεως  
aυτον και λιβοβολησουσι αυτην εν λοθους και αποθανεται τη  
νεανιδ ζη ουκ εβοησεν εν τη πολει και τον ανυρωπον οτι  
etαπεινωσε την γυναικα του πλησιον και εξαρεις τον ποηνων  
εξ υμων αυτων. 'Εαν δε εν πολει ευρη ανυρωπον την παποα  
την μεμηστεμενην και βιασαμενον κοιμηθη μετα αυτης  
αποκτενεται του κοιμωμενον μετα αυτης μονον και τη νεανιδο  
oυκ εσται αμαρτημαθανατον ζη εις την επαναστη ανυρωπον επι  
tου πλησιον και φωναισην αυτου ψυχην ουτω το πραγμα τουτο  
ζη εν τω άγρι ουρεν αυτην ζη έβοησεν η νεανις η μεμηστεμε  
μενη και ουκ εν τω βοηθησων αυτης.

28 'Εαν δε τις ευρη την παπα την παρβενον ζη εις μεμηθη  
29 στεμεται και βιασαμενον κοιμηθη μετα αυτης και ευρεθη δωσε  
ο ανυρωπος ο κοιμηθης μετα αυτης το πατρι της νεανιδο πεν  
tηκοντα διδραμα αργυρου και αυτον έσται γυνη ανδρι  
ζη εν ταπεινωσεαν αυτην ου δυνηση έξαποστειλαι αυτην τον  
30 απαιτα χρονον. Ουκ ληθηται ανυρωπο την γυναικα του  
pατρος αυτου και ουκ άποκαλυψει συνγκαλυμα του πατρος  
αυτου.

32 ουκ εισελευσεται θλαδις ουδε άποκοκεμενος εις έκκλησια  
τιαν Κυριου. ουκ εισελευσεται εις πορης εις έκκλησιαν  
Κυριου.
The Ammonite and Moabite shall not enter into the assembly of the Lord, even until the tenth generation he shall not enter into the assembly of the Lord, even for ever: because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against you out of the land of Mesopotamia to curse thee. But the Lord thy God would not hearken to Balaam; and the Lord thy God changed the curses into blessings, because the Lord thy God loved thee. Thou shalt not speak peaceable or profitably to them all thy days for ever. Thou shalt not abhor an Egyptian, because thou wast a stranger in his land. If sons be born to them, in the third generation they shall enter into the assembly of the Lord. And if thou shouldest go forth to engage with thine enemies, then thou shalt keep thee from every wicked thing. If there should be in thee a man who is not clean by reason of his issue by night, then he shall go forth out of the camp, and he shall not enter into the camp. And it shall come to pass toward evening he shall wash his body with water, and when the sun is gone down, and the day is ended, then he shall go into thee. But the defiled thing thou shalt have a place outside of the camp, and thou shalt go out thither, and thou shalt have a tent on thy girdle; and it shall come to pass when thou wouldst relieve thyself abroad, that thou shalt dig with it, and shalt bring back the earth and cover thy nuisance. Because the Lord thy God walk in thy camp, to deliver thee, and to give up thine enemy before thy face: and thy camp shall be holy, and there shall not appear in thee a disgraceful thing, and so he shall turn away from thee. Thou shalt not deliver a servant to his master, who coming from his master attaches himself to another wicked with thee, he shall dwell among you where he shall please; thou shalt not afflict him. There shall not be a harlot of the daughters of Israel, and there shall not be a fornicator of the sons of Israel; there shall not be a fornicator of the daughters of Israel, and there shall not be an initiated person of the sons of Israel. Thou shalt not bring the hire of a harlot, nor the price of a dog into the house of the Lord thy God, for any vow; because even both are an abomination to the Lord thy God. Thou shalt not lend to thy brother on usury of silver, or usury of meat, or usury of any thing: but thou shalt lend out thine usury to all thy brethren. Thou mayest lend on usury to a stranger, but to thy brother thou shalt not lend on usury; that the Lord thy God may bless thee in all thy works upon the land, into which thou art entering to inherit it. And if thou wilt give a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require of thee, and otherwise it shall be sin in thee. But if thou shouldest be unwilling to vow, it is not sin in thee. Thou shalt observe the words that proceed from between thy lips;
24. Ἐὰν δὲ ἐίσηλθη εἰς ἄμητον τοῦ πλησίον σου, καὶ συλλέξῃ ἐν ταῖς χεραίς σου στάχυς, καὶ ὑπέσανον αὐτῷ κῆπον ἐπ᾽ ἐσθίασιν καὶ ἐξαποστείλει αὐτήν ἐκ τῆς οἰκίας αὐτοῦ, καὶ ἐπέλυει αὐτήν ἐκ τῆς σπάνιας τῆς σοῦ καθαρίας ἐκ τοῦ πλησίου σου, γαρ παράφηκαν, όσον ψυχή σοῦ ἐκπλησθήση, σκοῦναι, εἰς δὲ άγγος οὐκ ἐμβάλλει. Εἰς δὲ τις λάβῃ γυναίκα, καὶ συναντήσῃ αὐτήν, καὶ ἔσται εἰς μὴ ἐν τῷ χόρῳ ἀνέστιον αὐτοῦ, ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράφει αὐτῇ ββλίων ἀποστασίου, καὶ δώσει εἰς τὰς χειρὰς αὐτῆς, καὶ ἐξαποστείλει αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, καὶ ἀπελθοῦσα γένεται ἀνέστιον αὐτοῦ ἐκ τῶν ἁπάτων αὐτοῦ, καὶ μισήσῃ αὐτὴν ὁ ἄνηρ ὁ στῆς, καὶ γράφῃ αὐτῇ ββλίων ἀποστασίου, καὶ δώσει εἰς τὰς χειρὰς αὐτῆς, καὶ ἐξαποστείλει αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, καὶ ἀποθνῄσκῃ ὁ ἄνηρ ὁ στῆς.

25. Ἐὰν δὲ αἰβομενὸς ἔκακας κλέπτων ψυχήν εἰς τῶν ἀδελφῶν αὐτοῦ τῶν ὕπών Ἰσραήλ, καὶ καταδοκιστεύσῃ αὐτὸν ἀπόδοτα, ἀποδοκιστεύει ὁ κλέπτης ἐκεῖνος καὶ ἐξαρείς τὸν ποιημένον ἐκέρδη τῶν αὐτῶν. Πρόσχετε σαυτοὶ ἐν τῇ ὁμοίᾳ τῆς λέπρας φυλακῇ σφόδρα ποιεῖν κατὰ πάντα τῶν νόμων, ὅτι ἐν ἀναγελουσίων ὑπάρχει ἡ ἡρείς ἡ Λευκίνας ἐν τῷ ἐντελεία κακων, φυλασσάσθε ποιεῖν. Μην συμβεί οὖσα οὕτως στὸ Κύριον ὁ Θεὸς σου τῇ Μαριάμ ἐν τῇ ὁδῷ, ἑκατομνευμένοι ὑμῖν ἐκ Αγγέλου.
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for his own sin. 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. 21 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 reaped corn in thy field, and shalt have forgotten a sheaf, thou shalt not return to take it; it shall be for the stranger, and the fatherless, and the widow, to glean after thee in thy field. 22 And when thou shalt gather olives, thou shalt not glean what thou hast left; 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 should be a dispute between men, and they should come to judgment before the judges, and justify the righteous, and condemn the wicked: 2 then it shall come to pass, if the unrighteous should be worthy of stripes, thou shalt lay him down before the judges, and they shall scourge him before them according to his iniquity. 3 And if they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldest scourge him with more stripes beyond these stripes, thy brother will be disgraced before thee. 4 Thou shalt not muzzle the ox that treads out the corn.

And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out of the family to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her. 5 And it shall come to pass that the child which she shall bear shall be named by the name of the dead; and his name shall not be blotted out of Israel.

And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother will not relieve me; and the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her: 9 then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel. And his name shall be called in Israel. The house of him that has had his shoe loosed.

And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her
Deuteronomy XXV. 12—XXVI. 11.

12 Thou shalt not have in thy bag divers weights, a great and a small. 13 Thou shalt not have in thine house divers measures, a great and a small. 14 Thou shalt have a true and just weight, and a true and just measure: I the Lord your God give thee for an inheritance. For every one that doeth this is an abomination to the Lord thy God, even every one that does injustice.

15 Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt: 16 how he withstood thee in the way, and harassed thy rear, even those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God. 17 And it shall come to pass whenever the Lord thy God shall give thee rest from all thine enemies round about thee, in the land which the Lord thy God gives thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget to do it.

18 And it shall be with him that entered into the land, which the Lord thy God gives thee to inherit, thou shalt say unto him, 19 And it shall be, when thine eyes shall see that which is written above these words, 20 thou shalt bless him, and say unto him, 21 And it shall come to pass, when the Lord your God shall enlarge thy border, as he hath sworn unto thee, saying, 22 And it shall come to pass, when the Lord shall establish thee upon thy people, as he hath sworn unto thee and to thy fathers, 23 that thou shalt arise and take all the male of thine seed, which are blesséd with thee, and go unto the place which the Lord shall choose in today.

24 And it shall be, if there be among you a poor of thy brethren, which are within any of thy gates, in thy land which the Lord thy God gives thee, 25 thou shalt not harden thine heart, nor shut thine hand from thy poor brethren; 26 but thou shalt open thine hand freely unto thy brethren, and toward all that are in want among thee.

27 When there shall be any poor among thee, and any of thy brethren be in want within any gates of thine, thou shalt not say unto him, Return again; but open thine hand freely unto him, and bless him; for it is because of the Lord thy God that he is given thee. 28 And thou shalt give unto him, and shalt surely give unto him, because that thine hand is open unto him, to give him, that he may live with thee, and be a witness against thee before the Lord thy God.

29 And it shall be, if thy brother that dwelleth by thee be poor, and sell himself unto thee, thou shalt not make him to serve as a bondman; 30 but thou shalt surely open thine hand unto him; and shalt lend him sufficient for his need, in such number of Shekalims, as is according to the measure of a congregation.

31 And it shall be, that when he calleth unto thee, 32 thou shalt open thine hand unto him, and shalt surely lend unto him sufficient for his need, in such number of Shekalims, as is according to the measure of a congregation.

33 And it shall be, if it be exceeding great unto thee, so that thou hast no power to give, if the man for whom thou art to give is one of thy brethren, thou shalt nevertheless give unto him on every year of the seven years, even of the land that thou dwell in, that he may live with thee.

34 And all that is exceeding that thou hast not power to give, thy brother shall come unto thee, and sell himself unto thee, or be hired by thee, or be a bondman of thy hand. 35 And it shall not seem to thee to be reproach to give him for his name is for life; and thou shalt not put him to death.

36 But he shall surely return to his own house, unto the house of his birth, and shall rest with his fathers; he shall see the good land, which the Lord thy God gives unto thee.

37 Thus shall thy brethren become to thee a burden, and the burden of thy sons, and thou shalt be wearied, and it shall be a sign against thee; 38 and thou shalt say in thine heart, I have not eaten herb, and I have not drunk wine: 39 neither have I clothed me in sumptuary, but the poor of my brother dwelt in my house. 40 And I was the servant of my brethren, and did keep my father's sheep; 41 and they压迫 me, and I said unto them, Why do ye oppress me? and they said, We see thee as a stranger, and we are not answerable for thy brother; put him from amongst us, and we will not see him.

42 And he shall say, He shall answer me for this evil; he is not better than I. 43 And he shall answer, He was my brother, and I was his helper: and the Lord may requite thee according to all these things. 44 He shall answer, It was my desire to help thee, and thou saidst not so: and I am this day a burden to thee. 45 He shall answer, For what hast thou not been a burden to me? I have been a helper to thee all the time; and thou hast not dealt with me according to the desire of thine heart. 46 And he shall answer, What have I sinned against thee, that thou shouldst have cast me out of thy presence?

47 And he shall answer, For what have I sinned, that thou mayest be a rejector of me? 48 He shall speak unto thee, and thou shalt see that it is so; and thou shalt say, I have sinned against the Lord, and I am a transgressor and a liar.

49 And it shall come to pass, when the Lord shall molest thee in all these things, or in all that I spake unto thee, and shalt return to God thine Elohim, 50 and shalt be will ing to hear his voice, and shalt do all that his voice shall command thee, according to all the covenant that I establish with thee this day.

51 And it shall come to pass, if thou shalt have gone in all these things diligently, saying, I have found favour in the sight of the Lord my Elohim, 52 I have turned back, and have observed thy commandments, which the Lord hath commanded thee; 53 and the Lord thy God shall thrust out all these nations from before thee; and thou shalt possess their land, as the Lord thy God hath promised thee, 54 if thou observest the commandments of the Lord thy God, which I establish with thee this day. 55 And it shall come to pass, if thou shalt not hear these words that the Lord thy God speaks unto thee, and shalt not do the commandments of the Lord thy God, and the statutes and judgments that he shall establish with thee by a prophet, 56 that the Lord may remove thee from the way which thou shalt go, and thy soul shall perish, and thou shalt be cut off among this people, because thou wast not willing to hear the voice of the Lord thy God.
And when thou shalt have completed all the tithings 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.

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, and the widow, according to all the commands which thou didst command me; I did not transgress thy command, and I did not forget it. And in my distress I did not eat of them, I have not gathered of them for an unclean purpose, 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.

On this day the Lord thy God charged thee to keep all the ordinances and judgments, and ye shall observe and do them, with all your heart, and with all your soul.

And Moses and the elders of Israel command me, saying, Keep all the holy commandments, all that I command you this day.

And it shall come to pass in the day when ye shall cross over Jordan into the land which the Lord thy God gives thee, that thou shalt set up for thyself great stones, and shalt plaster them with plaster.

And thou shalt write on these stones all the words of this law, as soon as ye have crossed Jordan, when ye are entered into the land, which the Lord God of thy fathers gives thee, a land flowing with milk and honey, according as the Lord God of thy fathers said to thee.

And it shall be as soon as ye are gone over Jordan, ye shall set up these stones, which I command thee this day, on mount Gerizel, and thou shalt plaster them with plaster.

And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up iron upon it. Of whole stones shalt thou build an altar to the Lord thy God, and thou shalt offer upon it whole-burnt-offerings to the Lord thy God. And thou shalt eat and be filled, and rejoice before the Lord thy God.

And thou shalt write upon the stones all this law very plainly.

And Moses and the priests the Levites spoke to all Israel, saying, Be silent and hear, O Israel; this day thou art become a

\[8 Or, person.\]
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 Gezel; Ruben, Gad, and Asier, Zabalon, Dan, and Nephthali.

14 And the Levites shall answer and say to all Israel with a loud voice, 15 Cursed is the man whomsoever shall make a graven 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 he that removes his neighbour’s landmarks: and all the people shall say, So be it. 17 Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it.

18 Cursed is he that lies with his father’s wife, because he has uncovered his father’s skirt: and all the people shall say, So be it. 19 Cursed is he that lies with any beast: and all the people shall say, So be it. 20 Cursed is he that lies with his sister by his father or his mother: and all the people shall say, So be it. 21 Cursed is he that lies with his daughter-in-law: and all the people shall say, So be it. 22 Cursed is he that puts a beast to the bed of a man: and all the people shall say, So be it. 23 Cursed is he who takes a bribe to slay an innocent man: 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 shall thou be in the field. 4 Blessed shall be the offspring of thy body, and the fruits of thy land, and the herbs 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 on which thou shalt put thine hand, in the land which the Lord thy God shall give thee. 9 The Lord shall raise thee up for himself a holy people, as he sware to thy fathers; and if thou wilt hearken to the voice of the Lord thy God, and walk in all his ways. 10 And all the nations of the earth shall see thee, and shalt not hear to the voice of the Lord thy God, and shall stand in awe of thee. 11 And the Lord thy God shall multiply thee for good in the offspring 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; and thou shalt rule over many nations, but they shall not rule over thee. 13 The Lord thy God make thee the head, and not the tail; and thou shalt then be above and thou shalt not be below, if thou wilt hearken to the voice of the Lord thy God, in all things that I charge thee this day.

14 Thou shalt not turn aside from any of the commandments, which I charge thee this day, to the right hand or to the left, to go after other gods to serve them.

15 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 charge thee this day, that the Lord may utterly destroy thee quickly from the good land, which he sware to thy fathers.

16 Cursed shall he be in thy city, and cursed shall he be in thy field.

17 Cursed shall be thy barns and thy stores.

18 Cursed shall be the offspring of thy body, and the fruits of thy land, the herds of thine oxen, and the flocks of thy sheep.

19 Cursed shall thou be in thy coming in, and cursed shalt thou be in thy going out.

20 The Lord send upon thee want, and famine, and consumption on all things on which thou shalt put thy hand, until thou shalt have utterly destroyed thee, and until he shall have consumed thee quickly because of the evil devices, in which thou hast forsaken me.

21 The Lord cause the pestilence to cleave to thee, until he shall have consumed thee off the land into which thou goest to inherit it. 22 The Lord smite thee with distemper, and fever, and cold, and in-flammation, and blighting, and paleness, and they shall pursue thee until they have destroyed thee. 23 And thou shalt have over thine head a sky of brass, and the earth under thee shall be iron.

24 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. 25 The Lord shall give thee up to thine enemies before whom 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. 26 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.

27 Or. see that the name, etc. 1 Gr. belly 2 Gr. may the Lord.
Deuteronomy XXVIII. 28—47.

Lord smite thee with the bottch of Egypt in the seat, and with a malignant scab, and itch, so that thou canst not be healed. 29 The Lord smite thee with insanity, and blindness, and astonishment of mind. 30 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.

31 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. 32 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. 33 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.

34 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. 35 And thou shalt be distracted, because of the sights of thine eyes which thou shalt see.

36 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.

37 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. 38 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.

39 Thou shalt carry forth much seed into the field, and thou shalt bring in little, because the locust shall devour it. 40 Thou shalt plant a vineyard, and dress it, and shalt not drink the wine, neither shalt thou delight thyself with it, because the way of the Lord thy God shall be very high; and thou shalt not be exalted.

41 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. 42 Thou shalt beget sons and daughters, and they shall not be thine; for thou shalt depart into captivity.

43 All thy trees and the fruits of thy land shall be blight consumed. 44 The stranger that is within thee shall get up very high, and thou shalt come down very low. 45 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

46 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.

47 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.
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. The Lord shall bring upon thee a nation from the north, a nation whose voice thou shalt not understand; a nation bold in countenance, which shall not respect the person of the aged, and shall not pity the young. 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, oil, the herds of thy oxen, and the flocks of thy sheep, until it shall have destroyed thee; and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee. And thou shalt eat the fruit of thy groves, the flesh of thy sons and of thy daughters, all that he has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee. He that is tender and very delicate within thee shall look with an evil eye upon his brother, and the wife in his bosom, and the eye that is left, and may have been left to him; so as not to give to one of them of the flesh of his children, whom he shall eat, 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. And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tender-

ness, shall look with an evil eye upon her husband in his bosom, and her son and her daughter, and her offspring that comes out between her feet, and the child which she shall bear; for she shall eat them because of the lack of all things, secretly, in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities. 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; thou shalt magnify thy plagues, and the plagues of thy seed, great and wonder-ful plagues, and evil and abiding diseases. And he shall bring upon thee all the evil pari of Egypt, of which thou wast afraid, and they shall cleave to thee. And the Lord shall bring upon thee every sickness, and every plague that is not written, and every thing that is not written in this book of the law, until he shall have destroyed thee. And ye shall be left 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. And it shall come to pass that as the Lord has loved thee, to do good to thee, and to multiply thee, 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. And the Lord thy God shall scatter thee among all nations, from
And 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.

16 And the nations which thou hast not known, thou shalt be afraid of, and do them service. 17 And in the morning shall thou say, Would it be even ing! and in the evening thou shalt say, Would it be morning! for the fear of thine heart which thou shalt fear, and for the sights of thine eyes which thou shalt see. 18 And the Lord shall bring thee back to Egypt in ships, by the way of which I said. Thou shalt not see it again; and ye shall be sold there to your enemies for bondmen and bondwomen, and none shall buy you.

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

And Moses called all the scribes of the Lord, and saidunto them, Ye have seen all things that the Lord did in the land of Egypt before you to Pharaoh, and his servants, and all his land; the great plagues which thine eyes have seen, the signs, and those great wonders. 19 Yet the Lord God has not given you a heart to know, and eyes to see, and ears to hear, until this day.

And he led you forty years in the wilderness, to prov induced them, and to shew thee their iniquities; 20 that thou shouldest see their iniquities by the way which they went through, and in the wilderness. 21 And the Lord commanded that thou shouldst set a watch upon thyself tonight; 22 for the Lord shall make thee to return to Egypt this same year; 23 though ye may say in thine heart, After I have gone over Jordan, then surely the Lord shall cause me to return to my land, which thy fathers did occupy: and thou shalt serve other gods, wood and stone.

14 And I will bring you unto the land which thy fathers possessed, and ye shall possess it: I will do to you better than at the beginning, for I will make the sons of Israel to return to their former manners, and I will love them with an everlasting love; and I will bring them again with pity.
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which are among them. 13Lest 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 and bitter among your seeds, 14And if one shall hear the words of this curse, and shall slumber himself in his heart, saying, 15Let good happen to me, for I will walk in the error of my heart, lest the sinner destroy the guiltless with him. 16God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall flame 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. 17And the Lord shall separate that man for evil of all the children of Israel, according to all the curses of this covenant that are written in the book of this law.

And another generation shall say—every 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 it, and upon the wretches and 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 shut this land in with anger of fire? 18And men shall say, Because they forsook the covenant of the Lord their God of fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt: and they went and served other gods, which they knew not, neither did he at all sign to them the things which he did to the land and as present. 19And the Lord was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law. 20And the Lord removed them from their land in anger, and wrath, and very great indignation, and cast them out into another land and as present. 21The former things belong to the Lord our God, but the things that are revealed belong to us and to our children for ever, to do all the words of this law.

And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thee, the fear of the Lord, and the constancy and the curse, which I have set before thee, 2 and shalt return to the Lord thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul; 3 then the Lord shall heal thee iniquities, and shall pity thee, and shall again gather thee out from among the nations, from which the Lord has scattered thee. 4 If thy dispersion be from one end of heaven to the other, thench shall the Lord thy God gather thee, and thence will the Lord thy God take thee. 5 And the Lord thy God shall bring thee in from thence into the land without any fathers have
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 commandments, 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 the book of this law, if thou turn to the Lord thy God with all thine heart, and with all thy soul.
10 For this commandment which I command 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? 12 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?
13 The word is very near thee, in thine mouth, and in thine heart, that thou mayest inherit it, and thou shalt inherit it; and thou shalt inherit it; and he will do thee good, and multiply thee above thy fathers. 14 And the Lord shall purge thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

15 Behold, I have set before thee this day life and death, good and evil. 16 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.
17 But if thy heart shall turn away, and if thou wilt not hear the voice of the Lord thy God, saying, I will not serve thee, nor will I keep thy commandments:
18 And it come to pass, when all these things befall thee, in the latter days; when thou shalt confound many nations, and Lord shall smite thee with Consumption, and with the nails of boils, and with other grievous plagues, such as thou hast not experienced.
19 And thou shalt return and hearken to the Lord thy God; for thy heart shall return, and thou shalt worship the Lord thy God, and thou shalt hearken to his voice, and cleave to him; for this is life, and the length of thy days, that thou shouldest dwell upon the land, which the Lord swear to thy fathers, Abraam, and Isaac, and Jacob, to give to them.

And Moses finished speaking all these words to all the children of Israel; 2 and said to them, I am this day a hundred and twenty years old; I shall not be able any longer to come in or go out; and the Lord said to me, Thou shalt not go over this

\[\text{Gr. belly.} \]
I. The Lord thy God, who goes before thee, shall destroy these nations before thee, and thou shalt inherit them, and it shall be Joshua that goeth before thee, as the Lord has spoken. And the Lord thy God shall do to them as he did to Seon and Oa, the two kings of the Amorites, who were beyond Jordan, and to their land, as he destroyed them. And the Lord has delivered them to you; and ye shall do to them, as I charged you. Be courageous and strong; for thou shalt go in and possess the land which the Lord your God shall give to you, and thou shalt shew it to their inheritance. And the Lord that goeth with thee shall not forsake thee nor abandon thee; for he will not be afraid before thee.

9 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.

10 And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles, 11 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, having assembled the people, the men, and the women, and that 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, and 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 save in that
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 to their face. For I will bring them into the good land, which I swore 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 swear 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 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; assign ye. greatness to our God. As for God, his word 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 forward and perverted generation. 7 Doth the Lord impune the people? is the people thus foolish and unwise? did not he himself thy father purchase thee, and make thee, and form thee? 8 Remember the days of old, consider the years for past ages: ask thy father, and he shall relate to thee, thine elders, and they shall tell thee.

9 And his people Jacob became the portion of the Lord, Israel was the line of his inheritance. 10 He maintained him in the wilderness, in burning thirst and hunger, led him about, and instructed him, and kept him as the apple of an eye. 11 As an eagle would watch over his brood, and yearns over his young, receives them having spread his wings, and takes them up on his back: the Lord alone led them, there was no strange god with them. 12 He brought them up on the high way, he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock. 13 Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape. 14 So Jacob ate and prospered, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.

15 They provoked me to anger with strange gods; with their abominations they bitterly angered me. 16 They sacrificed to devils, and not to God; to gods whom they knew not; and I knew not their fathers. 17 Thou hast forsaken God that begot thee, and forgotten God who feeds thee. 18 And the Lord saw, and was jealous; and was provoked by the anger of his sons and daughters, and said, I will turn away my face from them, and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

19 They have provoked me to jealousy with that which is not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation of understanding. 20 For a fire has been kindled out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains. 21 I will gather evils upon them, and will fight with my weapons against them. 22 They shall be consumed with hunger and devouring, and the devouring of birds, and there shall be irreparable destruction: I will send forth against them the teeth of wild beasts, with the rage of serpents creeping on the ground. 23 Without, the sword shall bereave them of children, and terror shall issue out of the secret chambers; the young man and the virgins with the virgin, the sucking with him who has grown old. 24 I said, I will scatter them, and I will cause their memorial to cease from

αυτω τεκνα μωμηται γενεια σκολια και διεστραμμενη. Ταυτα 6

Kurw hupo podidos; ou hypa loan moros kai oux aforos; ouk
ain autou oux touto pati epitkatato se kai epitouse se kai epailase
se; Mnyshte hmeiras aiwnos, suvete eti genewn geneseis 7
eporptgon ton patera sou kai anagalei sou, tois presbyu-
terou sou kai erousai sou.

"Oste dieermiren e yuustos ethni, wos dieistewear vnois Adom, 8
esthetai dria ethnion kata arhioin aggelion theou. Kai egeneth 9
meris Kuron loan autou Iakobh; xouinoma kleronomias
autou Israel. Awtarquein auton en tis erhmw, en dixeie 10
kamatos en ghi anverw ekklousen auton kai epaideusen auton, kai
diexilasein auton, ou xorhn orphalwun. Ou atos sketa-
sai vosiain autov, kai to tois vnosou autov epepothe, 11
diesi tos theonos autov edeto autov, kai anelaben autov
epi twos metaferein au tov. Kurios monos hgen autov, ouk
hneti meti theos allotrios. Anebidaun autov epo tin 12
igown tis gin. Efoinomei autous geniroma agwun thelisanan
melai ek petras, kai laion ek steereas petras. Boutrou 13
boum, kai gala probatov, meta stekatos anwvos kai krivos,
vnoi tauros kai tragoi, meta stekatos neferos throv, kai
aima stafulhs epin oinov. Kai efasen Iakoub kai evplish, 14
kai apelaktise o hgenetromenos eliptanw, epoxhun, epalatunh,
kai egekaltpe to theon ton touhsanta autov, kai apinesth apo
theo swtoros autov.

Paroxtynan me ep autotrias en thebelugmasen auton 16
parepikranan me. Euthsan daumonios, kai ou theo theous 17
osi ouk hdezwh, kai nosi kai prostoryei hgasan, osi ouk
hdezwh oti patere autov, Theon to genesanta se 18
egekaltpe, kai epelabon Theou ton trefonos se.

Kai elde Kurios, kai ezhloxe kai pararozhithi de orhyn 19
vnoi autov kai yugaterov, kai edev, aposterfou to prosoun 20
mou ap ayto, kai deizw ti estai ayto epis ethev om elphv
geta egekaltpe oti geneta estrapamev estin, vnoi osi osi esti ptois en
aytois.

Aytov paroxturwspan me ep ou theo, paroxtynan me ev 21
tois edwlois ayto, kary pararozhlos ayto ep ou edev, 22
eti edev apiston paragyn ayto. Oti tiv ekkata 22
ek to theo mou, kaihthssei eis axon kato katafagyneta
gein kai ta genivmata ayto phleize thureia orwv. Synvgy 23
eis ayto kaka, kai ta helx mou smopolelwseis eis ayto.
Tikmenvos lymh kai brousse orvov, kai otopostovos anivatos 24
oudhnu thevov enapostelleis eis ayto, meta thevov smopoton
eti gin. Efoinon ateknwsei aytois rhxma kai ek toin 25
tarminois, fofos neanikos oin parapwvo, thlazoix meta
kaisthikto proswpou. Eita, diaspetr oytov, padosi eva 26
DEUTERONOMY XXXII. 27—47.

27 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, 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? 28 To keep the commandments of the Lord, and his statutes, which I command thee this day, for thy own good, and for thy children's good, throughout all the days of thy life, that thou mayest long to live. 29 And when thou liftest up this stone for an ensign to the people of Israel, as I commanded thee on this mountain, even eastward toward the sunrising, and westward toward the sunsetting, 30 In the place which the Lord thy God shall choose to set his name there, thou shalt come, and thou shalt burn incense upon the altar of the Lord thy God, and thou shalt offer burnt-offerings, and sacrifice peace-offerings, 31 And thou shalt rejoice before the Lord thy God in all the good things which thy hands have wrought, for thou hast taken from the hand of thy God this good heritage. 32 Thou shalt embrace him, and thou shalt serve him, and thou shalt swear by his name. 33 And the Lord shall cause his angel to go before thee, and shall deliver thee from the hand of thine enemies, and from the hand of the wilderness, and from the hand of the Amalekites: 34 And he shall set thee up kings over thy children, as many kings as the Lord shall choose for his own inheritance: 35 But he shall not make thee a king over them, lest he exalt his heart above thee: that he may put thee to a snare, to anger, to偏差, and to perdition: 36 Neither shall they be one ruler over thee, lest they say, "We have no king: let us go and return to our former state, which we were in under the house of Egypt." 37 For he will not have thee to go back again, neither will he suffer thee to go back: 38 But he will give him a king that understandeth not, that he may learn therewith to cause his people to err. 39 For they are a very stubborn people, and will not hear the voice of the Lord their God, lest he should take them again into the land of Egypt, and should give them to destroy them with the sword. 40 Now therefore, take wisdom, and understand, and hearken, and take this heart. 41 And it shall be, if ye will obeys the voice of the Lord your God, to keep his commandments and his statutes which I command you this day, that ye may live, and that ye may go in, and Possess the good land, which the Lord sware to your fathers. 42 And ye shall despise none of these things, neither shall ye say, "I am not going up, for I am poor", or "I will not go up, for I am feeble."

8 Gr. shall. 7 Rom. 12. 19. 6 Gr. paralysed. 5 Alex. θίναν, Gentiles. 0 Rom. 15. 10.
live long upon the land, into which ye go over Jordan to inherit it. And the Lord spoke unto Moses this day, saying, (to go up to the mount Ararim, this mount Nun of the land of Moab above Jericho, and behold the land of Chanaan, which I give to the sons of Israel: and in the wilderness thou shalt go up, and be added to thy people; as Aaron the son of Mara, was added to his people. 

Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel. Thou shalt see the land before thee, but thou shalt not enter into it.

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. And to Levi he said, Give to Levi his manifestation; his hands shall perform thy word; and thy word shall be as the light of the moon, and as the light of the new moon, as the holy and holy: when he shall be täglich, and shall be to thee as a son with thee, and shall dwell in thy tent, and thou shalt set his heritage before thee for ever.

And to Joseph he said, He shall be the head of the congregation; in the land of his possession shall he have dominion. And to Benjamin he said, My son, if I should speak in visions to the sons of Jacob, and if I should utter to Israel his excellency, and if I should lift up his savior above the sons of Israel; Benjamin shall dwell among his brethren; and the children of his youth shall be to him a two- headed bow; and out of him shall come a ruler, and he shall deal with the people of Jacob.
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Ephraim, and these are the thousands of Manasse. And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents. 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 succide thee, and so shall the martis of them that dwell by the sea-coast.

And to Gad he said, Blessed be he that enlarges Gad; as a lion he rested, having broken the arm and the ruler. 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.

And to Dan he said, Dan is a lion's whelp, and shall leap out of Basan. And to Nephthali he said, Nepthali hast the fulness of good things; and let him be filled with blessing from the Lord; he shall inherit the west and the south. And to Aser he said, Aser is blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil. His sandal shall be iron and brass; as thy days, so shall be thy strength.

There is not any such as the God of the beloved; he who rides upon the heaven is thy helper, and the magnificent One of the firmament. And the rule of God shall protect thee, and that under the strength of the everlasting arms; and he shall cast forth the enemy before thy face, saying, Perish. 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. 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 Ararthob Moab to the mount of God, which is Mount Phasga, which is before Jericho; and the Lord shewed him all the mount of Galaad to Dan, and all the land of Nepthali, and all the land of Ephraim and Manasse, and all the land of Judah to the farthest sea; and the wilderness, and the country round about Jericho, the city of palm-trees, to Soger. And the Lord said to Moses, This is the land of which I spake to Abraham, 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.

So Moses the servant of the Lord died in the land of Moab by the word of the Lord. And they buried him in Gai near the house of Phoger: and no one has seen his sepulchre to this day. And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural strength abated.

And the children of Israel wept for Moses in Araroth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed. And Joshua the son of Nave 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.
And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face; 11 in all the signs and wonders, which the Lord sent him to work in Egypt on Pharaoh, and his servants, and all his land; 12 the great wonders, and the mighty hand which Moses displayed before all Israel.

KAI ἐγένετο μετὰ τὴν τελευτὴν Μωϋσῆ, ἐπὶ Κύριος τῷ Ἰσραήλ ὑπὸ ἐν τῷ ὕποπτῳ Μωϋσῆ, ἄγων, Μωϋσῆ ὁ θεραπόν ἔδειξεν μοι τοῦ τὴν ὑπομονήν οὐ καὶ τὸ τοῦ λαοῦ ὑπὸ ἔστω ἔν τῷ ὑπάτῳ, τὸν καὶ καὶ καὶ πᾶν τῇ γῇ αὐτοῦ, τὰ ἑπτάμια τὰ μεγάλα, καὶ τὴν μετα 12 τὴν κρατικὴν. ἀποφημα Μωϋσῆς ἐναντὶ παντὸς Ἰσραήλ.
12 And to Ruben, and to Gad, and to the half tribe of Manasseh, Joshua said, 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, the land of the _Ebrei_ (the Amorites, the _Jebusites_, and the _J莅mmites_, and the __Ailmites_, and the __Hermites_, and the _Ezrites_, and the _Ephraimites_, and the _Gilites_, and the __Sidmites_, and the __Hermites_, and the __Hivites_, and the __Babonites_, and the __Punites_). 13 The Lord shall drive them out before you, and you shall possess their land; and _you shall do_ unto them as your soul desires; you shall divide their land for an inheritance among yourselves. 14 Be strong, and very courageous: be not afraid, neither be discouraged; for the Lord your God is with you wherever you go.

15 And Joshua called for _Aarons_ _son_ Elizaphan, 16 and for Zaccur the son of Ithni, the(_Phoebus_), and for Nethaneel the son of Zikreiah, and for Obadiah the son of Eileathath, and for Shammua the son of Galgal, 17 and for Shual the son of Dabney, and for Zaccur the son of Meraiah, and for Uzzi the son of Uziel, 18 and for Ahuren the son of Maltiel, and for Eliab the son of Shaphan, and for Obadiah the son of Besulan, and for Shekaniah the son of Rehob, and for Hashabiah the son of Amaziah, and for Zichri the son of Anak. 19 And Joshua sent them from thence, and they went to the camp to _Ruben_, and to _Gad_, and to the half tribe of _Manasseh_.

10 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 hearken to Moses the servant of the Lord, we will do it. 11 According to all that we heard, we will do all things which the Lord our God shall command us, and we will go and fight on the side of the Lord. And afterward every one of you shall return to his possession. 12 So the sons of _Ruben_, and of _Gad_, and of half the tribe of _Manasseh_, went out, armed with weapons of war.

13 And they came up to the _Jordan_, both _Ruben_, and _Gad_, and half the tribe of _Manasseh_, and proclaimed before all the congregation of the children of _Israel_, saying, 14 If only the Lord shall give us the land, whereunto he hath said that he will give us: then will we go up, and fight for the land, as thou saidst. 15 And the Lord said to _Joshua_, Fear not them, neither be amazed at their number, for they are thine servants: they will be _slain_ before thee. 16 And the Lord said to _Joshua_, This shall be a sign unto you, that the _Lord_ will give the _Israelites_ the land: the _Joshuas_ shall shout, and the _Israelites_ shall say, The _Lord_ shall not give it into our hands: therefore shall _Joshua_ shout, and _Israel_ shall say, The _Lord_ shall give it unto our hands.

17 So _Joshua_ and the _Israelites_ did as the Lord had commanded them: and they went up into the _Jordan_, he, and all the sons of _Israel_, and the _Israelites_ fought against the people of _Amorites_, and they fell down before _Joshua_. 18 And _Joshua_ said, Speak ye not anymore unto the people of _Israel_, saying, The _Lord_ will go before you, and he shall fight for you. 19 And _Joshua_ said to the _Israelites_, Be _strong_, and very courageous: be not afraid, neither be discouraged, for the _Lord_ is with you, where ye go. 20 And _Joshua_ sent the two men, saying, Go, spy out the land of _Canaan_, and _Jericho_, which is _Canaanite_: go, and see the _land_, and the _cities_ thereof, and the men thereof, and the land they dwell in, and the land which they lodge in, and come again, and tell us of the land.

21 And they went from thence, and came into the wilderness of _Edom_._Edom_, and _Edom_ was toward the rising of the sun. 22 And they came unto the men of _Seion_, and asked them of the way to _Jericho_. And they replied to them, The way toward _Jericho_ is straight, and go up from _Edom_. And they went up, and came unto _Jericho_. And _Ruben_, and _Gad_, and half the tribe of _Manasseh_, returned, and spake unto _Joshua_. 23 And _Joshua_ sent them from thence, and they went into the camp, and spake to _Joshua_ the son of _Nun_, the _Israelites_.

11 And he shrugged his shoulders, and said to _Gad_, and to _Ruben_, and to the half tribe of _Manasseh_, by saying, What answer shall I give you which you have given me? 12 For you have spoken well in the sight of the _Israelites_, and in the sight of _Joshua_. 13 And you shall speak thus to the _Israelites_, saying, _Joshua_ said, that which ye have spoken is good before the _Lord_. 14 And the _Israelites_ said to _Joshua_, We will go up and fight for the land, but ye shall give us one dividing of the land as inheritance. 15 And the _Israelites_ were exceedingly jealous of the sons of _Ruben_, and of _Gad_, and of half the tribe of _Manasseh_, when they heard the things which they spake to _Joshua_. 16 Then _Joshua_ sent them from thence, and they went to the camp, and spake to _Joshua_, and to the _Israelites_. 17 And they said, We have come from _Ruben_, and from _Gad_, and from half the tribe of _Manasseh_, out of the camp of _Israel_, to speak word to one of all the congregation, saying, 18 We have made our _journey_ out of all the camp of _Israel_, to deliver you out of the hand of the _Israelites_. For we are many in number; the _Israelites_ have said, Their land is broad, and it dwelleth under heaven. Now therefore give us land, we pray thee, across the river Jor-
deal mercifully with you, so do ye also deal mercifully with the house of my father: and as Israel alive the house of my father, my mother, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

14 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 and truly with me. 15 And she let them down by the window: 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.

16 And the men said to her, We are clear 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 go outside 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. 19 But if any one should injure us, or betray these our matters, we shall be quit of this thine oath. 20 And she said to them, Let it be according to your word; and she sent them out, and they departed. 21 And they came to the hill-country, and remained there three days: and the pursuers searched all the roads, and found them not.

22 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. 23 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.

24 And it came to pass after three days, that the three men went through the camp: and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests the Levites bearing it, ye shall depart from your places, and ye shall go after it. 25 But let there be a distance between you and it; ye shall stand as much as two thousand cubits from 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. 26 And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow the Lord will do wonders among you.

And Joshua said to the priests, Take up the ark of the covenant of the Lord, and go before the vessels; and the priests took up the ark of the covenant of the Lord, and went before the people. 27 And the Lord
said to Joshua, This day do 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. 8 And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the land of Israel, then ye shall stand in Jordan. 9 And Joshua said to the children of Israel, \(C\)ome hither, and hearken to the word of the Lord our God. 10 Hereby ye shall know that the living God is among you, and will utterly destroy from before our face the Canaanite, and the Chettite, and the Pherezite, and the Hagrites, and the Chanaanite, and the Hittite, and the Jebusite. 11 Behold, the ark of the covenant of the Lord of all the earth passes over Jordan. 12 Choose for yourselves twelve men of the sons of Israel, one of each tribe. 13 And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord shall stand in Jordan, the water of Jordan shall be held, and the water coming down from above shall stop. 14 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. 15 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 \(y\) all its banks \(b\) about the time of wheat harvest:) 16 then the waters that came down from above stopped; there stood one solid heap very far off, as far as \(b\) the region of Karia-thiriam, and \(b\) the lower part came down to the sea of Arba, the salt sea, till it completely failed; and the people stood opposite Jericho. 17 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, \(b\) Take men from the people, one of each tribe, \(b\) and charge them; and ye shall take out of the midst of Jordan twelve \(b\) of them, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night. 19 And Joshua having called twelve men \(b\) of distinction among the children of Israel, one of each tribe, \(b\) 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 \(b\) in future, saying, What are these stones to us? 20 then thou mayest explain to thy son, saying, The river Jordan \(b\) was dried...
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 down there. 3 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 to speak to the people; and the people hasted and passed over. And it came to pass when all the people had passed over, that the ark of the Lord passed over before the people, and the priests went on before them. 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. 8 Forty thousand armed for battle went over before the Lord to war, to the city of Jericho. 9 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, 10 Charge the priests that bear the ark of the covenant of the testimony of the Lord, to pass before the people, and the priests go before them, and the priests that bear the ark of the Lord pass over before the ark of the Lord, saying, Go up out of Jordan. 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. 12 And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho. 13 And Joshua set these twelve stones which he took out of Jordan, in Galgala, saying, When your sons ask you, saying, What are these stones? Tell your sons, that Israel went over this Jordan on dry land, 14 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. 15 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 they feared greatly for the children of Israel ever for.

8 Or, equipped. 7 Or, in good order.
they were terror-stricken, and there was no sense in them because of the children of Israel.

And about this time the Lord said to Joshua. Make the stone knaves of sharp stone and sit down and circumcise the children of Israel the second time. 3 And Joshua made sharp stone 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 wilderness, and as many as were uncircumcised of them that came out of Egypt, all these Joshua circumcised; 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, unless they would give their fathers, even a land flowing with milk and honey. 6 And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way. 7 And when they had been circumcised they rested continuing there in the camp till they were healed. 8 And the Lord said to Joshua the son of Naue. On this day have ye entered the land of Canaan, the inheritance of the children of Israel, which ye did espy when ye spied it out of Jordan, and come near to my people, and I will make thy name great, as great as any other name. 9 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 no man knew him. 10 And Joshua said unto the man, art thou for us or for our enemies? And he said to him, I am now come, the chief captain of the host of the Lord. 11 And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? 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. 12 Now Jericho was closely shut up and besieged, and none went out of it, and none came in. 13 And the Lord said to Joshua, Behold, I deliver Jericho into thy power, and its king into it, 14 And Joshua and all the people, etc. 15 And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city. 16 And Joshua the son of Naue went in to the priests, and spoke to them, saying, Charge
And the priests blew the trumpets once, and Joshua said to the people, Shout; for the Lord has given you the city.

And the city shall be devoted to the Lord; only the silver and gold, and brass, and iron, shall be holy to the Lord; and they shall be carried into the treasury of the Lord.

And the priests sounded the trumpets once, and Joshua said to the people, Shout; for the Lord has given you the city.

And the city was burnt with fire, and all the people of it, and all that was therein, with all the cities thereof, to the Lord: only the silver and gold, and brass, and iron, were dedicated to the Lord; and they were brought into the city of David, which is Jerusalem.

And the men of Israel wandered round about the city, and burned it with fire, and all the cities thereof, and all the orchards, and vineyards, and olive-groves, and the cities of the kings of the land they took.

And the men of Israel burned the city, and all that was therein, with fire, and all the people of it; and they took all the spoil thereof, and all the cattle thereof.

And the cities of the hill-country, and the plain, and the valley, and all the coast of the sea, from the wilderness unto the great sea eastward, the men of Israel possessed; and they destroyed every city, and all the inhabitants thereof; they left none to survive, as the Lord commanded them; but they took the spoil of them, and the cattle, and the goods of the cities; even the spoil thereof, and all the goods thereof, they carried away into the city of Jerusalem.

And the men of Israel took possession of the land of Canaan, and settled in it, and possessed it, according to the commandment of the Lord given by Moses.

And they brought in the spoil of the land, and the cattle, and the goods, and the cities, which they took out of the land of Canaan, and of the cities thereof, and of the kings thereof; and they set them in the city of David, which is Jerusalem.

And Joshua, the son of Nun, and all Israel, and the captives who were spoil of the land, and the cattle, and the goods, and the cities, and all that they possessed, and all the cities thereof, and all the goods thereof, they set them in the city of David, which is Jerusalem.

And the men of Israel laid up the spoil of the land, and the cattle, and the goods, and the cities, and all the spoil thereof, and all the goods thereof, in the city of David, which is Jerusalem.

And the captives of the land, and the captives who were spoil of the land, and the cattle, and the goods, and the cities, and all the spoil thereof, and all the goods thereof, they set them in the city of David, which is Jerusalem.

And the men of Israel laid up the spoil of the land, and the cattle, and the goods, and the cities, and all the spoil thereof, and all the goods thereof, in the city of David, which is Jerusalem.
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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. 2 And Joshua adjured them on that day before the Lord, saying, Cursed be the man who 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 Abiram 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 Achur the son of Charmi, the son of Zambri, the son of Zam, 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 to him, Let not all the men 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 hath thy servant brought this people over Jordan to deliver them to the Amorite to destroy them? would we had been content to dwell still in our own places: but their heart is treacherous; now therefore turn, I beseech thee, and bring us into the land whither thou sentest us: for we will enter into it to possess it.

And the Chananite that dwelleth on mount Ephraim in Gailean, said, Howbeit the Lord 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. 13 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, iron, they gave to be brought into the treasury of the Lord.
until ye shall have removed the cursed thing from among you. 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 shall ye bring by households; and the household which the Lord shall show, ye shall bring by man. 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 Juda was pointed out. And it was brought by their families, and the family of the Zaraites was pointed out. 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. Why hast thou hid him from me? And Achar answered Joshua, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done; I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them. 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. 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 calves, and his asses, and all his sheep, and his tent, and all his property, and all the people were with him; and he brought them to Ehem Achor. And Joshua said to Achar, Why hast thou destroyed us? the Lord destroy thee this day. And all Israel stoned him with stones. And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Ehem Achor until this day.

And the Lord said to Joshua, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land. And thou shalt do to Gai, 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 Gai; and Joshua chose out thirty thousand mighty men, and he sent them away by night. 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. And I and all with me will draw near to the city: and it shall come to pass

towth drusm, eows an ezaraite to anazea em, ymow. Kai 14 anagoghseate pantes toprow kaiata fulas, kai esta e fuli an deizt Kupros, proasate kata dhiomi kai ton dhiom dun an deizt Kupros, proasate kata oikon kai ton oikon dun an deizt Kupros, proasate kata anbora. Kai de an dideichx, 15 katakauhsethe en puri, kai pantas oita estin autow, oti pareb tew diehtivn Kupros, kai epotostan anovma en Israel.


Kai eite Kupros pros Irosoo, maph basbthei, maph deelias: 8 labe meta sou pantas ton autous ton polematos, kai anapastas anabthei eis Ga. idou thewka eis tew xepas sou ton basileia Tai, kai tin thew autov. Kai poieis tew Ga, 2 en tew protous etopoia tew 'Irioh, kai to basileia autov, kai tin provmia tew ktermwn proempeis seautov kastraposton de seautou endora tew polei eis tew oitw.

Kai anetepo Irosoo kai paws o laos o polematos uste 3 anabhein eis Ga. etepole de Irosoos triakonta xilidhias androu douxou eis Ighw, kai apostevon autous xukostov. Kai 4 enesteiai autous, legw, mpeis enedreiasate upitaws tew polewos, mpe makran ginesthe apo tew polewos, kai esastei pantes estouin. Kai exw kai pantes mei meti emou prosogaghe prois tew polein 5

7 Heb. 7118 POL valley of trouble. 7 Gr. as also to-day. 8 Gr. it.
kai 

and the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them. And when they shall come out after us, we will draw them away from the city; and we will pursue them; when they flee before us, as also before. And ye shall rise up out of the ambuscade, and go into the city. Ye shall do according to this word, lo! I have commanded you. And Joshua sent them, and they went to lie in ambush; and they lay between Bethel and Gai, westward of Gai.

10 And Joshua rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai. And all the men of war went up with him, and they went forward and came over against the city eastward. And the ambuscade was on the west side of the city. And it came to pass when the king of Gai saw it, he hasted and went out to meet them directly to the battle, he and all the people that were with him: and he knew not that there was an ambuscade formed against him behind the city. And Joshua and Israel the people, the ambassadors were seated by the city, and they pursued after the children of Israel, and they themselves went a distance from the city. There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

18 And the Lord said to Joshua, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place. And Joshua stretched out his hand and his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.

20 And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way. And Joshua and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and smote the men of Gai. And these came forth out of the city to meet them; and they were in the midst of the army, some being on this side, and some on that; and they smote them until there was not left of them one who survived and escaped. And they took the king of Gai alive, and brought him to Joshua.

24 And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them even to the end, then Joshua returned to Gai, and smote it with the edge of the sword. And they that fell in that day, men and women, were twelve thousand: they slew all the inhabitants of Gai. Beside the spoils that were in the city, all things which the
children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.

And Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day. 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 Chananites, and the Peradamen, 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 Gilgal, 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 peace-offerings. And Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel. 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 Gilgal, as Moses the servant of the Lord commanded at first, to bless the people.

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. 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.

And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.

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 shoes on the soles of their feet, and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.

And they came to Joshua into the camp of Israel to Galga, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us. And the children of Israel said to the Chorhean, Peradventure thou dwellest amongst us; and not he.

And he wrote for the sons of Gabaon these things in the book of the law of Moses, in the place where they dwelt.

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And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation swore to them.

And it came to pass after three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them. And the children of Israel journeyed, and came to their cities; and their cities were Gabaon, and Kephirah, and Berot, and the cities of Jarin. And the children of Israel fought not with them, because all the princes swore to them by the Lord God of Israel; and all the congregation murmured at the princes.

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. This we will do: take them alive, and we will preserve them; so they shall not be a reproach against us by reason of the oath which we swore to them. They shall live, and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

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? 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. And they answered Joshua, saying, It was reported to us what the Lord thy God charged his servant Moses, to give it to those that dwelt on it from before you; and we feared very much for our lives because of you, and therefore we did this thing. And now, behold, we are in your power; do to us as it is pleasing to you, and as it seems good to you.

And they did so to them; and Joshua
rescued them in that day out of the hands of the children of Israel, and they did not slay them. 2 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 Gibeon, and had destroyed it, as he did to Jericho and its king, even so they did to Gibeon and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel, then the children of Israel greatly terrified them, for the king knew that Gabaon was a great city, as one of the chief cities, and all its men were mighty. 3 So Adoni-bezek-king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jerimoth, and to Jephthah king of Lachis, and to Dabin king of Odollam, saying, Come up hither to me, and help me, that I may 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, and they 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 who 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 hand; there shall not one of them be left before you.

And when Joshua came suddenly upon them, he had advanced all the night out of Galgala. 9 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 Azeza 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 hailstones from heaven to Azeza; and they were more that died by the hailstones, 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. 13 And the sun and the

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**8 Gr. mother-cities.** **γ Gr. they.**
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 of Israel, 20 And there was not such a day either before or after, so that God should hearken to a man, because the Lord fought on the side of Israel.

And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue. And Joshua said, Open the care, and bring out these five kings out of the care. And they brought out the five kings out of the care, the king of Jerusalem, and the king of Chebron, and the king of Jericho, and the king of Lachis, and the king of Odoallam. And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, 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 to 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 evening. And it came to pass, when the sun went down, 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.

And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed every living thing 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.

And Joshua and all Israel with him departed out of Makeda to Lebra, and besieged Lebra. 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 living 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 Lachis to Lebna, and he encamped about it, and besieged it. 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 Lachis. Then Elam the king of Gazee went up to help Lachis; and Joshua smote him and his people with the edge of the sword, as they did to Lachis.

And Joshua and all Israel with him departed from Lachis to Odollam, and he besieged it and took it. 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 slew every thing breathing in it, as they did to Lachis.

And Joshua and all Israel returned to Dabor; and they encamped about it; 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 Dabor and her king.

And Joshua smote all the land of the hill country, and all Nageb 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, from Hebron to Gaza, all Gibon, as far as Gabaon. 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 Jabia the king of Asor heard, he sent to Jobab king of Maon, and to the king of Symon, and to the king of Aziph, and to the kings who were by the great Sidon, to the hill country and to Arba opposite Keneroth, and to the plain, and to Phenecod, and to the Channites on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountain, and the Erites, and those dwelling under mount Aermon in the land Massuma. And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots. 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 Keverim, 'Iserou, and tos 'Israefh met 'avrou eL dneva 31 eis Lachix, kai perekekasen authn, kai epolwrouke authn. Kαι parendoke Kūrios tin Lachix eis tòx xherios 'Israelfi kai elavon autnh en tò xhema tòx deuterà, kai efounesan autnh en stôma ta kípous, kai epxolôbrousan autnh, kai trôpou eposían tòx Lefi. Tòto anebh' Elam basileis 'Axaer boshétns 33 tòx Lachix kai epátaexen autnh 'Iserou en stôma ta kípous, kai tòx lwn autnh, òws tòx múa katalebfhína autnh xósws en kai diapnèuynta.

Kai ápilbhn 'Iserou kai tos 'Israelfi kai tos 'Israelfi met 'avrou eis Lachix 34 eis 'Odoillám, kai perekekasen autnh kai epxolôbrousan autnh. Kαι parendoke autnh Kūrios eis xherios 'Israelfi kai elavon autnh en tò xhema tòx deuterà, kai efounesan autnh en stôma ta kípous, kai tòx lwn autnh, òws tòx múa katalebfhína autnh xósws en kai diapnèuynta.

Kai ápilbhn 'Iserou kai tos 'Israelfi met 'avrou eis 'Xerfôv, 36 kai perekekasen autnh kai epásaexen autnh en tò stôma 37 kípous, kai tòx lwn autnh, òws tòx múa katalebfhína autnh, kai diapnèuynta. Kαι ápilbhn 'Iserou kai tos 'Israelfi met 'avrou eis 'Dàbfir kai 38 periakrávantes autnh, efounesan autnh, kai tòx báisleis autnh, kai tos kóyma autnh, kai epásaexen autnh en stôma ta kípous, kai epxolôbrousan autnh, kai tòx lwn autnh, òws tòx múa katalebfhína autnh, kai diapnèuynta.
I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire. 7 And Joshua and all the men of war came upon them by the water of Maron suddenly; and they attacked them in the hill country. 8 And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to Masour, and to the plains of Massoach eastward; and they destroyed them till there was not one of them left that survived. 9 And Joshua did to them, as the Lord commanded him: he houghed their horses, and burned their chariots with fire.

10 And Joshua returned at that time, and took Asor and her king; now Asor in former time was the chief of these kingdoms. 11 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. 12 And Joshua took all the cities of the kingdoms, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of the Lord commanded. 13 But all the walled cities Israel burnt not; but Israel burnt Asor only. 14 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 to breathe. 15 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.

16 And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosome, and the plain country, and that toward the west, the mountain of Israel and the low country by the mountain; 17 from the mountain of Chelcha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aeron; and he took all their kings, and destroyed them, and killed them. 18 And for many days Joshua waged war with these kings.

19 And there was no city which Israel took not; they took all in war. 20 For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, and that there should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

21 And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabar, and from Anaboth, and from all the race of Enakim, from the rest of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them. 22 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 Aseldo.

23 And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division.
accord ing 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 their 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, on the side of the valley, and half the Gadd Canal as far as Jordan, the border of the children of Ammon. 3 And Araba as far as the sea of Cheneroth eastward, and as far as the sea of Araba; the salt sea eastward by the way to Asimoth, from Theman under Asedoth Phasga. 4 And Og king of Basan, who dwelt in Ashtaroth and in Edrin, was left of the giants, 5 ruling from mount Armond and from Secchta, and ever all the land of Basan to the borders of Gergesi, and Machi, and the half of Galdab of the borders of Seon king of Esebon. 6 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 Gad, and to the half tribe of Manasses. 7 And these are the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balas, as far as the mountain of Chelche, as men go up to Seir; and Joshua gave it to the tribes of Israel to inherit according to their portion; 8 in the mountain, and in Arnon, in Arnon, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chhananite, and the Pherezite, and the Ethite, and the Jebusite.

9 The king of Jericho, and the king of Gai, which is near Bethel; 10 the king of Jerusalem, the king of Chedron, 11 the king of Jerim, the king of Lachis; 12 the king of Elam, the king of Gazer; 13 the king of Dabir, the king of Gader; 14 the king of Hermath, the king of Ader; 15 the king of Leba, the king of Oddolam, the king of Elati, the king of Taphut, the king of Ophe, the king of Aroc, the king of Asom, the king of the Mountains of Ephraim, the king of the Gadd Canal as far as Jordan, the border of the children of Ammon, and in Asedoth, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chhananite, and the Pherezite, and the Ethite, and the Jebusite: all these were twenty-nine kings.

And Joshua was old and very advanced in years; and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit. 2 And this is the land that is left; the borders of the Phylistines, the Gesrite, and the Chhananite, 3 from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chhananites the land is reckoned to the five principalities of the Phylistines, to the in-habitant of Gaza, and of Azotus, and of Asealon, and of Geth, and of Accaron, and to the Ethite; 4 from Theman even to all the land of Chisam as far as Hazor, and the Sidonians as far as Aphe, as far as the borders of the Amorites. 5 And all the land of Gaddafoth of the Phylistines, and all Libanus
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6 'Aermon hear the voice of their God. 
10 They took the land, and settled in it. 
16 Joshua and Caleb spoke truth to the people.
18 And the children of Israel took the land.
25 And the border of the tribe of Benjamin.
27 And the children of Benjamin gave the city.
38 And the sons of Benjamin.
40 And the children of Benjamin.
50 And the children of Benjamin.
62 And the children of Benjamin.
72 And the children of Benjamin.
82 And the children of Benjamin.
92 And the children of Benjamin.
102 And the children of Benjamin.

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eastward from Gaalg, under the mountain
Aeron as far as the entering in of Emath.
28 every one that inhabits the hill country
from Libanus as far as Masreth Memphomaim.
All the Sidonians, I will destroy
them from before Israel; but do thou give
them by inheritance to Israel, as I charged thee.

And now divide this land by lot to the
nine tribes, and to the half tribe of Manasse.
8 From Jordan to the great sea westward
thou shalt give the half tribe of Manasse.
9 And to Ruben and to Gad Moses gave an inheritance
beyond Jordan: Moses the servant of the
Lord gave it to them eastward, from
Aroer, which is on the bank of the brook of Arnon,
and the city in the midst of the valley, and all Misor from Maelabah.
11 All the cities of Seon king of the Amorites,
who reigned from Esebon to the coasts of the
children of Ammon: 12 and the region of Galaad, and the borders of the Gessirites
and the Machaites, the whole mount of Aeron,
and all the land of Basan to Acha.
13 All the kingdom of Og in the region of Basan,
who reigned in Ashtaroth and in Edraim: he was left of the giants; and
Moses smote him, and destroyed him. 14 But the children of Israel destroyed not the
Gessirite and the Machaitite and the Chanaite;
and the king of the Gessiri and the Machaitite dwelt among the children of
Israel until this day.
15 Only no inheritance was given to the
tribe of Levi: the Lord God of Israel, he is their inheritance, as the Lord said to
them; and this is the division which Moses made to the children of Israel in Araboth Moab,
on the other side of Jordan, by Jericho.
16 And Moses gave the land to the tribe of
Ruben according to their families. 17 And their borders were from Aroer, which is
opposite the brook of Arnon, and their is
the city that is in the valley of Arnon; and all
Misor, and all the cities of Misor, and all the cities
of Miser, and Dœbon, and Bemon-Baal,
and the house of Meeloth; 18 and Basan, and
Bakedmoth, and Mephaat, and
and Karithaim, and Sœba, and Sœba,
and Sidon, in the coast.
19 'Emab, and Baalfebogur, and
Massirah, and Sœba, and Basan, and
and Aroer, and the border of the Moabites.
20 And the children of Benjamin.
21 And the children of Benjamin.
22 And the children of Benjamin.
23 And the children of Benjamin.
24 And the children of Benjamin.
25 And the children of Benjamin.
Ammon to Araba, which is before Arad.  
And from Ebron to Araboth by Masseph,  
and Botanim, and Maan to the borders of  
Debron, and Ennom, and Otztargi, and  
Benthanabara, and Socoth, and Saphan,  
and the rest of the kingdom of Seon  
king, and Jordan shall be the boundary  
as far 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 their families and their villages  
were according to their families.  
And Moses gave to half the tribe of  
Manasse according to their families.  
And their borders were from Maan, and all  
the kingdom of Og king of Basan, and all the  
vilages of Jair, which are in the region of Hasei  
sixty miles:  
and the half of Galaad, and in  
Asstath, and in Edrain, royal cities  
of 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 of whom Moses caused the  
inhabitants of Jordan, and in Arabor, Moab,  
beyond Jordan by Jericho eastward.  
And these are they of the children of  
Israel that received their inheritance in the  
land of 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, gave.  
Their inheritance was 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 not given to the Levites, only  
cities to dwell in, and their suburbs separa- 
ted for the cattle, and their cattle.  
As the Lord commanded Moses, so did the chil- 
dren of Israel; and they divided the land.  
And the children of Juda came to Joshua  
in Galgal, and Chisheb the son of Jephone  
the Kenite said to him, Thou knowest 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.  
My brother went up with me, and I turned away the heart of the people, but  
yelled myself to follow the Lord my God.  
And Moses spake on that day, saying,  
The land on which thou art gone up, it  
shall be thy inheritance and thy children's  
for ever, because thou hast applied thyself  
to follow the Lord our God.  
And the Lord has kept me alive, and he has dealt with me well; 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

\[\text{Gr. necks. See note on chap. 7.13.} \quad \text{Or, according to the Heb. idiom, fully followed.} \]
12 And now of thee this mountain, as the Lord said in that day; for thou heardest this word on that day; and now the Enakim are there, cities great and strong: if then the Lord should be with me, I will utterly destroy them, as the Lord said to me.

13 And Joshua blessed him, and gave Chelab the son of Jephone the son of Kenez for an inheritance. Therefore Chelab became the inheritance of Chelab the son of Jephone the Kenezite until this day; because he followed the commandment of the Lord God of Israel. And the name of Chelab before was the city Arghob, it is the metropolis of the Enakim; and the land rested from war.

And the borders of the tribe of Judah according to their families were from the borders of Idumea from the wilderness of Sin, as far as Cades southward.

And their borders were from the south as far as a part of the salt sea from the high country that extends southward. And they proceed before the ascent of Acrabin, and go out round Sina, and go up from the south to Cades Barne; and go out to Aseron, and proceed up to Sarada, and go out by the way that is west of Cades. And they go out to Selinoma, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries 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 Betharabah; 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 lion.

And it terminatethat the bottom of the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward. And the border going 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 Jarim. And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jarim northward; this is Chaslon: and it will come down to the city of Sun, and will go on to the south. And the border terminates behind Accaron northward, and the borders terminate at Socchoth, and the borders will go on to the south, and will terminate at Leba, 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 Judah round about according to their families.

9 Gr. mother-cities. 7 Gr. neek. Heb. tongue. 8 So the Greek. There seems to have been a reading of the word דת as if part of את.
And to Caleb 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 Arboe the metropolis of Enac; this is Chebron. And Caleb the son of Jephone destroyed thence the three sons of Enac, Sus, and god Tholami, and Chalma, and Caleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.

And Caleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife. And Gothonial the son of Chenez the brother of Caleb took it; and he gave him Ascha his daughter to wife.

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 Caleb said to her, What is it? And she said to him, Give me a blessing; for thou hast given me the land of my inheritance; give me also Bottisham; and he gave her Gometh the upper, and Gometh the lower.

This is the inheritance of the tribe of the children of Juda. And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Bassel, and Aram, and Apple, and Anan, and Aruel, and Cades, and Asorion, and Maimam, and Balman, and their villages; and the cities of Aseron, this is Asor, and Sen, and Saltam, and Molada, and Seri, and Abaphal, and Cholasoea, and Beer-sababe; and their villages, and their hamlets.

Baal, and Barcel, and Amor, and Elbottada, and Bethel, and Hera, and Selacel, and Macharim, and Sethennac, and Labos, and Sela, and Eromoth; twenty-nine cities, and their villages.

In the plain country Astoel, and Raa, and Assa, and Raimen, and Tano, and Inth, and Meber, and Odollam, and Memra, and Sohoa, and Jazeca.

And Sacarim and Gaderna, and their villages; fourteen cities, and their villages; Senna, and Adasam, and Magadalag, and Dalad, and Maspa, and Jarchael, and Basdeoth, and Idesale; and Chabra, and Naaches, and Macchons, and Sedidor, and Bagadiel, and Nonam, and Mahedcan; sixteen cities, and their villages; Lebna, and Ifho, and Anech, and Jana, and Nasib, and Keilam, and Akiie, and Kezib, and Batheas, and Ezem; ten cities, and their villages;

Accaron and her villages, and their hamlets; from Accaron, Genna, and all the way thence are Noddoth and their villages; Asiedoth, and all her villages; and her hamlets; Gaza, and its villages, and its hamlets as far as the river of Egypt, and the great sea is the boundary.

And in the hill country Samir, and Jether, and Socha, and Remna and the city of Letters, this is Dabir; and Anon, and Es, and Man, and Neman, and Goson, and Chalu, and Channa, and Gelom; eleven cities, and their villages; Zarem, and Remna, and Soma, and Jemain, and Bethachu, and Phuea, and Emma, and the city Arboe, this is Chebron, and Soraith: nine
were the cities, and their villages: 40 Maor, and Charem, and Ozib, and Itan, 44 and Jareb, and Asioth, 45 and Zelazo, and 46 and Gabaa, and Thammatha: nine cities, and their villages: 48 Elna, and Bethsurt, and Geddon, 49 and Magaroth, and Bethanam, and Thecum: six cities, and their villages; 50 Theep, and Ephratha, this is Bethlehem, and Phagor, and 51 and Etan, and Colon, and Tatum, and Thobes, and Carem, and Galem, and Thecher, and Manochi; eleven cities, and their villages, Carithbaal, this is the land of 52 and Sotheba: two cities, and their villages; 53 and Baddargaes, and Tharabaam, and 54 and Enoch; 55 and Eochioza, and Naphilacon, and the cities of Sadon, and Ancad; seven cities, and their villages.

And the Jebusite dwelt in Jerusalem, and the children of Judah 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. 3 And they will go out to Bethel, and will proceed to the borders of Achataroth. 4 And they will come to Bethhoron the lower, and the going forth of them shall be to the sea. 5 And the sons of Joseph, Ephraim and Manasse, took their inheritance.

And the borders of the children of Ephraim according to their families, their borders, and the inheritance of the tribe of Ephraim, had their inheritance; and they received their inheritance, and the children of Manasse, and their families, by lot; for the children of Manasse had their inheritance, and the sons of Joseph, Ephraim and Manasse, took their inheritance.

And the cities separated to the sons of Ephraim were in the midst of the inheritance of the sons of Manasse, all the cities of their villages. 9 And Ephraim did not destroy the Canaanites, who dwelt in Gazer; and the Canaanites dwelt in Ephraim until this day, until Pharaoh the king of Egypt went up and took it, and burnt it with fire; and the Canaanites, and Pheresites, and the dwellers in Gazer they destroyed, and Pharaoh gave them for a dowry to his daughter.

And the borders of the tribe of the children of Manasse, (for he was 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. 2 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 Jeziel, and to the sons of Sychem, and to the sons of Sychar, and to the sons of Tamar, 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 Nua, and Eglah, and Melecha, and Thersa. 2 And they stood before Eleazar the priest, and before the judge of the land, to whom was given the rule of the Lord, and before the ruler of the children of Israel; and they gave a charge by the hand of Moses, to give us an inheritance in the midst of our brethren: so there was given to them by the command of the Lord an inheritance among the brethren of their father. 3 And their lot fell to them from Anaas, and to the plains of the land of Galed, which is beyond Jordan. 4 For the daughters of the sons of Manasse inherited a portion in the midst of their brethren, and the land of Galed was assigned to the remainder of the sons of Manasse.

And the borders of the sons of Manasse were Bersannah and its borders, which is before the sons of Anath, and it proceeds to the borders even to Jamin and Jassib to the fountain of Thaphthoth. 5 It shall belong to Manasse, and Thapheth on the borders of Manasse shall belong to the sons of Ephraim. 6 And the borders shall go down to the valley of Chenaan, to the southward of the city of Jareb; (there being a tree belonging to Ephraim between that and the city of Manasse:) and the borders of Manasse are northward to the brook; and the sea shall be its termination. 7 Southward the land belongs to Ephraim, and northward to Manasse; and the sea shall be their coast: and northward the border of Manasse is Seba, and eastward upon Issachar. 8 And Manasses shall have in the portion of Issachar and Aser Bethsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Maphis, and its villages.

And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit but one inheritance, and one line? whereas I am a great people, and God has blessed me. 12 And Joshua said to 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. 13 And they said, The mount of Ephraim does not please us, and the Chanamite dwelling in it in Bethhs, and in its villages, and in the valley of Jezrael, has choice cavalry and iron. 14 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. 15 For thou shalt have the wood, for the wood is thine. And thou shalt clear it, and the land shall be thine: even when thou shalt have utterly destroyed the Chanamite, for he has chosen cavalry; yet thou art stronger than he.

And all the congregation of the children of Israel were assembled at Selo, and there they pitched the tabernacle of witness; and the land was subdued by them.
And the sons of Israel remained, even those who had not received their inheritance, seven tribes. 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? 

2 And appoint three men of each tribe, and let them rise up and go through the land, and let them describe it before me, as it will be proper to divide it. And they came to him: and he divided to them seven portions, saying, Juda shall stand to them a border southward, and the sons of Joseph shall stand to them northward. And do ye divide the land into seven parts, and bring the description hither to me, and I will give you a lot before the Lord on God. For the sons of Levi have no part among you; for the priesthood of the Lord is his portion; and Gad, and Ruben, and the half tribe of Manasses, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave to them.

3 And the men rose up and went; and Joshua charged them with an exhortation. And he said to them, Go and explore the land, saying, Go and explore the land, and come to me, and I will give you a lot before the Lord in the land.

4 And they went, and explored the land: and they viewed it, and described it according to the cities, seven parts in a book, and brought the book to Joshua. And Joshua cast the lot for them in Selo before the Lord.

5 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 Juda and the children of Joseph.

6 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 Mabbata.

7 And the borders shall go up from Bethon northward, and the borders shall be up from Bethon, and go up to the mountain, and the borders shall be up from the south of it; this is Bethel: and the borders shall go down to Maatarob Orecth, to the hill country, which is southward of Bethoron the lower.

8 And the borders shall pass through and proceed to the part that looks toward the south, from the mountain in front of Bethoron southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

9 And the south side on the part of Cariath-Baal; and the borders shall go across to Gassin, to the fountain of the water of Naphtho. And the borders shall extend down on the east side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward, and it shall come down to Geenna behind Jebusai southward: it shall come down to the fountain of Rogel.

10 And the borders shall go across to the fountain of Bethansys: and shall proceed to Gailloth, which is in front by the going up of Bethaniam; and they shall come down to the story of Becon of the sons of Ruben; and shall pass over behind Betharaba northward, and shall go down to the borders behind the sea northward.

11 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Betel: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

12 And the borders shall be up from Shebon northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Shebon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

13 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

14 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

15 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

16 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

17 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

18 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.

19 And the borders shall be up from the river of Ayron northward, and it shall come down to the mountain, and the borders shall be up from the south of it; this is Bethon: and the borders shall go down to the river of Ayron: and the borders shall be up from the south of it, to the sea northward.
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 their southern border shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders according to their families.

And the cities of the children of Benjamin according to their families were Jericho, and Bethgegoth, and Anemog. 11 And Loth and Sura, and Besanah, 12 and Zeco, and Phara, and Ephraha, 13 and Campha, and Cephira, and Moni, and Gabaa, twelve cities and their villages: 14 Gabbaa, and Rana, and Beerotha, 15 and Massema, and Miron, and Amoke, 16 and Phira, and Caphan, and Nanc, and Selecan, and Tharela, 17 and Jebus (this is Jerusalem); and Gabaresh, 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 Bemebee, and Saua, and Singem, and Arsam and Bola, and Jason, 1 and Erthula, and Bula, and Herma, 2 and Sikelne, and Bethmachereb, and Sarasun, 3 and Batharoth, and their fields, thirteen cities, and their villages, 4 Eremmon, and Thatela, and Jether, and Asor, 5 and their cities and their villages; round about their cities as far as Baale on the south, and Bethmuth southward: this is the inheritance of the tribe of the children of Simeon according to their families. 6 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 inherited in the midst of their lot.

And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be—Esedekgoela shall be their border, 7 the sea and Magelda, and it shall reach to Betharaba in the valley, which is opposite Dekman. 8 And the border returned, and made a circular direction eastward from Bethanyms, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phongai. 9 And thence it shall come round in the opposite direction eastward to Gecbore to the city of Catasem, and shall go on to Remmonaa Mathareon as far as the borders shall come round northward to Amon, and going out shall be at Gaphad, 10 and Catanaath, and Nabeal, and Symmon, and Jericho, and Bathman. 11 This is the inheritance of the tribe of the sons of Zabulon according to their families, these cities and their villages.

And the fourth lot came out to Issachar. 12 And their borders were Jazel, and Chassloth, and Sunam, 13 and Agin, and Sion, and Reereth, 14 and Amacheth, and Dabiron, and Kison, and Rebes, 15 and Remmas, and Jeon, and Tomman, and Simeere, and Bersaphs. 16 And the boundaries shall border upon Getthor, and upon Salim westward, and Bethanymus; and the extremity

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 their southern border shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders according to their families.

And the cities of the children of Benjamin according to their families were Jericho, and Bethgegoth, and Anemog. 11 And Loth and Sura, and Besanah, 12 and Zeco, and Phara, and Ephraha, 13 and Campha, and Cephira, and Moni, and Gabaa, twelve cities and their villages: 14 Gabbaa, and Rana, and Beerotha, 15 and Massema, and Miron, and Amoke, 16 and Phira, and Caphan, and Nanc, and Selecan, and Tharela, 17 and Jebus (this is Jerusalem); and Gabaresh, 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 Bemebee, and Saua, and Singem, and Arsam and Bola, and Jason, 1 and Erthula, and Bula, and Herma, 2 and Sikelne, and Bethmachereb, and Sarasun, 3 and Batharoth, and their fields, thirteen cities, and their villages, 4 Eremmon, and Thatela, and Jether, and Asor, 5 and their cities and their villages; round about their cities as far as Baale on the south, and Bethmuth southward: this is the inheritance of the tribe of the children of Simeon according to their families. 6 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 inherited in the midst of their lot.

And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be—Esedekgoela shall be their border, 7 the sea and Magelda, and it shall reach to Betharaba in the valley, which is opposite Dekman. 8 And the border returned, and made a circular direction eastward from Bethanyms, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phongai. 9 And thence it shall come round in the opposite direction eastward to Gecbore to the city of Catasem, and shall go on to Remmonaa Mathareon as far as the borders shall come round northward to Amon, and going out shall be at Gaphad, 10 and Catanaath, and Nabeal, and Symmon, and Jericho, and Bathman. 11 This is the inheritance of the tribe of the sons of Zabulon according to their families, these cities and their villages.

And the fourth lot came out to Issachar. 12 And their borders were Jazel, and Chassloth, and Sunam, 13 and Agin, and Sion, and Reereth, 14 and Amacheth, and Dabiron, and Kison, and Rebes, 15 and Remmas, and Jeon, and Tomman, and Simeere, and Bersaphs. 16 And the boundaries shall border upon Getthor, and upon Salim westward, and Bethanymus; and the extremity

8 Or, at or towards.
of his bounds shall be Jordan. 23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out to Aser according to their families. 25 And their borders were Exaleketh, and Aleph, and Bathok, and Kasaf, and Elimelech, and Amele, and Maasm, and Synaia to the Karmel, and their borders, and the Zebal, and Labanad. 26 And they possessed the cities of the Amorite, that dwelt in the land. 27 And the borders were from Labanad, and they possessed far and near, and Baalbak, and Ophel, and Loab, and the borders of the Amorite, and the borders of the children of Israel, according to their families.

32, 33 And the sixth lot came out to Nephthali. 34 And their borders were Moalam, and Moal, and Bethcad, and Kereth, and Scarin, and Anathoth; and to these the border was the Jordan. 35 And the coast was from Bethhan to the sea of Chinnereth, and to the coast of the Arabah northward.

36 And this was the inheritance of the children of Nephthali according to their families, the cities and their villages.

37 And the seventh lot came out to Dan. 38 And their borders were Samlah, and Asa, and his bound was their border, and Eleph and Asaph, and they possessed the following cities: 39 And the borders were from Eleph, the border was from Bethhan, and the border was the sea of Chinnereth, and the border was the coast of Capernaum, and the border was the coast of the sea. 40 And these were the cities of the children of Dan, according to their families, the cities and their villages.

41 And the eighth lot came out to Joshuah the son of Nau, according to his bounds. 42 And his border was from the river westward, and the border was the sea, and the border was from the south westward, and the river, and the border was to the sea. 43 And these were the bounds of the land according to their families, the cities and their villages.

44 And the sons of Joshuah the son of Nau possessed the following cities: 45 And the bound was from the river westward, and the border was the sea, and the bound was from the south westward, and the bound was to the sea. 46 And these were the bounds of the land according to their families, the cities and their villages.

47 And the sons of Joshuah the son of Nau possessed the following cities: 48 And the bound was from the river westward, and the border was the sea, and the bound was from the south westward, and the bound was to the sea. 49 And these were the bounds of the land according to their families, the cities and their villages.

50 And these were the bounds of the land according to their families, the cities and their villages.
the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.

51 These are the divisions which Eleazar the priest divided by lot, and Joshua the son of Naue, and the heads of families among the tribes of Israel, according to the lots, in Selo before the Lord by the doors of the tabernacle of testimony, and they went to take possession of the land.

And the Lord spake to Joshua, saying,

2 Speak to the children of Israel, saying, Assign the cities of refuge, of which I spoke to you by Moses. 

3 Even a refuge to the slayer who has smitten a man unintentionally, and the cities shall be to you a refuge, and the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation for judgment.

And Joshua separated Cades in Galilee in the mount Napthali, and Sychem in the mount Ephraim, and the city of Arboe: this is Chebron, in the mountaine 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 Saulon in the country of Bashan 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 shall flee thither, that he should not die by the hand of the avenger of blood, until he should stand 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 Naue, and to the heads of the families of the tribes of Israel. And they spoke to them in Selo in the land of Chanaan, saying, The Lord gave commandment by Moses to give us cities to dwell in, and the pillows round 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 Juda, and out of the tribe of Simeon, and out of the tribe of Benjamin.

And to the sons of Caath that were left were given by lot ten cities, 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 Gideon had thirteen cities, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Napthali, 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 to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these. And they gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain country of Juda, and the suburbs round it. But the lands of the city, and its villages Joshua gave to the sons of Caleb the son of Jephunne for a possession.

And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the suburbs belonging to it; and Lema and the suburbs belonging to it; and Holom and its suburbs; and Temo and its suburbs; and Gella and its suburbs; and Dibor and its suburbs; and Asa and its suburbs; and Tany and its suburbs; and Bethsany and its suburbs; nine cities from these two tribes. And from the tribe of Benjamin, Gabon and its suburbs; and Gatheth and its suburbs; and Aanathoth and its suburbs; and Gamala and its suburbs; four cities. All the cities of the sons of Aaron the priests, thirteen.

And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city, out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Syched, and its suburbs, and Gazara and its suburbs, and Kabul, and its suburbs.

To the sons of Gaddah, to the family of Manasse, to their part, for their inheritance, and its suburbs, and Bethhoron and its suburbs; four cities, and the half tribe of Manasse, and its suburbs; and Jabesh and its suburbs; and its villages.

And Joshua gave to the sons of Gideon the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities. And out of the tribe of Issachar, Kison and its suburbs; and Debbas and its suburbs; and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities. And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs; and Chelet and its suburbs; and Kas and its suburbs; and its villages; four cities.

And of the tribe of Nebthali, 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.

All the cities of Gideon according to their families were thirteen cities.
And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabuon, Maan and its suburbs; and Cades and its suburbs; and Sella and its suburbs: three cities. 35 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 Decmon and its suburbs; and Maphia and its suburbs: four cities. 36 And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs; and Ebon and its suburbs; and Jazer and its suburbs: the cities were four in all. 37 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 these 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. 2 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. 3 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, 4 and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to all that he commanded you. 5 Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God. 6 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.
6 the division of the land, and you shall divide the land by lot among the Israelites, as I commanded you. And the Levites, the descendants of Levi, you shall give to them no part among your inheritance, for the Levites have no inheritance in the land of Israel.

7 And you shall assign to the descendants of Levi the tithes of everything, which the Israelites bring as a tithe of everything, an inheritance for the Levites from among the Israelites. And the Levites shall have no inheritance among the land of Israel, because the Levites have no portion among the Israelites. Therefore the Levites shall have all the offerings made by fire of the Israelites, and all the tithes of the Israelites, which they present by vow or by freewill offerings, are given to the Levites.

8 The children of Aaron the priest shall have the firstborn of the Israelites, and all their firstborn males, and all the firstborn of the oxen, and all the firstborn of the sheep belongs to the Levites, as the Lord commanded Moses.

9 Now those who are exempt from the work they are to do in the tabernacle of the Lord, from the Levites, are of the other tribes of Israel, and they shall all receive the same shares as the other Levites.

10 So the Lord spoke to Moses and Aaron and to the children of Israel, saying:

11 "If a man of the house of Israel or of the house of the Levites gives himself to another man or to another woman, as a slave shall he be to him, and to her, for they have given themselves to the Lord. And they shall be male or female for their fellow servant, because they have consecrated themselves to the Lord.

12 "And you shall not make a wife of her former husband, even after the divorce has been granted for her, even if her former husband marries her again. She is not to go back to her former husband, who divorced her. For this is an abomination before the Lord, and you shall not make yourselves abominable by this.

13 "For I am the Lord your God. Do not make yourselves abominable by any thing that I have commanded you to be abominable.

14 "And you shall be holy, as I am holy, because I the Lord your God am holy. You shall therefore be holy, for I am holy.

15 "Whoever makes a vow to the Lord shall make it holy, or whoever consecrates an offering to the Lord shall make it holy. If it is consecrated by a man to the Lord, then it shall be holy.

16 "And you shall not defile yourselves by making yourselves holy, for I am holy. You shall therefore be holy, as I am holy.

17 "You shall not make yourselves abominable by any thing that I have commanded you to be abominable. You shall not make yourselves abominable by the things that I have said in this law.

18 "For I the Lord your God am holy, and I have set you apart from all the peoples of the earth as your own, in order that you may be holy; for I am holy.

19 "Therefore you shall be holy, for I the Lord your God am holy. You shall therefore be holy, as I am holy.

20 "And you shall keep my statutes and my judgments, and do them, so that you may live, and go in and possess the land which I have given you.

21 "And you shall not make yourselves abominable by any thing that I have commanded you to be abominable, neither shall you defile yourselves by all the abominable things that they have done in the land which they were going to possess, and so defile yourselves.

22 "For I the Lord your God am holy. You shall therefore be holy, as I am holy.

23 "Whoever makes a vow to the Lord shall fulfill it, or whatever consecrated offering he makes to the Lord shall not be broken.

24 "For I the Lord your God am holy, and I have set you apart from all the peoples of the earth as your own, in order that you may be holy; for I am holy.

25 "And you shall therefore be holy, as I am holy, for I am holy, the Lord your God.

26 "You shall be holy to me, for I the Lord your God am holy.

27 "You shall therefore be holy, as I am holy, for I the Lord your God am holy.

28 "For I the Lord your God am holy. You shall therefore be holy, as I am holy.

29 "Whoever makes a vow to the Lord shall fulfill it, or whatever consecrated offering he makes to the Lord shall not be broken.

30 "For I the Lord your God am holy. You shall therefore be holy, as I am holy, for I am holy, the Lord your God.

31 "You shall therefore be holy, as I am holy, for I the Lord your God am holy.
there was wrath on the whole congregation of Israel? and he himself 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, 21 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 apostasy, let him, we so to swear, let him also intercede for us himself.

And hereafter ye shall have no portion in the Lord God of Israel? 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 shall not worship the Lord, and we will build another altar, not for burnt-offerings, nor for meat-offerings; 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;

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 posterity.

And be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so that we should build an altar for burnt-offerings, and for peace-offerings, besides the altar of the Lord which our fathers made to offer sacrifices thereunto.

And Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Ruben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them.

And Phinees the priest said to the sons of Ruben, and to the sons of Gad, and to the half 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.

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.

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 Manasse, and they dwelt in that land.

And the children of Israel made no war against the children of Ruben, and against the children of Gad, and against the children of Half Manasse; these three tribes dwelt in the towns which were given them in Galilee.

And Phinees the priest answered the sons of Ruben, and of Gad, and of Half Manasse, saying: It is good the word which the Lord your God has spoken.

And if you consent to do the Lord your God, and enter in to possess the land which the Lord your God gives you, then ye must keep every word which is written in this law of the Lord your God; only turn not aside to serve other gods, and worship them.

And the children of Israel did as Phinees the priest, and as the princes of the congregation, and as the captains of the tribes of Israel, which were in the congregation, did; they turned not aside from the words of the children of Ruben, and Gad, and Half Manasse, saying: It is good the word which the Lord your God has spoken.

And the children of Israel did as the Lord commanded by the hand of Moses, and they took not of the inheritance of the children of Ruben, and of the children of Gad, and of the children of Half Manasse.

And the children of Ruben, and of Gad, and of Half Manasse gave their towns to the children of Israel for a possession, in the midst of which they dwelt in the towns which they gave to the children of Ruben, and of Gad, and of Half Manasse; these three tribes dwelt in the towns which they gave to them.

And the children of Israel did as the Lord commanded by the hand of Moses, and they took not of the inheritance of the children of Ruben, and of the children of Gad, and of the children of Half Manasse.

And the children of Ruben, and of Gad, and of Half Manasse gave their towns to the children of Israel for a possession, in the midst of which they dwelt in the towns which they gave to the children of Ruben, and of Gad, and of Half Manasse; these three tribes dwelt in the towns which they gave to them.

And the children of Israel did as the Lord commanded by the hand of Moses, and they took not of the inheritance of the children of Ruben, and of the children of Gad, and of the children of Half Manasse.

And the children of Ruben, and of Gad, and of Half Manasse gave their towns to the children of Israel for a possession, in the midst of which they dwelt in the towns which they gave to the children of Ruben, and of Gad, and of Half Manasse; these three tribes dwelt in the towns which they gave to them.
Joshua XXII. 34—XXIII. 15.

and the children of Gad, and the half tribe of Manasse: so they dwelt upon it.

34 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.

And Joshua called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years. And ye have seen all that the Lord our God has done to all 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 you, until they utterly perish, and he shall send among them 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. Do 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; that 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. But ye shall cleave to the Lord our God, as ye have done until this day.

And the Lord shall destroy them before you, even great and strong nations, and no nation has stood before you until this day.

One 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 your God.

For 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 their gods, then ye shall pass to serve other gods, of the nations whom ye shall destroy, as they are evil.

But I hasten to go the way of death, as all that are upon the earth, also ye know that 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. And 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 us, and go and serve other gods, and bow down to them.

And Joshua gathered all the tribes of Israel to Shebron, and convoked 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 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 God 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 yput 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 Sepphor, 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 Jebusite, and the Ammonite, and the Hittite, and the Sidonite, and the Hivite, and the Jebusite; 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 Joshua 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 us, and go and serve other gods, and bow down to them.

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 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 God 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 yput 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 Sepphor, 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 Jebusite, and the Ammonite, and the Hittite, and the Sidonite, and the Ammonite, and the Hittite; 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.
Joshua xxiv. 14—30.

14 And now fear the Lord, and serve him, in righteousness and justice; and remove the gods, whose your fathers served beyond the river, even 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 their land: but I and my house will serve the Lord, for he is holy.

16 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: yea, we will serve the Lord, for he is our God.

19 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.

20 Whencesoever ye shall forsake the Lord and serve other gods, then he shall come upon you and consume you; yea, ye; because he has done you good. 21 And the people said to Joshua, Nay, but we will serve the Lord.

22 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.

25 So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo 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. 28 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 lived after Joshua, and all that knew all the works of the Lord which he wrought for Israel.

30 And it came to pass after these things that Joshua the son of Naue the servant of the Lord died, at the age of a hundred and ten years. 31 And they buried him by the borders of his inheritance in Thamnasa-rach in the mount of Ephraim, northward of the mount of Galaad: there they put him into the tomb in which they buried him, the knives of stone with which

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3 Gr. whom we passed through them. Hebraitm. See Mark 1.7. Luke 8.16. 1 Pet. 2.24. 6 Or, whereas on the contrary.

4 Properly a pine or turpentine tree. So chap. 17.9. 7 Gr. drew out the time with Joshua. Hebraitm.
he circumcised the children of Israel in
Galgala, when he brought them out of
Egypt, as the Lord appointed them; and
there they are to this day.

22 And the children of Israel brought up
the bones of Joseph out of Egypt, and buried
them in Shechem, in the portion of the land
which Jacob bought of the Amorites who
dwelt in Shechem for a hundred ewe-lambs;
and he gave it to Joseph for a portion.

23 And it came to pass afterwards that
Eleazar the high-priest the son of Arnon
died, and was buried in Gabaar of Phinees
his son, which he gave him in mount Ephraim.

In that day the children of Israel took
the ark of God, and carried it about among
them; and Phinees exercised the priest's
office in the room of Eleazar his father till
he died, and he was buried in his own place
Gabaar: but the children of Israel departed
every one to their place, and to their own
city: and the children of Israel worshipped
Astarte, and Astaroth, and the gods of the
nations round about them; and the Lord
delivered them into the hands of Eglog
king of Moab, and he ruled over them
eighteen years.

petrinas, en ais periepeme tous uious Israel en Galgala,
onte eexen autous eex Aiguptou, kathai sunetazei autous
Kyrlos: kai ekei eisow eis tis stimeron hemeras.

Kai ta osta Iowh'f anigagou i uioi Israel eex Aiguptou, 32
cai katafyesan en Zikymios, en tis meri di tov agrau o o ekto sto
Iakob para tov Aromavion twn katoikouwv en Zikymios
amhion ekaton, kai eowkei autoi th Iowh'f en meridi.

Kai egeneto metata tauta kai Ellerazar uios Aarav 33
reous eluuteirise, kai etaphe en Gabaar Phinees tis uioi autou,
he eowkei autov en to oxei tov Efraim.

En eketi th hemera lasinthes o iuoi Israel tis kubaton
tou Theou, perifeferasan en eautous: kai Phinees ezetene
aniki Ellerazar tou patrois autov ouos apteine, kai katwgrff
en Gabaar tis eautov: o di dei uoi Israel aptolestous ekastos
eis tis topotes autov, kai eis tis eautov pollw, kai esebontou
o iuoi 'Israel thn 'Asyrtwn, kai 'Asyrtw, kai tois theous
tovs enovs tov kukla autov: kai paradeikey autous Kyrlos eis
xeiros 'Eglym to Basilei Mousha, kai ekurisean autovn eti
dekakto.

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 Chananites, to fight against
them? 1And the Lord said, Judas shall
go up: behold, I have delivered the land
into his hand. 2And Judas said to his
brother Symeon, Come up with me into my
lot, and let us array ourselves against the
Chananites, and I also will go with thee
into thy lot: and Symeon went with him.

3And Judas went up; and the Lord
delivered the Chananite and the Pherizee
into their hands, and they smote them in
Bezek to the number of ten thousand men.

4And they overtook Adonibezek in Bezek,
and fought against him: and they smote the
Chananite and the Pherizee. 5And
Adonibezek fled, and they pursued after
him, and took him, and cut off his thumbs
and his great toes. 6And Adonibezek said,
Seventy kings, having their thumbs and
their great toes cut off, gathered their food

ΚΡΙΤΑΙ.

Kal egeneto metata thn teletunin 'Ihosiou, kai eptwrtwv o iuoi
Israel dia tov Kyrivos, legontes, tis anakhtetai hemis pro
thous Xanavionous aphpousenov tov polimikia pro autouw; kai
ete Kyrivos, Ioudias anakhtetai idous didwka th gin en 2
xeiros autov. Kai eite Ioudias to Synwevo 'edelphi autov, 3
anabthi meti evoi en tis klympos mou, kai parataxwma pro
thous Xanavionous, kai paroimwma kaiw meto sou en tis
klympos sou, kai eperibh meti autwv Synwevov. KAI
anebhi 'Ioudias 4 kai paradeikey Kyrivos tov Xanavion kai
tov Ferezeion eis tis xeiros autov kai ekofan autwn eis Bezek eis
deka xilados anivon. KAI kateclavon ton Adonibezek en tis Bezek, kai 5
parataxwma pro autwn kai ekofan tov Xanavion kai
Ferezeion. KAI efnvnei 'Adonibezek kai kat extradovn on Basil 6
autou, kai elavsan autwv, kai aptofan tis akra twn xerwv
autwv kai tis akra twn podow autwv. KAI eite 'Adonibezek 7
izdorwmonta basileis, tis akra twn xerwv autwv kai tis akra
under my table: as I therefore have done so God has compensated me: and they 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 Canaanites who dwelt in Chebron: and Chebron came out against him; and the name of Chebron before was Cariaathbarcbespe: and they smote Sassi, and Achiman, and Tholmi, children of Enac. And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariaathsheipher, the city of Letters.

And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give him his daughter Achai to wife. And Gontelien the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Achai to wife. And it came to pass as she went in, that Gontelien urged her to ask a field of her father; and she murmured and cried out of her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request? And Achai spake 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 water: 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 Judah, 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 Sepheth, 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 Asalon nor her coasts, nor Azor nor her coasts, nor Azotus 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 he Chaleb prevented them. And they gave Chebron to Chaleb, as Moses said; and hence he inherited the three cities of the children of Enac.

But the children of Benjamin did not take the inheritance of the Judaeus who dwelt in Jerusalem; and the Jebusites 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 Luza.

And the spies looked, and behold, 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. 2 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. 3 And the man went into the land of Chanaan, and built there a city, and called the name of it Luza; this is its name until this day.

4 And Mannasse did not drive out the inhabitants of Bethsamys, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanach, nor her towns; nor the inhabitants of Dor, nor her towns; nor the inhabitant of Balac, nor her suburbs; nor the inhabitants of Magelo, nor her suburbs, nor her towns; nor the inhabitants of Jebalma, nor her suburbs, nor her towns; and the Chananite began to dwell in this land. 5 And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out. 6 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. 7 And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domna; and the Chananite dwelt in the midst of them, and became tributary to them. 8 And Asser did not drive out the inhabitants of Acheo, and that people became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Ashchati, nor Chebda, nor Nai, nor Ereco. 9 And asser dwelt in the midst of the Chananite who inhabited the land, and became tributary to them. 10 And Asser did not drive out the inhabitants of Achesh, nor the inhabitants of Bethsamys, nor the inhabitants of Bethanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Betheneth became tributary to them.

11 And the Amorite drove out the children of Dan into the mountain, for they did not suffer them to come down into the valley. 12 And the Amorite began to dwell in the mountain of shells, in which are bears, and foxes, in Myrsison, and in Thalabin; and the land of the house of Joseph was heavy upon the Amorite, and he became tributary to them. 13 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 says the Lord, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you. 15 And ye shall make no 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 shall heartened not to my voice, for ye did these things. 16 And I said, I will not drive them tis puleus, or, and elabo auton, or, ei ton autou, deicin hymen eis ton puleus eis ton iedoson, or, poiousmen metata sou eileos. Kai ediean autous eis iedoson eis puleus, or, epataxan 25 eis ton pylon en stoimati roumias, or, ton de andre kai tin syggeneyan autous eis symmaelun. Kai eporeitho o aner eis gin eis 26 pylon, or, kai okodouros ekei pylon, or, ekaiolese to wnoa autous Dionia, to touto wnoa autous eis ton ateron tou.

Kai ouk ekkhte Manasseth tin Vaithian, or, esti Sinchov ton pylon, 27 oude tas thugateras autous oude ta perikia autous, oude tin Thanaik oude tas thugateras autous, oude tous katouchytas Dom, oude tas thugateras autous, oude ton katouchytan Balak oude ta perikia autous oude tas thugateras autous, oude tous katouchytas Maychew oude ta perikia autous kai tas thugateras autous, oude tous katouchytan Ibaiai, oude ta perikia autous, oude tous thugateras autous, kai hreto o Xanainais katoukien eis ton ona tou autou.

Kai ejeneito oti enisxuyan Israilet, 28 kai epiourse ton Xanainais eis foron, or, efairoon ouk ejerein autous. Kai Epfraim ouk ekkhte ton Xanainais ton katouchytan 29 eis Gazer, or, kai katwktisen o Xanainais eis meous autou eis Gazer, or, ejeneito eis foron. Kai Zaboulon ouk ekkhte tous katouchytas Kedron, oude tous katouchytas Domana, kai katwktisen o Xanainais eis meous autous, or, ejeneito eis foron autou.

Kai Agner ouk ekkhte tous katouchytas Ake, or, ejeneito 31 autous eis foron, or, kai tous katouchytas Dom, or, kai tous katouchytas Sidon, or, kai tous katouchytas Dallaph, tou Agaxei, or, kai tou Xebba, or, kai tou Nai, or, kai tou Ereco. Kai katwktisen 32 o Agner eis meous ton Xanainais ton katouchytan ton ona, or, ejeneito eis foron autous. Kai Nehbali ouk ekkhte tous 33 katouchytas Vaithians, or, kai tous katouchytas Vaithi, or, kai katwktisen Nehbali eis meous ton Xanainais ton katouchytan ton ona, or, ejeneito eis foron autous.

Kai ejexelawen o Amoraiotus ton uionous Dion eis to oros, 34 ouk afhkan auton katubvias eis ton koulad. Kai 35 hreto o Amoraiotus katoukien eis ton orbeis sto strakodes, en o ai arktos, or, en xai alloktos, en to Myrionin, or, en Olymbian, or, en Sermonin, or, kai ejerumh ou xei oukis Isha epi ton Amoraiotos, or, ejeneito autous eis foron. Kai to orion tou 36 Amoraiotos apo ton anabaseios Akevthanis apo ton peras kai epaino.
They and the people served the Lord all the days of Joshua, and also all the days of the elders that lived many days after Joshua, as many as knew all the great work of the Lord, what things he had wrought in Israel.

And Joshua the son of Nave, the servant of the Lord, died, was hundred and ten years old.

And they buried him in the border of his inheritance, in Thamaathares, in mount Ephraim, on the north of the mountain of Gaas.

And all that generation 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.

And the children of Israel wrought evil before the Lord, and served Baalim.

And 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.

And they provoked the Lord, and forsook him, and served Baal and the Asartes.

And 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 served them.

And because the Lord raised 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 wrought miracles, which he wrought in Egypt.

And it came to pass, when the judge was die, that they went back, and again corrupted themselves worse than their fathers went after other gods to serve them and to worship them: they abandoned not their devices nor their stubborn ways.

8 Gr. distresses. 7 Gr. son of a hundred and ten years. 6 Heb. Harim. 5 Gr. repeated. This word seems generally to stand for "and."
out a man of the nations from before their face, which Joshua the son of Naam left in the land. 

And the Lord left them, 22 that they would keep the way of the Lord, to walk in it, as their fathers kept it, or no. 23 So the Lord 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 Chanan. Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not. 3 The five lordships of the Phyllistines, and every Chananite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Arenon to Laebomath. 4 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.

And the children of Israel dwelt in the midst of the Chananite, and the Chettite, and the Amorite, and the Pherexite, and the Evite, and the Jebusite. 5 And they took their daughters for wives to themselves, and they gave their daughters to their sons, and they served their gods. 6 And the children of Israel did evil in the sight of the Lord, and forgot the Lord God of their fathers, and served Baalim and the groves. 7 And the Lord was very angry with Israel, and sold them into the hand of Chusarsathaim king of Syria of the rivers; and the children of Israel served Chusarsathaim eight years.

And the children of Israel cried to the Lord; and the Lord raised up a saviour to Israel, and he saved them, Gethoniel the son of Kenez, the brother of Caleb younger than himself. 8 And the Spirit of the Lord came upon him, and he judged Israel; and he went out to war against Chusarsathaim: and the Lord delivered into his hand Chusarsathaim king of Syria of the rivers, and his hand prevailed against Chusarsathaim. 9 And the land was quiet forty years; and Gethoniel the son of Kenez died.

10 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. 11 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. 12 And the children of Israel served Eglom the king of Moab eighteen years.

13 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. 14 And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh. 15 And he went, and brought the present of Eglom king of Moab, and Eglom was a very handsome man.

16 And the Lord sent his angel to smite the Midian. 17 So they served Eglom the king of Moab forty years.

18 And the children of Israel sent gifts by the hand of Eglom the king of Moab, and Eglom was a very handsome man.

19 And the children of Israel sent gifts by the hand of Eglom the king of Moab, and Eglom was a very handsome man.

20 And the Lord sent his angel to smite the Midian. 21 So they served Eglom the king of Moab forty years.

22 And the Lord sent his angel to smite the Midian. 23 So they served Eglom the king of Moab forty years.

24 And the Lord sent his angel to smite the Midian. 25 So they served Eglom the king of Moab forty years.

26 And the Lord sent his angel to smite the Midian. 27 So they served Eglom the king of Moab forty years.

28 And the Lord sent his angel to smite the Midian. 29 So they served Eglom the king of Moab forty years.

30 And the Lord sent his angel to smite the Midian. 31 So they served Eglom the king of Moab forty years.

32 And the Lord sent his angel to smite the Midian. 33 So they served Eglom the king of Moab forty years.

34 And the Lord sent his angel to smite the Midian. 35 So they served Eglom the king of Moab forty years.

36 And the Lord sent his angel to smite the Midian. 37 So they served Eglom the king of Moab forty years.

38 And the Lord sent his angel to smite the Midian. 39 So they served Eglom the king of Moab forty years.

40 And the Lord sent his angel to smite the Midian. 41 So they served Eglom the king of Moab forty years.
18 And then the king, hearing the words of the prophet, sent, and they brought him in quickly into the house, and let him down upon the bed of the man of God. 
19 And the priest took the bag of meal, and the leaven, and the oil, and poured them into the hands of Elisha his servant. 
20 And the man of God answered, and said, Where will you have me to go, that I may make an end there? 
21 And he said, Go to Bethel; and he went to Bethel, and came into a house from the way. 
22 And there was a large flaxen缄 which the women had gathered together. And he took it, and bound the young man with it. So the young man got up on his bed. 
23 Then he went to the gate of the city, and talked with the gatekeeper, saying, Tell them, saying, Say, let him come in. 
24 And the man of God came in, and sat in the place of the gate. 
25 And all the people of the city asked, saying, Why is this? And they said, He is the prophet that was in Samaria. 
26 And it came to pass, as the man was sitting in the gate, behold, a poor woman brought in a bottle of oil in her hand, and a couple of measures of meal in her hand. 
27 And she said, Will you not, before we come to your house, give to your servant a little残 to make me a pledge, that I may not go down to my lord's house empty? 
28 And the prophet answered, Go in, and make me a little残 to eat; for the Lord delayed me. And he said, I have reserve in the house.

23 And And went out to the porch, and passed out by the appointed guards, and shut the doors of the chamber upon him, and locked 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 seat 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 And escaped while they were in a tumult, and no one paid attention to him; and he passed the quarrries, and escaped to Siboth.
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 Debbora sent and called Barac the son of Abineem out of Cades Nephthali; and she said to 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 to 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 attend on the expedition on which thou goest, for the Lord shall sell Sisara into the hands of a woman: and Debbora arose, and went with Barac out of Cades. And Barac called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora 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 Debbora said to Barac, Rise up, for this 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 and all his chariots, and all his army, with the edge of the sword 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, before Barac, and the tent of Jael, the wife of Chaber the Kenite: 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...
Praise be to God, who gave us light on the day of life, and who, with you, Lord our God, has shown us His great mercy.

Ephraim was weak in Israel, and the people chose not the Righteous One, even the scribe's son, in whose feet was the strength of God of Jacob.

She-Ass and Jael:

And Jael, the wife of Caleb, took a pin of the tent, and took a hammer to her hand, and went secretly to him, and fastened the pin in his tent, and it went through to the earth, and he fled away, and darkness fell upon him and he died.

And, behold, Barac was pursuing Sisara; and Jael went out to meet him, and he said to him, Come, and I will show thee the man's house where the man is, and, behold, he came in to her; and, behold, Sisara was fallen dead, and the pin was in his temple.

So God routed Jabin king of Canaan in that day before the children of Israel.

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 Deborah 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: 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 day when he went forth on Sion, when thou wentest forth out of the land of Edom, the earth quaked and the heavens dropped dews, and the clouds dropped water.

The mountains were shaken before the face of the Lord Elon, this Sina before the face of the Lord God of Israel.

In the days of Samgar son of Amin, in the days of Jael, they desolated the ways, and sought paths in crooked paths.

The mighty men in Israel failed; they failed until Debora arose, until she arose a mother in Israel.

They chose 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, come and help the Lord.

V. 17.

Ye shall go up against Amalek, ye shall not mount 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 of the Lord, increase righteous acts in Israel: then the people of the Lord went down to the cities.

Awake, awake, Debora 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 Amalek, 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 Debora 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 singing of Ruben? there were great searchings of heart.

Gaal is on the other side of Jordan where

**β Gr. the pin.**  
**γ Gr. he was darkened.**  
**δ Gr. if there should be seen.**  
**ζ Gr. noisy ones.**  
**θ Rather, draw or handle the scribe's pen, etc.**  
**χ Gr. reaching.**
he pitched his tents; and why does Dan remain in ships? Aser stood down on the sea-coasts, and he will tabernacle at his boards. 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 Chanaan fought in Thammach at the water of Mageddo; they took no gift of money; 20 they trusted in their own horses, and they 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 hasted. 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.

Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents. 24 She took an peg of water, she laid it under her feet, she bowed down to her feet; 25 she stretched forth her right hand to the gate, her left hand to the mill; she bowed out princes. 26 She stretched forth her left hand to the nail, and her right hand to the workman's hammer, and she s mothe 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 looole, saying, Why was his chariot ashamed? why did the wheels of his chariots tumble? 29 Her wise ladies answered her, and she returned answers to her self, saying, Will they be afraid of him dividing the spoil? he 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 they that love him shall be as the sun in his strength.

31 And the land had rested forty years. 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. 2 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. 3 And it came to pass when the children of Israel sowed, that Madiam and Amalee went up, and the children of the east went up together with them. 4 And they encamped against them, and destroyed their fruits until they came to Ophra; and they left not the support of life in the land of Israel, not even ox or ass among the herds. 5 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. 6 And Israel was greatly impoverished because of Madiam. 7 And the children of Israel cried to the Lord because of Madiam.

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Kritai.

**Or. places of ogress, etc.**  γ Lit. reproached.  δ Or. pin of the tent.  ε Lit. hammered.  θ q. d. having departed this life.  ι Or. rest of his horses, lit. feet of his chariots.  μ i. e. be gracious and kind in allowing the claim of each to a share.  ο Some read δαμαστεί δραμασμεν. o. d. face penally.  ω Or. from before the face of
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 hearkened not to my voice.

11 And an angel of the Lord came, and sat down under the fir tree, which was in Ephrathah in the land of Joab father of Esdrai; and Gideon his son was threshing wheat in a wine-press in order to escape from the face of Madiam. 12 And the angel of the Lord appeared to him and said to him, The Lord is with thee, thou mighty in strength. 13 And Gideon said to him, Be gracious with me, my Lord: but if the Lord is with us, why then hath not the spirit of the Lord come upon me, and taken me? And where are all his miracles, which our fathers related to us, saying, Did not the Lord bring us up out of Egypt? and now hath he cast us out, and given us into the hand of Madiam. 14 And the angel of the Lord turned to him, and said, Go in this thy strength, and thou shalt save Israel out of the hand of Madiam: behold, I have sent thee. 15 And Gideon said to him, Be gracious with me, my Lord: whereby shall I save Israel out of the hand of Madiam, when I am but a son of my father's house.

16 And the angel of the Lord said to him, Go in this thy might, and thou shalt smite Madiam as one man.

17 And Gideon said to him, If now I have found mercy in thy eyes, and thou wilt bring forth an offering and offer it before thee: and he said, I will remain until thou return.

18 And Gideon 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 under the tent, and said, Let it be my lord's servant under the tent. 19 And the angel of God said to him, Take the flesh, and the unleavened cakes, and put them on that rock, and pour out the broth close by: and he did so. 20 And the angel of the Lord stretched out the end of the rod that was in his hand, and touched the flesh and the unleavened bread; and fire came up out of the rod, and consumed the flesh and the unleavened bread, and the angel of the Lord vanished from his sight.

21 And Gideon saw that he was an angel of the Lord; and Gideon said, Ah, ah, Lord my God! for I have seen the angel of the Lord face to face. 22 And the Lord said to him, Peace be to thee, fear not, thou shalt not die.

23 And Gideon built there an altar to the Lord, and called it The peace of the Lord: until this day, as it is still in Ephrathah of the father of Esdrai. 24 And it came to pass

8 Gr. a man a prophet. 7 Heb. a particle of entreaty, here rendered literally.
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. 21 And thou shalt build an altar to the Lord thy God on the top of this Mizpeh in the ordered 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. 22 And Gideon took ten men of his servants, and did as the Lord spoke to him, and passed thereby in the house of his father and the men of the city yf he should do it by day, that he did it by night.

23 And the men of the city rose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they said to the second bullock, which Gideon offered on the altar that had been built. 24 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. 25 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. 26 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. 27 And he called it in that day Jeroboam, saying, Let Baal plead thereby, because his altar has been thrown down.

28 And all Midian, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jezreel. 29 And the Spirit of the Lord came upon Gideon, and he blew with the horn, and Abiezer came to help after him. 30 And Gideon sent messengers into all Manasseh, and into Aser, and into Zabulon, and into Naphthali; and he went up to meet them.

31 And Gideon said to God, If thou wilt save Israel by my hand, as thou hast said, 32 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. And it was so; and he rose up early in the morning, and wrung the fleece, and dew cropped from the fleece, a bowl full of water. 33 And Gideon said to God, Let not, I pray thee, thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece. 34 And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew. 35 And Jeroboam rose early, the same is Gideon, and all the people with him, and encamped at the fountain of Arab; and the
camp of Madian was to the north of him, reaching from Gabaaathmori, in the valley.

2 And the Lord said to Gideon, The people with thee are many, so that I may not deliver Madian 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 return and depart from Mount Gabaam, and the Lord has delivered Madian into the hand of his servant the people of Gabaam.

And Gideon said, And the Lord has delivered Madian into the hand of his servant the people of Gabaam. 8 And it came to pass when Gideon heard the account of the dream and the interpretation of it, that he worshipped the Lord,
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KPTAI.

and returned to the camp of Israel, and said, Rise, for the Lord has delivered the camp of Midian into our hand. 18 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: and he said to them, Shave your beards, and shall you stand ready, behold, I will go into the host, and I shall come to pass that as I do, so shall ye do. 18 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 Gedeon.

3 And Gedeon 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, 3 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 Gedeon. 4 And every man stood in his place round about the host: 5 and all the host ran, and sounded an alarm, and fled. 24 And they sounded with the three hundred horns; and the Lord set every man's sword in all the host against his neighbour.

23 And the host fled as fast as Bethshean Tagarmatha Abel-mealu to Tabath; and the men of Israel from Nephilim, and from Aser, and from all Manasse, came to help, and followed after Midian.

24 And Gedeon sent messengers into all mount Ephraim, saying, Come down to meet Midian, and take to yourselves the water as far as Beithera and Jordan; and every man of Ephraim cried out, and they took the water before hand unto Beithera and Jordan. 25 And they took the princes of Midian, even Oreb and Zeb; and they slew Oreb, and they slew Zeb in Jephthep; and they pursued Midian, and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.

And the men of Ephraim said to Gedeon, 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 chose him sharply. 2 And he said to them, What have I now done in comparison of you? is not the gleaming of Ephraim better than the vintage of Abarim? 3 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 his spirit calmed toward him, when he spoke this word.

4 And Gedeon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing. 5 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 Zebee and Samalk, princes of Midian. 6 And the princes of Socchoth said, Are the hands of Zebee and Samalk

3 Gr. from. q. d. at the actions proceeding from me. 4 Gr. corner. See Acts 10. 11. 5 Gr. shoo. 6 Gr. in. A Gr. head. u Gr. Is the hand.
7

now in thy hand, that we should give bread to thy host? 7 And Gideon said, Therefore when the Lord gives Zebee and Salmana into my hand, then will I slay thy flesh with the thorns of the wilderness, and the Barkenim. 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, When I return in peace, I will y break down this tower.

10 And Zebee and Saldana were in Carcaz, 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 Naibai and Jegebal; and he smote the host, and the host was secure. 12 And Zebee and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfited 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 the names of the princes of Socchoth and of their elders, seventy-seven men. 15 And Gideon came back 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 Barkenim, 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, Rise 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, Rise thou and fall upon us: for thus have we dealt with them that of a man; and Gideon arose, and slew Zebee and Salmana; and he took the sword 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 give me every man an earring out of his spoil: for they were golden earrings, for they were Ismaelites. 25 And they said, We
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 Gedeon. And Jerobaal the son of Joas went and sat in his house. And Gedeon 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 Gedeon son of Joas, and his concubine, and his hundred in the sepulchre of Joas his father in Ephratha of Abi-Eadri.

And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baal, and made for themselves a covenant with Baal that he should reign over them. And the children of Israel rendered not the Lord that 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 Gedeon) 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 spoke 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, saith. Which is better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh. And his mother's brethren spoke 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 for himself valiant men 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 all the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sedition, which was at Sicima.

And it was reported to Joatham, and he went and stood on the top of mount Garius, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

καὶ εκτεθησαν εἰς Σικίμα, ὅτι ἐπαναπήρησαν τὸν ἄνδρα Σικίμων, καὶ ἀκούσατε μοι ἄνδρον, ἀκούσατε μοι ἄνδρον ὧν ὁ Θεός.
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; 19 as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Midian; 14 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 Shicmar, because he is your brother; 20 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; 21 but if not, let fire come out from Abimelech, and devour the men of Shicmar, and the house of Beth-maalo; and let fire come out from the men of Shicmar and from the house of Beth-maalo, and devour Abimelech.

21 And Joasham 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 Shicmar; and the men of Shicmar 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 Shicmar, because they strengthened his hands to slay his brethren. 25 And the men of Shicmar 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 Shicmar, and the men of Shicmar 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

8 The trees went forth on a time to amend a king over them; and they sent gifts to the olive, Rehijam 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 thou and reign over us. 13 And the vine said to them, Shall I leave my good clusters of grapes, which are sweet to my lord God, and go to be promoted over the trees? Then all the trees said to the bramble, Come thou and reign over us.

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; 17 as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Midian; 18 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 Shicmar, because he is your brother; 19 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; 20 but if not, let fire come out from Abimelech, and devour the men of Shicmar, and the house of Beth-maalo; and let fire come out from the men of Shicmar and from the house of Beth-maalo, and devour Abimelech.

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8 Or went forth. 9 Or, despised. 10 Or, in the house. A Hebrew word. Alex. χορών. 11 Or, moved. 12 Or, despised.
Abimelech. And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? He is not the son of Jerobeam, and is not Zebul his steward, his servant with the son of Emnor the father of Sychem? and why should we serve him? And would that this people were under my hand? then would I remove Abimelech, and I would say to him, Multiply thy host, and come out. And Zebul and the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry. And he sent messengers to Abimelech secretly, saying, Behold, Gaal, the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee. 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, he and the people with him will come forth against thee, and thou shalt do to him according to thy power. And Abimelech and all the people with him rose up, by night, and formed an ambush against Sychem in four companies. 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 ambush. And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people come down out of the top of the mountains. And Zebul said to him, Thou seest the shadow of the mountains as men. And Gaal continued to speak and said, Behold, a people comes down westward from the part bordering on the middle of the land, and another company comes by the way of Helon Moneaxim. And Zebul said to him, And 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. And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech. And Abimelech pursued him, and he fled from him; and many fell down slain as far as the door of the gate. And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem. And it came to pass on the second day that the people rose up against Abimelech in the field, and one brought word to Abimelech. And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and beheld, the people went forth out of the city, and he rose up against them, and smote them. And Abimelech and the chief 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. 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.

Abimelech. Kαι ἔπε τάς ἀνθρώπους, ἐν ᾧ διεμόρφωσαν αὐτῶν; μὴ συγκεκριμένως ἐν τῷ πόλει, καὶ ἀνέστη ἔπε αὐτοῖς, καὶ ἐπέτατον αὐτοῖς. Καὶ Αβίμελης καὶ οἱ ἀρχηγοὶ οἱ μετ' αὐτοῦ ἔξεταν, καὶ ἐγείρθησαν πάρα τῷ ἔθνει τῆς πόλεως; καὶ ἀνέστη ἔπε αὐτοῖς, καὶ ἐπέτατον αὐτοῖς. Καὶ Αβίμελης παρετάτουσεν ἐν τῷ πόλει ἄλλην τῷ ἥμεραν ἐκείνην, καὶ κατελάβετο τῷ πόλει, καὶ τῷ λαῷ τον ἐν αὐτῇ ἀπέκτεινε, καὶ τῷ πόλει καθήλει, καὶ ἐπεσεῖρεν αὐτήν ἀλάς.
And the men of the tower of Sychem heard, and came to the gathering of Bæthal-berith. And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together. 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. 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 Sicim, about a thousand men and women.

And Abimelech went out of Bæthalberith, and encamped against Thebes, and took it. And there was a strong tower in the midst of the city; and thither all the women of the city fled, and shut the door without them, and went up on the roof of the tower. 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. And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull.

And he cried out quickly to the young man his armor-bearer, 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. And the men of Israel saw that Abimelech was dead; and they went each to his place.

So God required 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 required upon their head; and the curse of Jotham 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 Ephraïm.

And he judged Israel twenty-three years, and died, and was buried in Samir.

And after him rose Jair of Galaad, and he judged Israel twenty-two years. 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 Galaad. And Jair died, and was buried in Ramnon.

And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Astaroth, 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. And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond
Jordan in the land of the Amorite in Galaad. And the children of Ammon went over Jordan to fight with Juda, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

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 children of Ammon, and from the Phylistines, and from the Sidonians, and Amalek, and Madian, which afflicted you? and ye cried to me, and I saved you out of their hand. Yet ye have chosen to yourselves all gods which 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 all that is in thine hand; 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 Galaad; and the children of Israel were gathered together and encamped on the hill. And the people of the princes of Galaad said every man to his neighbour, Who is he that shall begin to fight against the children of Ammon? he shall even be head over all that dwell in Galaad. And Jephthae the Galaadite was a mighty man; and he was the son of a harlot, who bore Jephthae to Galaad. And the wife of Galaad bore him sons; and the sons of his wife grew up, and they cast out Jephthae, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

And Jephthae fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthae, and went with him. And it came to pass when the children of Ammon prepared to fight with Israel, that the elders of Galaad went to fetch Jephthae from the land of Tob. And they said to Jephthae, Come, and be our head, and we will fight with the sons of Ammon. And Jephthae said to the elders of Galaad, 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 Galaad said to Jephthae, 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 Galaad. And Jephthae said to the elders of Galaad, If ye go 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 Galaad said to Jephthae, The Lord be witness between us, if we shall not do according to thy word.

K R T A I .

The judges of Israel are appointed.

2 And Jephthae went over to the children of Ammon, and said to them, Why ye are come against me? And they answered, Because the children of Galaad have overthrown our land, and have slain our kine, and our vineyards, and our press; and they have slain our sons, and our daughters, and have said, Go, and be you our servants.

And Jephthae said to the elders of Galaad, Is it not your case that ye have wronged us, in that ye have sold yourselves to be servants to the children of Ammon? and the Lord delivered you into their hand, and ye were slain today.

And Jephthae sent messengers to the children of Ammon, saying, What good thing will ye give me, that I may tarry with you? And the messengers of the children of Ammon answered, We will give thee seven cakes out of the seven cakes of bread, and two bottles of wine out of the two bottles of wine, which ye shall eat when ye be present with us; for thus we do at our feast. And ye shall eat the bread of my table, and shalt be my sons, and I will be your father; and ye shall be the sons of the children of Ammon to me, because ye have dealt kindly with me; but go ye away.

And he came to the people, and spake to them. And they said, Stand still, that we may hear the word of the Lord.

And Jephthae said to the people, Thus saith the Lord God of Israel, I dwelt among you, and ye served me, and ye went not after the Baalim, as these nations do; and ye were good to me.

And now, go and serve the Lord your God; and I will serve the Lord my God. And the people went to serve the Lord.

And Jephthae judged Israel six years. And Jephthae said to the Lord, My mouth shall speak iniquity against mine enemies, if the Lord shall deliver them into mine hands. And the Lord delivered the children of Ammon into the hand of Jephthae.

And it came to pass when Jephthae was old and sick, that he turned unto his sons, and said, Take me to the gloss, that I may die with a man's death. And his sons brought him to the gloss, and he died with a man's death.

And Jephthae was sixty years old when he judged Israel.

And Jephthae had two daughters; Jephthae's daughters were harlots. And when Jephthae was old, he turned to his daughters, and said, Why have ye brought me into this evil day? for ye have multiplied my reproach; for I have this day brought reproach on myself. Behold, I was this day brought into the gloss, and ye have brought reproach on me; I was not brought into the gloss to have them for my harlots, neither brought I them to be honored with me; but when ye went away, and were sick and weak, then I sold myself to the children of Ammon, and delivered them into their hand; and when the Lord delivered them into my hands, I smote them. And ye, if ye be in Jericho, go with me into the gloss, and I will give you every woman of the gloss, as my reward, that ye have reproached me thus in my reproach. Was not Jephthae great in Israel? and Jephthae was the son of Gilead, the son of Machir, the son of Manasseh, which camped over against the city Are, and dwelt in Gibbethon.

And Jephthae had a daughter; and her name was Jetë. And it came to pass, when she was seven years old, that she went up, yearly with her sister, to pray before the Lord. And she said to her father, Let me make one more circuit in the tents of the gloss, and in the gloss. And he said, Go not. And she made one circuit in the gloss, and returned, and pruned her head, and her sister, and brought her dead into the gloss, and cast it upon her father's altar; and he prayed for her. And he had set her up a pillar until this day: therefore she was called Jetë, a memorial. And Jephthae judged Israel sixty years. And Jephthae died, and was buried in Nachal Mephaath; for in that day he was buried in the gloss. And there was peace among the children of Ammon and the children of Israel all the days of Jephthae. And Jephthæ was forty years old when he judged Israel.
11 And Jephthae went with the elders of Gabaad, and the people made him head and ruler over them: and Jephthae spoke all his words before the Lord in Massepha.

12 And Jephthae 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? 

13 And the king of the children of Ammon said to the messengers of Jephthae, 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.

14 And Jephthae again sent messengers to the king of the children of Ammon, and said to him, Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon; 15 for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades. 

16 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 17 complied not: and Israel also sent to the king of the Amorite, king of Sisebon, and Israel said to him, Let us pass, we pray thee, by thy land to our place. 

18 And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jaza; and he set the battle in array against Israel. 

19 And the Lord God of Israel delivered Seon and all his people into the hand of Israel, and they smote him; and Israel inherited the land of the Amorite, who dwelt in that land, 20 from Arnon to Cades, and from the wilderness to Jordan. 

21 And now the Lord God of Israel has removed the Amorite from before his people Israel, and shalt thou inherit his land? Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall not we inherit the land of all those whom the Lord our God has removed from before us? 22 And now art thou any better than Balac son of Sepphor, king of Moab? Did he indeed fight with Israel, or indeed make war with him, 23 when Israel dwelt in Sisebon and in its coasts, and in the land of Aror and in its coasts, and in all the cities by Jordan, three hundred and twenty years, and therefore didst thou not recover them in that time? 

24 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.

25 But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him. 

And the Spirit of...
And Jephthah gathered all the men of Gelaad, and fought with Ephraim; and the men of Gelaad smote Ephraim, because they came upon Jephthah, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

32 And Jephthah advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand.

And he departed thence to be with the princes of Geshur and the princes of Maacah; and he Judges of Ammon.

And he departed thence, and came to Zibma; and there he passed over the border of Ammon.

And he came and sang this song: And he said, Go, and pass over to the children of Ammon, and fight against them; for I will deliver them into your hand.

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Ephraim, that it was upon them that the Philistines did not come, but Ephraim upon them. And Ephraim judged Israel six years, and Jephthae the Galadite died, and was buried in his city Galad.

And after him Abbaissan of Bethlehem judged Israel. And he had forty 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. And Abbaissan died, and was buried in Bethlehem.

And after him Elemon of Zabulon judged Israel ten years. And Elemon of Zabulon died, and was buried in Elemon in the land of Zabulon.

And after him Abdon the son of Ellev, the Pharathonite, judged Israel. And he had forty sons, and thirty grandsons, that rode upon seventy colts; and he judged Israel eight years. And Abdon the son of Ellev, the Pharathonite, died, and was buried in Pharathon 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 Phillistines forty years.

And there was a man of Sarai, of the family of the kindred of Dan, and his name was Manoah, and his wife was barren, and bare not. And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son. And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing; for behold, thou art with child, and shalt 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 Phillistines.

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. And he said to me, Behold, thou art with child, and shalt 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 Manoah prayed to the Lord and said, I pray thee, Lord my Lord, concerning the must of God which thou hast spoken; 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 Manoah.

Heb. 'Shibboleth," ear of corn. If translated at all, the English may as well be put as the Greek. Alex. 'Sivvosa, v. d. washword.

Gr. 'iron.

So Vat. i c. from, but Alex. nearer to reading in Matt. 2 ult. "Nasipatov.

Gr. is.

See chap. 1. 15, 16.
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. 10 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 us has appeared to me. 11 And Manoë rose 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. 12 And Manoë said, Now shall thy word come to pass: what shall be the ordering of the child, and our dealings with him. And the angel said to Manoë, Of all things concerning which I spoke to the woman, she shall beware. 13 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. 14 And Manoë said to the angel of the Lord, Let us detain thee here, and prepare before thee a kid of the goats. 15 And the angel of the Lord said to Manoë, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldst offer a whole-burnt-offering, to the Lord, let it be offered. 16 And the angel said of the meat-offering, and offered it on the rock to the Lord; and the angel wrought a distinct man, and Manoë and his wife were looking on. 17 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. 18 And the angel appeared no more to Manoë and to his wife: then Manoë knew that this was an angel of the Lord. 19 And Manoë said to his wife, We shall surely die, because we have seen God. 20 But his wife said to him, If the Lord were pleased to slay us, he would not have received of our hand a whole-burnt-offering and a meat-offering: and he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time. 21 And the woman brought forth a son, and called him after the name of the angel, and of the Lord, and of Manoë; and the Spirit of the Lord began to go out with him in the camp of Dan, and between Samara and Bethshol. 22 And Samson went down to Timnatha, and saw a woman in Timnatha of the daughters of the Philistines. 23 And he went up and told his father and his mother, and said, I have seen a woman in Timnatha of the daughters of the Philistines: and now take her to me for a wife. 24 And his father and his mother said to him, Are there no daughters of brethren, and no daughters of wine, and no daughters of barley, and no daughters of thyme, and no daughters of thyme, and no daughters of thyme?
there not a woman of all my people, that thou goest to take a wife of the uncircumcised 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 in 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 carcass 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 propose 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 napkins 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 lovest 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 φ 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. 7 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. 2 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 guileless 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 a torch between the tails, and fastened it. 5 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. 6 And the Philistines said, Who has done these things? and they said, Sampson the son-in-law of the Thamitme, 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, verily I will be avenged of you, and afterwards I will cease. 8 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 Judah, and spread themselves abroad in Lechi. 9 And the four men of Judah said, We will go up to Etam, and to the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us. 10 And the three thousand men of Judah 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. 11 And they said to him, We are come up 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. 12 And they spoke to him, saying, Nay: but we will only bind thee, 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

Kai ἠλθὼν ἐώς σταγόνοις: καὶ οἱ ἀλλόφυλοι ἧλαλάζεν, καὶ έδραμον εἰς συνάντησιν αὐτοῦ: καὶ ἠλθὸτ ἐπ’ αὐτόν πνεύμα Κυρίου καὶ ἐγενότα τα καλόδια τα ἐπὶ βραχίονιν αὐτοῦ ἤσει
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became as tow which is burnt with fire; and his bonds were consumed from off his hands. 13 And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men. 14 And Sampson said, With the jaw-bone of an ass have I utterly destroyed them, for with the jaw-bone of an ass I have smitten a thousand men. 15 And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the Place of the Lifting of the jaw-bone.

And he was very thirsty, and wept before the Lord, and said, I have done foolishly in keeping this great deliverance in the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised? 16 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 it was called [The Well of the invoker], which is in Lechi, until this day.

3 And he judged Israel in the days of the Philistines twenty years.

And Sampson went to Gaza, and saw there a harlot, and went in to her. 2 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. 3 And Sampson slept 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.

4 And it came to pass after this that he loved a woman in Olsorech, and her name was Dalida. 5 And the princes of the Philistines came up to her, and said to her, Beguile 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 and each eleven hundred pieces of silver.

6 And Dalida said to Sampson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou shalt be bound that they mayest be humbled. 7 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. 8 And the princes of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them.

9 And the lords 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.

10 And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies; now then tell me wherewith thou shalt be bound. 11 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 Sawasha here.  
4 Gr. it.  
5 Alex. the brook of Soreh.  
6 Gr. ambush, singular.  
7 Gr. smell.
work has not been done, then shall I be weak, and shall be as another man. 13 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.

14 And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, therefore, what thou hast made with them, that thou mayest be bound: and she said to him, If thou shouldest weave the seven locks of my head with the web, and shouldest fasten them with the pin into the wall, then shall I be weak as another man. 15 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.

16 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. 17 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 mock him, and his strength departed from him. 18 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. 19 And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merry; and God said to God, God has given into our hand our enemy Sampson. 20 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. 21 And when their heart was merry, then they called Sampson out of the prison-house, and let him play before them: 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 learned not that the Lord was departed from him.

19 And Dalida called Sampson, and said to him, Lo, I have a great sacrifice of my lord Dagon, and there is a feast prepared for me. 20 And she said, Call me not Sampson, call me Dalida, for I have learned that the Lord is departed from thee. 21 And she put on the seven locks of hair which she had shaved, and said, Let the Philistines come, and they will cry out for joy, and I shall lead out the Philistines into thine hand. 22 And when she had made him sleep upon her lap, she said, I shall4 lead out the Philistines. And she entered into Sampson's lap, and laid hold of the pin of the web, and pulled Sampson down with the pin. 23 And he cried to the Lord, saying, Oh Lord God of hosts, remember me, I beseech thee, and do not forget thy servant, in how I have wrought for thee, and in how I have left neither blade nor staff, neither have I eaten bread. 24 And he said, I have not eaten bread nor drank water, nor have I lain all night in fetters, but only when I was played at with the Philistines did my heart grow merry. 25 And he said to the man who told him that he came, I will not drink of the wine of Samaria, neither will I enter into Samaria. 26 And he cried to his father and to his mother, and said, I will not drink of the wine of Samaria, neither will I enter into Samaria. And the father and the mother of Sampson said to him, Is not this a word of God? Then he began to be weak from his youth. 27 And when his heart was merry, then he played on the pin of the web. And when he told it to his father and to his mother, they said unto him, Is not this a word of God? And the heart of Sampson was merry.
26...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. 27 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.

28 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 revenge myself upon the Philistines. 29 And Sampson took hold of the two pillars of the house on which the house stood, and leaned on them, and laid hold of one with his right hand, and the other with his left. 30 And Sampson said, Let my life perish with the Philistines: and he bowed himself mightily, and the house fell upon the princes, and upon all the people that were in it: and the dead were more than those whom he slew in his life.

31 And his brethren, and the children of his father, gathered themselves together after him, and wept, and mourned him, as one doth mourn for his mother.

32 And there was a man of mount Ephraim, whose name was Michail. 33 And he said to his mother, The eleven hundred pieces of silver which thou tookest to thyself, and about which thou cursedst me, and spakest in mine ears, and didst not tell me, who might have given me ten pieces of silver, and I had given them to my mother: 34 I would have given thee ten pieces of silver; and would have fed thee in my mother’s house. 35 And his mother said, As the Lord liveth, and as thy soul lieth, I will not give thee the ten pieces of silver. 36 And he said, Then the mother of Michail gave birth to a son, and she called his name Samson. 37 And the spirit of the Lord began to move him in Mahanechath, and he judged Israel twenty years.

38 And there was a man of mount Ephraim, whose name was Michail. 39 And he said to his mother, The eleven hundred pieces of silver which thou tookest to thyself, and about which thou cursedst me, and spakest in mine ears, and didst not tell me, who might have given me ten pieces of silver, and I had given them to my mother: 40 I would have given thee ten pieces of silver; and would have fed thee in my mother’s house. 41 And his mother said, As the Lord liveth, and as thy soul lieth, I will not give thee the ten pieces of silver. 42 And he said, Then the mother of Michail gave birth to a son, and she called his name Samson. 43 And the spirit of the Lord began to move him in Mahanechath, and he judged Israel twenty years.
him as one of his sons. 
2 And Michiaias consecrated the Levite, and he became to him a priest, and he was in the house of Michiaias. 
3 And Michiaias 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. 
4 And the sons of Dan sent from their father's house six men of valor, from Zophah and from Esthaoal, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michiaias and they lodged there, 
5in the house of Michiaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee hither? and what doest thou in this place? and what hast thou done? 
6And he said to them, Thus and thus did Michiaias to me, and he hired me, and I became his priest. 
7And they said to him, Enquire now of God, and we will know whether our way will prosper, or which we are going. 
8And the priest said to them, Go in peace; your way in which ye go, is before the Lord.

7 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. 
8 And the five men came to their brethren to Sarasa and Esthaoal, and said to their brethren, Why sit ye here idle? 
9And 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. 
10And when the men of Ephraim 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.

11And there departed thence of the families of Dan, from Sarasa and from Esthaoal six hundred men, girted with weapons of war. 
12And they went up, and encamped in Cariathairim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathairim.

13And they went on thence to the mount of Ephraim, and came to the house of Michiaias. 
14And 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 ophod, and theraphin, and a graven and a molten image; and now consider what ye shall do. 
15And they turned aside there, and went into the house of the young man, the Levite, even into the house of Michiaias, and asked him 5how he was. 
16And the six hundred men of the sons of Dan who were girted with their weapons of
21 And stood by the door of the gate. And the five men who went to spy out the land went up, and entered into the house of Michiaias, and the priest stood. And they took the graven image, and the ephod, and the teraphim, and the molten image; and the priest said to them, What are ye doing? And they said to him, Be silent, lay thine hand upon thy mouth, and come with us, and be with us, and let us go. And they sent after a priest and a prophet, and said to them, Is it better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel? And the heart of the priest was glad, and he took the ephod, and the teraphim, and the graven image, and the molten image, and went in the midst of the people.

22 So they were buried and departed, and put their children and their property and their baggage before them.

23 They went some distance from the house of Michiaias, and, behold, Michiaias and the men in the houses near Michiaias' house, cried out, and overtook the children of Dan.

24 And the children of Dan turned their face, and said to Michiaias, What is the matter with thee? What is the matter that thou hast cried out?

25 And Michiaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what is this that ye say to me, Why criest thou? And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house. And the children of Dan went their way; and Michiaias saw that they were stronger than himself, and he returned to his house.

26 And the children of Dan took what Michiaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because the city is far from the Sidonians, and they have no intercourse with men, and it is in the valley of the house of Raab; and they built the city, and dwelt in it. And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamis, being the name of a man.

27 And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation. And they set up for themselves the graven image which Michiaias made, all the days that the house of God was in Selm; and it was so in those days that there was no king in Israel.

And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethleem Juda. And his concubine departed from him, and went away from him to the house of her father to Bethleem Juda, and she was there two months.

And her husband rose up, and went after her to speak kindly to her, to recover
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 the father of the damsel said to his daughter in-law, 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 staid 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 quit thyself as a soldier till the day decline; and the two ate. And the man rose up to depart, and his father 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 habitation.

But the man would not lodge there, but he arose and departed, 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 refreshment, and be lodgings for us at Ramah. And they passed by and went on, and the sun went down upon them near 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, Where is your master, and whither came he? And he said to him, We are passing by from Bethlem Judæa to the sides of mount Ephraim: I am from thence, and I went as far as Bethlem Judæa, 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

neanias autou met' auton, kai zeuvos oinoi, hde eiswevgen auton ein oikon patrois auths, kai ideon auton o pathe tis neanidov, kai pharbash eis synantarton autous. Kai kataxhe 4 auton o gamovros autou o pathe tis neanidov, kai ekathise met' auton epi treis hmeras, kai efasth kai eipton, kai hliobatishan ekai. Kai egeneto tis hmera tis tetartis, kai ophrissan toporeun 5 kai aneste to toporeun, kai eipen o pathe tis neanidov pro tis vonioin autov, sthtsosin tis karhian sun psychi, arton, kai metata totoperizeo. Kai ekathissan kai efasth 6 oii duo epi to auton kai eipen o pathe tis neanidov pro tis anara, age epi albithetai, kai agathisthetai h karhia sun. Kai aneste o aner to toporeun bain Sen autou kai ekathis kai hliobatise ekai.

Kai ophrissan toporeun tis hmera tis pempitis to toporeun 8 kai eipen o pathe tis neanidov, sthtsosin de tis karhian sun, kai strateusen eos klini tis hmeran kai efasth eos duo. Kai aneste o aner to toporeun bain Sen autous, kai h palakka 9 autous, kai h neanias autous kai eipen autou o gamovros autou o pathe tis neanidov, idou de eiswevgen hmera eis tin eistepeia, aulbashen do, kai agathisthetai h karhia sun, kai orphistei aiyroin ein oidoi ymioin, kai toporeun eis to sknwmata sun. Kai oik eiswkeitai o aner aulbathetai, kai 10 aneste kai apithete, kai iplhene eos apenanti Iseboin, autth estein Ierousalim, kai met' autou zevei oinon epistegevmeno, kai h palakka autou met' autous.

Kai ielosan eos Iseboin kai h hmera proxevthke sthdo, 11 kai eipen o neanias pro to kuryan autoun, deour do kai ekklanomein eis polin to Iseboin taithn, kai aulbasho men eis autun. Kai eipen pro to kuryan o gamovros autoun, idou de episth sunein hmera, kai paralesthermein eos Thalassan, 12 deour kai eugamumnos on tois tosin, kai aulbasho meva in Gaba o h en Pares. Kai paraphiro kai eparothen, 13 kai oin autoun o elios eixomena tis Thalassan, o estein en to Bemaioin. Kai eklevan okei eis ilesthe aulbasho en Gaba kai 14 eiswlon, kai ekathasen eis to plasteia tois polies, kai oik h aner sunevgen aytoun eis oikian aulbasho.

Kai iedon aner proespoto hmero eis egrois autoun eis agroin 16 eis estephein, kai o aner h en ex orous Erefaim, kai autous parake tis Gaba, kai oi anerhes tois tosin vioi Bemaioi. Kai hre 17 tois orfholimous autoun, kai eide tois doioforon anwra en to plasteia tois polies, kai eipen o aner o proespoto, to porophe, kai podhe erixi. Kai eipen pro autoun, paraponei 18 ometa meiws apo Bifikle Ioudaia eos meporw exous Erefaim ekheidh eugy emiou, kai eparothen en Rubele Ioudaia, kai eis tois oikon mou egh poropemai, kai oik oestein aner sunevgen me eis tin oikian. Kai ge ekuria kai xephsomata esto tois oinois 19 hme, kai artos kai oinoi estoin emoi kai to pavidhskh kai to neaniskh meta tois paidion sun oik oestein esterhema piantos.
20 And the old man said, Peace be to thee; only be every want of thine upon me; only do to the man by me means lodge in the street. 21 And the man brought in his ass into the house, and made room for his ass; and they washed their feet, and ate and drank.

22 And they were comforting their hearts, 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, do not ye wrong, I pray you, after this man has come into my house; do not ye this folly. 24 Behold my daughter a virgin, and the man's concubine: I will bring them out, and humble ye them, and do to them that which is good in your eyes; but to this man do not ye this folly. 25 But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out; 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 every one who saw it said, Such a thing was not seen in Ephraim, nor has been seen from the day of the going up of the children of Israel out of the land of Egypt until this day: take ye counsel concerning it, and speak.

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 Massepha. 3 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. 3 And the children of Benjamin heard that the children of Israel were gone up to Massepha; and the children of Israel came and said, Tell us, where did this wickedness take place? 4 And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gaba of Benjamin to lodge. 5 And the men of Gaba 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. 6 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 are 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. And now this is the thing which shall be done in Gabaah; we will go up against them by lot. Moreover we will take ten men for a hundred, and a hundred for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaah 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.

9 And the tribes of Israel sent men through the whole tribe of Benjamin, saying, What is this wickedness that has been wrought among you? 10 Now then give up the men the sons of transgressors that are in Gabaah, and we will put them to death, and purge out wickedness from Israel: but the children of Benjamin numbered 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 Gabaah, 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 Gabaah, 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 that 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 leaders. 19 And the children of Israel rose up in the morning, and encamped against Gabaah.

20 And they went out, all the men of Israel, to fight with Benjamin, and engaged with them at Gabaah. 21 And the sons of Benjamin went forth from Gabaah, 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 nigh 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. 25 And the children of Benjamin went forth to meet them from Gabaah on the second day, and

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And the children of Israel went up against the children of Benjamin on the third day; and arrayed themselves against Gabaia as before. And the children of Benjamin went out to meet the people, and were all drawn out of the city, and began to smite and slay the people as before in the roads; whereof one goes up to Bethel, and one to Gabaia in the field, about thirty men of Benjamin. 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 from 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 Gabaia. And there came an order against Gabaia 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 Benjamin in that day a hundred and twenty-five thousand men: all the children of Benjamin, were slain, men and women, and children. And 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 Gabaia.

And when they retreated, then the liers in wait rose up, and they moved on toward Gabaia, and the whole ambush came forth, and they smote the city with the edge of the sword.

And the children of Benjamin 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 Gabaia, and they stood in line of battle; and Benjamin began to smite down 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 hastened, because they
And they took Benjaminites seventy thousand men, 43 and Benja
min and the rest of the children of Israel, and he said: 44 And
they came from the wilderness of Gabaon, and took Benja
min, and the rest of the children of Israel, and the
Benjaminites seventy thousand men, 45 and the rest of the
children of Israel, and the Benjaminites seventy thousand
men, and they divided the land among them, and the Benja
minites divided the land among them, and the rest of the
children of Israel, and the Benjaminites seventy thousand
men, and they divided the land among them, and the
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land among them, and the rest of the children of Israel, and
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Israel, and the Benjaminites seventy thousand men, and
they divided the land among them, and the rest of the
children of Israel, and the Benjaminites seventy thousand
men, and they divided the land among them, and the

Now the children of Israel were in Mas
sephath, saying, No man of us shall give his
dughter to Benjamin for a wife. 5 And the
people came to Bethel, and said, Wherefore,
O God of Israel, has this come to pass, that
to-day one tribe should be counted as missing
from Israel? 6 And it came to pass on the morrow
that the people rose up early, and built there an
altar, and offered up whole-burnt-offerings and the o
peace-offerings.

And the children of Israel said, Who of all
the tribes of Israel, went not up in the con
gregation to the Lord? for there was a great
careth concerning those who went not up to the
Lord to Maspephath, saying, He shall surely be put to
death.

And the children of Israel 8 relented to
ward Benjamin their brother, and said, To-
day one tribe is cut off from Israel. 7 What shall
we do for the rest that remain? whereas we have sworn by
the Lord, not to give them of our daughters for
wives. And they said, What one man is there
of the tribes of Israel, who went not up to the
Lord to Maspephath? and, behold, no man came to the
camp from Jabis Gabaon, to report. And the
people were numbered, and there was not there
a man from the inhabitants of Jabis Gabaon.

And the congregation sent thither
thirteen thousand men of the strongest, and
they charged them, saying, Go ye and smite the
inhabitants of Jabis Gabaon with the 11 edge of the
sword. 1 And this shall ye do: every male and every
woman that has known the lying with Benja
min, ye shall devote to destruction, but the virgins ye shall
save alive: and they did so.

Or, cut off as stragglers. Gr., gleaned, or picked straw.

See chap. 20. 26. 6 Or, comforted themselves, or were comforted.

Gr. sons of strength. 6 Or, mouth.
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 Channaan.

13 And all the congregation sent and spoke to the children of Benjamin in the rock Remmon, 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 relented 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 spewed 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 5 from year to year in Selom, which is on the north of Bethl, eastward on the way that goes up from Bethel to Sychem, and from the south of Lebanon.

20 And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards; 21 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. 22 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.

23 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. 24 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. 25 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 Bethleem Judah to sojourn in the land of Moab, he, and his wife, and his two sons. And the man's name was Elimelech, and his wife's name Naomi, and the names of his two sons Mahlon and Chilion, Ephrathites of Bethleem of Judah; and they came to the land of Moab, and remained there.

And Elimelech the husband of Naomi died; and she was left, and her two sons. And they took to themselves wives, women of Moab; the name of the one was Orpah, and the name of the second Ruth; and they dwelt there about ten years. And both Mahlon and Chilion died also; and the woman was left of her husband and her two sons.

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. 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 Judah.

And Naomi said to her daughters-in-law, Go now, return each to her mother's house: the Lord deal mercifully with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest each of you in the house of your husband: and she kissed them; and they lifted up their voice, and wept. And they said to her, We will return with thee to thy people.

And Naomi said, Return, now, my daughters; and why do ye go with me? have I yet sons in my womb to be your husbands? Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons; 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. And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law and returned to her people; but Ruth followed her.

 Kai εγένετο ἐν τῷ κρίνειν τοὺς κριτὰς, καὶ ἐγένετο λῦμις ἐν τῇ γῇ καὶ ἔπρεπεν ἁνήρ ἀπὸ Βηθλεέμ Ιουδαία τοῦ παροκύπτει εἰν ἀγρὸς Μωαβ, αὐτὸς καὶ ἥ γυνὴ αὐτοῦ, καὶ οἱ δύο νῦν αὐτοῦ. Καὶ ὄνομα τῷ ἀνδρὶ Ἐλιμέλης, καὶ ὄνομα τῇ γυναικὶ αὐτοῦ 2 Νωμεὶν, καὶ ὄνομα τοῖς δυσὶν νῦν αὐτοῦ Μαλῶν, καὶ Χελίων, Ἐφραίμιον ἐκ Βηθλεέμ τῆς Ἰουδαίας καὶ ἤλθον εἰς ἁγρὸν Μωαβ, καὶ ἤσαν ἐκεῖ.

Καὶ ἀπέβαινεν Ἐλιμέλης ὁ ἀνήρ τῆς Νωμείν, καὶ κατέ-λειφθη αὐτὴ καὶ οἱ δύο νῦν αὐτῆς. Καὶ ἔλαβον καὶ οἱ δυσὶν γυναικῖς Μωαβίτιδας· ὄνομα τῇ μιᾷ, Ὀρφαί: καὶ ὄνομα τῇ δεύτερᾳ, ῞Ουθ: καὶ κατώτεραν ἔκατε ὡς δέκα ἡτη. Καὶ ἀπέ-5 βανοῦ καὶ γε ἀμφότεροι Μαλῶν καὶ Χελίων: καὶ κατέλειψαν ἡ γυνὴ ἀπὸ τοῦ ἀνδρὸς αὐτῆς, καὶ ἀπὸ τῶν δύο νῦν αὐτῆς.

Καὶ ἀνεστή αὐτὴ καὶ αἱ δύο νύμφαι αὐτῆς, καὶ ἀπέστρεφαν 6 ἐξ ἁγροῦ Μωαβ, ὑπὲρ ἦκον τοῦ ἁγρὸς Μωαβ ὑπὲρ ἔπεσκεπται Κύριος τῶν λαῶν αὐτοῦ, δοῦσα αὐτοῖς ἄρτους. Καὶ ἔξηλθαν 7 ἐκ τοῦ τόπου ὅπου ἦν ἐκεῖ, καὶ αἱ δύο νύμφαι αὐτῆς μετ' αὐτῆς: καὶ ἀπερεισεν ἐν τῇ ὅδε τοῦ ἐπιστρέψας αὐτήν τὴν γῆν Ιουδαίας.

Καὶ εἶπε Νωμείν, ταῖς δυσὶ νύμφαις αὐτῆς, πορεύεσθε δή, 8 ἀποπερατίζομεν ἐκάστην εἰς ὅικον μητρὸς αὐτῆς· ποιεῖται Κύριος μεθ' ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετά τῶν τεθνηκόντων καὶ μετ' ἐμοῦ. Δόῃ Κύριος ἔμιν καὶ εὔρητη ἀνάστασιν ἐκάστην 9 ἐν οἴκῳ ἀνδρός αὐτῆς· καὶ κατέφιλησαν αὐτάς· καὶ ἔπηραν τὴν φωνὴν αὐτῶν, καὶ ἔκλασαν. Καὶ ἔπαυν αὐτή, μετὰ σοῦ 10 ἐπιστρέψομεν εἰς τὸν λαὸν σου.

Καὶ εἶπε Νωμείν, ἐπιστράφητε ὁ θυγατέρος μου καὶ ἔστιν 11 πορεύεσθε μετ' ἐμοῦ· μή ἐστι μοι νῦν εἰς τῇ κοιλίᾳ μου, καὶ ἔσονται ὑμῖν εἰς ἀνδρας· Εἰςπερατίζομεν δὴ θυγατέρας μου, 12 διότι γεγοράκας τῷ μὴ εἶναι ἀνδρὶ· ὑπὲρ, ὑπὲρ αὐτῆς, ὑπὲρ τοῦ ἐτῆς μου, ὑπὲρ τοῦ ἀνδρὸς αὐτῆς. Μή 13 αὐτοὺς προσδέξασθε ἐν τῷ ἀνδρὶ τῷ ἐμοὶ, ἀνδρὸς αὐτοῖς καταστεθῆσετο τῷ μὴ γενέσθαι ἀνδρὶ· μή δὴ θυγατέρας μου, ὑπὸ ἐπικράνθη μοι ὑπὲρ υἱός, ὑπὲρ ἐξήλθαν ἐν ἐμοὶ Χερι Κυρίου.

Καὶ ἔπηραν τὴν φωνὴν αὐτῶν· καὶ ἔκλασαν ἐκεῖ· καὶ 14 κατέφιλησαν ὁ θυγατέρας αὐτῶν, καὶ ἐπέστρεψαν εἰς τὸν λαὸν αὐτῆς· Ροῦθ δὲ ἐκκολούθησαν αὐτῇ.
15 And Noemín said to Ruth, Benoid, thy sister-in-law has returned to her people and to her gods; turn now thou also and return to thy mother's house. 16 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. 17 And wherever thou diest, I will die, and there will I be buried. And may the Lord do so to me, and more also, if I leave thee, for thy departing shall be as bitter to me as death.

18 And Noemí seeing that she was determined to go with her, ceased to speak to her any more. 19 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 rang with them, and they said, Is this Noemí? 20 And she said to them, Nay, do not call me Noemí; call me 'Bitter,' for the Mighty One has dealt very bitterly with me. 21 I went out full, and the Lord has brought me back empty: and why call ye me Noemí, whereas the Lord has humbled me, and the Mighty One has afflicted me?

22 So Noemí and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

And Noemí 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. 2 And Ruth the Moabitess said to Noemí, Let me go now to the field, and I will glean among the ears behind the reapers; and she shall come and glean after me. 3 And she said, Go, my daughter. And she went; and came and gleaned 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.

4 And, behold, Booz came from Bethleem, and said to the reapers, The Lord be with you. 5 And they answered, And the Lord bless thee. 6 And Booz said to his servant who was set over the reapers, Whose is this damsel? 7 And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemí out of the land of Moab. 8 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.

9 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. 10 Let thine eyes be on the field where my men shall reap, and thou shalt go after them; and there shall the Lord open the hand of Benjamin before thee. 11 And Booz answered and said to her, It
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. 12 The Lord recompense thy work; may a full reward be given thee of the Lord God of Israel, after whom thou hast come to trust under his wings. 13 And she said, Let me find grace in thy sight, my lord, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and beheld, I shall be as one of thy servants. 14 And Boaz said to her, Now it is time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar. 15 And Ruth sat by the reapers, and Boaz gave her meat, and she ate, and was satisfied, and left. 16 And she rose up to glean, and Boaz charged his young men, saying, Let her even glean among the sheaves, and reproach her not. 17 And ye shall surely let fall some of the ear, and she shall glean it. 18 And Ruth gathered gleanings in the field until evening, and she beat not her head, and she came, and sat down in the place of the reapers. 19 And Boaz said to Ruth, Whither goest thou? and whither dost thou come from? And she answered him, From Beth-lehem. 20 And he said, Hast thou not heard, that Timnath-shereth is in the land of Ephraim? Now go thou there. 21 And she said to him, Where shall I go, and what shall I do? 22 And he said, Do I yet speak to thee, before I have brought thee to him, who is more than I? Boaz said to her, Behold, thou shalt drink of the wine, and eat of the bread, and hide roaring within the vineyard until evening. 23 And she said, And where shall I(user input not visible to me)?
5 And Ruth said to her, All that thou shalt say, I will do.
6 And she 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 beheld, 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 this greater kindness than the former, in that thou followest not after young men, whether any be poor or rich. 11 And now I am truly akin to thee; nevertheless there is a kinsman nearer than I. 12 Lodge here for the night, and it shall be in the morning, if he will do the part of 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.

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.

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, Sit here, sit down here, such a one; and he turned aside and sat down. 18 And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

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; and I said, I will inform thee, saying, Buy it before any other be present, 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 besides thee to do the office of a kinsman, and I am after thee: and he said, I am here, I will redeem it. 19 And Booz said, In the day of thy buying the field of the hand of Noemin and of Ruth...
the Moabitess the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance. 9 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.

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. 10 And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

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 Boaz belonged to Chelain and Maalon, of the hand of Noemin. 11 Moreover I have bought for myself a wife Ruth the Moabitess, the wife of Maalon, 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.

And all the people who were in the gate said, We are witnesses: and the elders said, The Lord make thy wife who goes into thy house, as Rachel and as Lia, who both together built the house of Israel, and wrought mightily in Ephratha, and there shall be a name to thee in Bethlennen. 12 And let thy house be as the house of Phares, whom Thamar bore to Juda, of the seed which the Lord shall give thee of this handmaid.

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 which 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.

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. 17 And these are the generations of Phares: Phares begot Esrom: 18 Esrom begot Aram; and Aram begot Aminadab. 19 And Aminadab begot Naasson; and Naasson begot Salmon. 20 And Salmon begot Booz; and Booz begot Obed. 21 And Obed begot Jesse; and Jesse begot David.

Moabitisios yunaios tou tevthnikotos, kai autin ktiposai se dei, ointt anasthetai to onoma tou tevthnikotos epist tis klyronomiasi. Kαι etsin o agustetos, o o dynismos 6 agustetos emantw, mpoti daphbherein tis klyronomias mou agustetoun sevatoi twn agustetoin mou, oti o dynismos agustetos.

Kai touto to dikaioma umeprounen en tiv IsraeI eli 7 agustetoin, kai epi to anatallagma to sthisa panta logon kai upelvetein anig to uphodma autou, kai edidou to plesion autou to agustetou to twn agustetoin autou kai touto 7n marturion en tiv IsraeI. Kαι etsin o agustetos tiv Boux, 8 kthi sevatoi twn agustetoin mou kai upelvace to uphodma autou, kai edhoken autou.

Kai etsi Boux tois prospetereis kai panti tiv lao, marptes 9 ymies prosp sevatoi, oti kktetmai pant a tov Elymel, kai panta oosa uparkei to Xelainw kai tiv Meiainw ek cheiros Neuem. Kαι gē Boux tiv Moabitis tiv yunainak Meaioin 10 kktetmai emantoi eis yunainak, twn anasthetai to onoma tiv tevthnikotos epi tis klyronomias autou, kai oik exohbhersehesei twn onomati tou tevthnikos ek tov adelphon autou, kai ek tis philei loai autou, marptes ymies sevrestos.

Kai eiposan tvs lois os en tiv tuka, marptes: kai oi 11 prospeptroroi eipasan, deK Kuros tiv yunainak sou, tiv elupserovemenv eis tov oikon sou, os Raqih kai os Lian, ai phidosstringen arfoterei tov oikon tiv IsraeI, kai eipisasan dynumin eis' Elymel, kai estai onoma el Bithleem. Kαι 12 geineto oikos sou, os oikos Faries, en etekhe Thamur tiv Iouda, ek tov sponematos o odokei Kuros sou ek tis paiodikias tautis.


There was a man of Armahaim Sipha, 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 Phenanna. And Phenanna had children, but Anna had no child.

3 And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and there were Heli and his two sons Ophni and Elisha, the priests of the Lord.

4 And the day came, and Helkana sacrificed, and gave portions to his wife Phenanna and her children. And to Anna he gave γα prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord had closed her womb. 5 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.

6 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.

7 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 wastest? and why dost thou not eat? and why doth thy heart smite thee? am I not better to thee than ten children? 8 And Anna rose up after they had eaten in Selom, and stood before the Lord: and Heli the priest was on a seat by the δ threshold of the temple of the Lord.

9 And she was very much grieved in spirit, and prayed to the Lord, and wept abundantly. 10 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 δ man-child, then will I indeed dedicate him 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.

11 And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth. 12 And she was speaking...
in her heart, and her lips moved, but her voice was not heard: and Heli accounted it 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 lée thee in a hard day, and I have my drunken and strong drink, and I pour my soul before the Lord. 16 Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued my prayer until now. 17 And Heli answered and said to her, Go in peace: the God of Israel give thee thy petition, which thou hast asked of him. 18 And she said, Thine handmaid has 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. 19 And they rise early in the morning, and worshiped the Lord, and they go their way; and brought all his house and his house to Bethlehem at Armathaim, and knew his wife Anna; and the Lord remembered her, and she conceived. 20 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. 21 And the man Hekamah and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land. 22 But Anna did not go up with him, for she said to his 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. 23 And Hekamah and his husband said to her, Do that which is good in thine eyes, abide still until thou shalt have weaned him; but may the Lord establish that which comes out of thy mouth: and the woman tarried, and snuckled her son until she had weaned him. 24 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. 25 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. 26 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. 27 For this child I prayed; and the Lord has given me my request that I asked of him. 28 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. 29 For there is none holy as the Lord, and there is none righteous as our God; there is none that knows these things. 30 Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord is a God of knowledge,
and God prepares his own designs. 

6 The bow of the mighty has waxed feeble, and the weak have girded themselves with strength.  

7 They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that was despised has waxed rich.

8 The Lord kills and makes alive; he brings down to the earth, and brings up. 

9 The Lord makes poor, and makes rich; he lifts up, and he brings down.

10 He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory; 

11 granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail.

12 The Lord will weaken his adversary; the Lord is holy. 

13 Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgment and justice in the midst of the earth. 

14 The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and will exalt the horn of his Christ.

15 And she left him there before the Lord, and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest. And Heli the priest were evil sons, not knowing the Lord. 

16 And the priest's claim from every one of the people that sacrificed was this: the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth was in his hand. 

17 And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom.

18 And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee sodden flesh out of the caldron. 

19 And the man that sacrificed said, First let the fat be burnt, as it is fit, and take for thyself of all things which thy soul desires: then would he say, Nay, for thou shalt give me it now; and if not, I will take it by force.

20 So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord. 

21 And Samuel ministered before the Lord, a child, and speech came to him, and his mother said, And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice. 

22 And Heli blessed Helcana and his wife, saying, The Lord recompense to thee seed of this woman, in return for the loan which thou hast lent to the Lord, and she has lent it to his place.

23 And the Lord visited Anna, and she bore yet three sons, and two daughters. 

24 And the child Samuel grew before the Lord.
and 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. If thou shalt be held at all sin 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.

And a man of God came to Heli, and said, Thus says the Lord, I plainly revealed myself to the house of thy father, when they were servants in Egypt to the house of Pharaoh. And I chose the house of thy father out of all the tribes of Israel to be minister to me, to stand in the presence of the Lord, and to burn incense, and to serve an ephod. And I gave to the house of thy father all the offerings by fire of the children of Israel for food. And wherefore hast thou looked upon my incense-offering and my meat-offering with a shameless eye, and hast said, What if I had eaten of the first-fruits of Israel before me? Therefore thus says the Lord God of Israel, I say, Thy house and the house of thy father shall pass before me for ever: but now the Lord says, That be far from me; for I will only honour them that honour me, and he that sets me at nought shall be despised.

Behold, the days come when I will destroy thy seed and the seed of thy father's house. And thou shalt not have an old man in my house for ever. And if I do not destroy a man of thine from my altar, it shall be because his sin may perish; and every one that remains in thy house shall fall by the sword of men. And this which shall come upon thy two sons Ophni and Phinees shall be a sign to thee: in one day they shall both die. And I will raise up to myself a faithful priest, who shall do all that is in my heart, and in my mind; and I will build him a sure house, and he shall walk before my Christ for ever. And it shall come to pass that he that survives in thy house, shall come to do obeisance before him for a little piece of silver, saying, Put me into one of thy priests' offices to eat bread.

And that which the Lord ministered to the Lord before Heli the priest; and the word of the Lord was precious in those days, there was no such distinct vision.

And it came to pass at that time that Heli was sleeping in his place; and his eyes began to fail, and could not see. And the lamp of God failed before him, and was trimmed, and Samuel slept in the temple, where was the ark of God. And the Lord called, Samuel, Samuel; and he said, Here am I. And he ran to Heli, and said, Here am I, for thou didst call me: and

...
And he said, I did not call thee; 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 the word of the Lord was revealed to him.

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; whoever heareth them, both his ears shall tingle. 12 In that day I will raise up against Heli all things that I have told him; and I will make an end. 13 And I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, and he did not admonish them. 14 And it shall not go on so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

15 And Samuel slept till morning, and rose early in the morning, and opened the doors of the house of the Lord; and Samuel feared to tell Heli the vision. 16 And Heli said to Samuel, Samuel, my son; and he said, Behold, here am I. 17 And he said, What was the word that was spoken to thee? I pray thee hide it not from me: may God do these things to thee, and more also, if thou hide from me any thing of all the words that were spoken to thee in thine ears.

18 And Samuel reported all the words, and hid them not from him. And Heli said, He is the Lord, he shall do that which is good in his sight.

19 And Samuel grew, and the Lord was with him, and all that he did did not fail one of his words to the ground. 20 And all Israel knew from Dan even to Bersebe, that Samuel was faithful as a prophet to the Lord. 21 And the Lord manifested himself again in Selom, for the Lord revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to the Lord from one end of the land to the other end of the land. And Heli was very old, and his sons kept advancing in wickedness, and their way was evil before the Lord.

And it came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Aben-ezer, and the Philistines encamped in Aphec. And the Philistines prepare to fight with Israel, and the battle was turned against them; and the men of Israel fell before the Philistines, and there were smitten in the battle in the field four thousand men.

6 Gr. added and called. 7 Gr. once and once. 6 Gr. sleeps or lies down. 6 Gr. add these things. 6 Gr. gather. 6 Gr. the war.
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 that smote Egypt 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 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 y'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 out of 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 thereof, and said, What is this voice of this cry? and the man hasted and went in, and reported to Heli. Now Heli was sixty years old, and his eyes were fixed, and he 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 of the Lord, 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 matter of 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, and was brought forth; and she heard the tidings, that the ark of
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of / death.
275x153.] behold, into of their ships,
Gittites to upon Dagon were Dagon off 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. And in her distress she was at the point of death; and the women that stood by her, said to her, Fear not, for thou hast born a son: but she answered not, and her heart did not regard it. 21 And she called the child Uebarchaboth, because of the ark of God, and because of her father-in-law, and because of her husband. And they said, "Geth, glory overmuch as the ark of the Lord is taken.
And the Philistines took the ark of God, and brought it from Abenezer to Azotus. 2 And the Philistines took the ark of the Lord, and brought it into the house of Dagon, and set it by Dagon. 3 And the people of Azotus rose early, and entered into the house of Dagon; and looked, and beheld, Dagon had fallen on his face before the ark of the Lord: and they lifted up Dagon, and set him in his place. And the hand of the Lord was heavy upon the Azotians, and he plagued them, and he smote them in their secret parts, Azotus and her coasts. 4 And it came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the Lord; and the head of Dagon and both the palms of his hands were cut off each before the threshold, and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left. 5 Therefore the priests of Dagon, and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.
6 And the hand of the Lord was heavy upon Azotus, and he brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city. 7 And the men of Azotus said that it was so, and they said, The hand of the God of Israel shall not abide with us, for his hand is heavy upon us and upon Dagon our god. 8 And they send and gather the lords of the Philistines to them, and say, What shall we do to the ark of the God of Israel? and the Gittites say, Let the ark of God come over to us; and the ark of the God of Israel came to Geth.
9 And it came to pass after it went about to Geth, that the hand of the Lord comes 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.
10 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? 11 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 stay us and our people. For
there was a very great confusion in all the city, when the ark of the God of Israel entered the city and those who lived 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. 2 And the Philistines call their priests and their prophets, and their enchanter, saying, What shall we do, what shall we do for the ark of the Lord? Shall we not send it away? 3 And they said, If ye send away the ark of the covenant of the Lord God of Israel, do not send it 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? 4 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 emerods shall be the price thereof to 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. 5 And why do ye harden your hearts, as Egypt and Pharaoh hardened their hearts? was it not so when he mocked them, that they let 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 ye yoke the cows to the waggon, and lead away the calves from behind them home. 6 And ye shall take the ark and put it on the waggon; and ye shall restore to it the golden articles for the trespass-offering in a vessel by the side of it; and ye shall let it go, and send it away, and ye shall depart. 7 And ye shall see, if it shall go the way of its coasts along by Bethsamys, he has brought us this great affliction; and if not, then we know that his hand has not touched us, but this 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 shut up their calves at home. 10 And they set the ark of the Lord, and the coffer, and the golden mice, on the waggon. 11 And the cows went straight on the way to the way of Bethsamys, they went along one track; and laboured, and turned not aside to the right hand or to the left, and the lords of the Philistines went after it as far as the coasts of Bethsamys. 12 And the men of Bethsamys 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. 13 And the waggon entered into the field of Osee, which was in Bethsamys, and they set there by it a great stone; and they split the wood of the waggon, and offered up the calf for a whole-burnt-offering to the Lord. 14 And the Levites brought up the ark of the Lord, and the coffer with

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it, and the golden articles upon it, and placed them on the great stone, and the men of Bethsamsys offered whole-burnt-offerings and meat-offerings on that day to the Lord. 18 And the five lords of the Philistines saw, and returned to Ascalon in that day.

And these are the golden emerods which the lords of the Philistines gave as a trespass-offering to the Lord; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one. 19 And the golden mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the un fenced, and from the hand of the Philistines, and to the great stone, on which they placed the ark of the covenant of the Lord, that was in the field of Osee the Bethsamsyite.

And the sons of Jechonias were not pleased with the men of Bethsamsys, because they saw the ark of the Lord; and the Lord remote the seventy men, and fifty thousand men, and made them turn back, because the Lord had inflicted on the people a very great plague. 20 And the men of Bethsamsys 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 Carathiarim, saying, The Philistines have brought back the ark of the Lord, go down and take it home to yourselves.

And the men of Carathiarim came, 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 Carathiarim, the days were multiplied, and the time was twenty years; and all the house of Israel looked after the Lord. 3 And Samuel spoke to all the house of Israel, saying, If ye do with all your heart return to the Lord, take away the strange gods from among you, and the groves, and proclaim 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 Massaphath, and I will pray for you to the Lord. 4 And they were gathered together to Massaphath, 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 Massaphath.

And the Philistines heard that all the children of Israel were gathered together to Massaphath; and the lords of the Philistines were gathered again to the children of Israel heard, and they feared before the Philistines. 6 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. 7 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 for Israel, and the Lord turned thereunto Samuel on that day.
the Lord for Israel, and the Lord heard him. 18 And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thunders with a mighty sound in that day upon the Philistines, and they were confounded and overthrown before Israel. 19 And the men of Israel went forth out of Massephath, and smote them to the parts under Bethchor.

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.

12 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. 13 And the 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.

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 these consecrated places. 16 And his return was 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 Bersabee. 3 And his sons did not walk in his ways; and they turned aside after Baal, and took gifts, and perverted judgments.

4 And the men of Israel gather themselves together, and come 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 other nations have.

5 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 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 spake every word of the Lord to the people who asked of him a king. 11 And he said, This shall be the manner of the king he spake of, 106:11

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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; 12. 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. 13. And he will take your daughters to be perfumers, and cooks, and bakers. 14. And he will take your fields, and your vineyards, and your good land, and give it to his eunuchs, and to his servants. 15. And he will take the tithe of your seed and your vineyards, and give it to his eunuchs, and to his servants. 16. And he will take your servants, and your handmaids, and your good herds and your asses, and will take the tenth of them for his works. 17. And he will tithe your flocks; and ye shall be his servants. 18. 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. 2. And we also will be like all the nations; and our king shall judge us, and go before us, and fight our battles. 3. And Samuel heard all the words of the people, and spoke them in the ears of the Lord. 4. And the Lord said to Samuel, Hearken to their voice, and appoint them a king. And Samuel said to the men of Israel, Let each man depart to his city. And there was a man of the sons of Benjamin, and his name was Kish, the son of Abiel, the son of Jared, the son of Bachir, the son of Abhek, the son of a Benjaminite, man of might. 2. 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 Kish the father of Saul were lost; and Kish said to Saul his son, Take with thee one of the young men, and arise, and go seek the asses. 3. 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 Segahim, and they were not there; and they passed through the land of Jamin, and found them not. 4. 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. 5. 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. 6. 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. 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. 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 and Saul came out to draw water; and they said to him, Is the seer here? And the virgins answered them, and they said 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. 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 because of the holiday. 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.

12 And the Lord uncovered the ear of Samuel one day before Saul came to him, saying, At this time to-morrow I will send to thee a man out of the land of Benjamin, and thou shalt know that he is 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. 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.

13 And Saul drew near to Samuel into the midst of the city, and said, Tell me now which is the house of the seer? 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. And concerning thine assess that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? does it not to thee and to thy father's house? And Saul answered and said, Am not I 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?

14 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. And Samuel said to the cook, Give me the portion which I gave thee, which I told thee to set by thee. 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 to the young man Saul. and the servant, and they ate. And they rose up early in the morning; and it came to pass that Samuel took a skin of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord said unto thy master, I have使我 to anoint thee king over Israel? And the Lord shall grow thee exceeding great, and turn this people to thee. And the Lord shall be with thee, and thou shalt go out and come in with his presence. And Samuel said, To-morrow shall the Lord show thee what he will do. And Samuel went to Ramah; and Saul went up to his house. But Samuel came no more to see Saul again; nevertheless he found him every year at the time of the offering of the fuller's wine, and Saul preferred him before his brother, and the Lord said, He shall be the one to rule over my people Israel; for he will be the one to turn back all my people from thee.
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 vial of oil, 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 from me, thou shalt find two men by the burying-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 depart from thence, and shalt go beyond that as far as the oak of Tabor, 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 doest, and shall give thee two presents of bread, and thou shalt receive them of their hand. And afterward thou shalt go to the hill of God, where is the encampment of the Philistines; there is Nasib 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 come mightily upon thee, 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 come to thee, and I will make known to thee what thou shalt do.

And it came to pass when he 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 is this that has happened to the son of Kis? 2 Saul also among the prophets? 3 And one of them answered and said, And who is his father? and therefore it became a proverb, Is Saul also among the prophets? 4 And he ceased prophesying, and comes to the hill.

14 And his kinsman said to him and to his servant, Whither went ye? and they said, To seek ass; and we saw that they were lost, and we went in to Samuel. 15 And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee? 16 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.

7 And Samuel summoned all the people before the Lord to Massephath. 8 And he said to the children of Israel, Thus has the Lord God said, I will cut off from Israel your king that ye set your heart on, to make him evil before you. 9 And he shall reign over you, and ye shall serve your king which I will set over you.

14 And God said to Samuel, Take all that is needful of thy stuff, and go, I will shew thee what thou shalt do, and all that is wondrous which I will do with Saul. 15 And there shall come and tell thee, Behold, Samuel is come; and thou shalt go down, and anoint him king over all my people Israel, and they shall rise up to make war against the Amorites. 17 But Samuel said, What is it then? I pray thee, tell me. 18 And he said, Behold, there is come to the city a man of God, and now itself is the day of the firstfruits of wheat; and he shall come in, and certain of the scorners of thine house shall say to him, How hast thou answered the matter? 19 And he shall say, Go to Samuel, and he shall tell thee. And let him not keep anything back from thee. And Samuel will tell thee on a certain secret thing. 20 And it shall be, when he is come, and shall have sat down before Samuel, that Samuel shall declare to him, and shall tell him, to shew the matter on a certain secret thing. 21 But if Samuel tell not thee on a certain secret thing, it shall be, because thou hast not enquired of the Lord. 22 And Samuel took the horn of oil, and anointed him in the midst of his brethren; and his brethren knew not any thing, but Samuel.

24 And Samuel said to all the people, Behold, the Lord shall shew between me and you, and will take you a king over you. 25 And it is you who are oppressed and despised, and have borne the yoke of hard service, and heavy labour, no more; and the Lord shall deliver you out of the hand of all your oppressors. 26 And it shall be, when all these things are come upon thee, in the latter days, when thou shalt know that thy seed shall dwell in Egypt four hundred and thirty years; and the Lord shall give them into the hand of their enemies, and they shall oppress them. 27 And Israel shall cry out to the Lord, because of the Egyptians; and he shall deliver them out of their hand. 28 And he shall deliver Israel out of Egypt; and shall go up out of Egypt, he and his people; and shall possess the land of the Amorites. 29 And the children of Israel shall they answer, and say, We will not serve the Lord; we will not serve the Egyptians; we will serve God. 30 And the Lord shall deliver us out of all our afflictions, from our enemies, and from those that oppress us; for he is our God; and we will go into his tabernacles. 31 But Saul said to Samuel, Who is he of all thy servants, which shall be our king? 32 And Samuel answered Saul, Who am I, and what is my family in Israel? 33 And now, if thou wilt worship the Lord, put forth the hand of thine hand, and take a burnt offering to the Lord out of the two sheep; and Samuel will tell thee what thou shalt do. 34 And Samuel said, Take a sucking kid, and give it to me. 35 And Saul gave it to Samuel, and said, Behold, I have done what the Lord said. 36 And Samuel took the sucking kid, and slew it in the midst of the termes, and they burned it to the Lord, and there was peace between Samuel and Saul. 37 And Samuel took a stone, and set it between the two cities, and said, As the Lord doth set a king over you. 38 And he called the name of it Ramah, and said, Let there be no enmity between my people, and between my God; and let there be peace between us. 39 And Saul took the stone and set it at the termes, and called it the stone of help. 40 And Samuel returned unto his dwelling. 41 But Saul took the kingdom, and was thirty years old when he began to reign over Israel, and he reigned there forty years. 42 And he took the kingdom out of the hand of the Lord, and brought it to himself.
3 And Israel. And they joined themselves together, and the king said, ring them together, and bring them against me, and I will go forth in battle against them. And the king said, I will be with you, and the people shall go forth in battle against them.

4 And the king gathered together all the people: and they went forth in troops against them, and passed over Jordan after them, every man armed with his weapons.

5 And the king said on the day of battle, If any man be hungry, let him pass through the host, and take of the brocaded garments of the robbers, and let them be for a covering in the day of battle.

6 And the people heard the voice of the king, and came together after the king, every man armed with his weapons, whose heart God had made willing to go with him.

7 And the king said, If any man be unwilling to go with me, let him go back; and they came and went back: but the people were willing to go with their king.

8 And the king said to his servants, What thing say ye, that we shall do to the people that are come unto us from all the tribes of Israel?

9 And his servants said unto him, The people be beguiled, and are gone away from the king, as the people go to their tents.

10 And the king came forth, and all his people with him, and came out, and stood by the river side opposite Beth-aven, and said one to another, Wherefore are we come up to this people to cause us to perish? shall we bring on ourselves a sin greater than our first sin?

11 And Saul reposed upon the sword, and Abner the son of Ner took his place. And when Abner had spoken after Saul, and the king had said to Abner, Say ye to the people, Let them go back to their tents.

12 And Abner spake after Saul, saying, Let not my Lord be grieved, because the people have sinned against the king; for as an ox goeth before the cart, and the mule before the yoke, so is the people that goeth before the king.

13 Then the king said to Abner, Go now, and make a league with the rulers of Judah, and with the rulers of Benjamin; and bring me back to Jerusalem.

14 And Abner went to the rulers of Judah, and said to them, Is it well with king Saul? and will you go with him? and he answered, Let not my lord, whom the Lord delivered into the hand of the Philistines, say, Why have ye not accompanied me?

15 Then said the rulers of Judah, Is the king of Israel slain? and his servants conspire against his life, and say, Two kings shall reign: and the servants of the king are conspired against him.

16 Now Abner the son of Ner, and the rulers of Judah, and the rulers of Benjamin, were come to the house of Saul, and said unto him, Why have the king and his servants conspired against him? and they came up and laid hands on Saul by night, and put him to death, and struck the men of Jabesh Gilead with the edge of the sword, and also the kings of the Hittites and the kings of the Canaanites; and the land was in rest.

17 And when David heard of the number of the men of Jabesh Gilead, he sent messengers to them, saying, If ye be willing to come with me into Jerusalem, I will feed you; and ye shall be covered with my tabernacle, and with my tent, and with my house, and with the house of my father; and I will provide for you a place in Israel.

18 Then came the men of Jabesh Gilead, and said to him, To morrow we will come to Jerusalem with strength.

19 And David said to them, If ye come with me to Jerusalem, then shall it be: for why should any man say to me, Wherefore came ye to me? and shall I receive you into my house? and ye shall be covered with my tabernacle, and with my tent, and with my house, and with the house of my father, and I will provide for you a place in Israel.

20 And they said unto him, As the Lord liveth, and as thy soul liveth, so we will do this thing.

21 And he took them, and fed them, and covered them with his tabernacle, and with his tent, and with the tabernacle of his father, and with the tabernacle of his grandfather, Abinadab, and with his own house, and they did eat and drink in Jerusalem.

22 And she sent messengers to her son, saying, Which manner of man was this man that came unto thee tonight? and the servants of the man of God said to her, This is one of the men that come out of the land of Israel.

23 And she said, Did he come to prophesy to thee? and she said, No; but to enquire of the Lord for me.

24 And she said, Whence camest thou? and he said, I am of Bethel, which is in the land of Canaan. And she said, He said unto me also, thou shalt keep the king's house.

25 And she said, Why did ye not tell me that he was your brother?
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BASILEION A.

make restitution to you. 4 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 any-
thing from any one's hand.

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.

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. 8 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 dwell in this land.

And they forgot the Lord their God, and he sold
them into the hands of Siar the captain of the
host of Jabin king of Asor, and into the hands
of the Philistines, and into the hands of the
kings 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.

And he sent Jeroham, and Barac, and Jephthae,
and Samuel, and he sent them out of the land
of the Philistines round about, and ye 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.

And now behold the king whom ye
have chosen, and behold, the Lord has set
a king over you. 13 If ye should fear the
Lord, and serve him, and hearken to his
voice, and not resist the mouth of the Lord,
ye and ye king that reigns over you
should follow the Lord, well. 14 But if ye
should not hearken to the voice of the Lord,
ye and ye should resist the mouth of the
Lord, then shall the hand of the Lord be upon
you and upon your king.

And now stand still, and see this great
thing, which the Lord will do before your
eyes. 15 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.

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.

And Samuel said to the people, Fear not:

And Samuel said to the people, The
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Lord thy God, and let us not die; for we
have added to all our sins this iniquity, in
asking for us a king.

And Samuel said to the people, Fear not:
peposeukate thn tawsan kai, kai tautoth, plhn, eu ekklhntse
apo opiston Kuryon, kai douleiasan to Kuryon en olh karodia
21 ulyw. Kai eu parabaste dpti, me sthn melthi, oi ou
22 peperanwv othv, kai o oux exelounw, to othetai euwv. "Oti
oux apisteusai Kuryos ton loun autou, dial to idora autou to
mea, to etpeikos Kuryos prosblempetai ulyw eautw eis laon.
23 Kai eu mia mihrasia to u armarit ton Kuryon anevnai to pro-
euxethai peri ulyw kai douleiasan to Kuryon, kai deixe ulyw
24 thn odw thn anghiai kai thn eudheiai. Plh phosbeusai to
Kuryon, kai douleiasan autou en altheiai kai en olh kar-
dia ulyw, oti 3dete to eimegalwne mer ulyw. Kai en ena,
akakopougete, kai vneeis kai o basileus ulyw prostege
seorh.
13 Kai eklegetai eautw Saullo treis chalidases anorof en ton
anrodri 'Ishral kai xan meta Saullo diexhloi o en Makkos,
ei to to eiri Bat SDL, kai chlloi xan metat Onawv en
Gazata to Beumv kai to katallotan ton loun exapesteilen
ekathon eis to skhima aytwv.
3 Kai eptaexei 'Onawv ton Nasiw ton allwphou ton en
21 bovou kai akousan ois allwphoi kai Saullo salpign
salpitzei eis pata thn gen, lewv, xetiteisai ois douloi.
4 Kai pa 'Ishral 3konnai lewvontai, petainke Saullo ton
Nasiw ton allwphou, kai xagenworv 'Ishral en tois allwphoi
kai anebyvan ois vioi 'Ishral opisi Saullo en Galhlois.
5 Kai ois allwphoi sunagontai eis palerw eis 'Ishral kai
anavainontai eis 'Ishral trakonwv chalideis armaton, kai
ex chalideis ipetwv, kai lewv oti amhos par th thalassan
21 plhsw kai anavainontai kai pareballeontai en Makkos
21 eunastiai Beuthwv kata Noutov.
6 Kai anher 'Ishral eidedi oti stevov aytw mh prosagein
autov, kai ekphv o lewos en tois estelaios, kai en tois man-
drav, kai en tois petaios, kai en tois bovros, kai en tois
7 alxovn. Kai ois diabarowntes diaphravair to Iarhain eis
21 Gwv kai Galdov kai Saullo eti th en Galhlois, kai pata
8 o lewos eixoste opisi aytov. Kai dieileiropi epti heinei
21 to marturio, ois eide Samoul, kai o paragetei Samoul eis
9 Galdovla kai diestpore o lewos autov ap aytov. Kai eide
Saullo, prosagagethe otos poicw dlokaitwvsw kai ehirikias,
21 kai anvghke th th dlokaitwvsw.
10 Kai egeweto ois sventelese anafyern th th dlokaitwvsw, kai
Samoulh paragwnei kai egeile Saullo eis aposthun aytw
11 elugygen aytov. Kai eide Samoul, ti petoikias kai, kai
eide Saullo, oti eidoi o diestpore o lewos ap eumo, kai ou
paragwnei ois diestpore en to marturio wv hemeron, kai ois
12 allwphoi sunhghsai eis Makkas kai eide, tin katafeygwn-
ai ois allwphoi prois me eis Galdovla kai to prosoptov ton
21 Kuryov oux edebrh kai enekrateusamw, kai anvghke th
13 dlokaitwvsw. Kai eide Samoul prois Saullo, meomatai o
story, that he was not present as thou purposed according to the set time of the days, and the Philistines were gathered to Machmas. Then I said, Now will the Philistines come down to me to Galgala, and I have not sought the face of the Lord: so I forced myself and offered the whole-burnt-offering. And Samuel said to Saul, Thou hast done foolishly; for thou hast not kept my command, which the Lord com-

\( B \) Gr. added; a reading occasioned by the different meanings of \( \text{πον} \) and \( \text{ποδι} \).  
\( 7 \) Heb. \( \text{יִ֫֫נָ֫ו} \) as if \( \text{יִנָ֫נ} \) which the Lord comm-
manded 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 they had gone out of 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, Lest the Hebrews make themselves sword or spear.  

And all Israel went down to the land of the Philistines to forge every one his reaping-hook and his tool, and every one his axe and his sickle.  

And it was near the time of harvest, and their tools were valued at three sickels for a像素, and there was the same rate for the axe and the sicle.  

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 only was there 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 Machmas of the Philistines that is on the other side of thee, but he was 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 Achnab, the brother of Jochabed the son of Phinees, the son of Helel, 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 Basan, 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 Messaab of these uncircumcised, if peradventure the Lord may do something for us; for the Lord is not straitened to save Kýrios, ὡς νῦν ἤτοιμασε Κύριος τὴν βασιλείαν σου ἐπὶ Ισα- 

ραήλ ἔως αἰώνως. Καὶ νῦν ᾧ βασιλεία σου ὃς στήσεται σοι, 14 καὶ ἐξετήσει Κύριος ἑαυτοῦ ἀνθρώπων κατὰ τὰ καθάναι αὐτοῦ καὶ ἐνέτειλα Κύριος αὐτῷ εἰς ἀρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ὥστε εὐθείᾳ ὁσα ἐνετέλεσα σοι Κύριος.  

Καὶ ἀνέστη Σαμουήλ, καὶ ἀπῆλθεν ἐκ Γαλαγών καὶ τὸ 15 κατάλειμμα τοῦ λαοῦ ἀνέβη ὁπλίς Σαοῦλ εἰς ἀπάντημα ὡς τοῦ λαοῦ τοῦ πολεμοῦ. αὐτῶν παραγενομένων ἐκ Γαλαγών εἰς Γαβαά Βεναμίων. Καὶ ἐπεκείμενον Σαοῦλ τὸν λαὸν τὸν ἐφέτευτα μετ' αὐτοῦ ὡς ἐξακούσιοι ἀνδράς. Καὶ Σαοῦλ καὶ Ἰωάνναθαν ὡς αὐτός καὶ ὁ λαὸς οἱ ἐφετεύταις μετ' αὐτῶν ἐκά- 

θοσαν εἰς Γαβαά Βεναμίων, καὶ ἐκλαυον. Καὶ οἱ ἀλλόφυλοι 17 παρεμβήλθηκαν εἰς Μαχας. Καὶ ἔξηλθεν διαφθείρεις 18 ἀγρόν ἀλλόφυλων τρισιν ἀρχαί: ή ἀρχαί ή μιὰ ἐπιβλέπουν ὡς τινα Σῳγαλ, καὶ ή ἀρχαί ή μιὰ ἐπιβλέπουν ὡς 19 τὸν Βασιλείαν, καὶ ή ἀρχαί ή μιὰ ἐπιβλέπουν ὡς τινα Σαοῦλ καὶ τῷ Ἰωάνναθαν ὡς αὐτός.  

Καὶ εἴπετε Σαοῦλ οἱ ἀλλόφυλοι καὶ τῷ 20 παταρίῳ τῷ ἀριστεῖ τῷ σκείπει αὐτὸν, δεῦρο, καὶ διαβόμενοι εἰς Μεσσαβ τῶν ἀλλόφυλων τῶν ἐν τῷ πέραν ἑκείνων καὶ τῷ πατρὶ αὐτοῦ οὐκ ἀπριγγευλε. Καὶ Σαοῦλ ἐκάθητο ἐπὶ ἄκρον 21 τοῦ βοῶνου ἐπὶ τῷ βοῶνῳ τῷ ἐν Μαγδάν, καὶ ἦσαν μετ' αὐτοῦ ὡς ἐξακούσιοι ἀνδρεῖς. Καὶ Ἀχία νῦν Ἰακωβίδ αδελφὸς 3 Ἰωάνναθαν νῦν Φινεές νῦν Ἰλαί ἵερες τοῦ Θεοῦ εἰς Νηλομ 23 αἰωνὶ ἀρόμοι ἡμῖν καὶ ὁ λαὸς οὐκ ἦσεν ὅτι πεπορεύεται Ἰωάνναθαν.  

Καὶ ἀναμένων τὴν διαβάσεως αὐτὸν ἔξηλθεν Ἰωάνναθαν διαβάζει 4 εἰς τὴν ὑπάρχουν τῶν ἀλλόφυλων, καὶ δόος πέτρας ἐκ τοῦτον καὶ δόος πέτρας ἐκ τοῦτον ὠνομα τῷ ἑνὶ Βαρίτες, καὶ ὠνομα τῷ ἀλλῷ Σαναί. Ἡ ὠνομα ἡ μιὰ ἀπὸ Βοβάρα 5 ἐρχομένων Μαχας, καὶ ἡ ὠνομα ἡ ἀλλη ἀπὸ Νότου ἐρχομένων Γαβαε.  

Καὶ εἴπεν Ἰωάνναθαν πρὸς τὸ παταρίῳ τῷ αἰρόν τὰ σκεῖον 6 αὐτοῦ, δεῦρο, διαβόμενοι εἰς Μεσσαβ τῶν ἀπεριτήμητων τούτων, εἰ τι ποιήσαι Κύριος ἡμῖν, διοικ ἐν ἤτοι τῷ Κυρίω συνεχο-
7 and the army inclined 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 shall stand still by ourselves, and will not go up against them. 10 But if they should say thus to us, Come up to us: then 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 said, Come up after me: and Jonathan went up after him, and his armour-bearer; and they looked on the face of Jonathan, and he smote them, and his armour-bearer did smite them after him.

14 And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.

15 And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act, and the land was terror-struck, and there was dismay from the Lord.

16 And the watchmen of Saul behold in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side.

17 And Saul said to the people with him, Number yourselves now, and see who has gone out from you: and they numbered themselves, and behold, Jonathan and his armour-bearer were not found. 18 And Saul said to Achish, Bring the ephod: for he wore the ephod in that day before Israel. 19 And it came to pass when Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.

20 And Saul went up and all the people that were with him, and they came to the battle: and, behold, every man's sword was against his neighbour, a very great confusion.

21 And the servants who had been before the archers, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan. 22 And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fied; and they also gathered themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men. 23 And the battle extended itself to every city in the mount Ephraim.
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. And Saul was a wood abounding in swarms of bees on the face of the ground. And the people went into the beehive, 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. 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. 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 leaven of my eyes to receive a sight now that I have tasted a little of this honey. 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. And on that day he smote some of the Philistines in Maetzah, and the people were very weary. 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. And it was reported to Saul, saying, The people have sinned against the Lord, eating with the blood; and Saul said, Out of Getthaim roll a great stone to me hither. And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheep; and let them slay it on this stone and sin not 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. And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord. 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 near hither to God. 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. And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day. For as the Lord lives who has saved 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. And he said to all the men of Israel, Ye shall be under subjection, and I and Jonathan my
And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did indeed taste a little honey, with the end of my staff that was in my hand, and, lo! I am to die. And Saul said to Jonathan, Shall he that hath 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. And the people prayed for Jonathan in that day, and he died not. And Saul went up from following the Philistines, and the Philistines departed to their place.

47 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 Mosh, and against the children of Ammon, and against the children of Edom, and against Bithiaera, and against the king of Suba, and against the Philistines: whersoever he turned, he was victorious. And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

And the war was vehement against the Philistines all the days of Saul; and when Saul saw a man mightily valiant, and any valiant man, then he took them 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. 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. And now go, and thou shalt smite Amalec, and all the inhabitants thereof, 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. דיבר. "that I or Jonathan are guilty, then let the people be considered guileless."  See v. 8. 

In what is required by the Law, a man was not to be accused without good cause; nor should he be judged as guilty of sin, unless one witness or two, and a third, as God's witness, was also present. Hence the Lord said to His people, "I am a God to Israel. And whatever I say to you, you shall not stay silent, but you shall tell it to the people, and you shall command them, so that you shall not fail to make known to the people what I have commanded you. And if the people listen to you, then you shall lead them, and if they do not listen to you, then you shall bring charges against them, and the Lord will judge them. For I shall be with you, and I will not leave you, and I will give you rest and peace in the land of your fathers. And if you follow my command, then you shall not fail to make known to the people what I have commanded you. And if you do not follow my command, then you shall bring charges against them, and the Lord will judge them. 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For I shall be with you, and I will not leave you, and I will give you rest and peace in the land of your fathers. And if you follow my command, then you shall not fail to make known to the people what I have commanded you. And if you do not follow my command, then you shall bring charges against them, and the Lord will judge them. For I shall be with you, and I will not leave you, and I will give you rest and peace in the land of your fathers. And if you follow my command, then you shall not fail to make known to the people what I have commanded you. And if you do not follow my command, then you shall bring charges against them, and the Lord will judge them. For I shall be with you, and I will not leave you, and I will give you rest and peace in the land of your fathers. And if you follow my command, then you shall not fail to make known to the people what I have commanded you. 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For I shall be with you, and I will not leave you, and I will give you rest and peace in the land of your fathers.
And Saul summoned the people, and he numbered them in Galgal, four hundred thousand regular troops, and Judah thirty thousand people. 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 Amalceites, 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 Ebal 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 he 8 best of the flocks, and of the herds, and of the fruit of the earth, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

10 And the word of the Lord came to Samuel, saying, I have repented that I have made Saul to be king: for he hath turned his back from following me, and hath 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 to Galgal. And the people said 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.

13 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 Samuel said, What is the meaning of this, that the heart of the oxen which I hear? And Saul said, I have brought them out of the hand of Amalec, when 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 Samuel 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.

17 And Samuel said to Saul, Art thou not in my eyes, though a leader of xome of the tribes of Israel? and yet the Lord anointeth 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
I. KINGS XV. 21—XVI. 3.

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.

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. 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 hearing than the fat of rams.

For sin is as divination; 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.

And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord thy direction; for I feared the people, and I hearkened to their voice. And now remove, I pray thee, my sin. and turn back with me, and I will worship the Lord thy God. And Samuel said to Saul, I will not turn back with thee, for thou hast rejected the word of the Lord, and the Lord will reject thee from being king over Israel.

And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and tore it. And Samuel said to him, The Lord has rent thy kingdom from Israel out of thy hand this day, and will give it to thy neighbour, that reigneth after thee, and shall be better than thou. And 2 and Israel shall be divided to two: and God will not turn nor repent, for he is not as a man to repent. And Saul said, I have sinned; I pray thee, honour me, I pray thee, before the elders of Israel, and before my people; and turn back with me, and I will worship the Lord thy God. So Samuel turned back after Saul, and he worshipped the Lord.

And Samuel said, Bring me Agag the king of Amalec: and Agag came to him trembling. And Agag said, Is death thus bitter? Or is it rather to be reproved of man? And Samuel said, As thy sword hath made women childless among women, so shall thy mother be made childless among women: and Samuel slew Agag before the Lord in Galgal.

And Samuel departed to Armathaim, and Saul went up to his house at Gabaa. And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul, and the Lord repented that he had made Saul king over Israel.

And the Lord said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jesse the Beth-lehemite: for I have seen among his sons a king for me. And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and the Lord said, Take a heifer in thine hand, and thou shalt say, I am come to sacrifice to the Lord. And thou shalt call Jesse to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

β Gr. doublet, or mantle. γ Wide variation from the Heb. δ Or. 'If it be thus, bitter is death.'
And Samuel said to Jesse, a Hast thou no more sons? And Jesse said, There is yet a little one; behold, he tends the flock. And Samuel said to Jesse, Send and fetch him, for we may not sit down till he comes. And 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. And 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 Amathaim.

And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said to him, Behold now, an evil spirit from the Lord troubles thee. Let now thy servants speak before thee, and let them seek for our lord a man skilful 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. And Saul sent to his servants, to seek David, saying, Bring me that young man David who is with thy father. And 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.

And David went in to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer. And Saul sent to Jesse, saying, Let David, I pray thee,
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I. KINGS XVI. 23—XVII. 38.

And the Philistines gather their armies to battle, and gather themselves to Socchoth of Judæa, and encamp between Socchoth and Azem, Ephraim. And Saul and the men of Israel encamp in the valley of Elah, and set the battle in array 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, with a coat of mail, and the weight of his breast-plate was five thousand shekels of brass and iron. And he was armed with a greave of brass upon his leg, and a brazen target was between his shoulders. And the staff of his spear was like an overseer's beam, and the head thereof was like the weight of a man, and his armour-bearer went before him.

And he stood and cried to the army of Israel. And they said, and said, Stand thou up, choose thee a man, and let him go to morrow fight with Saul, and it shall be known whether it be of me, or of them. Why is it drawn out unto 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, then we will devise a thing for 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 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 with me: 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 spoils 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 he uncircumcised one, who has defied the army of the living God?

8 ALEX. APEHADOMMIN. 9 GR. THE SPEAR. 10 OR. SERVANTS, "ΤΩΝ" BEING READ AS IF "ΤΩΝ." 11 SEE APPENDIX. 12 OR. UPON HIM. 13 OR. I.: 14 OR. I.: 15 OR. I.: 16 OR. I.:
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 them 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 but a lad, and ruddy, 28 with a fair countenance. And the Philistine said to David, Am I a dog, that thou comest against me with a staff and stones? [And David said, Nay, but worse than a dog.] And the Philistine cursed 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 the army of Israel, which thou hast defied this day. And the Philistine drew his staff, and came nearer to David, and fell upon him.

And David delivered that day his hand, and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army 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 satchel, 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 Judah 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 timbrel, and with dances. And the women went before them, and joyed in dancing. And the men also of Simeon and Levi and Judah and Benjamin rejoiced at the return of their brothers. And the women danced, saying, "Saul the king has been slain in the battle of the Philistines at Gibeah." And the women answered them, saying, "Saul is dead and his sons are dead." And the women said, "Long live the king." And the king said, "The people have made me their king." And the king said to them, "I will be your king, and I will be your servant." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will obey you, and I will be your servant." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will be your king, and I will serve you." And the king said to them, "I will serve you, and I will obey your words." And the king said to them, "I will be your servant, and I will obey your words." And the king said to them, "I will be your king, and I will server
him, let not the king sin against thy servant David, for he has not sinned against thee, and his deeds are very good. 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? And Saul hearkened to the voice of Jonathan; and Saul swore, saying, As the Lord lives, he shall not die. 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.

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 before him.

And an evil spirit from God was upon Saul, and he was vexing in his house, and a spear was in his hand, and David was playing on the harp with his hands. 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 sent messengers to watch him, in order to slay him in the morning; and Melchol, David's wife told him, saying, Unless thou save thy life this night, to-morrow thou shalt be slain. So Melchol lets David down by the window, and he departed, and fled, and escaped. And Melchol took images, and laid them on the bed, and she put the e'lever 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. 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.

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 came 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. 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 prophesied. And it was told Saul, and he sent other messengers, and they also prophesied; and Saul at again a third set of messengers, and they also prophesied. 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 Sephi; and he asked and
23 and David; and is was, idou en Navath en Ramah. And apropeidei ekei en is Navath en Ramah; and egeinihe kai et airopi pneuma Theou, kai etoporei tis prophyteias enois tov elthen auton.

24 en is Navath en Ramah. Kai exeoudaia tis iatma autou, kai etoprophiteun eiswous autw; kai espeis gamios oloun tis imerona ekwvnei kai olh tis nykta: dia touto elegon, ei kai Saoul ev prophyteias.

20 Koi is epideia David ekei Navath en Ramah, kai erxetai eiswous Iswouan, kai etep, ti petoikia, kai ti to adikia mou, kai ti imartika eiswous tov patros mou, oui etepinthei tis psyxh mou;

2 Koi etei autou Iswouan, mdorados mou, oui mi 'apostahvri: idou ois mi povnhe o pathe mou bira mega kai mikro, kai ois apokalupisai tov oti mou kai ti oti krouchei o pathe mou ap.

3 emou to rhouma touto; ois etei touto. Koi apereidwv David tou Iswouan, kai etep, gwnwskoi ois do pathe mou, oui, eurhika charon en othdaloumos sou, kai etep, mi gnwvai touto Iswouan, mi ou bvouliata: alla egr Kupros kai egr h psyxh sou, koi kathos etep, empektetai anamevoun evw kai tou thvaton.

Koi etei Iswouan prois David, ti eptihev h psyxh sou, kai ti poihsou sou;

5 Koi etei prois Iswouan, idou ois neomvnia airon, kai egr kathisa ois kathismai fagenei, kai exeapostelieis me, kai kroubyvmais en to pleioi ouis deileis. Koi en etisketepomenou etskastasiai me to pathe sou, kai eresi, paratoumous parerthasto apo emou David dramei ouis eis Bireile tov poul.

6 aitou, oti thvila twn imerwn ekhei olh ti phulh. Ean tade etep, agathos, eirinhe to doulos sou kai en aneklyros apokrithe sou, genwhei oti svntetelastei h kakia par autou.

8 Koi poihesis eloes meta doulos sou, oti eisagagheis eis diathkei Kupros tov doulon sou meta seastowv kai ei estin adikia en tov doulos sou, thvataomega me su, kai eis tis patros sou inaoutis ei斯塔geis me;

9 Koi etepi Iswouan, mdorados sou, oti en aneklyros gno oti svntetelastei h kakia par tis patros mou tov elthene epito se, kai en mi ti eis tas ploleis sou, egr apaggelio sou.

10 Koi etei David prois Iswouan, tis aparggeilei mou, en apo krithe o pathe sou skleros; Koi etei Iswouan prois Davi, poroeiv, kai me neis angron kai ekperoneiatai amphonetois eis angron.

12 Koi etei Iswouan prois Davi, Kupros o Theos Israel oithon, oti anarkivnoi ton patera mou os an kairos, trimos, kai idou anagvnoi peri Davi, kai ou mi apostelwe prois se eis angron, tade poiheis o Theos to Iswouan kai tade proorhnei oti anoasv tis kakia epito se, kai apokalulwv tov oti sou, kai exapostelw se kai apeleushe eis eirhnei, kai estai Kupros

14 meta ou kathws h meti to patros mou. Koi enen mian eti mou zwnos, kai poiheis eloes meti ezi, kai enan thvatai

15 aposthano, ouk exarizes eloes sou apo tov oikou mou eis tou sou, 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 also, and he went on prophesying till he came to Navath in Rama. And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night; therefore they said, Is Saul also among the prophets?

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 seeketh 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 lives, 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 any thing that is set down to eat, but thou shalt let me go, and I will hide till the evening. And if thy father do in any wise enquire for 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. If he shall say thus, Well,—all is safe for thy servant; but if he shall answer harsily to thee, 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 him, although it should not be against the truth, 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 doest 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 sware yet again to David, because he loved the soul of him that loved him.

And Jonathan said, To-morrow is the new moon, and thou wilt be enquired for, because thy seat will be observed as vacant. And thou shalt stay three days, and watch an open country, and come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that erarg. And I will shoot three arrows, aiming them at a mark. And behold, I will send a lad, saying, Go find me the arrow. 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 say thus to the young man, The arrow is on that side of thee, and beyond; go, for the Lord hath sent thee away. And as for the word which thou and I have spoken, behold, the Lord will show thee good and bad. And Saul sent nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

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 of the Lord? And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethlehem his city; 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.

And Saul and Jonathan were 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? For so long as the son of Jesse lives upon the earth, thy kingdom shall not be established: now then send and take the young man, for he shall surely die. And Jonathan answered Saul, Why is he to die, what has he done? And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this day the Lord delivered up the power of the enemy to him. And Jonathan sprang up from the table in great anger, and did not eat.


Kai ἐγενεθη τῇ ἐπαύριον τοῦ μηρός τῇ ἡμέρᾳ τῆς δευτέρας καὶ ἐπέσκεψθε ὁ τόπος τοῦ οἰωνίδ καὶ εἶπεν Σαουλ πρὸς Ἰωνᾶθαν τὸν τίνι αὐτοῦ τί ὅτι οὐ παραγέγονον τί νῦν Ἰεσσαϊ καὶ ἔχεις καὶ σημερον ἐπὶ τὴν τράπεζαν; Kai ἀκραίρη Ἰωνᾶθαν τῷ 28 Σαουλ καὶ εἶπεν αὐτῷ παρετόθη τις ἐμὸν οἰωνίδ ἐς εἰς 29 Βεβλήθη τὴν τόλμην αὐτοῦ περιεβαλεῖ. Kai εἶπεν ἐπαστάτε- 30 λον βῆ με οτι θυσία τῆς φυλῆς ἡμῶν ἐν τῇ πόλει καὶ ἐνετείλατο πρὸς μὲ οἱ ἀδέλφοι μου καὶ νῦν εἰ αὐρήκης χιλίων ἐν ὀδυρεισι σοῦ διαβρυστέω δῆ καὶ ὀφυμυ τοὺς ἀδέλφους μου δίοτο οὖν παραγέγονεν ἐπὶ τὴν τράπεζαν τοῦ βασιλείου.

Kai ἐνυμαθη ὀργῇ Σαουλ ἐπὶ Ἰωνᾶθαν σφόδρα καὶ εἶπεν 30 αὐτῷ νῦν κορασιῶν ἀυτομολοῦντων οὐ γάρ ὁδὲ οτι μέτοχος εἴ συ τί νῦν Ἰεσσαί εἰς ἄνδρην σοῦ καὶ εἰς ἁγίας ἀποκαλυπέρως μητρὸς σοῦ οτι πάσας τάς ἡμέρας ὅ τι νῦν Ἰεσσαϊ ἔστι τῆς γῆς οὐχ ἐτοιμαζηθήσεται ἡ βασιλεία σου νῦν οὖν ἀποστείλας λάβε τον νεονικές ὁ νῦν ἤτοι κόσμου οὐκ ἀβαρίας. Kai ἀπέκριθη Ἰωνᾶθαν τῷ Σαουλ ἐπαλατησακείσες τῇ πέταγε ἐπὶ Ἰωνᾶθαν τοῦ 33 βανατοῦσα αὐτοῦ καὶ ἐγὼ Ἰωνᾶθαν ὅτι συντεύτετο λα ἡ κακὰ αὐτῆ παρὰ τοῦ πατρος αὐτοῦ βανατῶσαι τὸν οἰωνίδ. Kai ἀνεπάρθησεν Ἰωνᾶθαν ἀπὸ τῆς τράπεζης ἐν ὀργῇ θυμοῦ καὶ οὐκ ἂν

β The meaning of the Heb. is here greatly obscured. γ Gr. not thrice. a A corruption of the Heb. ezzel. ξ Gr. with. η The Heb. has been turned into a proper name. ι Gr. once and once. η Gr. given a charge for me. η Gr. all the days. η Gr. is a son of death. η Gr. does he die?
And morning came, and Jonathan went out to the field, as he appointed to do for a signal to David, and a little boy was with him. 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. And the boy came to the place where the arrow went. But Jonathan cried out after the lad, and said, The arrow is on that side of thee and beyond thee. 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. And the boy knew nothing, only Jonathan’s boy. And Jonathan gave his weapons to his boy, and said to his boy, Go, enter into the city.

And when the lad went in, then David arose from the rock, 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. 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? And David said to the priest, The king gave me a command to-day, 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, phellani maenoni. And now if there are under thy hand five loaves, give into my hand what is ready. 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. 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; but this contingency is unclean, wherefore it shall be sanctified this day because of my weapons.

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 he bread should be set on, on the day on which he took them.

And there was there on that day one of Saul’s servants detained before the Lord, and his name was Doec the Syrian, tending the mules of Saul. And David said to
Abimelech, see if there is here under thy hand spear or sword, for I have not, brought in thy hand my sword or my weapons, for the word of the king was urging. And the priest brought the sword of Goliath the Philistine, whom thou smote in the valley of Elah; and it is wrapped in a yeloth; 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.

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 Gath. 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 has smitten his thousands, and David his ten thousands? And David laid up the words in his heart, and was greatly afraid of Anachus king of Gath. And he changed his appearance before him, and feigned himself a false character in the 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. 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 care of Odollam, and his brethren hear, and the house of his father, and they go down to him there. 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 hundred men.

And David departed thence to Massiphath 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. And he persuaded the king of Moab, and they dwelt with him continually, while David was in the hold. And God gave him success in all that he said, and David dwelt in the hold; and, thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric.

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. 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 you fields and vineyards, and will he make you all captains of hundreds and captains of thousands? 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, but inform me that my son has stirred up my servant against me for an enemy, as if it is this day?
I. Kings XXII. 9—XXIII. 4.

9 And Doec 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. And the priest enquired of God for him, and gave him provisions, and gave him the sword of Goliath the Philistine.

10 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.

11 And Saul said, Hear now, this is what Achitob said. And he said, Lo! I am here, speak, my lord. And Saul said to him, Why have thou and the son of Jesse conspired against me, that thou shouldest 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? And he answered the king, and said, And where is there among all thy servants such a one as this David is, the son of Jesse? Shall I go and bring charges against his servant, and against the whole of my father's house; for thy servant knew not in all these matters anything great or small.

12 And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house.

13 And the king said to the footmen that attended on Saul, and said, Say to David, Say to David, Arise and go back to the land of Judah; and further, let me see thee no more. For fear lest he make good his word, saying, I shall surely make good my word.

14 And the king said also, Raise thee and get thee to the land of Judah; and see if it be good or evil, that thou mayest return to me; for it is good for me to have thee to return to me. And David said to the king, As the Lord liveth, and as thy soul liveth, even as I know the thoughts of David.

15 And he said, I have heard now of thine enemies, who would do evil to thee; and I am thy servant, and will yet do thee good.

16 And Saul said, And who is he that said this thing? And David said, An oracle came to me from the Lord, saying, Take heed to thine enemies, for they are plotting against thee.

17 And Saul said, Who told thee this? And David answered, An angel of the Lord said to me, Saul the king of Israel shall lie even where he is; and David arose and went down to the city of Keila.

18 And Saul heard that David was come to Keila; and Saul sent to the city of Keila and said, How is the son of Jesse? Is he now come to Keila? And the men of Keila answered and said, He is come to Keila today; and thou shalt hear the voice of the people that are come to Keila today, for there is a great commotion there.

19 And Saul said to Abner the captain of his host, Go, search the city of Keila, and see if David be there; and bring me word how it goes with him.

20 And Abner said to the men of Keila, Even so; is it well with the son of Jesse? Will the inhabitants of Keila speak to me evil or good?

21 And Abner took ten men, and fetched David, and brought him to Saul; and he was with him in Saul's presence for that day on. And Saul liked David, and he was good to him.
yet again of the Lord; and the Lord answered him, and said to him, Arise and go down to Keilah, for I will deliver the Philistines into thy hands. 4So David and his men went with him 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 when Abiathar the son of Achimelech fled to David, he went down with David to Keilah, having an ephod in his hand. 7And it was told Saul that David was come to Keilah; and Saul said, God has sold him into my hands; for he is shut up, having entered into a city that has gates and bars. And Saul charged all the people to go down to war to Keilah, to besiege David and his men. 9And David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of the Lord. 10And David said, Lord God of Israel, thy servant has indeed heard, that Saul and the men of Israel have gone up to seek me to the city on my account. Will the place be shut up? and now will Saul come down, as thy servant has heard? Lord God of Israel, tell thy servant. 8And the Lord said, It will be shut up.

And David arose, and the men with him, in number about four hundred, and they went forth from Keilah, and went whither they could go: and it was told Saul that David had escaped from Keilah, and he forbore to come. 13And he dwelt in Mese-reem in the wilderness, in the narrow passes; and dwelt in the wilderness in mount Ziph, in the dry country: and Saul sought him continually, but the Lord delivered him not into his hands. 14And David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.

And Jonathan son of Saul rose, and went to David to Cenes, and strengthened his hands to him. 15And David said to him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be second to thee; and Saul my father knows it. 16So they both made a covenant before the Lord; and David dwelt in Cenes, and Jonathan went to his house.

And the Ziphites came up out of the dry country to Saul to the hill, saying, Behold, is not David hidden with us in Messara, in the narrows in Cenes in the hill of Kehele, which is on the right of Jessemon? 20And now according to all the king's desire to come down, let him come down to us: they have shut him up into the hands of the king. 21And Saul said to them, Blessed be ye of the Lord, for ye have been grieved on my account. 22Go, I pray you, and make preparations yet, and notice his place where his foot shall be, quickly, in that place which ye spoke of, lest, by any means he should deal hardly with us, take notice, then, and learn, and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda.
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 Jassimon.

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 David to the wilderness of Maon. 26 And Saul and his men went to seek David; and when they found him, they encamped against David, and his men, in order to take them.

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 following after David, 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. 2 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. 3 And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Sadaeem. 4 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 inner part of the cave. 5 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 thy hands; and thou shalt do to him as it is good in thy sight. 6 So David arose and cut off the skirt of Saul's garment secretly.

6 And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment. 7 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, who is risen up today against the house of his servant; for the Lord anointed him, and showed him his hand against him; for he is the anointed of the Lord. 8 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.

9 And David rose up and went out of him out of the cave; and David cried after Saul, saying, My lord, 0 king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.

10 And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeks thy life? 11 Behold, thine eyes have seen this day how that the Lord has delivered thee this day into the hands of the men of my hand 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. 12 And behold, the skirt of thy mantle is in my hand, I cut of
the skirt, and did not slay thee; know then and see to-day, there is no evil in my hand, nor impity, nor rebellion; and I have not sized against thee, yet thou bphetest saures for my soul to take it. 2 The Lord judge between me and thee, and the Lord requite thee on this thyself: but my hand shall not be upon thee. 3 As the old proverb saies, 'I rendered five loaves and two fishes, and the wicked did ones: but my hand shall not be upon thee. 4 And now after whom dost thou come forth, O king of Israel? after whom dost thou pursue after a dead dog, and after a sleet? 5 The Lord be judge and impire between me and thee, the Lord look upon and judge my cause, and rescue me out of thy hand.

6 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. 7 And Saul said to David, Thou art more righteous than I, for thou hast recomposed me good, but Saul punished the wicked. 8 And thou hast told me to-day what good thou hast done me, how the Lord shut me up into thy hands to-day, and thou didst not slay me. 9 And if any one should find his enemy in distress, and should send him forth in a good way, then the Lord will reward him good, as thou hast done this day. 10 And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand. 11 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. 12 So David swore to Saul; and Saul departed to his place, and David and his men went up to the strong-hold of Messera.

And Samuel died, and all Israel assembled and bewailed him, and they bury him in his house in Ramah: and David arose, and went down to the wilderness of Maon. 2 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-geotes: and he happened to be shearing his flock in Carmel. 3 And the man's name was Nabal, and his wife was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh and evil in his doing's, and the man was churlish. 4 And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep. 5 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. 6 And they shall ye say, May thou and thy house be in prosperity. 7 And now, behold, I have heard that thy shepherds which 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. 8 Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good
And one of the servants reported to Abigala 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.

22 And Abigala 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 eakes of figs, and put them upon asses. And she said to her servants, Go on before me, and behold I come after you: and I will come down to meet you. 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.

23 And Abigala 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 these 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.

391 9 So the servants came and spoke 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 which I have found, and give it unto men 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.

14 And of the servants came to Abigala 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.

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καὶ νῦν κυρίε μου, ἐκλογεῖσθαι σε Κύριος τὸ μη ἑλθείν εἰς αἰμα ἄδων, καὶ σωζεῖν τὴν χείρα σου καὶ νῦν γενοῦσι ό νάβαλ οἱ ἕφθοι σου καὶ οἱ ἐγκυώστε τοῦ κυρίου μου κακά. Καὶ νῦν λάβε τὴν εὐλογίαν ταύτην, ἐφικνοῦσα δοῦλή σου τοῦ κυρίου μου, καὶ δοκεῖν τοῖς παιδιόσιν τοὺς παρατηρήσει τῷ κυρίῳ μου. ἀρον 28 ὅπε τὸ ἀνάμμην τῆς δουλής σου, ὅτι ποιῶν ποιήσει Κύριος τῷ κυρίῳ μου οἶκον πιστῶν, ὅτι πόλεμον κυρίον οὗ Κύριος τῷ κυρίῳ μου πολεμεῖ, καὶ κακία οὐκ εἰρήνευται ἐν σοὶ πάσῃ. Καὶ 29 ἀναστησεται ἄνθρωπος καταδικῶν ἐν σε καὶ ζητῶν τῆς ψυχῆς σου, καὶ ἐστιν ψυχή κυρίου μου ἑνδεχομένη ἐν δεσμῷ τῆς ἐως παρὰ Κύριος τῷ θεῷ, καὶ ψυχή έχοντος σου σφενδομένης ἐν μέσῳ τῆς σφενδούντος. Καὶ ἔσται ὅτι ποιήσει Κύριος τῷ κυρίῳ μου πάντα δοκα ἐλλεύσον ἀγάθα ἐτι σε, καὶ ἐντελεῖται σοι ἐψιν δειμνούμενο ἐκ ισραηλ, καὶ οὐκ ἔσται σοι τούτο βδελυγμος καὶ σκάνδαλον τῷ κυρίῳ μου, ἐκχέας αἰμα ἄνθων δαρεῖαν, καὶ σώσω χείρα κυρίῳ μοι αὐτῷ καὶ ἀγάθωσον Κύριος τῷ κυρίῳ μου καὶ μνημοσύνη τῆς δουλῆς σου ἀγαθώσει αὐτῷ.

Καὶ ἔστη δαυιδ τῆς ἀβγάρια, εὐλογητος Κύριος ὁ θεός 32 ἱσραηλ, ὃς ἀπεστείλει σε σήμερον ἐν ταύτῃ ἑπι ἀπαντησαί μοι, καὶ εὐλογητό τὸ τρόποσ σου, καὶ εὐλογημένη σοι ἡ ἄποκλησις σας με σήμερον ἐν ταύτῃ ἡ ἐλέεις εἰς ἁμαρτα καὶ σώσαι χειρὰ μου ἐμοί. Πλην ὅτι ζητός ὁ θεός ἵσραηλ, ὃς ἀπεκολούθησε σε σήμερον τοῦ κακοποιούσαι σε, ὅτι ἐμὴ ἀπεστησας καὶ παρεγενον εἰς ἀπαντησαι μοι, τότε ἐπι, ἐπι οὐλειφθησάται τῷ ναβαλ ἐως φωτος τοῦ προς οὐρων πρὸς τοιχον. Καὶ ἔλαβε δαυιδ ἐκ χειρος αὐτῆς πάντα ἐἐφέρεται αὐτῷ, καὶ ἐστιν ἐπὶ αὐτῷ, ἀνάθεται εἰς εἰρήνη εἰς σκοτον σου βλέπε, ἕξοντας τῆς φωτος σου, ἐπὶ ἑρεσια το προσώπον σου.

Καὶ παρεγενενηδό 'αβγαία πρὸς ναβαλ καὶ ὦν αὐτῷ 36 πάροικος αὐτῷ ὡς πῶς βασιλεύει καὶ ἡ καρδία ναβαλ ἀναγάθα ἐπί αὐτῶν καὶ αὐτός μεθύον ἔως σφοδρα καὶ οὐκ απηγγελεῖ αὐτῷ ῥήμα μικρὸν ἡ μέγα ἔως φωτος τοῦ προι. Καὶ ἐγένετο προι ὡς ἐξειρχεν ἀπὸ τοῦ οὐρω ναβαλ ἀπηγγελεῖ λέγων αὐτῷ τὰ ῥήματα ταῦτα καὶ ἐπανῆλθεν ἡ καρδία αὐτοῦ ἐν αὐτῷ καὶ αὐτὸς γίνεται ως λίθος.

Καὶ ἐγένετο ὡς δεκα ἡμέρα, καὶ ἐπάτταξε Κύριος τὸν 38 ναβαλ καὶ ἀπέθανεν. Καὶ ἤκουεν δαυιδ καὶ ἐπινε, εὐλογητος 39 κύριος δὲ ἐκράν την κρίσιν τοῦ οὖν σφοδροῦ τοῦ Χειρος ναβαλ καὶ τὸν δοῦλον αὐτοῦ περιστεροῦσαν ἐκ χειρος κακον καὶ τὴν κακίαν ναβαλ ἀπέστρεψε Κύριος εἰς κεφαλήν αὐτοῦ.

Καὶ ἀπέστειλε δαυιδ καὶ ἐλίλησεν περὶ 'αβγαίας, λαβεὶν αὐτὴν ἐν αὐτῷ εἰς γυναίκα. Καὶ ἤλθον οἱ παιδεὶς δαυιδ πρὸς 40 αβγαίας εἰς κάρμηλον καὶ ξελίλησαν αὐτῇ λέγων δαυιδ ἀπέστειλεν ἡμᾶς πρὸς σε λαβεῖς σε αὐτῷ εἰς γυναίκα. Καὶ 41 ἀνέστη καὶ προσεκύνησαν ἐπὶ τὴν γυναῖκα πρὸς σε, καὶ ἐπροκειμένη ἐπὶ τοῦ προσώπον, καὶ ἐπὶ τῶν δούλων σου εἰς παῖσιν κυρίων πῶς δοῦτο τῶν παιδών σου καὶ ἀνέστη 'αβγαία καὶ ἐβᾶθε τὴν ὄνων καὶ πετεὶ 42
and the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jesemon. And Saul arose, and went down to the wilderness of Ziph; and with him went three thousand men chosen out of Israel, to seek David in the wilderness. And Saul encamped in the hill of Echela in front of Jesemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness.

And David sent spies, and ascertained that Saul was come prepared out of Keila.

And David arose secretly, and goes into the plain where Saul was sleeping, and there was Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped round about him. And David answered and spoke to Abimelech the Chettite, and to Abessa the son of Sarula the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go with thee. So 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 foes and fall, the Lord did but bid 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, and for a stupor from the Lord had fallen upon them.

So David went over to the other side, and stood on 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 thou and Abessa and me, 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.

1 Kings XXV. 43—XXVI. 16.
which thou hast done. As the Lord lives, ye are worthy of death, ye who guard your lord the king, the anointed of the Lord; and now behold, I pray you, the spear of the king, and the cruse of water; where are the articles that should be at his head? And Saul recognised the voice of David, and said to his son, David? And David said, I am thy servant, my lord, O king. And he said, Why doth my lord thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me? And now let my lord the king hear the word of his servant. If God stir up against me, and take away this thing from me, let thine offering be acceptable, but if the sons of men, they are cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying, Go, serve other gods. And now let not my blood fall to the ground before the face of the Lord, for the king of Israel has come forth to seek thy life, as the night hawk pursues its prey in the mountains.

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, when the Lord has hewn me off this day, 20 I will be precious before the Lord; and may he protect me, and deliver me out of all affliction. And Saul said to David, Blessèd 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 said in his heart, Now shall I be 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 I shall escape out of his hand. So David arose, and the six hundred men that were with him, and he went to Achish, the son of Ammoch, king of Geth. And David dwelt with Achish, he and his men, each with his family; and David and both his wives, Achinna and the Jezerineltis, and Abigail the mother of Minon. And it was told Saul that David had fled to Geth; and he no longer sought after him.

And David said to Achish, 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 the royal city? And he gave him Ziklag in that day; therefore Zekelac came into possession of the king of Judæa to this day. And the number of the days that David dwelt in the country of the Philistines was four months.
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I. Kings XXVII. 8—XXVIII. 12.

And David and his men went up, and made an attack on all the Gersites and on the Amalekites: and behold, the land was inhabited, (even the land 8 from Gelapsurm) by those who come from the fortified cities even to the land of Egypt. And 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. 10 And 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 Jeromag, and on the south of the Kenezite. 11 And I have not sought 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 disgraced 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, 6 Know surely, that thou shalt go forth to battle with me, thou, and thy men. 2 And David said to Anchus, Thus now then shalt thou know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually.

3 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. 4 And the Philistines assemble themselves, and come and encamp in Sonam; and Saul gathers all the men of Israel, and they encamp in Gelbue. 5 And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed. 4 And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

7 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.

8 And Saul disguised himself, and put on other raiment, and he goes, 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. 9 And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and they came 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. 5 And Saul was wroth to her, and said, As the Lord lives, no injury shall come upon thee on this account.

10 And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel.

12 And the woman saw Samuel, and cried

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8 The LXX. have rendered ἐπὶ πάντα τὸν Γεσίρι καὶ ἐπὶ τὸν Ἀμαληχαίτινα καὶ ἰδοὺ ἡ γῆ κατοικεῖτο ἀπὸ ἄνθρωπον ἡ ἀπὸ Γελαμποῦρ τετευχισμένων

9 καὶ ἔστη ἡ γῆς Ἀληγοῦτ. Καὶ ἔποτε τὰ τῶν γῆς, καὶ οὕτω ἐξογούνει ἄνδρα ἡ γυναῖκα: καὶ ἐλάμβανεν ποιμάνα καὶ βουκόλια καὶ ἄσες καὶ καλέλους καὶ ἰματισμόν, καὶ ἀνέτρεσαν καὶ ἤρχοντο πρὸς Ἀγχοὺς. Καὶ εἶπεν Ἀγχοὺς πρὸς Δαβίδ, εἰπὲ τίνα ἐπέθεσθε σήμερον; καὶ εἶπε Δαβίδ πρὸς Ἀγχοὺς, κατὰ Νότων τῆς Ιουδαίας καὶ κατὰ Νότων Ἰεσεμγα καὶ κατὰ Νότων τοῦ Νεκοτήραν' καὶ κατὰ Νότων τῆς Νεκοτήραν' καὶ κατὰ Νότων τοῦ Νεκοτήραν' καὶ κατὰ Νότων τοῦ Νεκοτήραν'.

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11 καὶ ὁ ἄνδρας ἡ γυναῖκα ἐξογούνει τῶν εἰσαγαγέν ἐις Ἰσραήλ, καὶ ἀνέτρεσαν ἀνετρευμένον ἐν τῷ λαῷ αὐτοῦ ἐν Ἰσραήλ, καὶ ἦσαν ἄντι σιδήνων ἐν αὐτῷ ἰδιών.
out with a loud voice; and the woman said to Saul, Why hast thou deceived me? for thou art Saul.

13 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. 14 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.

15 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 β 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. 16 And Samuel said, Why askest thou me, whereas the Lord has departed from Saul, and is not the Lord's hand upon thee? 17 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, 18 because thou didst not hearken to the voice of the Lord, and didst not execute his fierce anger upon Amalec, therefore the Lord has done this thing to thee this day. 19 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.

20 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. 21 And the woman went in to Saul, and saw that he was greatly θ disquieted, and said to him, Behold now, thinne handmaid has hearkened to thy voice, and I have put my life in my hand, and have heard all that the Lord has spoken to me. 22 And now hearken, I pray thee, to the voice of thinne handmaid, 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. 23 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. 24 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. 25 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 Aenor, which is in Jezreel. 2 And the lords of the Philistines went on α by hundreds and thousands, and David and his men went on in the rear with Achus. 3 And the lords of the Philistines said, Who are these? that pass by? And Achus said to the captains of the Philistines. Is not this David the

και εἶπεν ἡ γυνὴ πρὸς Σαουλ, ἵναι παρελογίσω με; καὶ σὲ εἶ πρὸς Σαουλ. Καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, μὴ φοβοῦ, εἶπον τίνα εὖρακας: καὶ εἶπεν αὐτῷ ἡ γυνὴ, θεοὺς εὐρακα ἀναβαίνοντας ἐκ τῆς γῆς. Καὶ εἶπεν αὐτῷ, τί ἔγνως; καὶ εἶπεν αὐτῷ, ἀνάρθρα ὀρθῶς ἀναβαίνοντας ἐκ τῆς γῆς, καὶ οὗτος διπλῶς ἀναβηλημένος: καὶ ἔγνω Σαουλ, ὅτι οὗτος Σαμουὴλ, καὶ ἐκεῖνοι ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν, καὶ προσεκύνησαν αὐτῷ.

Καὶ εἶπεν Σαμουὴλ, ἵνα τις παρενεχθηκάς μοι ἀναβηλημένος εἶ. καὶ εἶπεν Σαουλ, διότι οὐκ ἀναβηλημένος ἐκ τῆς γῆς, καὶ οὗτος διπλῶς ἀναβηλημένος; καὶ ἔγνω Σαουλ, ὅτι οὗτος Σαμουὴλ, καὶ ἐκεῖνοι ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν, καὶ προσεκύνησαν αὐτῷ.

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servant of Saul king of Israel; he has been with us some time, even this second year, and I have not found at all 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, lest he be a ruminator in the camp; and wherewith will he 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 Anchsus called David, and said to him, As 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 Anchsus, 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 Anuchs 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 Amalech 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.

And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were carried away captive. 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, Achinam the Jezreelites, and Abigaia 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.
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, he and the six hundred men that were with him, and they came, as far as the brook Besor, 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 Besor.

And they find an Egyptian in the field, and they brought him to David, and he was with them a full three days. Then David said to his men, Whose art thou, and whence art thou? And they said, An Egyptian, and an young man, and his father and mother are dead. Then he said, Henceforth shall thou be with me, thou shalt eat bread with me, and shalt drink water with me; but with the young men thou shalt not eat bread. 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, An Egyptian, and an young man, and my father and my mother are dead. And David said to him, How art thou escaped? And he said, Some men left me, because I was sickly, and they went not with me. Which I have in my hand I give thee; as the Lord liveth, surely none shall lack of this spoil. And David said to him, Whose art thou, and whence art thou? And he said, An Egyptian, and an young man, and my master spurned me. And David said to him, Whose art thou, and whence art thou? And he said, An Egyptian, and an young man, and my master spurned me; and, behold, I went after him four hundred men; and I overtook him only two hundred. And David said to him, Certain it is that thou shalt be with me in time to come; and I will cause thee to go whithersoever I go. This same ephod belongeth to the Lord, and it shall be a token for thee and for all Israel. And David said to the young man that had the ephod, Bring hither a little water from the brook. And the young man fetched water, and David drank, and anointed the head of Saul with the oil. And Saul was overcome with a very great fear; and the Lord was with David, and was not with the Saul and his house. And David said to Saul, Why art thou weeping? and who is this son of woman that thou art sore against me? for the LORD shall certainly deliver me out of thine hand to day. And Saul said to David, Whose art thou, and where art thou born? And David said to Saul, I am the son of a poor father, a crier of sheep, which was in the field. And Saul said, And where is thy father? And David said, He is dead. And Saul said, And where is thy mother? And David said to Saul, She is dead. And Saul said, And who art thou of thy father's house? and who art thou of thy mother's house? And David said to Saul, The sons of an uncle of the son of a hairy sheepman, a man of the hill-country. And Saul said, And how is it that I hear of mischief of David? And David said to Saul, His brethren were forward; for his father's family did follow him, and they were with him in time to come. And Saul said, And where is thy father? And David said to Saul, My father hath four hundred mean sons, and he left in the city, and he hath nothing but me and he son. And Saul said, And where is thy mother? And David said to Saul, She is dead. And Saul said, And where art thou of thy father's house? And David said to Saul, The eldest brother of my father's house was dead; and he had four sons; and I am the youngest. And I was nourished the son of a hairy sheepman, and the shepherd, and his brethren were forward. And Saul said, And how is it that I hear of mischief of David? And David said to Saul, His brethren were forward. And Saul said, And where is thy father? And David said to Saul, He is dead. And Saul said, And where is thy mother? And David said to Saul, She is dead. And Saul said, And where art thou of thy father's house? And David said to Saul, The eldest brother of my father's house was dead; and he had four sons; and I am the youngest. And I was nourished the son of a hairy sheepman, and the shepherd, and his brethren were forward. And Saul said, And how is it that I hear of mischief of David? And David said to Saul, His brethren were forward.
And, in Saul's battle, that died together and for his blessing and for his商圈s to the Philistines and to those in the cities of the Kenezite; and to those in Jerimuth, and to those in Bersabee, and to those in Nokem, and to those in Chebron, and to all the places which David and his men had passed through.

And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fell down wounded in the mountain of Gelboe. 2 And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Amina-dab, and Melchias son of Saul. 3 And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs. 4 And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest those uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it. 5 And his armour-bearer said that Saul was dead, and he fell also himself upon his sword, and died with him. 6 So Saul died, and his three sons, and his armour-bearer, in that day together.

7 And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

8 And it came to pass in the morrow that the Philistines came to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelboe.

9 And they turned him, and stripped off his armour, and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people. 10 And they set up his armour at the temple of Astarte, and they fastened his body on the wall of Bethsam.
καὶ ἀκούοντων οἱ κατοικοῦντες Ιαβίς τῆς Γαλαάδιτος ἄ 11 ἐσπέρασαν οἱ ἀλλάχφου οἱ Σαουλ. Καὶ ἀνέστησαν πᾶσιν ὅτι 12 δυνάμεις, καὶ ἐπορεύθησαν ὅλην τὴν νύκτα, καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα Ιωνᾶθαν τοῦ νῦν αὐτῶν ἀπὸ τοῦ τείχους Βαβδάμ, καὶ φέροντο αὐτοὺς εἰς Ιαβίς, καὶ κατακαίεσθαι αὐτοὺς ἐκεῖ. Καὶ λαμβάνον τὰ οστά αὐτῶν, καὶ βάπτουσιν 13 ὑπὸ τὴν ἄρουραν τὴν ἐν Ιαβίς, καὶ νηστεύοντο ἐπτά ἡμέρας.

ΒΑΣΙΛΕΙΩΝ Β.

καὶ ἐγένετο μετὰ τὸ ἀποθάνευν Σαουλ, καὶ Δαυὶδ ἀνέστησεν τόπων τὸν Ἀμαλήκ, καὶ ἐκάθισεν Δαυὶδ ἐν Σεκελλάκ ἡμέρας δύο. Καὶ ἐγένετο τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ ἦσαν αἱ ἁρπαγματεύσεις ἐκ τοῦ λαιοῦ Σαουλ, καὶ τὰ ἁμαρτία αὐτοῦ διεργάστηκαν, καὶ γὰρ ἦτο τῆς κεφαλῆς αὐτοῦ καὶ ἐγένετο ἐν τῷ εἰσοδεύσεται αὐτὸν πρὸς Δαυὶδ, καὶ ἔπεσεν ἐπὶ τὴν γῆν καὶ προσεκυνήσεως αὐτοῦ.

καὶ ἔπεσεν αὐτὸ Δανιῶ, πόθεν σὲ παραγίνη; καὶ ἔπεσεν πρὸς αὐτὸν, ἐκ τῆς παρεμβολῆς Ἰσραήλ ἐγὼ διασέστημαι. Καὶ 4 ἔπεσεν αὐτὸ Δανιῶ, τις ὁ λόγος σύντον; ἀπαγιγελοῦν μοι καὶ ἔπεσεν, ὡς ἐφυγήν ὁ λαὸς ἐκ τοῦ πολέμου, καὶ πεπέσταλμεν πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον, καὶ Σαουλ καὶ Ἰωνᾶθαν ὁ νῦν αὐτοῦ ἀπέθανεν.

καὶ ἔπεσεν Δαυὶδ τῶν παιδιῶν τῶν ἀπαγιγελούντοι αὐτῷ, πῶς ὅ ὄδος τὴν τέλην Σαουλ καὶ Ἰωνᾶθαν ὁ νῦν αὐτοῦ; καὶ ἔπεσεν τὸ παιδιώμαν τὸ ἀπαγιγελέον αὐτῷ, περιπτώματι περιπέπεσεν εἰς τὸ ὄρος τῆς Ἐλβίου, καὶ ἤδει Σαουλ ἐπέστημεν ἐπὶ τὸ δόρον αὐτοῦ, καὶ ἦσαν ὁ ἄρματα καὶ οἱ ἰστόργαι συνήθος αὐτῶν. Καὶ ἔπεσεν ἐπὶ τὸ ὅξιον αὐτοῦ, καὶ εἰσέβλεψεν 7 με καὶ ἐπεί, ἤδει ἐγώ. Καὶ ἔπει μοι, τις εἰ συ; καὶ ἔπει, 8 Ἀμαλήκης ἐγώ εἰμι. Καὶ ἔπει πρὸς μέ, στρώθη δὲ ἐπὶ ἐννέα 9 μου καὶ παράστηκαν με, ὡς κατέχομεν στῶ μου, ὡς ὡς ἡ φυσικὴ μου ἐν ἐμοὶ. Καὶ ἔπεσω ἐπὶ αὐτὸν καὶ ἠθανάτωσα 10 αὐτόν, ὡς ἠδείν ὅτι ὅτι ἐξετάζεται μετὰ τὸ πεσεῖν αὐτὸν καὶ ἔλαβον τὸ βασιλείαν τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸν χιλιόν τὸν ἐπὶ τοῦ βραχιώνα αὐτοῦ, καὶ ἐνῆρχα αὐτὸ τῷ κυρίῳ μου ὥσε.

καὶ ἔκρατες Δαυὶδ τῶν ἱματίων αὐτοῦ, καὶ διερήθησαν αὐτὰ.
II. Kings 1. 12—II. 4.

and rent them; and all the men who were with him rent their garments. And they lamed, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Judah, because they were smitten with the sword.

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.

And David said to him, How was it that thou was not afraid to lift up the hand to destroy the anointed of the Lord?

And David called one of his young men, and said, Go and fall upon him: and he smote him, and he died. And David said to him, Thy blood be upon thine own head; for thy mouth has testified against thee, saying, I have slain the anointed of the Lord.

And David lamented with this lamentation over Saul and over Jonathan his son.

And he gave orders to teach it the sons of Juda: behold, it is written in the book of Right.

Set up a pillar, O Israel, for the slain that died upon thy high places: how are the mighty fallen! Tell it not in Gath, and tell it not as glad tidings in the streets of Ascalon. O Daughters of Israel, slay not thy young men in thine midst.

Ye mountains of Gebhun, let not dew nor rain descend upon you, nor fields of first-fruits be upon you, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil. From the blood of the slain, and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty.

Saul and Jonathan, the beloved and the beautiful, were not divided; they were in their life, and in their death they were not divided: they were swifter than eagles, and they were stronger than lions. Daughters of Israel, weep for Saul, who clothed thee with scarlet together with his coat, who decked thee in ornament, who adorned thee in thy apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones among thee upon thy high places! I am grieved for thee, my brother Jonathan; thou wast very lovely to me; thy love to me was wonderful beyond the love of women. How are the mighty fallen, and the weapons of war perished!

And it came to pass after this that David enquired of the Lord, saying, Shall I go up into one of the cities of Judah? And the Lord said to him, Go up. And David said, Whither shall I go up? and he said, To Chebron. And David went up thither to Chebron, and both his wives, Achimma the Jezreelites, and Abigaia the wife of Nabal the Carmelite, and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

And the men of Judah came, and anointed David there to reign over the house of Juda; and they reported to David, saying, The
men of Jabesh of the country of Gabaal have buried Saul. And David sent messengers to the rulers of Jabesh of the country of Gabaal, and David said to them, Blessed be ye of the Lord, because ye have wrought this mercy to your lord, even toward Saul the anointed of the Lord, and ye have buried him and Jonathan his son. And now may the Lord deal in mercy and truth towards you: and I also will require towards you this good deed, because ye have done this. And now let your hands be made strong; for your master Saul is dead, and moreover the house of Judah have anointed me to be king over them.

But Abner, the son of Ner, the commander-in-chief of Saul's army, took Jebosheth the son of Saul, and brought him up from Mahanaim, and made him king over the land of Gabaal, and over Thathir, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Jebosheth, Saul's son was forty years old, when he reigned over Israel; and he reigned two years, but not over the house of Judah, who followed David.

And the days which David reigned in Chebron over the house of Judah were seven years and six months.

And Abner the son of Ner went forth, and the servants of Jebosheth the son of Saul, from Mahanaim to Gabaal. And Joab the son of Sarunia, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaal, at the same place: and these sat down by the fountain on one side, and those by the fountain on that side.

And Abner said to Joab, Let them now the young men arise, and play before us. And Joab said, Let them arise. And there arose threescore and ten men of Benjamin, belonging to Jebosheth the son of Saul, and twelve of the servants of David. 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 Gabaal. And the battle was very severe on that day; and Abner and the men of Israel were worsted before the servants of David.

And there were there the three sons of Sarunia, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field.

And Asael followed after Abner, and turned not to go to the right hand or to the left from following Abner. And Abner looked behind him, and said, Art thou Asael himself? and he said, I am. And Abner said to him, Turn thou to the right hand or to the left, and lay hold for thyself of the young men, and take to thyself his armour: but Asael would not turn back from following him. And Abner 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?

And what does this mean? return to Joab thy brother. But he would not stand.
And the children of Benjamin who followed Abner gather themselves together, and they formed themselves into one body, and stood on the top of a hill. And Abner called Joab, and said, Shall the sword devour perpetually? knowest thou not that it will be bitter at last? How long then wilt thou refuse to tell the people to turn from following our brethren? And Joab said, As the Lord lives, if thou hadst not spoken, even from the morning the people had gone up every one from following his brother. And Joab sounded the trumpet, and all the people departed, and did not fight any longer.

And Abner and his men departed at evening, and went all that night, and crossed over Jordan, and went along the whole adjacent country, and they came to the camp. And Joab returned from following Abner, and he assembled all the people, and there were missing of the people of David, nineteen men, and Abner. And the servants of David smote of the children of Benjamin, of the men of Abner, three hundred and sixty men belonging to him. And they take up Asael, and bury him in the tomb of his father in Bethlehem. And Joab and the men with him went all the night, and the morning rose upon them in Chebron.

And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker. And sons were born to David in Chebron: and his first-born was Amnon the son of Ahinoam the Jezreelites. And his second son was Dalua, the son of Abigail the Carmelitess; and the third, Abshalom the son of Maachah the daughter of Abishai the king of Gessua. And the fourth was Ornia, the son of Agith, and the fifth was Saphatia, the son of Abital. And the sixth was Jetherama, the son of Eglal the wife of David. These were born to David in Chebron.

And it came to pass while there was war between the house of Saul and the house of David, that Abner was governing the house of Saul. And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abner, Why hast thou gone in to my father's concubine? And Abner was very angry with Jebosthe for this saying; and Abner said to him, Am I a dog's head? I have this day wrought kindness with the house of Saul thy father, and with his brethren and friends, and have not gone over to the house of David, and
And Abner sent messengers to David to Thelem where he was, immediately, saying, Make thy covenant with me, and, behold, I and all my people will bring back to thee all the house of Israel. 12 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 Melchol the daughter of Saul, when thou comest to see my face. 13 And David sent messengers to Jeboths the son of Saul, saying, Restore me my wife Melchol, whom I took for a hundred foreskins of the Philistines. 14 And Jeboths sent, and took her from her husband, even from Phaltiel the son of Selle. 15 And her husband went with her weeping behind her as far as Barakim. And Abner said to him, Go, return; and he returned.

And Abner spoke to the elders of Israel, saying, In former days ye sought David to reign over you; 18 and now perform it: for the Lord has spoken concerning David, saying, By the hand of my servant David will I save Israel out of the hand of all their enemies. 19 And Abner spoke in the ears of Benjamin; and Abner 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. 20 And Abner came to David to Chebron, and with him twenty men; and David made for Abner and his men with him a banquet of wine. 21 And Abner said to David, I will arise and go, and gather all Israel to thee, and David, and let them reign over all whom thy soul desires. And David sent away Abner, and he departed in peace.

22 And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abner was not with David in Chebron, because he had sent him away, and he had departed in peace. 23 And Joab and all his army came, and it was reported to Joab, saying, Abner the son of Ner is come to David, and David has let him go, and he has departed in peace. 24 And Joab went in to the king, and said, What is this that thou hast done? Behold, Abner came to thee; and why hast thou let him go, and he has departed in peace? 25 And Joab and all his mischief of Abner 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 dost.

And Abner returned from David, and sent messengers to Abner after him; and they bring him back from the well of Selim: but David knew it not. 27 And he
tow 'Abenyn r e is Xebbon, kai ekeilwv aitwv 'Iwaw ev pla-
gwv tis plwgh lalexia pro aitwv, envedwvn kai epataxe
aitwv ekei eis tin xwv, kai aptaiven en to aima 'Asayl
v to odelpho 'Iwaw.
28 KAI ekouse Davud meto tauto, kai ete, ahdwos eimi egw
kai 'h basileia mou apo Kyroin kai eis aitvov apo twn aiva-
29 twn 'Asayn r vino Nhr. Katastigazon to taw 'Iwaw kai eti tauta
ouk to patros aitwv, kai me

ekleipto e to ouk 'Iwaw ynovnei, kai lepws, kai kara-
twn skntla, kai phtovn en roibwv, kai elassoiomenos
30 artois. 'Iwaw de kai 'Abevsa a odelphos aitwv diapertepi-
rwto tov 'Asayn r, autw do thnavtose tov 'Asayl tov
'avelphwv aitwv en Gabaow, en to polemiv.
31 KAI ete Davud pro 'Iwaw kai pro tauto na lanon met
aitwv, diahrpate ta imatia omd, kai perexwaste svks-
kous, kai kaiystei enwpon 'Asayn r kai o basilevs Davud
32 eporeveto opis tov patros. KAI batanwv tov 'Asayn r en
Xebbon kai yren o basilews tis fwnh aitwv kai ekklwv
eti to tapho aitwv, kai ekklwv pvs o laos eti 'Asayn r.
33 KAI ekriqevon o basilews eti 'Asayn r, kai ete, en
34 kato tov vino Nabaal apothevewv 'Asayn r; A xeiropes
sou ouk edeugan, va prosetwv wos Nabaal, enwpon vino
adikia estes, kai suynixh pws
35 o laos to klauv aitwv. KAI hlefe pws o laos periwsot-
swv twn Davud artois eti ouyxe, edrma kai omeno Davud,
leghwv, tade kouirmo mo o Theos kai tade prosetwe, oti exw
mu duh el hlywv, ou me geuvonare artov o apo patwv tuwos.
36 KAI evw pws o laos, kai hresen enwpon autwv panta osa
37 epoigwv o basilews enwpon twn laov. KAI evw pws o laos
kai pws 'Iraal en tis edrma ekinei, oti ouk evgeveto para
basilewv thanatwv taw 'Asayn r vino Nhr.
38 KAI ete o basilews pro twn padias aitwv, ouk ouate,
ot 'hgyovemv metas pteptwv en tis edrma tahtv en to
'Iraal; KAI oti evw eimi sugyvnei stwmov, kai kasteumamov
upas basilewv, oj de andra ouvou oj Sarouiv kai
39 vino Benvamv mou eisv padov Kyrwv to pouivta ta
poierota kat a tina

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.

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 Aben-
ner the son of Ner. 29 But it fell 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
knepper, or a chief, or a staff; or that falls
by the sword, or that wants bread. 30 For
Joab and Abessa his brother laid wait con-
tinually for Abenner, because he slew Asael
their brother at Gabaon in the battle.

31 And David said to Joab and to all the
people with him, Rend 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 weep for him.
And all the people came to cause David to
eat bread while it was yet day: and David
spoke, and said, 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 was not
a subject of my heart to shed blood; that
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 Cheb-
ron; and his hands were paralysed, and all
the men of Israel grew faint. 41 And Jebosthe
the son of Saul had two women that were cap-
tains of bands: the name of the one was
Banna, and the name of the other Rechab;
sons of Remmon the Berothite of the chil-
dren of Benjamin; for Beroth was reckoned
to the children of Benjamin. 42 And the
Berothites ran away to Gethaim, and were
sojourners there until this day.

4 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 Jezrael, and his nurse
took him up, and fed; and it came to pass
as he hasted and retreated, that he fell, and
was lamed. And his name was Memphibosthe.

And Rechab and Baana the sons of Remmnon the Berithite went, and they came in the heat of the day into the house of Jebothe; and he was sleeping on a bed at noon. And he, behold, the porter of the house winnowed wheat, and he slobbered and slept: and the brothers Rechab and Baana went in to the privacy into the house: and Jebothe was sleeping on his bed in the house: and they smite 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 Jebothe to David to Chebron, and they said to the king, Behold the head of the son of Saul the 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 Berithite, and said to them, As the Lord lives, who has delivered me out of all distresses, and delivered me to deliver thee: 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 Jebothe 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.

And hereforesaul being king over us, thou wast he that didst lead out and bring in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be for a leader to my people Israel.

And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and he anoint David king over all Israel. David was thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned in Chebron over 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. 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-

6 Gr. given. 7 Gr. yesterday and the third day. 8 Gr. a son of thirty years.
for they say, The lane and the oind 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.

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: Sammums, and Sobab, and Nathan, and Solomon.

And Ebeear, and Elisue, and Naphech, and Jephies. 16 And Elisama, and Ehdae, and Eliphalath, Samae, Jessibath, Nabad, Galamawn, Ishbaar, Thepos, Eliphalat, Nahe, Na- fek, Iannathan, Leasamys, Babalath, Eliphalath.

And he said, Shall I go up against the Philistines? and will thou deliver them into my hands? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hands. 20 And David came from the Upper Breeches, 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 the Valley of Breeches. 22 And they leave there their gods, and David and his men with him took them.

And the Philistines came up yet again, and assembled in the valley of Giants. 23 And David enquired of the Lord, saying, Shall I go up against the Philistines? and will thou deliver them into my hands? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hands. 25 And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazer.

And David again gathered all the young men of Israel, about seventy thousand. 2 And David arose, and went, 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. 3
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 displeased 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 unto him into the city of David, and David turned it aside into the house of Abeddara the Gethite. And the ark of the Lord lodged in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his possessions.

And it was reported to king David, saying, The Lord has blessed the house of Abeddara, and all that he has, because of the ark of the Lord. And David sent, and brought up the ark of the Lord from the house of Abeddara 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 for the Lord, and peace-offerings. And David made an end of offering all 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 Bersebe, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the stone-press: and all the people departed every one to his home.

And David returned to bless his house. And Melchol the daughter of Saul came

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And they departed from these things to sacrifice and offerings for the Lord. And David made him a name in the sight of the Lord. And he was a man of war, and a man of peace, and he did not depart out of the house of Saul until Saul died. And the Lord went before David all his days.

And David said, "The Lord has been my rock and my refuge: and my stronghold. And it is in him that my heart trusts; and I will seek refuge in him, so that I shall not be afraid. For he is my strength and my shield, and my heart trusts in him, and I am help to my God. And he shall be my glory and my fortress, my savior, and my strong hold. And he shall be my redeemer and my redeemer, my God, in whom I trust."
euloghsen auton, kai eite, ti dedoxastai oumeron o basileus Ieraphe, os attekalufh simeeron en ophisalmois paidiskwv ton douwlon eawtov, kai thetas appolalptetai atopakalufhseis eis ton orkumpwv; kai eite Davi pro Melchol, evptian Kyrwv orkhismeiv euloghps Kyrwv os exelelazo to uper ton patera sou kai uper panta ton oikon autov, ton katastixei me eis ygoumen epi ton lauvw autov epi ton Ieraphe.

21 kai paidieai kai orkhismeai evption Kyrwv, kai appakalufhseis eite outow, kai esomai arexwv en ophisalmois sou, kai metata ton paidiskwv, oui eite me duo daxthhny. Kai ti Melchol thugapt Souv ouk egeveto paidion wos tes hymeras ton apathavon autwn.

7 Kai egeveto ste ekaywsen o basileus en ton oikw autov, kai Kyrwos kateklhronemisein autov kikly apod panta ton ex-

2 thor avtou ton kikly, kai eite o basileus pro Nabhon ton prophihtan, idou de eiv kathikwv en oikw kefwnwv, kai h kivwton

3 tov Theou kathysen en mevew tis skhnes. Kai eite Nabhon pro

-ton basilea, panta sta oan en tis karhia sou, baxdei kai poiei,

-sti Kyrwos metata sou.

4 Kai egeveto ti nukti ekneiv, kai egeveto proima Kyrwos pro

-Nabh, lewv, pereunwv, kai eitov pro Nabh ton douwlon mou Davi,

-tado Iegwv Kyrwos, oui sti oikodimhiseis mou oikon ton katoikip-

-b sa me. "Oti o kathikriva en oikw afori ti hymeras anaghou

-ton oivous Ieraphe ex Aeguptwv eis tis hymeras tauhts, kai

-7 hymwn metapstwv en katalymati kai en skhneti, en paws ois

-debath en panti Ieraphe. Ia laxwv allagwv pro stam maph

-ton Ieraphe, eis estelamwv pousmwnin ton lauvw mou Ieraphe,

-lewv, iati oui oikodimhkei mou oikon kefwnwv;".

8 Kai vni tado erewi tis douwlon mou Davi, tado Iegwv Kyrwos

-pantokratwv, xalevwv se ek tis mavdas ton propathwv, ton

-einae se eis ygiwnmenon epi ton lauvw mou epi ton Ieraphe,


-9 kai hymwn meta sou en paws ois eperunwv, kai exodwraswv

-pantas tono exethroun sou apod proswptou sou, kai epitou sa

-onomastan kata to oinma ton megalwn ton epi tis ghas.

10 Kai thumwv topon tis lauw mou ton Ieraphe, kai katanveivw

-auton, kai katakapwvwe kath eaxtwv, kai ou oikodimhseis oui oikodimhseis autwv, kathw at.

11 arxh, apod ton hymerwn oui etaxa kriata epi ton lauvw mou

-Ieraphe kai anaptauw sou apod panta ton exethrou sou kai

-12 apagwlevi sou Kyrwos, oui oikon oikodimhseis autwv. Kai

-esetai ean plhrwsw men aij hymerai sou, kai koumhrh metata twn

-pateron sou, kai anakatisth to sterrma sou metata se, oui estai

-13 ek tis koulias sou, kai estomwv ton basileian autwv. Autws

-oikodimhseis mou oui oikon ton oinomai mou, kai anordwv sou

-14 thronwv autwv eis eis ton aiwva. Egew esomai autw eis patera,

-kai autwv estai mou eis aiwva kai ean elwth a dikia autwv kai

-exwv autwv en rabhv anhrovn, kai en aphpai aiwv anhropwn.

-15 Tov tis elwov mou oui apodeixh eis autwv, kathw apodeixh

-16 afori oui apodeixh eis proswptov mou. Kai poutwvthsetai

-ou oikon autwv, kai h basileia autwv eis aiwvos evtophov

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 before thy father, and before all his house, and to the Lord and to my father, even over Israel: therefore I will play, and dance before the Lord. 22 And I will again uncover myself thus, and I will be vile in thine 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.

And Nathan said to the king, Go and do all that is in thine heart, for the Lord is with thee. 4 And it came to pass in that night, that the word of the Lord came to Nathan, saying, 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 from the day that I brought up the children of Israel out of Egypt and to this day, but I have been walking in a lodge and in a tent, 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 servant 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 to him. 12 And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with 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 transgress, then will I chasten him with the rod of men, and with the stripes of men of his sons. 15 But I will never take from him, as I took it from those whom I removed from my presence. 16 And his house shall be made sure, and his kingdom for ever.
before me, and his throne shall be set up for ever.

17 According to all these words, and according to all this vision, so Nathan spoke to David.

18 And king David came in, and sat before the Lord, and said, Who am I, O Lord my Lord, and what is my house, that thou hast loved me after the manner of the Lord David, and for this great act of kindness.

19 Wheresoever I was very little before thee, O Lord my Lord, yet thou spakest concerning the house of thy servant for a long time to come. And this is the law of man, O Lord my Lord?

20 And what shall David yet say to thee now and now thou knowest thy servant, O Lord my Lord.

21 And thou hast wrought for thy servant a great act of kindness, and according to thy heart thou hast wrought all this greatness, to make it known thy servant, 22 that he may magnify thee, O my Lord; for there is no one ylike thee, and there is no God but thou amongst all of whom we have heard with our ears. 23 And what other nation in the earth is as thy people Israel, whereas God was their guide, to redeem for himself a people to make the name, to do mightily and nobly, so that thou shouldst cast out nations and their tabernacles from the presence of thy people, whom didst redeem for thyself out of Egypt? 24 And thou hast prepared for thyself thy people Israel to be a people forever, and thou Lord, art become thy God.

25 And 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, 26 Let thy name be magnified for ever. 27 Almighty Lord God of Israel, thou hast united the house of thy servant, saying, I will build thee a house: therefore thy servant has found in his heart to pray this prayer to thee. And now, O Lord my Lord, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant.

28 And now begin and bless the house of thy servant, that it 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.

And 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.

And David smote Adrazaar the son of Raab king of Suba, as he went to extend his power to the river Euphrates. 4 And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariots from him himself an hundred chariots. 5 And Syria of Damascus comes to help Adrazaar king of Suba, and David smote twenty-two thousand men belonging to the Syrian. 6 And David placed
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A garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and he sold them whithersoever he went. 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 Sollem. And king David took from Methoba, 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.

And Thoët the king of Hemath heard that David had smitten all the host of Adraazar. And Thoët sent Jeduram 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. 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, out of Idumea, and out of Moab, and from the Philistines, and from Amalec, and from the spoils of Adraazar son of Raab king of Suba.

And David made himself a name: and when he returned he smote Idumea in Gebelem to the number of eighteen thousand. 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.

And David reigned over all Israel: and David wrought judgment and justice over all his people. And Joab the son of Sarua was over the host; and Josaphat the son of Abia, the record 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? And there was a servant of the house of Saul, and his name was Siba: and they called him to David; and the king said to him, Art thou Siba? and he said, I am thy servant. 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, the lame of his feet. 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. And king David sent, and took him out of the house of Machir the son of Amiel of Lodabar.

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. 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
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all the land of Saul the father of thy father; and thou shalt eat bread at my table continually. 7 And Memphiboth that did obeisance and said, Who am I thy servant, that thou hast looked upon a dead dog like me?

3 And the king called Siba the servant of Saul, and said to him, All that # belonged to Saul, and to all his house have I given to the son of thy lord. 10 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 Memphiboth the son of the thy lord shall eat bread continually at my table. Now Siba had fifteen sons and twenty servants. 11 And Siba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Memphiboth did eat at the table of David, as one of the sons of the king. 13 And Memphiboth 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. 2 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 him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon.

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? 4 And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their haunches, and sent them away.

5 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.

6 And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Bethraam, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istock with twelve thousand men.

7 And David heard, and sent Joab and all his host, even the mighty men. 8 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 Istock, and Amalec, being by themselves in the field. 9 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 katastigmou soi pantas agnon Sasio patros tou patros sou, kai to fagei arton eti tis trapezeis mou diasaptos. 10 Kai prosecinase Melembosbhe, kai ete, tis eimi o doulos sou, eti epelefevas esti ton kinon ton thebaskota ton domon emblai.

Kai ekklassean o basileus Sivba to paudarion Sasio, kai eti pros auton, panta osa esti to Sasio kai olhoe o oik eautou dedhosa toV vYV toV kuriou sou. Kai erag autov tis xon 11 oV, kai ois vioi sou, kai ois douloi sou, kai einoi toV vYV toV kuriou sou arton, kai edetai arton. KAI Melembosbhe uios toV kuriou sou fagei diatapton arton eti tis trapezeis Daviados kai eti tis Sivba uios pantekideke vioi, kai eikosi douloi. 11 Kai ete Sivba pros ton basilea, kata pantas osa entelaitai o kuriou mou o basileus toV doulos eautou, outous poiisei o doulos sou. KAI Melembosbhe etei esti tis trapezeis Daviados kathos eis toV vYV eautou toV basileous. 12 Kai toV Melembosbhe uios mikros vN, kai onoma autou Michai kai paita k theskeiropoiai toV oikon Sivba douloi toV Melembosbhe. 13 Kai Melembosbhe katormhe en iperousalma, eti esti tis trapezeis toV basileous autou diatapton esti, kai autous vN xwros amforteros tois posous eautou.

Kai egenneto meta tausta kai apethanen basileus uios 'Ammonos, 10 kai elbaleusen 'Anvnon uios eautou ant eautou. Kai eti 2 Daviados, pouthis eileos meta 'Anvnon uios Naas, de tragon epothei esti patibra eautou mev eumos eileos. KAI apostelei Daviados parakalose auton en cheirin toV douloV eautou periv toV patibra eautou kai paragevono ois paidas Daviados eis tis xyn toV uios Daviados. 3 Kai eti ois oixontes uious 'Ammonos pros 'Anvnon tis kuriou autou, mi paro to doxei Daviados toV patibra sou enopoton sou, esti apostelei sou parakalountas. Allo othe ouchi ernevmous toV xyn kai kataskopismous autin kai toV kastakevunato autin apostelei Daviados toV paidas eautou pros se. 4 Kai elatesin 'Anvnon toV pайдas Daviados, kai ezyropon toV 4 pogonwv autou, kai apokousi toV manoudas eautou eis toV xyni, kai en toV kuriou, kai ekplastelean eautous.

Kai apygenelvan to Daviados perto toV anvndarou, kai aposteleiin 5 eis apantin autou, esti ou toui andros xermismenos svodoxa kai estin o basileus, katathete en 'Ierxi ek toV antaleila toV xyni, kai ekplastelean eautous.

Kai eido to Daviados perto toV anvndarou, kai aposteleiin 6 eis apantin autou, esti oui toui 'Ammow oui kathreunikrasen o laos Daviados kai aposteleiin ois uious Daviados kai ekferebouthen toV xyni Vastraam, kai toV xyni Sivbba kai Rouv, eikosti xulixados pezon, kai toV basilea 'Amalkh xulixos andras, kai 'Istovb doudaka xulixados andrwn.

Kai ekstasen Daviados, kai aposteleiin ton Iovab kai pasan toV 7 dynwn toV xyni. Kai egxei ois uious 'Ammow kai aposteleiin ois uious 'Ammow, kai xeramvonta toV xyn Sivba, kai Rouv kai 'Istovb kai 'Amalkh mounen en agvad. 8 Kai eidoi 9 Iovab esti egenvthe proos autou antiprosopon toV polemon ek toV kata proostoton egvntastai kai ek toV xyni, kai ekplexeiostai ek toV panton toV neanivos 'Iriad, kai paratazeautoi ez evnai.
And the rest of the people he gave into the hand of Abessah 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. 8 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.

And Joab and his people with him advanced to battle against Syria, and they fled from before him. 14 And the children of Ammon saw that the Syrians were fled, and they fled from before Abessah, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

And the Syrians saw that they were worsted before Israel, and they gathered themselves together. 16 And Adraazar set and gathered the Syrians from the other side of the river Chalamak, and they came to Zelam; and Sobac the captain of the host of Adraazar was yat their head.

And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Zelam; and the Syrians set the battle in array against David, and fought with him. 18 And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and he struck the captain of his host, and he died there. 19 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 with him, 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. 3 And David sent and enquired about the woman: and one said, Is not this Boursabe the daughter of Eliab the son of Uriah the Hittite?

And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanliness, and returned to her house. 5 And the woman conceived; and she sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite; and Joab sent Urias to David.

7 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. 8 And David said to Urias, Go to thy house, and wash thy feet: and Urias...
And Joab sent, and reported to David all the events of the war, so as to tell them to the king. And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king, then it shall 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 Jeroboam son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

And David sent to Urias the Chettite, and said to him, Go to the city, and dwell there. And Urias dwelt there, and went out to Jordan; and Urias the Chettite returned to Joab, and remained not there. And Urias said to Joab, Let me go, and fight in thy company. Why then didst thou not come from a journey? why hast thou not gone down to thy house? And Joab said to Urias, The ark, and Israel, and Juda 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? as thy soul lives, I will not do this thing. 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.

And David called him, and he ate before him and drank, 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. And in the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias. 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.

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. 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.

And David called Urias his servant, and asked him why he went not down to his house? And Urias answered, My lord, thou knowest well, how we have been taught by our lord Joab, saying, Beware that thou go not near the wall; lest thou be told, and say, I came to the wall, and they said unto me, Go down; why then wouldst thou go down to the wall? Therefore thou shalt not go down to the wall. Then Urias went out from the king's house, and went to the field, and followed the army.

And when Urias came to the pool of Gibeon, there was a wall five cubits high round about an altar, which was in the king's vineyard. And Urias went down to the pool, and washed his feet in it. And an officer of Joab stood by the pool. And Urias said to the officer of Joab, Would ye let me go to Joab? And the officer of Joab said unto Urias, Go up with me: and lo, thou shalt see Joab, and I will speak with him for thee. And Urias went to Joab, and said to him, Why are ye come hither? and why camest thou not with me? And Joab said to Urias, Go into the city, and lie with thy wife, and return. So Urias returned to his house to Joab. And Urias lay all this day in the court, and went not in to Joab's house. And Joab sent to Urias the Chettite, and said to him, Go to the king, and say, So and so said Joab, and so and so replied Urias, and so and so said Joab to Urias. And Urias rode on his ass, and came to Jerusalem: and he came and went in to the king, and said to the king, I came to the pool of Gibeon, and, lo, I saw a wall five cubits high round about an altar; and the king said to me, Go down into it. And I went down into it, and, lo, at the pool were women gathering slime; and I said to her, Give me, I pray thee, a little water, for I am thirsty. And she said to me, Give me thy ass, and I will give thee water. And I gave my ass to her, and she gave me water. And I drank, and gave the ass to my lord's servant; and I went on, and came to Joab, and said, Look, I came to the pool of Gibeon, and, lo, I saw a woman gathering slime. And Joab said to me, Wherefore camest thou not with me? And I said unto him, Behold, thou hast counselled me well that I came not. And Joab said unto Urias, Why wentest thou not down to Joab? and why camest thou not in to the city? but thou wentest to thine house, and wentest to thine ass, and, lo, thou camest into the city. And David said to Urias, Go down to thy house, and wash thy feet. And Urias went out from the city, and went to his house. And Urias lay all this day and all that night in the court, and went not in to Joab's house. And they told David, Urias went not to his house. Then David said to Urias, Didst thou not come from a journey? why didst thou not go down to thy house? And Urias answered to David, The ark, and Israel, and Juda 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? as thy soul lives, I will not do this thing. And David said to Urias, Go to the city, and lie with thy wife, and return. And Urias went to the city. And Urias sat by the side of the king's house; and Urias said, I will go out to the field. And David said to Urias, Go down to the field. And Urias went down to the field. And Urias said, Shall I go down? And David answered, Go down. And Urias went down into the field; and there was a herd of sheep, and a herd of goats that belonged to a man of Beth-Lehem, who was a sheepman, and he came to the man of Beth-Lehem, and said, Willst thou give me my young beast to eat? And the man of Beth-Lehem said unto Urias, What willst thou? and I will give it to thee. And Urias said to the man of Beth-Lehem, Where is your領? And the man of Beth-Lehem said unto Urias, Not far from here, my lord and my lord's servant. And Urias went to the city, and he went to his house to his wife; and he lay not with his wife, for he was mourning, because of Urias the Chettite. And David said to Urias the Chettite, Go and return to the city. And Urias returned to the city. And Urias sat by the side of the king's house; and Urias said, Shall I go out to the field? And David answered, Go down. And Urias went down into the field; and there was a herd of sheep, and a herd of goats that belonged to a man of Beth-Lehem, who was a sheepman, and he came to the man of Beth-Lehem, and said, Willst thou give me my young beast to eat? And the man of Beth-Lehem said unto Urias, What willst thou? and I will give it to thee. And Urias said to the man of Beth-Lehem, Where is your領? And the man of Beth-Lehem said unto Urias, Not far from here, my lord and my lord's servant. And Urias went to the city, and he went to his house to his wife; and he lay not with his wife, for he was mourning, because of Urias the Chettite.
26 And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband. 27 And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one, and another way at another: strengthen thine army against the city, and destroy it, and strengthen him.

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 rich not. 2 And the rich man had very many flocks and herds. 3 But the poor man had only one little ewe lamb, which he had purchased, and preserved, and reared; and it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter. 4 And a traveller came to the rich man, and he spared to take of his flocks and of his herds, to dress for the traveller that came to him; and he took the poor man’s lamb, and dressed it for the man that came to him. 5 And David was greatly moved with anger against the man; and David said to Nathan, As the Lord lives, the man that did this thing shall surely die. 6 And he shall restore the lamb seven-fold, because he has not spared.

7 And Nathan said to David, Thou art the man that has done this. Thus says the Lord God of Israel, I appointed thee to be king over Israel, and I rescued thee out of the hand of Saul; 8 and I gave thee the house of thy lord, and the wives of thy lord into thy bosom, and I gave to thee the house of Israel and Juda; and if that had been little, I would have given thee yet more. 9 Why hast thou set at nought the word of the Lord, to do that which is evil in his eyes? thou hast slain Urias the Hittite with the sword, and thou hast taken his wife to be thy wife, and his servants to be thy servants. 10 Now therefore the sword shall not depart from thy house for ever, because thou hast set me at nought, and thou hast taken the wife of Urias the Hittite, to be thy wife. 11 Thus says the Lord, Behold, I will raise up against thee evil out of thy house, and I will take thy wives before thine eyes, and will give them to thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly, but I will do this thing in the sight of all Israel, and before this sun.

13 And David said to Nathan, I have sinned.
against the Lord. And Nathan said to David, And the Lord has put away thy sin; thou shalt not die. 14 Only because thou 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.

15 And Nathan departed to his house. And the Lord smote the child, which the wife of Uriah the Hittite 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.

18 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.

20 Then David rose 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 David did not eat bread before him all the days he lay sick. 21 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 my body shall be broken and I shall be cut off from the land. 23 But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.

21 And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bore a son, and he called his name Solomon, and the Lord loved him. 25 And he sent by the hand of Nathan the prophet, and called his name Jedidie, for the Lord's sake.

26 And Joab fought against Rabbath of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters. 28 And now gather the rest of the people, and encamp against the city, and take it before me; lest I take the city first, and my name be called upon it.

29 And David gathered all the people, and went to Rabbath, and fought against it, and took it. 30 And he took the crown of Moloch their king 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 the son of David, and Abishai the son of Zerubbabel, and the men that were with them, went against Rabbath of the people of Ammon and took the city.

2 And David said to them, Who is there that is able to go down into the house of this city, and smite it for me?—David the son of Jesse doth valiantly war against the enemies of Israel.

3 And when they were gathered together, David said, Whom will I go to the house of this city? and whom will I go first? And they said, To thee, and with thee.

4 And David said to them, Whosoever goeth down with me to the city, him will I make chief over all that remaineth in Ziklag.

5 And he went with them down to the city, and fought against them, and smote the men of Rabbath, and took the city.

6 And he took the crown of king of Rabbath, the gold that was on 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.

7 And David said, Whosoever shall be hungry, let him come and eat; and whosoever shall be thirsty, let him come and drink; and whosoever shall be poor, let him take of the spoil.

8 And David dwelt in the land of the Philistines all the days of Nabal.

9 And there went out a man of the mountains, of the house of Rechab, named Baanah, and his companion Shamma, the sons of Rechab; and they went to the house of Nabal, while he was at his table at the winepress.

10 And they smote him in the neck, and brought him down to the ground; and he said to his companions, Smite him, and kill him: for he was bold against Israel. And they smote him, and killed him, and poured out the wine that was in the skin upon the ground.

11 And David spake to the people, saying, Whosoever is an heart to go up with me into this city, let him go.

12 And all the people rose up, and went up to the city, and fought against the men of the city, and smote them until they had utterly destroyed them.

13 And the spoil of the city, great in quantity, David looted for himself, because he thought, surely these people are zealous for the Lord.

14 And David dwelt in the land of the Philistines all the days of Nabal.
And it happened after this that Absa- 

lom the son of David had a very beautiful sister, and her name was Abigail; and Ammon the son of David loved her. And Ammon was distressed even to sickness, because of Themar his sister; for she was a virgin, and it seemed very difficult for Ammon to do anything toward her. And Ammon had a friend, and his name was Jonadab, the son of Samaa the brother of David; and Jonadab was a very cunning man. And he said to him, What ails thee that thou art thus weak, O son of the king, morning by morning? wilt thou not tell me? And Amnon said, I love Themar the sister of my brother. 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 Themar come to me, and make a couple of cakes in my sight, and I will eat them at thy hand. And David sent to Themar the house, saying, Go now to thy brother's house, and dress him food. And Themar went to the house of her brother Amnon, and he was lying down: and she took the dough and made cakes in his sight, and baked the cakes. 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. And Amnon said to Themar, Bring in the food into the closet, and I will eat of thy hand. And Themar took the cakes which she had made, and brought them to her brother Amnon into the chamber. And she brought them to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister. And she said to him, Nay, my brother, do not humble me, for it sought not to be so done in Israel; do not this folly. 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. 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 which he hated her with was greater than the hatred with which he had hated her for the last wickedness was greater than the first: and Ammon said

of the city. And he brought forth the people that were in it, and put them under the saw, and under iron harrows, and axes of iron, and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
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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. 21 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 her 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, and his son Absalom was his first-born. 22 And Absalom spoke not to Amnon, good or bad, because Absalom hated Amnon, on account of his humbling his sister Themar. And it came to pass at the end of two whole years, that they were shearing sheep for Absalom in Belasor near Ephraim: and Absalom invited all the king's sons. 23 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. 24 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. And the king said to Absalom, 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? 25 And Absalom pressed him, and he sent 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 I will not bid thee command to do. 26 Be courageous, and be valiant. 27 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. 28 Then 'Ammon, and nastheth, and one porter. Kaj eipen autoi Theimar peri 16

Kai eipen auti Theimar peri 16
tis kaukias tis megaleis tahtis upo eterevan eis eipokisas met eumo, tou exeostoteilai me kai ouk eklesthe 'Ammon akontai tis fwnos auths. Kaj eklaste to paioadron auton ton 17

prostetimata to oikou, kai eipen auti, exeostoteilate dh tahtin apt eumo exw, kai aptkelosan to thiran otiws auths. Kaj epi auths tis hiton karpeton, osi otiws eneoidusantai ai 18

thynateures tov basileos ai parbenou tis eipen auton kai eixagagen authin o leutourgois auton eixw, kai aptkelosan to thiran otiws auths.

Kai elabe Theimar stpodon, kai eipithkan epi tis kefalon 19

auths: kai tis gothis, kai tis hiton karpeton tis epi auths didhmyhe: kai eipithkan tis xedas auths epi tis kefalon, kai eportase pereneumenei kai kriazousa. Kaj eipst pros autin 20

'Abeosaloim o adelos auths, mi 'Amnon o adelos sou egeneto meta sou; kai vin adelpos mou kouswmi, oti adelpos sou esti mi this tis karbous sou, syvelome to rhami tovto kai eklaste Theimar chrifuwosia epi tis oikis 'Abeosaloim to adelos auths.

Kai xoukouv o basileis David panta tovs logous touvs, 21

kai ethymoukhos sodora, kai ouk elynste to pneuma 'Amnon tov ino autou, oti eposta auton, oti proutokos auton ian. 22

Kai ouk elynastei 'Abeosaloim meti 'Amnon apo pionrou iou agathou, oti eimise 'Abeosaloim tov 'Amnon eti logous ou etayneaste Theimar tis adelphian autou. 23 Kaj elyneto eis diephtara imeron, kai hasan kevntes ton 'Abeosaloim eis Belasor tis eghome safrain, kai eklaste 'Abeosaloim panta tovs inous ton basileous. Kaj xleven 'Abeosaloim pros ton basileias, kai eipen, idou de keironw to doulo sou, poreuhtw de o basileis kai oi paites autou meti tou doulo sou. 24

Kai eipen o basileis pros 'Abeosaloim, mi de yie mou, mi poreuhtwmen panta theymen, kai ou mi katabarnoubmen epi se kai eivianato auton, kai ouk 'hlelase to poreuhtin, kai elhgelisoxen auton. 25

Kai eipen 'Abeosaloim pros auton, kai epi, mi, 26

poreuhtw de meh imos 'Amnon o adelos mou kai eipen autou o basileis, wnavi poreuhti meta sou; kai ebiasian 27

autou 'Abeosaloim, kai eipathtele meti autou tov 'Amnon kai panta tovs inous ton basileous: kai eipan 'Abeosaloim panta kai tata ton piton ton basileous.

Kai eivesteato 'Abeosaloim tois paideiastis auton, legwv, 28

idei ows an aghathithi h karbha 'Amnon en to ino, kai eipw prows auths, patakata tov 'Amnon kai baavatwaste auton mi fofhthe, oti ouchi egw emi o eivesteato mus; anvripthe kai gineaste eis inous dunamw. 29

Kai eipanvta to paideia 29

'Abeosaloim to 'Amnon, kath eivesteato autous 'Abeosaloim: kai anosthkan panta oin inous ton basileous, kai ekpibaswv anhpti epi tis hitonin autou kai efugnon.

Kai eivente, auton o Worten epi tis idia, kai h akhi efugnte pros 30

David, legwv, epatastein 'Abeosaloim panta tovs inous ton basileous, kai o katelefsth eis auton oide eis. Kai anosth 31

3 a. d. a two-year of days. 7 Gr. they are shearing for thy servant. 3 Gr. and become sons of strength.
the king arose, and rent his garments, and lay upon the ground; and all his servants that were standing round him rent their garments.

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 Amnon 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.

And now let not my lord the king take the matter to heart, saying, All the king's sons are dead: for Amnon 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. And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened. 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 Thohni son of Eminid king of Gedsur to the land of Elam. And king David mourned for his son Abessalom.

So Abessalom fled, and departed to Gedsur, and was there three years. And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

And Joab the son of Saruia knew that the heart of the king was toward Abessalom.

And Joab sent to Theeco, and took thence a cunning woman, and said to her, Mourn, 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. 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 Theeco went in to the king and fell upon her face to the earth, and did him obeisance, and said, Help, O king, help. 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. 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. 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.
And the king said to the woman, Go in peace to thy house, and I will give commandment concerning thee. And the woman of Thecoee 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. 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. 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.

And the woman said, Let now thy servant speak a word to my lord the king. And he said, Say on. 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? 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 outcasts. 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; for the king will hear. Let him rescue his handmaid out of the hand of the man that seeketh to cast me out, and my son from the inheritance of God. And the woman said, if now the word of my lord the king be gracious, well: for as my lord the king, to hear good and evil: and the Lord thy God shall be with thee.

And the king answered, and said to the woman, I will not bring back his banished. And the woman said, Let my lord the king the king by his means speak. 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, 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. 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.

And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abassalum. And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, To-day thy servant knew that I have found grace in thy sight, my lord, O king, for my lord the king has performed the request of his servant. And Joab arose, and went to Gedser, and brought Abassalum to Jerusalem. And the king said, Let him return to his house, and not
And there was not a man in Israel so greatly beloved as Abba-
salom; from the sole of his foot even to the crown of his head
there was no blemish in him. And when he polled his head, (and it was at the begin-
ing of every year that he polled it, because the hair grew heavy upon him,) even when he polled it, he wept and shed tears from his own head.

And there were born to Abba-
salom three sons and one daughter, and her name was Tamar; she was a very beautiful woman, and she becomes the wife of Ro-
boam son of Solomon, and she bears to him Abia.

And Abba-
salom remained in Jerusalem two full years, and he saw not the king’s face. And Abba-
salom 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 Abba-
salom 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 Abba-
salom 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 Abba-
salom have set the field on fire. And Joab arose, and came to the king, and said to Abba-
salom, Why have thy servants set my field on fire? And Abba-
salom said to Joab, Behold, I sent to thee, saying, Come hither, and I will send thee to the king, saying, Why did I come out of Gederon? It would have been better for me to have remained there; and now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.

And Joab went in to the king, and brought him word: and he called Abba-
salom, and he went in to the king, and did him obeisance, and fell upon his face to the ground at the feet of the king. And the king kissed Abba-
salom.

And it came to pass after this that Abba-
salom prepared for himself chariots and horses, and fifty men to run before him. And Abba-
salom 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 Abba-
salom cried to him, and said to him, Of what art thou? And he said, Thy servant is of one of the tribes of Israel. And Abba-
salom said to him, See, thy affairs are right and good, yet thou hast no one appointed of the king to hear thee. And Abba-
salom 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 Abba-
salom did this after this manner to all Israel that came to the king for judgment.
and Abessalom gained the hearts of the men of Israel.

And it came to pass after forty years, that Abessalom said to his father, I will go now, and pay my vows, which I vowed to the Lord, when I was seven years old. For the servant vowed a vow when I dwelt at Geder in Syrion, saying, If the Lord should indeed restore me to Jerusalem, then will I serve the Lord. And the king said to him, Go in peace. And he arose and went to Chebron.

And Abessalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, then shall ye say, Abessalom is become king in Chebron. And there went with Abessalom two hundred chosen men from Jerusalem; and they went in their simplicity, and knew not anything.

And Abessalom sent to Achithophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conspiracy; and the people with Abessalom were increasingly numerous.

And there came a messenger to David, saying, The heart of the men of Israel is gone after Abessalom. And David said to all his servants who were with him in Jerusalem, Rize, and let us flee, for we have no refuge from Abessalom: make haste and go, lest he overtake us speedily, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said to the king, In all things which our lord the king chooses, behold, we are thy servants.

And the king and all his house went out on foot; and the king left ten women of his concubines to keep the house. And the king and all his servants went out on foot; and abode in a distant house. 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 five went on before the king.

And the king said to Ethi 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. Whereas thou camest yesterday, shall I to-day cause thee to travel 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: return then, and cause thy brethren to return with thee, and may the Lord deal mercifully and truly with thee. And Ethi answered the king and said, As the Lord lives, the Lord lives and as my lord the king lives, in the place wheresoever my lord the king lives, in the place wheresoever my lord the king lives, the place wheresoever my lord the king lives, to the place wheresoever my lord the king lives, and Abessalom. And the king answered, Abessalom shall become king.

And they answered, go, and may the Lord show thee mercy, as thou hast done this day.

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shall be, whether it be for death or life, there shall thy servant be. 22 And the king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over, and all his servants, and all the multitude with him. 23 And all the men of the country wept with a loud voice, and all the people passed by over the brook Kirion, and were gathered on the bank of the brook Kedron: and all the people and the king passed on toward the way of the wilderness. 24 And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of the Lord from Bethab, and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city. 25 And the king said to Sadoc, Carry back the ark of God into the city: if I should find favour in the eyes of the Lord, then will he bring me back, and he will shew me it and its beauty. 26 But if he should say thus, I have no pleasure in thee; behold, here I am, let him do to me according to that which is good in his eyes. 27 And the king said to Sadoc the priest, Behold, thou shalt return to the city in peace, and Achimass, thy son, and Jonathan the son of Abiathar, your two sons with you. 28 Behold, I continue in arms in Arauboth of the desert, until there come tidings from you to repart to me. 29 So Sadoc and Abiathar brought back the ark of the Lord to Jerusalem, and it continued there. 30 And David went up by the ascent of the mount of Olives, ascending and weeping, and had his head covered, and went barefooted: and all the people that were with him covered every man his head; and they went up, ascending and weeping. 31 And it was reported to David, saying, Achitophel also is among the conspirators with Absalom. And David said, O Lord my God, disconnect, I pray thee, the counsel of Achitophel. 32 And David came as far as Ros, where he worshipped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment, and earth was upon his head. 33 And David said to him, If thou shouldst go over with me, then will thou be a burden to me: but if thou shall return to the city, and shalt say to Absalom, Thy brethren are passed over, and the king thy father is passed over after me: and now I am thy father, O king, suffer me to live: at one time even of late I was the servant of thy father, and now I am thy humble servant—so shall thou be pleased to do according to me, as the counsel of Achitophel. 34 And Saul said to David, and all Israel, Behold, there are there with them their two sons, Achimass the son of Sadoc, and Jonathan the son of Abiathar; and by them ye shall report to me every word which ye shall hear. 35 So Chusi the friend of David went into the city, and Absalom was late long gone into Jerusalem.
And David passed on a little way from Saul; and, behold, Siba the servant of Memphistothe 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 eakes of dates, and a bottle of wine, and an ass, and brought them all to Siba. What meanest thou by these? and Siba said, The asses are for the household of 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 wilderness to drink. And the king said, And where is the son of Thy master? and Siba said to the king, Behold, he remains in Jerusalem; for he said, To-day shall the house of Israel restore to me the kingdom of my father. 

And the king said to Siba, Behold, all Memphistothe's property is thine. And Siba did obeisance and said, My lord, O king, let me find grace in thine eyes.

And king David came to Bath-rim; and, behold, there came out from the house 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, 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. And thus Semei said when he cursed, Go out, go out, thou bloody man, and man of sin. The Lord has returned 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, because thou art a bloody man.

And Abessalom the son of Sarrua said to the king, Why does this dog dare curse my lord the king? let me go over now and take off his head. And the king said, What have I to do with you, ye sons of Sarrua? even let him alone, and so let him curse, for the Lord has told him to curse David: and who shall say, Why hast thou done thus? And David said to Abessalom 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. 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 went, and casting stones at him, and sprinkling him with dirt. And the king, and all the people with him, came away and refreshed themselves there.

And Abessalom and all the men of Israel went into Jerusalem, and Achithophel with him. And it came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live. And Abessalom said to Chusi, Is this thy kindness to thy friend? why wastest thou not forth with thy friend? And Chusi said to Abessalom, Nay, but according to 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 my Father? And if I serve in the sight of thy father, so will I be in thy presence.

20 And Abshalom said to Achitophel, Deliberate among yourselves concerning what we should do. 21 And Achitophel said to Abshalom, Go in to thy father's concubines, whom he left to keep his house; and all Israel that knoweth thee be not dishonoured thy father; and the hands of all that are with thee shall be strengthened.

22 And they pitched a tent for Abshalom on the roof, and Abshalom went in to his father's concubines in the sight of all Israel.

23 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 Abshalom.

And Achitophel said to Abshalom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night: 2 and I will come upon him when he is weary and weak-handed, and I will smite him with terror, and all the people with him shall flee: and I will smite the king only of all. 4 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. 5 And the saying was right in the eyes of Abshalom, and in the eyes of all the elders of Israel.

And Abshalom said to Chusai the Arachi, and let us hear what is in his mouth, even in his also. 6 And Chusai went in to Abshalom, and Abshalom spoke to him, saying, After this manner spake Achitophel: shall we do according to his word? but if not, do thou speak.

7 And Chusai said to Abshalom, This counsel which Achitophel hath counselled this one time to me, 8 And Chusai 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; 9 And thy father is a man of war, and will not give the people rest. 10 For, behold, he is now hidden in one of the hills or in some other place: and it shall come to pass when he is passed upon them at the beginning, that some one will certainly hear, and say, There has been a slaughter among the people that follow after Abshalom. 11 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. 12 For thus the father of the Israelites knew, 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 go in the midst of them. 13 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. 14 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 Abassalom, and all the men of Israel, said, The counsel of Chus the Aramite is better than the counsel of Achitophel. For the Lord ordained to disconceret the good counsel of Achitophel, that the Lord might bring all evil upon Abassalom.

15 And Chus the Aramite said to Saul, and Abishar the priests, Thus and thus will Achitophel counselled Abassalom 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 Abanboth of the wilderness: even go and make haste, lest one swallow up the king, and all the people with him.

17 And Jonathan and Achimaas 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 Abassalom: and the two went quickly, and entered into the house of a man in Baourim; 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 spread out ground corn upon it dry, and the thing was not known. 20 And the servants of Abassalom came to the woman into the house, and said, Where are Achimaas 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 up and departed to his house into the 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 Abassalom crossed over Jordan, he and all the men of Israel with him. 25 And Abassalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jethar of Jezreel; he went in to Abigail the daughter of Naas, the sister of Sarun the mother of Joab. 26 And all Israel and Abassalom encamped in the land of Gadalath.

27 And it came to pass when David came to Manaim, that Uzbi the son of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of Lodabar, and Berzelli the Gallandite of Rogellim, brought ten em-
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 Abishai, the brother of Joab, and the third part under the hand of Ethan the Gittite. 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. 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.

And the king commanded Joab and Abessa and Ethni, saying, Spare for my sake the young man Abessalom. And all the people heard the king charging all the commanders concerning Abessalom.

And all the people went out into the wood against Israel; and the battle was in the wood of Ephraim. And the people of Israel fell down there before the servants of David, and there was a great slaughter in that day, even twenty thousand men. 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.

And Abessalom's servants fled to David: 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 from under him.

And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak. And Joab said to the man who reported it to him, And, behold, thou didst not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle.

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 care the king charged the and Abessa and Ethni, saying, Take care of the young man Abessalom 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 darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive.
in the heart of the oak. 18 And ten young men that bore Joab's armour compassed Abessalom, and smote him and slew him.

19 And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people. And he took Abessalom, 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. 20 Now Abessalom while yet alive had taken and set up for himself the pillar Bahr 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, Abessalom's 5 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 Chusi, Go, report to the king all that thou hast seen. And Chusi did obeisance to Joab, and went out. 22 And Achimaas the son of Sadoc said again to Joab, Nay, let me go and run after Chusi. 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 outran Chusi.

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 Abessalom 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, Chusi came up, and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged thee this
32 σήμερον ἐκ χειρὸς πάντων τῶν ἐπεγεγορμένων ἐπὶ σέ. Καὶ ἐπεν ὁ βασιλεὺς πρὸς τὸν Χοσεὶ, εἰ εἰρήνη τῷ παιδάρῳ τῷ Ἀβεσσαλώῳ; καὶ ἐπεν ὁ Χοσεὶ, γένουτο ὦ τῷ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως, καὶ συνέπανετο τῷ αὐτῷ εἰς κακά. Καὶ ἡμερήστη ἡ βασιλεία, καὶ ἀνέβη εἰς τὸ ὑπέροχον τῆς πύλης, καὶ ἔκλαυε· καὶ οὕτω εἰπεν ἐν τῷ πορεύσασθαι αὐτοῦ, νεον τοῦ Ἀβεσσαλῶῳ, νεον μου, νεον νοῦ Ἀβεσσαλῶῳ· τὸ δώρ τῶν βασιλέως μου ἀντὶ σου; ἐγὼ ἀντι σου Ἀβεσσαλῶῳ, νεον μου, νεον μου.

19 Καὶ ἀγγέλη τῷ ᾽Ιωάβ̣, λέγοντες, ιδον ὁ βασιλεὺς κλαίει καὶ πενθεῖ ἐπὶ Ἀβεσσαλῶῳ. Καὶ ἔγνεν ἡ σωτηρία ἐν τῇ ἡμέρᾳ εἰκαίει εἰς πάνθος παντὶ τῷ λαῷ, στὰ ἰκναυέν τοῦ βασιλέως ἐπὶ τῷ νωός αὐτοῦ. Καὶ διεκλαίετο ὁ λαὸς ἐν τῇ ἡμέρᾳ εἰκαίει τοῦ εἰσελθεῖν εἰς τὴν πύλην, καθὼς διεκλαίετο ὁ λαὸς οἱ αἰσχυνόμενοι ἐν τῷ αὐτοῦ φεύγων ἐν τῷ πολεμίῳ. Καὶ οὐκ ἐκεῖ ἔστη ὁ βασιλεύς ἐκεῖνος ἀφ' ἐμαρτυρίας μυρίων, λέγων, νεον μου Ἀβεσσαλῶῳ, Ἀβεσσαλῶῳ νεον μου.

5 Καὶ εἰσῆλθεν ὁ Χοσεὶ πρὸς τὸν βασιλέα εἰς τὸν οἶκον, καὶ εἶπεν, καταρχώνας σήμερον τὰ πρόσωπα πάντων τῶν δουλῶν σου τῶν ἐξαιρεθέντων σε σήμερον, καὶ τὴν ψυχὴν τῶν νόσων σου, καὶ τῶν θυγατέρων σου, καὶ τὴν ψυχὴν τῶν γυναικῶν σου, καὶ τῶν παλάκων σου, τῶν ἀγαπάων σου, καὶ τῶν μισών σου, καὶ τῶν ἀγαπών σου, καὶ τῶν ἀρχοντῶν σου, οὐδὲ παῖδες· οἱ ἑγκωμίας σήμερον, οἱ εἰ Ἀβεσσαλῶῳ, εἰς πάντες ἡμές σήμερον νεκροί, στὰ τὸ εὖ ἐν ἐν ὁβισλιμόν σου. Καὶ νῦν ἀναστὰς ἔστησεν καὶ λάχρων εἰς τὴν καρδίαν τῶν δουλῶν σου, ὅτι ἐν Κυρίῳ ὁμοία, ὅτι εἰ κατὰ εὐπορεύεσθαι σήμερον, εἰ αὐλοθυσία ἠνήρ μετὰ σου τὴν νύκτα ταῦτα καὶ ἐπέγνωσε σεαυτοῦ, καὶ κακών σου τὸ ἔπεσεν τὸ πάν τὸ ἐπιτελήν σου, οὐκ ἔστησεν τοῦ νωός σου, ἵνα ἐν Κυρίῳ ὁμοία, ὅτι τοῦ λαοῦ κατὰ πρόσωπον τοῦ βασιλέως ἐπὶ τῇ πύλῃ καὶ Ἰσραήλ ἔφυγεν ἀνήρ καὶ σκηνώματα αὐτοῦ.

9 Καὶ ἔστησεν ὁ λαὸς κράνην ἐν πάντας φυλαίς Ἰσραήλ, λέγοντες, ὁ βασιλεύς Δαυίδ ἐρήμτησεν ημᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτῶς ἔξεισεν ἦμας εἰς χειρὸς ἀλλοφύλων καὶ νῦν πέφυγεν ἀπὸ τῆς γῆς, καὶ ἀπὸ τῆς βασιλείας αὐτοῦ. Καὶ ἀπὸ Ἀβεσσαλῶῳ. Καὶ Ἀβεσσαλῶῳ, ἐξ ὑμῖν ἐρήμων, ἀπεθάνην ἐν τῷ πολέμῳ, καὶ νῦν Ἰσραήλ ἔστησεν αὐτοῦ τὴν βασιλείαν, καὶ τὸ βῆμα παντὸς Ἰσραήλ ἤθελε πρὸς τὸν βασιλέα.

11 Καὶ ὁ βασιλεὺς Δαυίδ ἀπέστειλε πρὸς Σαδόκ καὶ πρὸς Ἀβιανάν τοῦ τιρεῖν, λέγοντας, ἀπεστείλας τοὺς προς τοὺς προσβηθερίους Ἰουδαία, λέγοντες, ἱνα γίνεσθαι ἢσχατοι τοῦ ἐπιστρέψατο τῷ βασιλεῖ εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος παντὸς Ἰσραήλ ἤθελε πρὸς τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ. Αὐτόριον μου ἤμεις, ὅτα μου καὶ σάρκας μου ἤμεις, ὅτα γίνεσθαι ἢσχατοι τοῦ ἐπιστρέψατο τῷ βασιλεῖ εἰς τὸν οἶκον αὐτοῦ; Καὶ τῷ Δαυίδ.
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? And Memphibosthe said to him, My lord, O king, my servant deceived me, for thy servant said to him, Saddlet me the ass, and I will ride upon it, and go with the king; and thy servant is lame. And 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.

For 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? yet 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 Jonam. And he bowed the heart of all the men of Judah as that of one man; and they sent to the king, saying, Return the king, all the all thy servants.

And the king returned, and came as far as Jordan. And the men of Judah came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

And Semei the son of Gera, the Benjaminite, of Baurim, hasted and went down with the men of Judah to meet king David. And 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, and 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 down before the king as he went over Jordan; and 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, so that the king should mind it.

For 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.

And Absessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed the Lord's anointed? And David said, What have I to do with ye sons of Saruia, that ye as it were lie in wait against me this day? to-day no man in Israel shall be put to death, for I know not if this day reign over Israel. And the king said to Semei. Thou shalt not die: and the king spurned him.

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 shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

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? And Memphibosthe said to him, My lord, O king, my servant deceived me, for thy servant said to him, Saddlet me the ass, and I will ride upon it, and go with the king; for thy servant is lame. And 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.

For 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?
29 And the king said to him, Why spakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land.
30 And Memphiobotho said to the king, Yes, let him take all, since my lord the king has come in to his house.
31 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, eighteenes years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man.
32 And the king said to Berzelli, Thou shalt go over Jordan with me and shall dwell next to me in my 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? And 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 singing women? and wherfore shall thy servant any longer be a burden to my lord the king? And the king said, Lie Chamaa go over with me, and I will do to him what is good in mine eyes; and whatsoever shalt thou choose at my hand, I will do for thee.
33 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 Chamaa went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

34 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 a gift, or has he sent as a present? And the king 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 against the men of Israel.

And there was a transgresser so called there, and his name was Sabee, a Benjamite, the son of Bochor: 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.
And all the men of Israel went up from following David after Sabee and 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 custodie, and he ascended with them, 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. 5 And Amessai went to call Juda, and delayed beyond the time which David appointed him. 6 And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abesselom: now thou 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. 7 And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelithites, and all the mighty men; and they went out from Jerusalem to pursue after the son of Bochori.

And they were by the great stone that is in Gabaon: 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. 10 And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his five bowels were shed upon the ground, and he did not repeat the blow, and he died: and Joab and Abessalom his brother pursued after Sabee the son of Bochori. 11 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? 12 And Amessai was waltering in blood in the midst of the way. And a man saw that all 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. 13 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 Bethmacha; and all in Charriz were assembled, and followed after him. 15 And they came and besieged him in Abel and Phermacha: 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. 16 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. 17 And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I am.

1 K. Kings XX. 2—17.
"I wóβ: o de étepe, égώ, éte de autw, akouson tovν lógyov en tò tóuλhς σου, kai étepe Iwóβ, akouno égώ émi. Kai éte leγονα, lógyov elálkasan en pròtois, leγontes, òrati mênov òratiqen òratiqen eti en τò 'Aβel kai en Δ èn é xelónom en è divinei oì pioστοι τοv 'Iosaq: éròtontes épereqhtovsun en 'Aβel, kai oì mptwos ev 'Aβel. 'Egów émi éfëmniko τòv xtrigamatoν 'Iosaq: sv de xastes thnastwv pòliν kai mtrpòtòlγ en τò pòlès. "

22 Kai èsèlèthen h gwni pró svánta tov ladv, kai élátte pró spásthν tov pòlès en tò stofía autwv, kai afýllene tìv kephalèn eva básiλv tòv xhorkv: kai afýllene kai oètxale πrò Iwóβ kai èsèlèthen en káptasth, kai dieksthnto anó tòv pòlos ap' autwv anýr eis tà skpwnìmata autwv kai Iwóβ èpèstrefh evi 'Iosuqalìa pró tov básiλv.


24 Kai èsèlèthen h gwni pró svánta tov ladv, kai élátte pró spásthν tov pòlès en tò stofía autwv, kai afýllene tìv kephalèn eva básiλv tòv xhorkv: kai afýllene kai oètxale πrò Iwóβ kai èsèlèthen en káptasth, kai dieksthnto anó tòv pòlos ap' autwv anýr eis tà skpwnìmata autwv kai Iwóβ èpèstrefh evi 'Iosuqalìa pró tov básiλv.

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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 bare to Saul, Herniothi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdril, son of Berzelli the Moabite. 9And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before the Lord: and they fell under the sun seven days, and the seven days following. And the bodies of the air to rest upon them by day, and the beasts of the field by night.

And it was told David what Respha the daughter of Aia the concubine of Saul had done, 1And they were flayed, and Dan the son of Joa of the offspring of the giants overtaking Jonathan, and David went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabis Galahad, 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. 10And he carried up, then the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged. 11And 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 Cis his father; and they did all things that the king of Israel had commanded God hearkened to the prayers of the land.

And there was war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went. 1And Jesbi, who was of the progeny of Rapha, and the head of those whose spear was three thousand of a weight, who also was girt with a club, even he thought to smite David. 1And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David awore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not shalt 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 Arorim the Bethleemite slew Goliath the Gittite; and the spear of his hand was as a weaver's beam. 2And 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. 2And he defied Israel, and Jonathan son of Semel brother of David, smote him.

These four were born descendants of the

The original is Hebrew in Greek letters.
II. KINGS XXII. 1—28.

And David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of 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, my God; he shall be to me my guard, I will trust in him: he is my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

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 amazeth me:

the pangs of death surrounded me, the agoniies of death prevented me.

When I am afflicted I will call upon the Lord, and will cry unto 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 tabernacle 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 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 eyesight.

With the holy thou wilt be holy, and with the perfect man thou wilt be perfect, and with the just thou wilt be excellent, and with the froward thou wilt be froward. And thou wilt save the poor
people, and wilt bring down the eyes of thy haughtiness. 27 For thou, Lord, art my lamp, and the Lord shall shine forth to me in my darkness. 28 For by thee shall I run through a girded man, and by my God shall I leap over a wall. 29 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. 30 Who is strong, but the Lord? and who will be a Creator except our God? 31 The Mighty One who strengthens me with might, and has prepared my way without fault. 32 He makes my feet like harts' feet, and sets me upon the high places. 33 He teaches my hands to war, and has broken a brazen bow by my arm. 34 And thou hast given me the shield of my salvation, and thy propitious children feigned obedience to me: so that I make room under me for my going, and my legs did not totter. 35 I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them. 36 And I will crush them, and they shall not rise; and they shall fall under my feet. 37 And thou shalt strengthen me with power for the war; thou shalt cause them that rise up against me to bow down under me. 38 And thou hast caused mine enemies to flee before me, even them that hated me, and thou hast slain them. 39 They shall cry, and the Gentiles shall no longer be a terror to me, but he hearkens not to them. 40 And I ground them as the dust of the earth, I beat them small as the mire of the streets. 41 And thou shalt deliver me from the strivings of the peoples, thou shalt keep me to be the head of the Gentiles: a people which I knew not served me. 42 The strange children whom I have not known shall be cast away, and shall be overthrown out of their hiding-places. 43 The Lord lives, and blessed be my guardian, and my God, 44 my strong keeper, shall be exalted, and those who strive against me shall be strong, chastening the nations under me, 45 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. 46 Therefore will I confess thee, O Lord, among the Gentiles, and sing to thy name, 47 magnifying 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? 4 And in the morning light of God, let the

**B.** Gr. upon the haughty.  
**Γ.** i.e. a strong man or warrior.  
**δ.** Gr. making.  
**ε.** Alex. and Heb. 'consume.'  
**θ.** Gr. as for my enemies, thou hast given me the back.  
**λ.** Gr. is.  
**μ.** A. V.' my people.'  
**ν.** Gr. at the hearing of the ear.  
**π.** Gr. the keeper of my salvation.  
**ρ.** Gr. a man of wrongs.  
**σ.** Gr. salvations.
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. 2 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. 3 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 hate that which is fully armed with iron, and the staff of a spear, and he shall burn them with fire, and they shall be burnt in their shame.

8 These are the names of the mighty men of David: Jehoshaph the Chananite is a captain of the third part: Adinon the Asonite, he drew his sword against eight hundred soldiers at once. 9 And after him Eleanah the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defended the Philistines they were gathered there to war, and the men of Israel went up. 10 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 yrested behind him only to strip the slain.

11 And after him Samaia the son of Asa 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. 12 And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

13 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 Raphaim. 14 And David was then in the strong hold, and the garrison of the Philistines was then in Bethlehem. 15 And David longed, and said, Who will give me water to drink out of the well that is in Bethlehem by the gate? now the band of the Philistines was then in Bethlehem. And the three mighty men men broke through, of the host of the Philistines, and drew water out of the well that was in Bethlehem 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. 16 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.

17 And the brother of Joab the son of Sariua, 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. 18 Of those three he was most honourable, and he became a chief over them, but he reached not to the first three.

19 And Baneas the son of Jodae, he was abundant in mighty deeds, from Cabesel, 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. 20 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 smote the spear from the Egyptian's hand, and slew him with his own spear. 3 These things did Bamans the son of Jodae, and he had a name among the three mighty men. 4 He was honourable among the second three, but he reached not to the first three: and David yamide him his reporter.

And these are the names of king David's mighty men: 5 Asael Joab's brother; and he was among the thirty, Eleanam son of Dudi his uncle in Bethlehem. 6 Senn the Rudean. 7 Selles the Kelothite: Ira the son of Ica the Theocte. 8 Abiezer the Anothite, of the sons of the Anothite. 9 Elion the Arolite. 10 Nobre the Neophatite. 11 Enri the son of Ribah of Gabaon, son of Benjamin the Ephrathite: 12 Asmoth the Bardiamite; Emasu the Salabonite: 13 the sons of Asan, Jonathan; 14 Samman the Arodite; Amman the son of Aral the Sarrurite. 15 Alphaleth the son of Asbes, the son of the Machachachite; Eliaib the son of Achish. 16 Eliphelet the son of Rameb the Lamechite: 17 Gaal the son of Nathana. The son of much valour, the son of Galaddi. Elie the Ammanite. 18 Adroi of the brooks. 19 Gadabiel son of the Araborhite. 20 Gelore the Bithonte, armurer-bearer to Joab, son of Saruia. 21 Ira the Elurite, he called the Elarite. 22 Urias the Chettite: thirty-seven in all.

And the Lord caused his anger to burn forth again in Israel, and Satan 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, Now may the Lord add to the people a hundred-fold as many as they are, and may the eyes of my lord the king's see it: but why does 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. 5 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. 6 And they came to Galad, and into the land of Thabason, which is Adasai, and they came to Damid and Udun, and compassed Sidon. 7 And they came to Mapsar of Tyre, and to all the cities of the Ekron and the Hapluate: and they came by the south of Juda to Bersabee. 8 And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days. 9 And Joab gave in the number of the census of the people to the king: and Israel consisted of empires; thousand and thousand fighting men.
And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grievously: O Lord, in what have I now done? remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

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 will bring one of thine household to thee, to one of them, and I will do it to them. And Gad went in to David, and told him, and said to him, Choose one of these things to befall thee, whether there shall come upon thee for three years famine in thy land; or that thou shouldst fleece three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me. And David said to Gad, On every side |I am much straitened: let me fall now into the hands of the Lord, for his compassions are very many; and let me not fall into the hands of man.

So David chose for himself the mortality: three days of famine; and the Lord sent a pestilence upon Israel from morning till | |seven, and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men. And the angel of the Lord stretched out his hand against Jerusalem to destroy it, and the Lord repented of the evil, and said to the angel that destroyed the people, It is enough now, withhold thine hand. And the angel of the Lord was by the threshing-floor of Orah the Jebusite. And David spoke to the Lord when he saw the angel smiting the people, and he said, Behold, it is I that have done wrong; but these sheep what have they done? Let thy hand, I pray thee, be upon me, and upon my father's house.

And Gad came to David in that day, and said to him, Go up, and set up to the Lord an altar in the threshing-floor of Orna the Jebusite. And David went up according to the word of Gad, as the Lord commanded him. And Orna |looked out, and saw the king and his servants coming on before him; and Orna went forth, and did obeisance to the king face to the earth. And Orna said, Why has my lord the king come to his servant? And David said, To buy of thee the threshing-floor, in order to build an altar to the Lord, that the plague may be restrained from off the people. And Orna said to David, Let my lord the king take and offer to the Lord that which is thine; behold, here are oxen for a whole-burnt-offering, and the wheels and furniture of the oxen for wood. Orna gave all to the king; and Orna said to the king, The Lord thy God bless thee. And the king said to Orna, Nay, but I will surely buy it of thee at a fair price, and I will not offer to the Lord my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and

10 And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grievously: 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 will bring one of thine household to thee, to one of them, and I will do it to them. And Gad went in to David, and told him, and said to him, Choose one of these things to befall thee, whether there shall come upon thee for three years famine in thy land; or that thou shouldst fleece three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me. And David said to Gad, On every side |I am much straitened: let me fall now into the hands of the Lord, for his compassions are very many; and let me not fall into the hands of man.

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AND king David was old and advanced in days, and covered him with clothes, and he was not warmed. 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 let thy lord the king shall be warmed. 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. And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

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. 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 Abessalom. And he conferred with Joab the son of Sarua, and with Abiathar the priest, and they followed after Adonias.

But Sadoc the priest, and Bameas the son of Joda, and Nathan the prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias. And Adonias sacrificed sheep and calves and lambs by the stone of Zoelothi, which was near to Rogel: and he called all his brethren, and all the adult men of Juda, servants of the king. But Nathan the prophet, and Bameas, and the prophet his brother, and the mighty men, and Solomon his brother, he did not call.

And Nathan spoke to Bersabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our lord David knows it not? And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon. Haste, and go in to

**BAΣΙΛΕΙΩΝ Γ.**

... and the seven sons of the seven lords of Israel, and the seven sons of the seven lords of Juda, and...
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. 16 And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request? 17 And she said, My lord, thou didst swer by the Lord thy God to the house of David, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign? 18 And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

And beheld, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king. 19 And 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. 20 And Nathan said, My lord, O king, didst thou say, Adonias reigns after me, and he shall sit upon my throne? 21 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 Abiathar the priest and Joab the commander-in-chief of the host; but Solomon thy servant has he not called. 22 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. 23 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 king David answered and said, Call me Bersabee; and she came in before the king, and stood before him. 24 And the king swore, and said, As the Lord lives who redeemed my soul out of all affliction, 25 as I swore 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. 26 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.
III. Kings 1. 33—51.

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. And there let Sadoc the priest, and Nathan the prophet, and Banaas the son of Joda: and they came in before the king. And the king said to them, What means the voice of the city in tumult? While he was yet speaking, behold, 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. And Jonathan answered and said, Verily our lord king David has made Solomon king: and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaas the son of Joda, and the Chereithite, and the Phelethite, and they have mounted Solomon upon the mule of king David, and led him away to Gion. 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, may the Lord God of my lord the king confirm it. 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.

And Adonias and all his guests heard, and they had just left off eating: and Joab heard the sound of the trumpet, and said, What means the voice of the city in tumult? While he was yet speaking, behold, David, the son of Abiath the priest, came in: and Adonias said, Come in, for thou art a mighty man, and thou comest to bring glad tidings. And Jonathan answered and said, Verily our lord king David has made Solomon king: and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaas the son of Joda, and the Chereithite, and the Phelethite, and they have mounted Solomon upon the mule of king David, and led him away to Gion. 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, may the Lord God of my lord the king confirm it. 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.

And the priest, and Nathan the prophet, and Banaas the son of Jodae, and the Chereithite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion. 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, may the Lord God of my lord the king confirm it. 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.

And Sadoc the priest went down, and Nathan the prophet, and Banaas son of Jodae, and the Chereithite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion. 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, may the Lord God of my lord the king confirm it. 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.

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III. Kings I. 52—II. 18.

that he will not slay his servant with the sword. And Solomon said, If he should be a valiant man, there shall not be a hair of his fall to the ground; but if evil be found in him, he shall die. And King Solomon sent, and they brought him away from the altar; and he went in and did obedience 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: but thou, my son, keep my law and my judgments, and do them: that it may go well with thee, and thou mayest reign over Israel. And now, my son, observe that which I command thee: for it shall go well with thee, if thou observest to do the statutes 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: that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel. 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, that he slew them; and shed 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. Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave. But thou shalt deal kindly with the sons of Belzpholin the Galadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abassalom. And, behold, there is with thee Semei the son of Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to meet me, and I swore to him by the Lord, saying, I will not put thee to death with the sword. And thou didst not put him to death; and he means hold him guiltless, 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.

And David slept with his fathers, and was buried in the city of David. And the days which David reigned over Israel were forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. And Solomon sat on the throne of his father David, and his kingdom was established greatly. And Adonias the son of Aggith came in to Berebeche the mother of Solomon, and did obeisance to her; and she said, Dost thou enter peaceably? and he said, Peaceably: I have no business with thee. And Adonias said to Solomon, I beseech thee, 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. And now I make one request of thee, do not turn away thy face. And Ber-
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, lest the Lord should make the kingdom shift from David's house unto Solomon.

And the report came to Joab son of Seraiah; 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 hath fled to the tabernacle of the Lord, and lo! he hath 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 false of heart, and fled for refuge to the Lord. And Solomon sent Banaas son of Joda, saying, Go and slay him, and bury him.

And Banaas son of Joda 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 Joda 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

Banaas, Banaas, Banaas, Banaas, Banaas.

III. KINGS II. 17—31. 444

Basaileion Π.

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 diademed her, and set her on the throne, and she was set for the mother of the king, and she sat 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? for he is the king also; and for he is my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Seraiah the commander-in-chief. And king Solomon sent by the hand of the Lord, saying, God do so to me, and more also, if it be not that Adonias has spoken this word against his own life. And now as the Lord lives who has established me, and set me on the throne of my father David, and he has made me a house, as the Lord spoke, this day shall Adonias be put to death. So king Solomon sent by the hand of Banaas the son of Joda, and he slew him, and Adonias died in that day.

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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, lest the Lord should make the kingdom shift from David's house unto Solomon.

And the report came to Joab son of Seraiah; 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 false of heart, and fled for refuge to the Lord. And Solomon sent Banaas son of Joda, saying, Go and slay him, and bury him.

And Banaas son of Joda 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 Joda 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
And when David was yet living, he charged Solomon, saying, Behold, there is with thee Simeon the son of Gera, of the seed of Benjamin out of Chebron: he cursed me with a
grieving 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, 2 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 shouldest do to him, and thou shalt bring down his grey hairs with blood to 3 the grave.

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 whit. 39 And as the king came to pass in the day 4 that thou shalt go forth and cross over the brook Kedron, 5 know assuredly that thou shalt certainly die: thy blood shall be upon thine head. And the king caused him to swear in that day. 40 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.

41 And it came to pass after the three years, that two servants of Semei ran away to Ancho, son of Maacha king of Geth: and it was told Semei, saying, Behold, thy servants are in Geth. 42 And Semei rose up, and saddled his ass, and went to Geth to Ancho to seek out his servants: and Semei went, and brought his servants out of Geth. 43 And it was told Solomon, saying, Semei is gone out of Geth, and has brought back his servants. 44 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? 45 And why hast thou not kept the oath of the Lord, and the commandment which I commanded thee?

46 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. 47 And king Solomon is blessed, and the throne of David shall be established before the Lord for ever. And Solomon commanded Baneas the son of Jodaie, 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 kingsdoms, 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 Tharim in the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of meal, andTwenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fowl birds. For he ruled in all the country on this side the river, from Raph unto Gaza, over all the kings on this side the river: and he was at peace on all sides round about: and Juda and Israel dwelt safely, every one under his vine and under

\( \delta \) Gr. if he shall be slain. \( \gamma \) Gr. hoary head. \( \delta \) Gr. Hades. \( \xi \) Gr. of thy going forth. \( \delta \) Gr. knowing thou shalt know.

\( \delta \) Gr. against thee. \( \mu \) Gr. dinner. \( \xi \) Gr. beyond. \( \xi \) Gr. trusting in confidence. See Heb.
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 Sadaee the priest, and Ormni son of Nathan chief of the officers, and he went to his house; And Basi son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Ahire son of Edram was over the Ylevies, and Banaas son of Jodaee over the household and over the brickwork, and Cacur 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. 2 Nevertheless the people burnt incense on the high places, because a house had not yet been built for the name of the Lord; 3 And Solomon the son of David was the king over all Israel. 4 According to this Solomon judged all Israel, and his reign was strong over all Israel. 5 And the king loved Judah the more, for the people of Judah had kept the commandments of the Lord their God more than all Israel. 6 Solomon loved Judah so much that he made them judge all Israel; and he set over all Israel officers, priests, and Levites. 7 And Solomon went to Ephraim and Manasseh, and brought them to Judah. 8 And Solomon judged all Israel, and all of them brought gifts, and there came gold, silver, and clothing, and cattle, and oxen, and asses, and abundance of all manner of things; for he had tribute of gold and silver in abundance, and had brass and iron in abundance. 9 For the entering of the kings of Arabia brought spices and gold, and frankincense, and were abundance of all manner of precious stones.
before the altar that was in front of the ark of the covenant of the Lord in Zion; 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 before the king.  And they brought a sword before the king.  And the king said, Divide the living child, the suckling, in two; and give half of it to one, and half of it to the other.

And the woman whose living child was, answered and said to the king, (for she bawled her 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 all Israel dwelt in awe; 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.  Elisaph, and Achia son of Seba, scribes; and Josaphat son of Achijud, recorder.  And Banas son of Jocanah over the host; and Sadaque and Abia than were priests.  And Ornia the son of Nathan was over the officers; and Zabuth the son of Nathan was # the king's friend.

And Achias was steward; and Elina was the chief steward; and Elia the son of Saph was over the family; and Adoniram was 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 by their places of residence, the chief of the house of Dorc, of Ephraim, one.  The son of Duccar, in Makes, and in Salabim, and Bethamias, and Elon as far as Bethanah, one.  The son of Eski in Armboth; his was Socho, and all the land of Opher.  All Nephthodar

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III. Kings III. 16—IV. 11.

Τότε ὄφθησαν δύο γυναῖκες πόρναι τῷ βασιλείῳ, καὶ ἐστήσαντας εὐνουχοὺς τῷ βασιλείῳ, καὶ ἐπούργησαν εἰρηνικῶς, καὶ ἐποίησα πῶρον μεγάν ἐντό καὶ πάντος ταύτων αὐτῶς.

Τούτων ὄφθησαν δύο γυναῖκες πόρναι τῷ βασιλείῳ, καὶ ἐστήσαντας εὐνουχοὺς τῷ βασιλείῳ, καὶ ἐπούργησαν εἰρηνικῶς καὶ ἐποίησαν πῶρον μεγάν καὶ πάντος ταύτων αὐτῶς.

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belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one. 12 Bana son of Achialth and Ithamach, and Mageddo, and his was the whole house of San which was by Seathan below Esra, and from Bethsan as far as Sablemaul, as far as Maebber Lucam, one. 13 The son of Naber in Raboth Galaad, to him feld the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. 14 Achilad son of Dado, son of Maniam. 15 Achimias was in Nephitalm, and he took Basennath daughter of Solomon to wife, one. 16 Bana son of Chusi, in Aser and in Bualoth; one, 17 Semei son of Eia, in Benjamin. 18 Gaber son of Adai in the land of Gad, the land of Seon king of Eabeon, and of Og king in Basan, and one officer in the land of Judea. 19 Josaphat son of Phuasud was in Issachar. 20 Thus and 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. 21 And they carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge.

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 a hundred choice oxen, and twenty pastured oxen, and a hundred sheep, besides stages, and choice fatted does. 24 For he had dominion on this side the river, and he was at peace on all sides round about.

25 And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore. 26 And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt. 27 And he was wiser than all other men: and he was wiser than Gaathan the Zarite, and than Anaan, and than Chald and Darala the sons of Mal. 28 And Solomon spoke three thousand proverbs, and his songs were five thousand. 29 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. 30 And all the nations came to hear the wisdom of Solomon, and ambassadours from all the kings of the earth, as many as heard of his wisdom.

31 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 Megarab; 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. 4 And Solomon sent to Chiram, saying, 5 Thou knewest 5 my father
David, that he could not build a house to the name of the Lord my God 3 because of the wars that compassed him about, until the Lord put them under the yokes of his feet. 4 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. 5 And, behold, I intend to build a house to the name of the Lord my God, as the Lord spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name. 6 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. 7 And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord God to-day, who has given to David a wise son over this numerous people. 8 And Solomon sent to Chiram, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: as for timber of cedars 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 to me about: and I will stand thereon, and thou shalt take them up: and thou shalt do my will, in giving bread to my household. 9 So Chiram gave to Solomon cedars, and fir trees, and all his desire. 10 And Solomon gave to Chiram twenty thousand measures of wheat, 6 and twenty thousand baths of oil: thus Solomon gave to Chiram yearly. 11 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. 12 And the king raised a levy out of all Israel; and the levy was thirty thousand men. 13 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. 14 And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain; besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works. 15 And they prepared the stones and the timber during three years. 16 And it came to pass in the fourth and fourth year after the departure of the children of Israel out of Egypt, in the fourth year 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.
In the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month. 5 In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan, and according to all its arrangement. And the house which the king built for the Lord 6 was forty cubit in length and twenty cubits in breadth, and its height five and twenty cubits. 7 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. 8 And he made to the house secret windows inward.

And 9 against the wall of the house he set chambers round about the temple and the ark. 10 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. 11 And the house was built of hewn stone, and rough hewn stones; and neither was he heard in the house in the building of it hammer or axe, or any iron tool. 12 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. 13 So he built the house and finished it; and he made the ceiling of the house with cedars. 14 And he made the partitions through all the house, each five cubits high, and enclosed each partition with cedar boards. 15 And he framed the walls of the house within with cedar 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. 16 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 6 oracle to the most holy place. 17 And the temple was forty cubits in extent, in front of the oracle in the midst of the house within, in order to 7 put there the ark of the covenant of the Lord. 18 The length was twenty cubits, and the breadth twenty cubits, and the height of it twenty cubits.

And he covered it with 8 perfect gold, and he made an altar in front of the oracle, and covered it with gold. 19 And he covered the whole house with gold, 9 till he had finished gilding the whole house. 20 And he made in the oracle two cherubs of ten cubits measured size. 21 And the wing of one cherub was five cubits, and his other wing was five cubits 10 from the tip of one wing to the tip of the other wing. 22 Thus it was with the other cherub, both were alike finished with one measure. 23 And the height of the one cherub was ten cubits, and so was it with the second cherub. 24 And both the cherubs were in the midst of the innermost part of

8 Gr. its length forty in cubit, etc.  
9 Heb. and Alex. 60 cubits.  
10 Heb. and Alex. 30 cubits.  
5 Gr. upon.  
7 Heb. and Alex. with (or against) the walls of the house round about.  
6 Gr. and.  
α Gr. shrino.  
€ Gr. give.  
γ Gr. from the tip of his wing to the tip of his wing.
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 palm trees, and open flowers, and pomegranates, and covered them with gold.

24 And for the door-way of the oracle he made doors of juniper wood: the door posts were one image, and the open doors of one image.

25 And he made two cherubim of olive wood: of a cubit and a half was the height of every cherub.

26 One cherub stretched out ten cubits from the wall to the other cherub.

27 And he made a mercy seat of olive wood: two cubits was the length thereof, and one cubit was the breadth thereof, and two cubits was the height thereof.

28 And he overlaid it with pure gold: and he made a covering for the mercy seat with curtains of blue and purple and scarlet, and of fine twined linen, wrought with figures of cherubim.

29 And he made a table of olive wood: three cubits was the length thereof, and one cubit was the breadth thereof, and two cubits was the height thereof.

30 And he overlaid it with pure gold, and made a mercy seat upon it: and he covered the mercy seat with pure gold.

31 And he made the vessels that were upon the table, of pure gold: the golden wick for the candlestick, and the golden tray, and the golden pouring-vessel, and the golden basin, with its stand.

32 And he made all the vessels that were for the temple of the tabernacle, of pure gold: the candlesticks, and their lampases, and the gold vessels, and the vessels of the sea, and the golden juglets, and the golden bowls, and the golden spoons, and the golden censers, and the dishes, and the censers, and the embroidered work, and the work in purple, and in fine twined linen, and of the curious embroidered work in purple, and in scarlet, and in fine twined linen, and of the cherubim, and of the vases, and of all the vessels that were for the service of the tabernacle, of priestly use, he made all in pure gold.
And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits. And this work of the bases was overlaid with border, and its height was an handbreadth. And upon the top of the bases were lions, and oxen, and cherubim: and on the projections were cherubim, and oxen, and hangings, work. And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side to side pieces under the bases. And there were twenty wheels in the wheels five under the bases. And the height of one wheel was a cubit and a half. And the work of the wheels was as the work of chariots: 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 the crumbling stones were ten cubits on the base. And the height of the bases was three cubits and there was a border on the base round about, and its height was a handbreadth, and the border was formed all round the base above, and the height of the bases was a handbreadth. And there was an open work on the bases, and their height was a handbreadth. And the open work of the bases was 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 above another. And one base 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.

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 wreathen works of the pillars on the heads of the two pillars; and the two πνευματικά of pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά. The four hundred pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά. The four hundred pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά. The four hundred pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά. The four hundred pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά. The four hundred pomegranates for both the πνευματικά, two rows of pomegranates for one πνευματικά, to cover both the wreathen works of the flowers that were upon the πνευματικά.

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.
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 5th day land between Socchoth and Sirim.

48 And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread. And he put the fire candlesticks on the left, and on the right, before the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold. 50 And there were made the porch, and the nails, and the bowls, and the spoons, and the golden censers, 51 of pure gold; and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden crown of the temple.

52 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 made the house with chambers above on the sides of the pillars, and the number of the pillars was 50 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.

5 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.

9 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...
and the fathers, my fathers, the priests of the Lord, that brought up the ark of the covenant of the Lord, and the altar of the burnt offering, and they that ministered to the service of God, and their brethren, the Levites, and all that came from the tribe of Levi.

9 And David made two great courts, courts for the ark, and for the circus大面积的

10 And the priests said unto David, The Lord God of Israel hath given thee one house, to sit upon, as a king, and to build an house for the ark of the covenant of the Lord, and to build an house for Israel.

11 And the king said to the priests: The Lord God of Israel hath given me one house to sit upon, as I have spoken, and to build an house for the ark of the covenant of the Lord, and to build an house for Israel.

12 And the priests answered the king: Thus saith the Lord God of Israel, saying, I have given a rest to Israel, and I have given one of my houses to sit upon, as I have spoken, and to build an house for the ark of the covenant of the Lord, and to build an house for Israel.}

13 Then David perceived the word of the Lord had come to him, in the hands of the priests.

14 Then David said to all the congregation: To-morrow is the feast of the Lord in his tabernacle in Zion, and all the congregation shall be assembled to worship the Lord.}

15 Then said David: To-day shall the ark of the covenant of the Lord be brought into the tabernacle of the Lord.

16 So all the congregation came together to the tabernacle of the Lord: and the priests brought in the ark of the covenant of the Lord.

17 And David, in presence of all the congregation, offered burnt sacrifices and peace offerings, and presented incense to the Lord.

18 And, when the priest, when the ark of the covenant of the Lord was brought in, and had stood before the altar, David offered burnt sacrifices and peace offerings, and presented incense to the Lord, and said, O Lord God of Israel, there is no God like thee in heaven above, or on earth beneath, and in all that thou hast made, for in thine hand there is power and might: for thine empire is great, and thy strength is mighty. And now I have set up a house, an everlasting house of David, to build a house for the ark of the Lord, and to offer burnt sacrifices and peace offerings, and to make thine armour strong against thine enemies.

19 So David in presence of all the congregation dedicated the tabernacle of the Lord.

20 And David spake to all the congregation: My son Solomon, whom I have chosen to build an house for the ark of the Lord, and to build a house for Israel, shall be anointed king over Israel.}

21 And David spake further to the congregation: Solomon my son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.

22 And David spake further to the congregation: Solomon my son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.

23 And when all the congregation had been in presence of the Lord in the tabernacle of the Lord, and had eaten and drunk, and had rejoiced greatly, the Lord spake to David, and said: Solomon my son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.}

24 And the Lord spake further to David, and said: Solomon thy son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.

25 And the Lord spake further to David, and said: Solomon thy son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.

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27 And the Lord spake further to David, and said: Solomon thy son, whom I have chosen to build an house for the Lord, and to build a house for Israel, shall be anointed king over Israel.
for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day. 25 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 thee on the throne of Israel, provided only thy children keep their way to walk before me as thou hast walked before me. 26 And now, O Lord God of Israel, let, I pray thee, thy word to David my father be confirmed.

But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not contain thee, how much lesse will this house which I have builded to thy name? 28 Yet, O Lord God of Israel, shouldest thou look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day, 29 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 prays at this place day and night. 30 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.

When thou trespasst 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, 32 then shalt thou hear from heaven, and do, and thou shalt judge thy people Israel, that the righteous that are in thy sight thou holdest, may punishment compense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

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; then shalt thou hear from heaven, and be gracious to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to their fathers. 35 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, 36 then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth, when thou hast given to thy people for an inheritance. 37 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, every trouble, in which their 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, 38 then shalt thou hearken from sou, and in every place where they shall set up an altar, and in every place where I shall remember my name, 39 that I may come to bless thee, if thou shalt walk before me to keep all my commandments, as thou commandest them, and thou shalt do them.
akousin ek to uiraunou eis etoimous katoikterion sou, kai Ileos
esin, kai pousiesis kai doxeis andri kata tas idous aitou, kathos
an ginov tin kardian autou, di o monastatos oidas tin kardian
paiton uion andraptov, otopos fofofunai se pias tas iderias
ostas autou ioxen eti tis gei, 3his edwka tois patrasin

40

42 Katw to allagias dws oik estin apo laov sow aitou, kai

43 heusin kai proseveinountai eis ton topon touton, kai su eto-
akousin ek to uiraunou eis etoimous katoikterion sou, kai

44 oti exeileunetai o laos sow eis polemon eti tois exeboun
45 autou ev do oipteises autous, kai proseveinontai ev do-
mati Kyrioni odo tois poleles 3his exeilew ev ati, kai to oikon

46 o dikaiomata to oida mati sou, kai su etosakousin ek to uira-

47 thia deiswos auton, kai tois patrasin auton, kai tis proseu-

48 thia deiswos auton, kai tis poleis 3his exeilew, kai to oikon

49 to oina mati sou, kai etosakousin ek to uiraunou eis etoimous

50 katoikterion sou, kai Ileos eotai taides adikiai auton ais har-

51 autou, kai doxeis autou 3his dikaiomata evspoion aixmalutontan

52 autous, kai ouk toposenou sou eis autous, oti laos sou kai lopor-

53 kathatou sou ois eignhias ek gei Agyntou ek meoton

54 sidynw. Katoi etosan ois dothali kai to oita sou

55 kalwsontai se oti su dieostelous auton eis dikaiomata eis krap-

56 nian ev paiton on laos gei, kados ellyngas ev xepi
doulo sou Mousoi, ev to exeaygnen se tois pateras

57 idous gei Agyntou, Kyrw Kyrwe.

To te ellynges Salomou uper to oikou, os suntelese
58 tou idoudomfrain auton, "Ellias en gnowisen ev idraun," Kypios
59 eipe to katoikein ev gnowh oikodomein oikou mou, oikou
60 evprepti seautw to katoikein epi kainontos oikou idou autw
gegraptai ev biblia tis fophi.

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 in a land which
thou hast given to the heart of all the
children of men: 46 that they may fear thee all the
days that they live upon the land, which thou hast
given to our fathers.

44 And for the stranger who is not of thy
people, 45 when they shall come and pray
toward this place, 46 then shalt thou hear
them from heaven, out of thine established
dwelling place, and shall do according to
all that the stranger shall call upon thee for,
that all the nations may know thy name, and fear thee, as do thy people Israel,
and may know that thy name has been
called on this house which I have
built.

"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
given to the heart of all the children of men:
which I have built to thy name: 46 then shalt thou hear
from heaven their supplication and their
prayer, and shall execute judgment for them.

"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 that take
them captive shall carry them to a land far
or near, 46 and they shall turn their hearts 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, 48 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: 46 then shalt thou hear
from heaven thine established dwelling-
place, 48 and thou shalt be merciful to
their unrighteousness wherein they have
trespassed against thee, and shall not give all
their trespass against thee, and their trans-
gressions and the iniquities of their fathers
and shall cause them to be pitted before them
that carried them captives, and they shall have
compassion on them: 51 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. 52 And let
thine eyes be open 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. 53 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 out our fathers out of the land of
Egypt, 54 O Lord God—Thou didst speak 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?
And it came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, after having knelt upon his knees, and his hands were spread out towards heaven.

And he stood, and blessed all the congregation of Israel with a loud voice, saying, 11 Blessed be the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses.

May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us, 12 that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers. 13 And let these words, 14 which I have prayed before the Lord our God, be near to the Lord our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel, forever.

That all the nations of the earth may know that the Lord God, he is God, and there is none beside. 15 And let our hearts be perfect toward the Lord our God, to walk also holily in his ordinances, and to keep his commandments, 16 as at this day.

And the king and all the children of Israel offered sacrifice before the Lord. 17 And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, the two and twenty thousand oxen, an hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord. 18 In that day the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering, and the sacrifices, and the fat of the peace-offerings, because the brazen altar which was before the Lord was too little to bear the whole-burnt-offering and the sacrifices of peace-offerings.

And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days. 20 And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and their heart was glad because of the good things which the Lord had done to his servant David, and to Israel his people.

And it came to pass when Solomon had finished building the house of the Lord, and the king's house, and all the work of Solomon, whatever he wished to perform, 21 that the Lord appeared to Solomon a second time, as he appeared in Gabaon.

And the Lord said to him, I have heard the voice of thy prayer, and thy supplication which thou madest before me: I have done for thee according to all thy prayer: I have hallowed this house which thou hast built.
And when she had answered the king, she sat on a seat set for kings.

And Solomon, and all the lords of all the land, and the princes, and the judges, had gathered together unto Jerusalem, to bring up the ark of the covenant of the Lord, out of the city of David, which is Jerusalem.

And all the children of Israel assembled as one man unto the congregation, in the temple of耶和华, to bring up the ark of the covenant of耶和华, which is called the name of the Lord, and which was set up there.

And all the people were gathered together as one man unto the temple of耶和华, and brought up Pharaoh’s daughter, the daughter of Pharaoh, out of the Egyptian royal household, whom she had borne to Pharaoh, and they brought up with them the ark of the covenant of耶和华.

And all the congregation of Israel were gathered together to the king at Jerusalem, and spake every man the words of his lips.

And all the congregation of Israel were gathered together to the king, to bring up the ark of the covenant of耶和华, and to celebrate the feast of tabernacles, which was in the seventh month.

And all the congregation of Israel assembled to the king, and said, "He shall reign over us, even the Lord our God, according to all that is spoken of him."
of Solomon, and the house which he built, 8 and the provision of Solomon and the sitting of his attendants, and the standing of his servants, and his reit, and his cup-bearers, and his whole burnt-offering which he offered in the house of the Lord, and she was utterly amazed. 9 And she said to King Solomon, It was a true report which I heard of thy words and thy wisdom. 10 But I believed not them that told me, until I came and my eyes saw: and, behold, the words as they reported to me are not the half: thou hast exceeded in good report which I heard in my land. 11 Blessed are thy wives, blessed are these thy servants who stand before thee continually, who hear all thy wisdom. 12 Blessed be the Lord thy God, who has taken pleasure in thee, to set thee upon the throne of Israel, because the Lord loved Israel to establish him for ever; and he has made thee king over them, to execute judgment with justice, and in their causes.

13 And she gave to Solomon a hundred and twenty talents of gold, and very many spices, and precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to King Solomon.

14 And the ship of Chiram which brought the gold from Suphir, brought very much hewn timber and precious stones. 15 And the king made the hewn timber into buttresses of the house of the Lord, and the king's house, and lyres and harps for singers: such hewn timber had not come upon the earth, nor have been seen anywhere until this day. 16 And King Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her 17 by the hand of King Solomon: and she returned, and came into her own land, she and her servants.

18 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold. 19 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.

19 And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear. 20 And three hundred shields of beaten gold; and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.

21 And the king made a great ivory throne, and gilded it with pure gold. 22 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, 23 and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom. 24 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 accounted of in

Σαβί πάναν τήν φρούριον Σαλωμον, και τήν οίκον θυρίδομης, και τα βραχία γαρ Σαλωμον, και τήν καθήδραν παιδών αυτού, και τήν στάσαν λειτουργών αυτού, και τήν ιματιών αυτού, και τούς ούνοντας αυτού, και την διαλακτιών αυτού ήν ανέφερεν εν οίκῳ Κυρίου, και εξ έανης εγένετο. Και έπες 19 πρὸς τον βασιλέα Σαλωμον, ἀληθινὸς δὲ λόγος δὲν ήκοσα εν τη γη μου περι τον λόγον και περί της φρονίμης σου. Και ουκ επίστευσα τας θαλασιν μοι, εως ότου παρεγενονιμήν 28 και έωράκατον οἱ οφθαλμοποι μοι και έδωκαν αι την ήμιν καθως απ'υγγειλαν μοι προστήθεικας αγαθα πρὸς αυτα έπι πάναν την άκον ήν ήκοσα εν τη γη μου. Μακαριαί αι 29 γυναικες σου, μακαριοι οι παιδει σου συντο παραστηκετε ενυπότων σου διαλοου, οι έκοιντες παταν την φρούριον σου. Ενεποτο Κυριος ο θεος σου ευλογημενος, δι ήθελες εν τη σοι δοναι δε επι θρονον Ισραηλ, δια το άγαπαν Κυριον την Ισραηλ ιστης εις τον αιωνα και έθετο σε βασιλεα επ αυτου την τοις κριμα εν δικαιοσυνη και εν κριμασυ αινων.

Και εδωκε το Σαλωμον εκατον εικοσα ταλαντα χρυσου και 30 ηδυναμα τολλα σφοδρα και λιθον οικου ενθηλυδε κατα τα θυσματα έκανα εις εις πληθος ε δωκε βασιλεας Σαβα το βασιλεια Σαλωμων.

Και η νας Χαραμ η αιρουσα το χρυσον εκ Σουφιρ ήγεγε 31 ευλα πελεκητα τολλα σφοδρα και λιθον οικου. Και έποιησαν 32 και ο βασιλεσ το ειλα τα πελεκητα υποστρομηματα τοι οικου Κυριον και τον οικου των βασιλεοπ, και ναβλα και κινυς τοις φως τοι ενθηλυδε τοιαυτα έλα απελεκτα επι της γης ουδε οφθαςαν που εου της ήμερας ταυτης. Και ο βασιλεας 33 Σαβα εδωκε το βασιλεισα Σαβα παντα δοσα ήθελεν, δοσα Μετεροποιηθεν εκτος παντον ον εδεδοκει αει δια χειρος των βασιλεως Σαλωμων και Απετραφη και ήθελεν εις τη γην αυτης αει και παντες οι παιδει αυτης.

Και ην ο σταθμος του χρυσου του Αληπιβιοθος τω Σαλωμων 34 εν εναντι εντε εικασκα εις κοινατες ταλαντα χρυσου χωρει των φορων τους που στραγμανεν και των έμπορων και παντων των βασιλεως του περαν και των στατρων της γης.

Και εποιησαν Σαλωμων τριακοσια δορατα χρυσα ελατα τριακοσια χρυσοι επησαν επι το δορα το εν. Και τριακοσια 35 οπλα χρυσα ελατα και τρεις μιαν ενθηλυδον χρυσον εις το οπλο το εν εκει δεδοκει αι δ βασιλεις εις οικου δρυμον του Δαβιδον. Και εποιησαν ο βασιλεις θρονον ελεφαντων μεγαν, και 36 περιεχουσαν αυτων χρυσων δοκιμα. "Εξ αναβαθμων το 37 θρονω και προτομαι μοχων το θρονον εκ των οπισω αυτου και χειρες έκανεν και έκανεν επι το τοπο της καθαρες και δυο λευκοις εστηκας παρα τας χειρας και δωδεκα λευκοις εστιντες έκει επι των ξαναβαθμων έκανεν και έκανεν ου γαγον εως αναβαθμαι Πασχαλεις. Και παντα τα σκεπια τα υπο τω Σαλωμων 38 γεγονητα χρυσα και λοιπας χρυσοι και παντα τα σκεπια οικου δρυμου του Δαβιδου χρυσω συγκεκριμενα ουκ ην αργητον οτι ουκ ήν λογιζομενον εν ταις ημερας Σαλωμων.
and 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 5 wrought stones, and hewn stones.

This was the arrangement of the provision 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 Magadal, and Gazer, and Bethoron the upper, and Jethemath, and all the cities of the chariots, and all the cities of the horsemen.

For Solomon made nothing in common with the king of Tyre, neither with the king of Egypt; for the king of Tyre had given to him and his mother, for his mother was a woman of Tyre.

And Solomon increased beyond all the kings of the earth in wealth and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom which the Lord had put into his heart.

And they brought every one their gifts, vessels of gold, and raiment, and spices, and horses, and mules, a rate year by year. And Solomon had four thousand prelates for his chariots, and twelve thousand horsemen:

And he put them in the cities of his chariots, and with the king in Jerusalem: and he ruled over all the kings from the river to the land of the Philistines, and to the borders of Egypt.

And the king made gold and silver in Jerusalem as stone, and he made cedars as the sycamores in the plain for multitude. And the goings forth of Solomon's horsemen was in peace out of Egypt, and the king's merchants were of Thecue; and they received them out of Thecue at a price.

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. And he took strange women, as well as the daughter of Pharao, Moabitis, Ammanitis, Siboris, and Idumas, and Chetennis.

11 And the king made Solomon a throne of ivory: and he set two闪电 in one silver sea: and he made royal seats for all his chariots, and for all his company; and put them in Solomon's ruler.
Solomon, that his heart was not perfect with the Lord his God, as was the heart of David his father. And the strange women turned away his heart after their gods. Then Solomon built a high place to Chemosh the idol of Moab, and to Millov the idol of the children of Ammon, and to Ashtaroth the abomination of the Sidonians, and thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols. 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, 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. 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 my servant David, I will surely rend thy kingdom out of thy hand, and give it to thy servant.

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. 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 out of all the tribes of Israel; that I may exalt the house of thy father above all the houses of Israel; for he kept my commandments and my statutes, which I commanded my servant David. And the Lord raised up an enemy to Solomon, Adonijah the son of Eliada which dwelt in Raamah, and Adadzeer the king of Suba his master; (men gathered to him, and he was head of the conspiracy, and he seized on David.) And they were adversaries to Israel all the days of Solomon; and Adonijah the Idumean was of the seed royal in Idumea. And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slew every male in Idumea; (for Joab and all Israel abode there six months in Idumea, until he utterly destroyed every male in Idumea;) that Adonijah ran away, he and all the Idumæans of the servants of his father with him; and they went into Egypt; and Adonijah was then a little child.

And there rise up men out of the city of Madiam, and they come to Pharao, and take men with them, and come to Pharao king of Egypt: and Adonijah went in to Pharao, and he gave him a house, and appointed him provost. And Adonijah found great favour in the sight of Pharao, and he gave him his wife's sister in marriage, the elder sister of Thekemina. And the sister of Thekemina bore to him, even to Adonijah, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharao, and Ganebath was in the midst of the sons of Pharao.

And Adonijah heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Adonijah said to Pharao, Let me go, and I will return to my country. And Pharao said to Adonijah, Why then hast thou not come to me? What is it that thou hast to say in my ear? And Adonijah said to Pharao, I have a request to make to thee. And Pharao said, Say on. And Adonijah said, O my lord the king, Adonijah thy servant hath a request to make to thee. And the king said, Say on. I and my servants, and all Israel, have in my lord the king's sight. And Adonijah said, Thy servant Adonijah hath a request to make to my lord the king. And the king said, Say on. Adonijah said, My lord, my lord the king, was content with all that Solomon my lord the king did. And my lord the king went up to the altar to offer sacrifice, and I your servants took our lives in our hands, and we burnt sacrifice, and we offered burnt sacrifice, and we ate and drank before our lord the king, and said, Blessed be my lord the king. And it was, when the heart of my lord the king was merry with thee, and with thy servants, that they had sacrificed; and it pleased my lord the king to give the two youngest daughters of Jeroboam king of Israel to Adonijah your servant. And I your servant said, What shall I do now? And my lord the king said unto thy servant, Do not be afraid. Only, take an ass, and ride upon it, and go to my servant Jeroboam the son of Nebat in Zarephath of Taphath; for he is a prophet, and he shall help thee. And for thy part, be strong, and do not let thine heart be faint, because the Lord will not abnegate a word of all these good things which he promised thy father David. Only, consider, and hear, and take thy choice, and do all the good that is in thine hand. And Adonijah said, I will do according to thy word. And he said, Go in, and tell our lord the king all that thy servant hath said. And Adonijah went to Zarephath to Jeroboam. And he said to Jeroboam, Solomon my lord the king desired of me this day, saying, Will you give me one of your daughters to marry to my son Adonijah? And I said to my lord the king, As the Lord liveth, and as my lord the king liveth, my lord the king, the servant of my lord the king, can speak no word to my lord the king. But Solomon my lord the king said to me, Take unto thee Bethsatha in Zarephath of Taphath; for she is a daughter of the king's concubines, and she shall be to me a woman of the daughters of the king. And I will give unto thee one of the girls of the daughters of the king to marry to thy son Adonijah. And I said, As the Lord liveth, and as my lord the king liveth, as I swear by the Lord, Solomon my lord the king did not speak to me thus. And Adonijah said to me, Speak not after the word of my lord the king, who hath said, Give unto me one of the girls of the daughters of the king to marry to my son Adonijah. And I said to him, What shall I say? Am not I a son of Zeruiah, and is not Bichai the son of Zeruiah greater in these days than I? And why doth my lord the king speak such words as these? for he knoweth that I am set to judge this day against him. And Adonijah of Israel said, Behold, the king's son is not set over the multitude of his father's servants; and he hath not brought the multitude of his father's servants to know him, who are the men of Israel. And he said, See, they say now after the word of my lord the king, saying, In this manner the king desired Adonijah, and will not give him to the house of David. And for this reason I have in my heart to speak to my lord the king, saying, Let Adonijah have the kingdom: for he is an elder son, and I am not he. And now, my lord the king, as thy servant hath sworn before thee by the Lord, thy God, saying, Surely I will not put away the house of my father. Now therefore, the king is my lord the king, and my lord the king has spoken, saying, I will give to Adonijah one of the girls of the daughters of the king to marry to him. Therefore, now, behold, I beseech my lord the king, let not Adonijah take to himself a wife, lest my lord the king be angry, and he bring disaster upon me and my palace. And it shall be, when the king is angry, and it shall come to pass, that I shall be innocent of this crime.
Acheria and idols. To keep them, he said, was to be an enemy of God, and he resigned his kingdom to his son.

And Jeroboam the son of Nabad, the Ephraimite of Sarepta, the son of a woman, west-born, of Israel. This was the occasion of his lifting up his hand against King Solomon: now King Solomon built the citadel, he completed the fortification of the city of David his father.

And the man Jeroboam was very strong; and Solomon saw the young man that he was active, and he set him over the levites of the house of Joseph.

And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selonite 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.

And Achia laid hold of his new garment that was upon him, and tore it in twelve pieces: and he said to Jeroboam, Take to thyself ten pieces of this; that 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 David's sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel.

Because he sowed not, and he hath reaped not, neither hath clothed the vine, nor shall he gather grapes thereof.

But I will rend the kingdom out of the hand of his son, and give thee ten tribes.

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.

And I will take thee, and thou shalt be king over Israel.

And it shall come to pass, if thou wilt keep all the commandments that I shall command 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.

And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Saisim, king of Egypt, and he was in Egypt until Solomom died.

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 that 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 Nabat heard of it, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Surra in the mount of Ephrail. 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 spoke 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 spoke to him, saying, If thou wilt this day be a servant to this people, thee, and will speak to them good words, 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 said 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, spoke to him, saying, Thus shalt thou say to this people who 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.

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 spoke 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 counseled him. And he spoke 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? 23 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. 20 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 Judah, and the tribe of Benjamin, a hundred and twenty thousand chief men and 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, 23 Speak to Roboam the son of Solomon, king of Judah, 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 the house of Israel: return each man to his own home; for this thing is from me; and they hearkened to 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 Ammon. 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 Sarira, 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 Jeroboam departed out of Egypt, and came into the land of Sarira that was in mount Ephraim, and thither the whole tribe of Ephraim assembled, and Jeroboam built a fortress there. 

And his young child was sick with a very severe sickness; and Jeroboam went to enquire of God 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 Achia: 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 bread for the man of God, and cakes for his children, and grapes, 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, for Achia: and the man was old, and his eyes were dim, so that he could not see. And she arose from him, and went out, and came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Aho the wife of Jeroboam, and thou shalt say to her, Come in, and stand not still: for thus saith the Lord, I send grievous tidings to thee. And Aho went in to the man of God, and Aho said to her, Why hast thou brought me bread and grapes, and cakes, 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 maidens 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, then 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 man some 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 Ephraim, 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 shall 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 meat of his table heavy; and now thou shalt lighten them.

Sousakim edwke to 'Ieroobaim tis 'Anw a'delphin 'Thekemias tis perebntéra tis 'gynaiakos autou autou eis 'gynaiak' aut' ën megálh en méso tov 'thugatérov tov 'Basiléwos, kai étete to 'Ieroboaim tis 'Arhia vivon autou kai etep to 'Ieroboaim pro's Souseki, òntos ekstaticoiv và, kai apeléuyovsai.

Kai etepse 'Ieroboaim ek 'Alyntum, kai elbh eis ON Sararà tis en òrei 'Ephraim kai sunagátei ekai páv skptrop 'Ephraim kai fowdoymen ekai 'Ieroboaim 'hiraka.

Kai ërístsste to 'padoaráv autou áproustia krateía sfragódría kai epoëthe 'Ieroboaim éromhtina peri tov 'padoaráv, kai etep pro's 'Anw tis 'gynaiakos autou, ánasththi, porépou, etepróth- synov tov 'Theon peri tov 'padoaráv, eis ègostei ek tis áproustias auton kai ànthrpos ën 'Sklhm, kai ónoma autw 'Achiv, kai autos ën òwos èxìkosteta etwv, kai rìma Kurivos met auton kai etep 'Ieroboaim pros tis 'gynaiak autov, ánasththi, kai lábè eis tis 'xhà' svov tov ànthrwpov tov 'Theou ártos, kai kollhria tois tevnois autov, kai staflh, kai stamwv melétois: kai anǽthi ën gnwni, kai elabe eis tis 'xhà autov ártos, kai dòu kollhria, kai staflh, kai stamwv melétois to 'Achiva kai o ànthrpos preebxéteros, kai oi òfíthamv autov èxìlswvnon tov 'hývov kai anǽthi ek Sararà kai porépetai kai ègenveto èxòthwv autis eis tis 'pólv pros 'Archiva tis 'Sklhmvth, kai etep 'Archiva to 'padoaráv autov, èxelke dh eis èxàptanv 'Anw tis 'gynaiak 'Ieroboaim, kai èr(Display error in text here)
up on 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 them, and I will shew you what shall 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 sought counsel 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 rule 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 son of Jesse: to thy tents, O Israel, every one; for this thing is from me. And all the people was dispersed from Sikimu, 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 Sikimu. 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 brethren the people of Israel: 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.

And Jeroboam built Sikimu in mount Ephraim and dwelt in it, and went forth thence and built Pheanue. And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David, and the nations shall be as leaves because of the house of Judah. 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. And the king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you, I have gone to to Jerusalem: and the people said to the king, Go in peace. And the king sailed away to Jerusalem.

2And he put one in Bethel, and he put the other in Dan. And this thing became a sin; and the people went before one as far as Dan, and left the house of the Lord.

3And 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
eight month, on the fifteenth day of the
month, according to the feast in the land of
Judah; 2 and went up to the altar which he
made in Bethel to sacrifice; and he set the
heifers which he had made in Bethel on the
pedestals 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.
2 And he cried against the altar by the
word of the Lord, and said, O altar, altar,
thus saith the Lord, Behold, a son is to be
born to the house of David, 3 Josias by name;
and he shall offer upon thee the priests of the
high places, even of them that sacrificed upon thee, and he shall burn men's
bones upon thee. 4 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, saying, Take hold of him. And
behold, his hand, which he stretched forth
against him, withered, and he could not
draw it back to himself. 5 And the altar
was rent, and the fatness was poured out
from the altar, according to the sign which
the man of God gave by the word of the
Lord. 6 And king Jeroboam said to the
man of God, Intreat the Lord thy God, and
let my hand be restored to me. And the
man of God intreated the Lord, and he re-
stored the king's hand to him, and it became
as before.

7 And the king said to the man of God,
Enter with me into the house, and dine,
and I will give thee a gift. And the man of
God said, I will not eat bread, nor come
into the house, nor drink water, but as the
Lord said to me, so shall I do. 8 And so he
departed by another way, and returned
not by the way by which he came to
Bethel.

11 And there dwelt an old prophet in
Bethel; and his sons came and told him
all the works that the man of God did on
that day in Bethel, and the words which
he spoke to the king: and they turned the
face of their father. 12 And their father spoke
to them, saying, Which way went he? and
his sons shew him the way by which the
man of God who came out of Judah went
up. 13 And he said to his sons, Saddle me
the ass: and they saddled him the ass, and
he mounted it; 14 and went after the man of
God, and found him sitting under an oak:
and he said to him, Art thou the man of God that came out of Judah? And he said to him, I am. And he said to him, Come with me and eat bread. 16 And he said to him, Shall I not by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place. 17 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 camest.

18 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, Bring him back to thee into thy house, and let him eat bread and drink water: but he lied to him. 19 And he brought him back, and he ate bread and drank water in his house.

20 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; 21 and he spoke to the man of God that came out of Judah, saying, Thus saith the Lord, Go, and return to the man, whose heart was in the path of the Lord, 22 and say to him, Thy servant heard the word that thou hast spoken to Jeroboam son of Nebat, saying, Thou shalt return to thy own house, and thou shalt not see the face of the prophet, nor come again to him any more. But, behold, the Lord hath sent to call thee, saying, Go, tell Jeroboam son of Nebat, Thus saith the Lord, Forasmuch as I set thy father's house above all houses, and gave thee a greater house, and increased thee as the house of David, yet have thou not kept the commandment which the Lord thy God commanded thee.

23 But hast returned, and eaten bread and drink water in the place of which he spoke to thee, saying, Thou shalt not eat bread, and shalt not drink water; therefore thy body shall in nowise enter into the sepulchre of thy fathers.

24 And it came to pass as he had eaten bread and drunk 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, behold, 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 the Lord rebuked 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 spake to his sons, saying, Whoever I die, 32 in this town, where the man of God is buried, that is to be done for him: 33 and after this Jeroboam turned not from his sin, but he turned and made 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 that 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 house of the king’s house, and the golden spears which David took out of the hand of the sons of Adrazaar king of Suba, and brought them into Jerusalem, even till that he had none, but the golden shields which Solomon had 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 hied 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 reigned over Judah. And he reigned three years over Jerusalem; and his mother’s name was Maacha, daughter of Abiessum.

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. Also as much as David did that which was right in the sight of the Lord: he turned not from any thing that he commanded him all the days of his life.

And the rest of the history of Abiu, and all that he did, behold, are they not written in the book of the chronicles of the children of Judah and Benjamin.

Amartian to oik 'Ieroboom, kai eis oilefroin, kai eis afamavon apo prosopof toj gej.

Kai 'Roboam uioj Salamou ejbebselven ejpi 'Iouda' uioj 14 teostakonta kai enos eniauton 'Roboam eiv to basileis 21 autoj kai eptakaideka ejh ebselvenen ej 'Ierounsalih toj tollej, ej eflejato Kurios thesabai to oikona autoj ekei ek pasow phladoj toj Ierousalj, kai to oikona toj kurtos autoj Naamaj ejn Ammounin. Kai epoijise 'Roboam to poioj enun 21 autoj kai karedollon autoj en pantoj ois epitoj ois paterej autoj en taia amartian autoj ais ejmarton.

Kai oikodijsen eunotis vsphala kai stila kai aloj epj panta bovon yplon, kai upokatowntos jwlyon svnikkioj. Kai 25 sindemos ejvejynhe en tij g, kai epoijisen apo pantonj n巴菲特natonj ton ejthonw ejn ejejrej Kuriou apo prosopof toj ujron Ierousalj.


Kai ta lepoj toj eloaj 'Roboam kai panta ejtojmen, 29 oik idou toj staix ejgyma ene ejbiwia eloaj toj xwronj toj basileus 'Iouda'; kai plotejmen ejn anamjepoj 'Roboam 30 kai anamjepoj 'Ierounsalih panta toj xwronj. Kai ejkojmenj 31 'Roboam metaj toj paterej autoj, kai thatejmeta metaj toj paterej autoj ejn potej Davaj kai ejbebselven 'Ajiou ej nija autoj ant autoj.

Kai en toj oktonaukekatoj epi basileunoton 'Ieroboom uioj 15 Nabat, basileis 'Ajoy uioj 'Roboam ejpi 'Iouda'. Kai tria 2 ejbebselven ejpi 'Ierounsalih' kai oikona toj xwronj autoj Macah, thugytoj 'Abebsalouj. Kai epoijise en einas xamion 3 toj paterej autoj ais ejtojmen enepotoj autoj, kai oik 37 ejkarij autoj telij meta Kuriou thes autoj, ois ejkarij toj paterej autoj. "Oti dia Davaj eixekei autoj Kuriou 4 katamjmejma, ena sthjma ta techna autoj met autoj, kai sthjma toj 'Ierounsalih: ois ejtojise Davaj to eide ejnepotoj Kuriou, 5 oik ejexkljmen apo pantonv oj eketelato autoj pataxe tas hmej- pas ejswis autoj.

Kai ta lepoj toj eloaj 'Ajiou kai panta ejtojmen, 7 oik idou toj staix ejgyma ene ejbiwia eloaj toj xwronj tois
the kings of Juda. 9 And there was war between Abiu and Jeroboam. 10 And Abiu slept with his fathers in the twenty-fourth year of Asa, and Asa his son reigned in his stead.

9 In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda. 10 And he reigned forty-one years in Jerusalem: and his mother's name was Ana, daughter of Abessalom. 11 And Asa did that which was right in the sight of the Lord, as David his father. 12 And he removed all the abominations out of the land, and abolished all the priests which his fathers had kept up. 13 And he removed Ana his mother from being queen, forasmuch as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Kedron. 14 But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days. 15 And he built also Engaddi, and set watch-towers, and storehouses, in the land of Judea and in the land of Benjamin, and in the cities of Araam the king of Syria, 16 And there was war between Asa and Baasa king of Israel all their days. 17 And Baasa king of Israel went up against Juda, and built Rama, that no one should go out or come in for Asa king of Juda.

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 Ader, and Dan, and Abel of the house of Maachah, and all Chemereth, as far as the whole land of Nephthali. 22 And it came to pass when Baasa heard it, that he left off building Rama, and returned to Theres.

23 And king Asa charged all Juda without exception: and they take up the stones of Rama, and 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 Juda? Nevertheless in the time of his old age he was diseased in his feet. 25 And Asa slept with his fathers.
And Zambri, captain of half his cavalry, contrived against him, while he was in Thersa, drank him self drunk in the house of Osa the steward at Thersa. And Zambri went in and
smote him and slew him, and reigned in his stead. 11 And it came to pass when he reigned, while Shishak came up upon Jerusalem, 12 that he smote all the house of the king; according to the word which the Lord spake against the house of Baasha, and to JU the prophet, 13 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. 14 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 Thersa seven days: and the army of Israel was encamping against Gabathon of the Philistines. 16 And the people heard in the 5 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, and smote Gabathon; and they besieged Thersa. 18 And it came to pass when Zambri saw that his city was taken, that he went 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 divides; half the people goes after Thamni the son of Gonath the 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 his brother at that time, and Ambri reigned after Thamni.

23 In the thirty-sixth year of king Ass, Ambri got to reign over Israel twelve years: he reigned in Tarsus. 24 And Ambri bought the mount Semeron 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, Semeron. 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? 28 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 Josaphat the son of Asa 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, doing right in the eyes of the Lord: only they removed 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 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 3 a deputy.

And king Josaphat made a ship 34 at Tharsis to go to Siphor for gold: but it was broken at Gason Gaber. Then the king of Israel said to Josaphat, \u2018I will send forth thy servants and my servants in the ship: but Josaphat would not. And Josaphat slept with his fathers, and is buried with his fathers in the city of David: and Joram his son reigned in his stead.

29 In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years. \u2018And Achaab did that which was evil in the sight of the Lord, and did more wickedly than all that were before him. 30 And it was not enough for him to walk in the way of Jeroboam the son of Nabat, but he took to wife Jezabel the daughter of Jethbaal king of the Sidonians; and he went and served Baal, and worshipped him. 31 And he set up an altar to Baal in the house of his abominations, which he built in Samaria. 32 And Achaab made a grove; and Achaab did more abominably, 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.

34 And in his days Achiel the Bethelite built Jericho: he laid the foundation of it in Azekh-born, and he set up the doors of it in Segub his younger son, according to the word of the Lord which he spoke by Joshua the son of Naue.

And Eliu the prophet, the Thesbite of Theebase of Galaad, said to Achaab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, \textquoteleft there shall not be these years dew nor rain, except by the word of my mouth. 2 And the word of the Lord came to Eliu, saying, Depart hence eastward, and hide thee by the brook of Chorath, that is before Jordan. 3 And it shall be that thou shalt drink water of the brook, and I will change the ravens to feed thee there. 4 And Eliu did according to the word of the Lord, and he set by the brook of Chorath before Jordan. 5 And the ravens brought him loaves in the morning, and flesh in the evening, and he drank water of the brook. 6 And it came to pass after \(\text{a}^{\text{e}}\) some time, that the brook was dried up, because there had been no rain upon the earth.

\(\text{a}\) Gr. might.
\(\gamma\) See 1 Kings 22. 46. 50. A.V.
\(\delta\) Heb. 221 prefectus.
\(\zeta\) Or. for.
\(\theta\) Or, let me.
\(\Lambda\) Or. provocations, etc.
\(\mu\) Gr. it if there shall be, etc.
\(\varepsilon\) Gr. mouth of my word.
\(\pi\) Gr. in.
\(\rho\) Gr. days.
And the word of the Lord came to Eliu, saying, Arise, and go to Sarepta of the Sidonian land: behold, I have there commanded a woman to maintain thee. And he arose and went to Sarepta, and came to the gate of the city; and, behold, a woman-woman 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. And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of the bread that I may eat; for I know not what I shall do unto the child. And the woman 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.

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 some for thyself and thy children last. For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not fail, until the day that the Lord gives rain upon the earth. And the woman went and did so, and did eat, she, and he, and her children. And the pitchcr of meal failed not, and the cruse 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 of the prophet was sick; and his sickness was very severe until there was no breath left in him. And she said to Eliu, What have I to do with thee, O man of God? hast thou come in to bring my sins to rememberance, and to slay my son?

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. And Eliu cried aloud, and said, Alas, O Lord, the witness of the widow with whom I dwell, that evil for the child in her slaying her son. 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. 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, Lo, thy son lives. And the woman said, Then 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 Achahab, and I will bring rain upon the face of the earth. And Eliu went to appear before Achahab: and the famine was severe in Samaria.

3 And Achahab called Abdiu the steward. Now Abdiu feared the Lord greatly. And it came to pass when Jezabel smote the prophets of the Lord, that Abdiu took a hun-
And Achaab said to Adu, Come, and let 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 Adu went by another way alone. And Adu was alone in the way; and Eliu came alone to meet him: and Adu hasted, and fell upon his face, and said to his lord Eliu, Art thou indeed he? And Eliu said to him, I am: go, say to thy master, Behold, Eliu is here. And Adu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me? 10 As the Lord thy God lives, there is not a nation or kingdom, whither my 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 and shall carry thee to a land which I know not, and shall go in to tell the matter to Achaab, and he will not find thee and will slay me: yet thy servant fears the Lord from his youth. Has it not been told to thee of my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty my lord, and fed them with bread and water? 12 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 Adu went to meet Achaab, and told him: and Achaab girted forth, and went to meet Eliu. 17 And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel? 18 And Eliu said, I do not pervert Israel; but it is thou and thy father's house, in that ye follow not the way of the Lord, and thou hast gone after Baalim. 19 And now send, gather to me all Israel to mount Carmel, and the prophets of 200 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.

21 And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both's feet? if the Lord be God, follow him; but if Baal, follow him. And the people answered not a word. 22 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


dread prophets, and hid them by fifty in a cave, and fed them with bread and water. 4 And Achaab said to Adu, Come, and let 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. 5 And they made a division of the way between them to pass through it: Achaab went one way, and Adu went by another way alone. 6 And Adu was alone in the way; and Eliu came alone to meet him: and Adu hasted, and fell upon his face, and said to his lord Eliu, Art thou indeed he? 7 And Eliu said to him, I am: go, say to thy master, Behold, Eliu is here. 8 And Adu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me? 9 As the Lord thy God lives, there is not a nation or kingdom, whither my 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. 10 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 and shall carry thee to a land which I know not, and shall go in to tell the matter to Achaab, and he will not find thee and will slay me: yet thy servant fears the Lord from his youth. Has it not been told to thee of my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty my lord, and fed them with bread and water? 12 And now thou sayest to me, Go, say to thy master, Behold, Eliu is here: and he shall slay me. 13 And Eliu said, As the Lord of Hosts before whom I stand lives, to-day I will appear before him.

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β Gr. if thou art, etc. γ Gr. ran forth. δ Heb. Baal. See Jer. 11. 13. Hos. 9. 16. ξ Gr. the hands, from γάς, the knee. θ Or, quite alone.
lay it on the wood, and put no fire on the wood: and I will dress the other bullock, and put on no fire. 24 And do ye call loudly on the name of your gods, and 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 the true God. And all the people answered and said, The word which thou hast spoken is good.

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 gods: but apply no fire. 25 And they took the calf and drew it, and called on the name of Baal, from morning till noon, and said, Hear us, O Baal, hear us. And there was no voice, neither was there hearing, and they ran up and down on the altar which they had made. 26 And it was noon, and Eliu the Thebesite 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 Ye is to be awakened.

And they were gathered under their own custom with knives and lances until the blood gushed out upon them. 27 And they prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Thebesite 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.

And Eliu said to the people, Come near to me. And all the people came near to him. 28 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. 29 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. 30 And he piled the altar to the height in which 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. 31 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. 32 And the water ran round about the altar, and they filled the trench with water.

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. 33 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. 34 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 Eliu said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliu brought them down to the brook Kisson, and he slew them there. And Eliu said to Achaab, Go up, and eat and drink, for there is a sound of the coming of rain. And Achaab went up to eat and to drink; and Eliu went up to Carmel, and stooped to the ground, and put his face between his knees, and said to the Lord, I pray thee, O Lord, open his eyes, that he may see. And the servant looked, and said, There is nothing: and Eliu 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 Achaab, 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 Achaab went, and went to Jezrael. And the hand of the Lord was upon Eliu, and he girt up his li ght arm before Achaab to Jezrael. And Achaab told Jezabel his wife all that Eliu had done, and how he had slain the prophets with the sword. And Jezabel sent to Eliu, and said, If thou art Eliu and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to the last man. And Eliu feared, and rose, and departed for his life: and he comes to Bersabee to the land of Juda, 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 there under a tree: and behold, some one touched him, and said to him, Arise and eat. And Eliu looked, and, behold, at his head there was a cake of meal and a crust of water; and he arose, 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 Chores. And heentered there into a cave, and rested there; and, behold, the word of the Lord came to him, and he said, What dost thou here, Eliu? And Eliu said, S1 have been very jealous for the Lord Almight y, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I only am left 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 mount...
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.

13 And it came to pass when Elui heard, that he wrapped his face in his mantle, and went forth and stood in the cave: and, behold, a voice came to him and said, What doest thou here, Elui? 14 And Elui said, I have been very jealous for the Lord Al-mighty; 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 the Nammessi shall thou anoint him to be king over Israel; and Elisaie the son of Saphat shall thou anoint to be prophet in thy 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, and themselves to Baal, and every mouth which had not worshipped him.

19 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 with the twelve, 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 Elui said, Return, for I have done a work for thee. 21 And he returned 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 Elui, and ministered to him.

22 And Nabuthai bought a vineyard, near the threshingfloor of Achaab king of Samaria. 23 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. 24 And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

25 And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread. 26 And Jezabel his wife went in to him, and spoke to him, saying, Why is thy spirit troubled, and why dost thou cat no bread? 27 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.
III. Kings XX. 7—24.

And Jezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be 
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 sent
it to Nabuthai, the son of Nabath. And it was written in the letters, saying, Fast a day, and set Nabouth in a chief place among
the people. I And set two men, sons of transgressors, before him, and let them testify against him, saying, He blessed
God and the king; and let them lead him forth, and stone him, and let him die.

And in the men of his city, the elders, and the nobles that dwelt in his city, did as Jezabel sent to them, and as it had been
written in the letters which she sent to them. I And they proclaimed a fast, and set Nabouth in a chief place among
the people. I And two men, sons of transgressors, carne, and sat opposite him, and bore witness against him, saying, Thou hast
blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died. I And they sent
to Jezabel, saying, Nabouth is stoned, and is dead.

And it came to pass, when Jezabel heard it, that she said to Achab, Arise, take possession of the vineyard of Nabuthai the
Jezreelite, for Nabouth is not alive, for he is dead.

And it came to pass, when Achab heard that Nabouth the Jezreelite was dead, that he rent his garments, and put on sackcloth.

And he came to pass that afterward, that Achab arose and went down to the vineyard of Nabuthai the Jezreelite, to take possession
of it.

And the Lord spoke to Eliu the Thes-
bite, saying, Arise, and go down to meet
Achab king of Israel, who is come to Passover, for the vineyard of Nabuthai, for
he has gone down thither to take possession
of it. I And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain and taken possession, there
is but the Lord in Israel, and therefore thou shalt release Nabuthai, there shall be dogs
lick thy blood, and the harlots shall wash themselves in thy blood.

And Achab said to Eliu, Hast thou found me, mine enemy? and he said, I have found thee: because thou hast wickedly sold thyself
to work evil in the sight of the Lord, to provoke him to anger. And he beheld, saying, When
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. And I will make thy house as the house of Jeroboam the son
of Nabat, and as the house of Basaa son of Achia, because of the provocations where
with thou hast provoked me, and caused
Israel to sin. And the Lord spoke xof Jezabel, saying, The dogs shall devour her
within the fortification of Jezreel. Him


3. Or, like thyself. 4. Gr. book. 5. Possibly nobles is here meant. 6. Gr. had been written. 7. Or, Le. see on the word ταγην in Job 2. 9. 8. Or, called. 9. Or, inherit. 10. Or, son of

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 following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

26 And because of the word, Achaab was pierced with sorrow before y 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. And the word of the Lord came by the hand of his servant Elia concerning Achaab, and the Lord said, Hast thou seen how Achaab has provoked the Lord before my heart? 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. And Israel answered and said, As thou hast said, my lord, O king, I am thine, and all mine also.

6 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.

10 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 lumpbacked boast as he that is upright. And it came to pass when he returned him this answer, he and all
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. 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. And Achaab said, Whereby? And he said, Thus saith the Lord, Before the young men of the heads of the districts. And Achaab said, Who shall y'begin the battle? and he said, Thou.

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 man fit for war, seven thousand. And he went forth at noon, and the son of Ader was drinking and getting drunk in Sococheth, he and the kings, even 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, with seventy of the kings of the nations, is gone up against Samaria.

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 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. 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. And the princes 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.

And the servants of the king of Syria, even they said, The God of Israel is a God of the hills: 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.

And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Aphek to war against Israel. 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.

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...
31 And he said to his servants, I know that the kings of Israel are but merciful kings: let us now put sackcloth upon our loins, and ropes upon our heads, and let us go forth to the king of Israel, if by any means he will save our souls alive. 32 So they girt sackcloth upon their loins, and put ropes upon their heads, and said to the king of Israel, Thy servant the son of Ader says, Let our souls live, I pray thee. And he said, Does he yet live? He is my brother. 33 And the men divined, and offered drink-offerings; and they caught the word out of his mouth, and said, Thy brother the son of Ader. And he said, Go ye in and fetch him. And the son of Ader went out to him, and they caused him to bring him to the chamber, and he said to him, The cities which my father took from thy father I will restore to thee; and thou shalt make streets for thyself in Damascus, as my father made streets in Samaria; and I will let thee go with a covenant. And he made a covenant with him, and let him go.

35 And certain man of the sons of the prophets said to his neighbour by the word of the Lord, Smite me, I pray. And the man would not smite him. 36 And he said to him, Because thou hast not hearkened to the voice of the Lord, therefore, behold, as thou departest from me, a lion shall smite thee: and he departed from him, and a lion found him, and smote him. 37 And he finds another man, and says, Smite me, I pray thee. And the man smote him, and he smiting wounded him.

38 And the prophet went and stood before the king of Israel by the way, and bound his eyes with a bandage. 39 And it came to pass as the king passed by, that he cried aloud to the king, and said, Thy servant went out to war, and, behold, a man brought another man to me, and said to me, Keep this man; and if he should by any means escape, then thy life shall go for his life, or thou shalt pay a talent of silver. 40 And it came to pass, that thy servant looked round this way and that way, and the man was gone. And the king of Israel said to him, Behold, thou hast also destroyed a man out of mine hand, and I have not known. 41 And he lasted, and took away the bandage from his eyes; and the king of Israel recognised him, that he was one of the prophets. 42 And he said to him, Thus saith the Lord, Because thou hast suffered to escape out of thine hand a man appointed to destruction, therefore thy life shall go for his life, and thy people for his people. 43 And the king of Israel departed confounded and discouraged, and came to Samaria.

III. KINGS XXI. 29—43.
And he rested three years, and there was no war between Syria and Israel. 2 And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel. 3 And the king of Israel said to his servants, Know ye that Remmath Galaad is ours, and we are slow to take it out of the hand of the king of Syria? 4 And the king of Israel said to Josaphat, Will thou go up with me into battle to Remmath Galaad? and Josaphat said, As thou art, so am I, and my people, we are thine. 5 And Josaphat said, As I am, so art thou also, and as my people, so are thy people, and 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. 6 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 Galaad to battle, or shall I forbear? and they said, Go up, and the Lord will surely give it into the hands of the king.

7 And Josaphat said to the king of Israel, Is there not here a prophet of the Lord, whom we may enquire of? 8 And the king of Israel said to Josaphat, Is there not here Michaias son of Jemlibla, And Josaphat king of Juda said, Let not the king say so.

9 And the king of Israel called a eunuch and said, Bring hither quickly Michaias son of Jemlibla. 10 And the king of Israel and Josaphat king of Juda sate each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them. 11 And Sedekias son of Chanan made for himself iron horns, and said, Thus saith the Lord, With these shalt thou push Syria, until it be consumed. 12 And all the prophets prophesied in like manner, saying, Go up to Remmath Galaad, and the thing shall prosper, and the Lord shall deliver it and the king of Syria into thine hands.

13 And the messenger that went to call Michaias spoke 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. 14 And Michaias said, As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 And he came to the king: and the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up, and the Lord shall deliver it into the hands of the king. 16 And the king said to him, How often shall I adjure thee, that thou speakest to me truth in the name of the Lord? 17 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 my Lord among these? let each one return to his home in peace.

18 And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this...
Let him stand against Syria. And he stood, and Semer the king of Syria, came against him, and Joash, the son of Amaziah, king of Judah, did not say concerning him, 'What shall I do for myself?"

And he said, And the Lord said, Whereby? And he said, I will go forth, and will be a false spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do as thou shalt go in thine heart: so it shall be done.

And there came forth a spirit and stood before the Lord, and said, I will deceive him. And the Lord said to him, Wherethin shall he go forth? And he said, I will go forth to the bondman of mine master, and to Joas, the son of Amaziah, king of Judah. And the Lord said to him, Go, and do what is in thine heart; for he shall not stand against thee.

And Sedekias the son of Chanan, and Samaria, to the spoil, and smote Michalas on the cheek, and said, What sort of a spirit of the Lord has spoken in thee? And Michalas said, Behold, thou shalt see in that day, when thou shalt go out, and shalt come, thou shalt not see the manner of thine eyes there.

And the king of Israel said, Take Michalas, and convey him away to Semer the keeper of the city; and tell Joas the king's son to put this fellow in prison, and to feed him with bread of affliction and water of affliction until I return in peace.

And Michalas said, If thou return at all in peace, the Lord has not spoken by me. So the king of Israel went up, and Josaphat king of Judah with him to Remnath Galaad. And the king of Israel said to Josaphat king of Judah, I will dismount myself, and enter into the battle, and do thou put on my reins. So the king of Israel disguised himself, and went into the battle.

And the king of Syria had charged the thirty-two captains of his chariots saying, Fight not against small 5 or great, but against the king of Israel only. And it came to pass, when the captains of the chariots saw Josaphat king of Judah, that they said, This seems to be the king of Israel. And they compassed him about to fight against him; and Josaphat cried out. And it came to pass, when the captains of the chariots saw this that was not the king of Israel, that they returned from him. And one drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to his charioteer, Turn thine hand, and carry me away out of the battle, for I am wounded. And the war was turned in that day, and the king was 5 standing of the chariot against Syria from morning till evening; and he shed the blood out of his wound, into the 5 bottom of the chariot, and died at even, and the blood ran out of the wound into the bottom of the chariot. And the herald of the army stood at sunset, saying, Let every man go to his own city and his own land; for the king is dead. And they came to Samaria, and buried the king in Samaria.

And they washed the chariot at

8 Gr. and he shall, etc.  7 Gr. king.   6 Gr. sad.   5 Lit. remaining.   4 Gr. boooom.
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 spoke.

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, behold, are not these things written in the book of the chronicles of the kings of Israel?

And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

And Josaphat the son of Asa reigned over Judah: in the fourth year of Achaab king of Israel y began Josaphat to reign.

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 Salait.

And he walked in all the way of Asa his father: he turned not from the doings of David his father. Only he took not away any of the high places: the people still sacrificed and burnt incense on the high places.

And Josaphat was at peace with the king of Israel.

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?

And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Jehoram his son reigned in his stead.

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.

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.

And he served Baal, and worshipped them, and provoked the Lord God of Israel, according to all that had been done before him.


\[8\] genealogy.

\[7\] reigned.

\[6\] son of thirty and five years in his reigning.

\[5\] words.
ΚΑΙ ἡβέτησε Μωάβ ἐν Ἰσραήλ μετὰ τὸ ἀποθαναῖν Ἀχαβ. 2 Καὶ ἐπέσεν ὁ Οχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπέροφ αὐτοῦ τῷ ἐν Σαμαρείᾳ, καὶ ἤρρῳστησε· καὶ ἀπέστειλεν ἀγγέλους, καὶ εἶπε πρὸς αὐτούς, δεῦτε καὶ ἐπιζητήσατε ἐν τῷ Βααλ μνῆα θεῶν Ἀκκαρών, εἰ ζῦσομαι ἐκ τῆς ἀρρυτοστίας μου ταύτης. 3 καὶ ἐπορεύθησαν ἐπερωτήσατε δι' αὐτοῦ. Καὶ ἀγγέλοις Κύριοι ἐκάλεσαν Ἡλιοῦ τὸν Θεοβίτην, λέγων, ἀναστὰς δεύρο εἰς συνάντησιν τῶν ἀγγέλων ὁ Οχοζίων βασιλέως Σαμαρείας, καὶ λαλήσεις πρὸς αὐτούς, εἰ παρὰ τὸ μὴ εἶναι Θεὸν ἐν Ἰσραήλ, ὑμεῖς πορεύσατε ἐπιζητήσατε ἐν τῷ τούτῳ μνῆαι θεῶν Ἀκκαρών; καὶ 4 οὐχ οὕτως· "Ὅτι τάδε λέγει Κύριος, ἡ κλίνη ἐφ' ἑστὶν ἀνήβης ἐκεῖ, οὗ καταβῆτη ἃτ' αὐτής, ὅτι βαθμὸν ἀποθαναθη' καὶ ἐπορεύθη Ἡλιοῦ, καὶ εἶπε πρὸς αὐτούς. 5 Καὶ ἐπεστράφησαν οἱ ἀγγέλοι πρὸς αὐτοῦ· καὶ εἶπε πρὸς 6 αὐτοὺς, τί ὡς ἐπεστράφητε; Ἐπὶ ἐπὶ πρὸς αὐτόν, ἀνήβη εἰς συνάντησιν ὑμῶν, καὶ εἶπε πρὸς ὑμᾶς, δεῦτε, ἐπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς, καὶ λαλήσατε πρὸς αὐτόν, τάδε λέγει Κύριος, εἰ παρὰ τὸ μὴ εἶναι Θεὸν ἐν Ἰσραήλ, σὺ πορεύσῃ ἐπιζητήσατε ἐν τῷ τούτῳ μνῆαι θεῶν Ἀκκαρών; οὐχ οὕτως· "Ὅτι κλίνη ἐφ' ἑστὶν ἀνήβης ἐκεῖ, οὗ καταβήτη ἃτ' αὐτής, ότι βαθμὸν ἀποθαναθη'. Καὶ ἐπιστράφησαν αὐτοῖς ἀπ' αὐτῶν. Καὶ ἐπιστράφησαν αὐτοὶ πρὸς αὐτόν, τίς ἡ κρίσις τοῦ ἀνδρῶν ἐς συνάντησιν ὑμῶν καὶ λαλήσαντος πρὸς ὑμᾶς τῶν λόγων τούτων. 8 Καὶ εἶπον πρὸς αὐτὸν, ἀνήβη δασὺς, καὶ ζωήν δερματίνην περιεξωμένην τήν ὁψίν αὐτοῦ καὶ εἶπεν, Ἡλιοῦ ὁ Θεοβίτης οὕτως ἐστί. 9 Καὶ ἀπέστειλε πρὸς αὐτὸν πεντηκόνταρχον καὶ τῶν πεντήκοντα αὐτοῦ καὶ ἀνήβη πρὸς αὐτὸν καὶ ἤδει Ἡλιοῦ ἐκάλεσε ἐπὶ τῇ κυριεύσει τοῦ ὑποταμίου καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτόν καὶ εἶπεν ἄνθρωπος τοῦ Θεοῦ ὁ βασιλεὺς ἐκάλεσε 10 σε, καταβήτη. Καὶ ἐκπροέρχεται Ἡλιοῦ καὶ εἶπε πρὸς τὸν πεντηκόνταρχον καὶ ἤδει ἄνθρωπος τοῦ Θεοῦ ἐγὼ καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταβήσεται σε καὶ τῶν πεντηκόντα σου καὶ καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταβήσεται σε καὶ τῶν πεντηκόντα σου καὶ τῶν 11 πεντηκόντα αὐτοῦ καὶ μετείσατο δὲ βασιλεὺς καὶ ἀπέστειλε πρὸς αὐτὸν ἅλλον πεντηκόνταρχον καὶ τῶν πεντηκόντα αὐτοῦ καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτόν καὶ εἶπεν ἄνθρωπος 12 τοῦ Θεοῦ τάδε λέγει ὁ βασιλεὺς ταχέως καταβήτη. Καὶ

AND Moab rebelled against Israel after the death of Achaab.

2 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. 3 And an angel of the Lord called Eliu the TheEMALE, saying, Arise, and go to meet the messengers of Ochozias 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. 4 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.

5 And the messengers returned to him, and he said to them, Why have ye returned? 6 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. 7 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? 8 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 TheEMALE.

9 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 spake to him, and said, O man of God, the king has called thee, come down. 10 And Eliu answered and said to the captain of fifty, And 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. 11 And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spake to him, and said, O man of God, thus says the king, Come down quickly.
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. And the angel of the Lord spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king. And Eliu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal fly, the god of Aecaron? 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 he died according to the word of the Lord which Eliu had spoken. And the rest of the days of the reign of Achaab 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, not as his father Achaab, who removed the pillars of Baal which his father made, and broke them in pieces: only he was joined to the sins of Jeroboam, which he had made. And he removed out of the land the faces of the Sidonians, and the Hittites, and the Hivites, and the Canaanites, and the Perizzites, and the Jebusites, and the Amorites, that dwell in the land; and he made war on the Amalekites, and subdued the Amalekites.

And it came to pass, when the Lord was going to take Eliu with a whirlwind which was so strong, that Eliu and Elisaie went out of Galgala. And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Bethel. And Elisaie said, As the Lord lives and thy soul lives, I will not leave thee: so they came to Bethel.

And the sons of the prophets who were in Bethel came to Elisaie, 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. And Eliu said to Elisaie, 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.

And the sons of the prophets who were in Jericho drew near to Elisaie, 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. And Eliu said to him, Stay here, I pray thee, for the Lord has sent me to Jordan. And Elisaie said, As the Lord lives and thy soul lives, I will not leave thee: and they both went on.

And fifty men of the sons of the prophets went also, and they stood opposite afar off:
8 And it came to pass as they were going, they saw a man on the mountain, and Elihu stood before the Lord in the mountain. And Elihu said, ‘Who am I that I should speak before thee, seeing that there is so much more wisdom before thee? And who am I that I should answer thee, seeing that there is so much more wisdom before thee? Behold, there are with thy servants fifty men of strength: let them go now, and seek thy lord: 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 Elihu said, ‘I shall not abide, but I will go my way. And let the blindness of my eyes be poured out before thee. For I have heard of thee by the hearing of the ear, and now mine ear hath heard me. And now, behold, I am more unprofitable than dust, and from the least of men I am counted. Hearken therefore to their voice, and let their words prevail. Yet, my spirit is bound: and let mine hand be stretched out. If there be any iniquity in my hands, let the Lord’s anger and his wrath be poured out upon me.’

9And the men of the city said to Elihu, ‘Behold, the situation of the city is good, as our lord sees: but the waters are bad, and the ground barren. And Elihu said, ‘Bring me a new pitcher, and put salt in it. And they took one, and brought it to him. And Elihu said, ‘Let my lord the king now command his servants: who shall go and fetch water, and dip the salt into the well, and see whether the water is good or bad.’

10And 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

\[ \text{Lit. 'into the wilderness.'} \]
\[ \text{Gr. double portions in thy spirit.} \]
\[ \text{Gr. hardened in asking.} \]
\[ \text{Gr. went and talked.} \]
\[ \text{The Gr. here copies the Heb. 'w-h-f' 'he also.'} \]
\[ \text{Gr. sons of strength.} \]
\[ \text{Hebraism.} \]
\[ \text{Gr. last at any time.} \]
two bears out of the wood, and they tore forty and two children of them. 26 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 reigned twelve years. 2 And he did that which was evil in the sight of the Lord, only not as his father; nor as his mother: and he removed the pillars of Baal which his father had made. 3 Only he adhered to the sin of Jeroboam the son of Nebat, who made Israel to sin; he departed not from it. 4 And the king 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. 5 And it came to pass after the death of Achaab, that the king of Moab rebelled against the king of Israel.

5 And king Joram went forth in that day out of Samaria, and numbered Israel. 6 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, and 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. 7 And the king of Israel went, 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.

8 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. 9 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, there is one Elisha son of Saphat, which poured water on the hands of Eliu. 10 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.

11 And Elisha said to the king of Israel, What see I, if the Lord shall open the king's eyes? And he went up with his father and the prophet to the valley. 12 And there came water flowing out of the valley; and the prophet went before them, and said, Go, ye, and drink water. And they went and drank, and he said, Go, ye, and drink water. 13 So they went to drink water: and theJordan was broad over them, both both the children of Israel and the children of Judah. 14 And the prophet took his staff, and dipped it in the Jordan, and said, Thus saith the Lord, Stab this staff in the Jordan. And he dipped it in, and, behold, the Jordan was divided both both the children of Israel and the children of Judah. 15 And Elisha said, Take up this要看谷. And he took it up, and, behold, there was a arrow of war against his life. 16 And he said, Open the Lord's book. And he opened it; and, behold, the seven scales of a covenant were there written. 17 And he said, This is the word of the Lord: I will make the Jordan a broad valley. 18 And Elisha said unto him, Take a bow and arrows. And he took a bow and arrows. 19 And he said to the king of Israel, Strut thou, and see how great is my heart and the heart of all the men of Israel, compared to the heart of Achaab. 20 And Elisha said, My father, the old men have seen great things from the Lord; wherefore also do I see great things. 21 And Elisha said unto him, Take a bow and arrows. And he took a bow and arrows. 22 And he said to the king of Israel, Strut thou, and see how great is my heart and the heart of all the men of Israel, compared to the heart of Achaab. 23 And Elisha said, My father, the old men have seen great things from the Lord; wherefore also do I see great things. 24 And Elisha said to him, Strut thou, and see how great is my heart and the heart of all the men of Israel, compared to the heart of Achaab. 25 And Elisha said, My father, the old men have seen great things from the Lord; wherefore also do I see great things.
And they rose early in the morning, and the sun rose 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 the land was desolate, and Moab is not a people to this day.

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 walls. 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 Elisea, 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 Elisea 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 with which I anoint myself. And he said to her, Go, borrow for thyself vessels without of all thy neighbours, even empty vessels; borrowed not a few. And thou shalt go in and shut the door upon thee and upon thy sons, and thou shalt shut the door upon thee and upon thy sons, and thou shalt pour forth into 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 none other. And the oil stayed. And she came and told the man of God; and Elisea said, Go, and sell the oil, and thou shalt pay thy debt, and thou and thy sons shall live of the remaining oil.

And a day came, when Elisea passed over to Soman, and there was a great lady there, and she constrained him to eat bread; and it came to pass, when he had entered into the city, that he turned aside to eat there. And the woman said to her husband, See

And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. And he said to Gizei 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 Gizei, What must we do for her? And Gizei his servant said, Indeed she has no son, and her husband is old.

And he called her, and she stood by the door. And Elisaie 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 Elisaie said to her.

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 a servant, 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.

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 Elisaie saw her coming, that he said to Gizei his servant, See now, that Somanite comes. Now, whither goest thou, 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 Elisaie to the mountain, and laid hold of his feet; and Gizei drew near to thrust her away. And Elisaie 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 say a son of my lord? For did I not say, Do not deal deceitfully with me?

And Elisaie said to Gizei, Gird up thyILES 1492

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.

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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 Elisaie saw her coming, that he said to Gizei his servant, See now, that Somanite comes. Now, whither goest thou, 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 Elisaie to the mountain, and laid hold of his feet; and Gizei drew near to thrust her away. And Elisaie 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 say a son of my lord? For did I not say, Do not deal deceitfully with me?

And Elisaie said to Gizei, Gird up thy

Kai eipei Elisaie to Gizei, 'zosai to avtoj sou, kai 29
loins, and take my staff in thy hand, and go:
if thou meet any man, thou shalt not salut
him, and if a man salute thee, thou shalt not
answer him; and thou shalt lay my staff on
the child's face.
And the mother of the
cold said, As the Lord lives and as thy soul
lives, I will not leave thee. And Elisie
arose, and went after her. And Giezi
went on before her, and laid his staff on
the child's face: but there was neither voice nor
any hearing. So he returned to meet him
and told him, saying, The child is not
awaked.

And Elisie went into the house, and
behold, the dead child was laid upon his
bed. And Elisie 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 Elisie cried out to Giezi, and said,
Call this Somanitte. So he called her, and
she came in to him: and Elisie said, Take
thy son. 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 Elisie returned to Galgala: and a
famine was in the land; and the sons of the
prophets sat before him: and Elisie 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 ygoards, 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 Elisie said to his ser
vant 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
arisa, 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 respected, because by him the
Lord had given delivery to Syria, and the
man was mighty in strength, but a leper.
And the Syrians went forth in small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman’s wife. And she said to her mistress, O that my lord were before the prophet of God in Samaria, then he would recover him from his leprosy. 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. And he went, and took in his hand ten talents of silver and six thousand pieces of gold, and ten changes of raiment, 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. And it came to pass, when the king of Israel read the letter, that he rent his garments, and said, Am I God, to kill, and to make alive, that this man sends to me to recover a man of his leprosy? consider, however, I pray you, and see that this man seeks an occasion against me.

And it came to pass, when Eliseas heard that the king of Israel had rent his garments, he sent 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 Eliseas: and Eliseas sent a servant unto him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and shalt be cleansed. 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, that the disease depart from me, and the leper. And are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage. And his servants came near and said to him, Suppose the prophet had spoken a great thing to thee, what is this word that he spake? He went not at first to stand before him, but he said to him, Wash, and be cleansed. So Naiman went down, and dipped himself seven times in Jordan, according to the word of Eliseas: and his flesh returned to him as the flesh of a little child, and he was cleansed.

And he and all his company returned to him to come and had a garment before him, and said, Behold, I know that there is no God in all the earth, save only in Israel; and now receive a blessing of thy servant. And Eliseas said, As the Lord lives before whom I stand, I will not take one. And he pressed him to take one; but he would not.

And Naiman said, Well then, if not, let there be, I pray thee, seven thousand kline of mortars, and seven thousand kline of oil. And he answered, Let not the king say, I have lacked any thing. And Eliseas said, Go and tell the king, saying, beam here the servant of the Lord, and there be with me two men, a prophet of the Lord: and an Ethiopian servant with me. Have I not sent to my master, the king of Syria, according to all thine commands? and, behold, this man sent to me, saying, Why hath my lord delayed after his servant?

And the king of Israel said, When shall I know that I shall die? And Eliseas answered, Two bowls of water are there by them that follow thee. And Eliseas said, Go, buy me with them the pot of water. And he went, and bought it for the king; and he dashed it on the head of the king, and poured it, and said, Why hast thou troubled me? for thou hast let the Egyptians live, and I shall trouble me. And he said, What hast thou to do here? And he answered, This is the word of the Lord, saying, What have I done to thee, that thou hast troubled me? And the king of Israel said to Eliseas, Give me this grace also, that thou mayest die. And Eliseas said, Wherefore this grace? for thou hast told me how many chambers thou hast in thy house, and how many robes in thy chamber; so give me this grace also, that there may not be雪 in the season of harvest. And he said, What is this grace? And Eliseas answered, This is the grace of the Lord: he shall restore the king to his house again, and shall change his crown.

And Naiman said, I pray thee, let me take two of thy servants with me. And he said, Why wilt thou? But if thou must needs, then take them. And he went with them. And they came to the field of thistle, and there was an herd of bees, and there were two thousand sheaves of flax in the middle thereof.

And he said to his servants, Look on, if there be wood here. And one of the servants answered, Behold, there is a herd of wild asses in the forest. And he said, By whom shall I go up to it? And he answered, Behold, there is a slave of a man of Manasseh, Joash, the son of the Ginger: go in thither, see his master, and he shall show thee a good herd. And he said, Go. And he went after him. And there was a herd of bees, and he went up to them.

And he took a stick, and dipped it in the blood of the wild ass, and put it in the mouth of the bees, and he stung not. And Joash the son of Ginger, the captain of the host, said, This is the hand of God, with which Pharaoh king of Egypt, and all his army, shall be smitten. And Eliseas answered, It shall be against the altar, with which Pharaoh king of Egypt, and all his army shall be smitten.

8 And the Lord said to Eliseas, Go, and shew the Pharaoh king of Egypt, who despiseth me, and is come forth against me with his chariots and with his horsemen to wage war against me.

9 And Eliseas said, As the Lord of hosts liveth, before whom I stand, surely, the rivers of Jordan are not greater than thou, O Pharaoh king of Egypt; for the Lord will give Israel up into thine hand, and thou shalt beat him with the sword.

10 And he said, Wherefore hath this come to me, from minealt to minealt, and from my house to my house? And Eliseas answered, Out of the丰满, out of the full, the Lord shall take away. And Eliseas said to Pharaoh, What have I to do with thee? go, show thyself unto the Egyptians. And Pharaoh said, Am not I Pharaoh king of Egypt? yet hast thou set thyself against me.

And Eliseas answered, As the Lord liveth, before whom I stand, I will surely return the forty measures of barley which thou hast bought. And he said, I pray thee, let me have this grace also, that thou mayest know that I have found favor in thine eyes: behold, I will return the barley thee. And Eliseas said, As the Lord liveth, before whom I stand, thou shalt not return any thing. And Pharaoh said, How then, said Eliseas, Shalt thou say to me, What shall I do to thee? And Eliseas went out from his presence.
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. 28 And Elissae said to Naiman, Go
in peace. And he departed from him a
little way.

23 And Giezi the servant of Elissae 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. 24 So Giezi followed after Naiman;
and Naiman saw him running after him,
and turned back from his chariot to meet
him. 25 And Giezi said, All is well: my
master has sent me, saying, Behold, now
are there 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. 26 And Naiman
said, I will give thee two talents of silver. And
he took two talents of silver in bags, and
two changes of raiment, and put them
upon two of his servants, and they bore
them before him. 27 And he came to a
secret place, and took them from their
hands, and laid them up in the house, and
dismissed the men.

28 And he went in himself and stood be-
fore his master; and Elissae said to him,
Whence came thou, Giezi? and Giezi said,
Thy servant has neither been to this house
nor thither. And Elissae 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 olives, and vine-
yards, and sheep, and oxen, and menser-
vants, and maid-servants? 29 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 Eli-
sae, 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 tabernacle 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 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 showed him
the place; and he broke 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
Elissae sent to the king of Israel, saying,
Take heed that thou pass not by the place,
for the Syrians are hidden there.

10 And the king of Israel sent to the place
which Elissa 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 send me who betray me to the king of Israel? 12 And one of his servants said, Nay, my Lord, O king, for Elissa the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in the bedchamber. 13 And he said, Go, see where this man is, and I will send and take him, and then will I say to him, saying, Behold, he is in Dothaim. 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 Elissa rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to the man of God, what shall we do? 16 And Elissa said, Fear not, for they who are with us are more than they that are with them. 17 And Elissa 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 fire and smoke. 18 And he came down to him; and he prayed to the Lord, and said, Smite, I pray thee, these people with blindness. And he smote them with blindness, according to the word of Elissa. 19 And Elissa said to them, This is not the city, and this is not the way: follow the road to round about Elissa. 20 And they came down to him; and he prayed to the Lord, and said, Smite, I pray thee, these people with blindness. And he smote them with blindness, according to the word of Elissa. 21 And the king of Israel said to Elissa, 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 dove's dung at five pieces of silver. 26 And it came to pass in the third year of the reign of the king of Israel, that the king of Syria sent messengers to the king of Israel: 27 And the king of Israel said to him, What is the matter with thee? And the woman said to him, This woman said to

"Israel eis tov topyov ev eite aitv 'Elissaiw, kai efuvlasato ekhein ou mian oude duo.

Kai ekekivnoi he psich basilew Suryas peri tov logow 11 tovov kai ekkalos tovov paisov autov, kai eite pros aitov, ouk anagelleti mou tis proodouioi me basilew Iseriaw; 28 kai eti eis tov paisov autov, ouk kimi me basilew, ou'te Elissaiw o prophytas o en Iseriaw anagelleti to basilew Iseriaw pantas tovov logow, ou'n eanalbhtis en to tamaioi tis koitwion sou. Kai eite, deute ouse tov autov, kai 24 apostelias lwmomai autov kai aptgygeleia autov, legonites, idou en Dothaim.

Kai apestilevs ekai itpon kai arma kai dinamis bireia, 14 kai lhaton vukto kai perieklisvan tin tolw. Kai oorivn 15 o ileourgous Elissaiw anastirnai, kai exezize kai 1dov dinaimos kiklwsa tov tolw, kai itpovs kai arma kai eite to paivdion pros autov, o kurie, toes pousiomevs; kai eite Elissaiw, 16 mou fofroi, oti pleious ois mebi hemas uper tous met avtov. Kai proropigitato Elissaiw, kai eite, Kurie, dieunwni 7 ous to 17 ofthalimos tou paivarion kai ides kai duvnwes Kuvros tou 7 dfbalimos autov kai eide kai idou to oros plhres itpovs; kai arma toul periklyw Elissaiw. KAI katebignasan pros autov 18 kai proropigitato pros Kuvrovs, kai eite, pataxes oti to endhos toustat porsasia, kai patates avtovs porsasia, kata to thema 19 Elissaiw. KAI eite pros avtovs Elissaiw, ouki auti 7 tolw 20 kai auti ou idos, deute opisw mou, kai aevs ymas pros ton andra ou exeitei kai aptaganev avtovs pros Samareain. 21 KAI egetevo ois eosidhion eis Samareain, kai eite 22 Elissaiw, anoxevou oti Kurie tou 7 dfbalimos autov kai idetesvan kai duvnwes Kuvros tou 7 dfbalimos autov, kai idouv kai idouv 7 ois wos Samareaias.

KAI eitein o basilewos Iseriaw pros Elissaiw, ois evdei 23 avtovs, eis patizes pataxw, pater; kai eitein, ou patazes, 24 eih ouk hchialwsteswv eis rourmata sou kai tosw sou ou tuptesei paribbes artovs kai idour evkistwv avtov, kai fagisth kai piteswv, kai aposthvan pros ton kurion avtov. KAI parathekav autovs paradeswv megaly, kai efragwv kai 25 evdei kai apestilewv avtovs kai apithlwv pros ton kurion avtov kai ou prooetwv evi monoqiwv Suryas ton eldei evi 7n Iseriaw.

KAI egevito meta taata, kai orhoswv vidos 26 "Ador basilew 24 Suryas pason to parakolishv avtov, kai anevhs, kai pereskishen epi Samareian. KAI egevito lymos megas en Samareia: 25 kai idou periakthveto ep avtov eos ou evghwion kefalh onov petkynonta arghynio, kai thartwv ton kabis kopus periartwv pante artugy.

KAI 7n o basilewos Iseriaw diaaporemenvos epi tov texous 26 kai gyni ephosve pros avtov, legonata, swovn kurie basilew. KAI eitein avti, mi se svoi Kuvros, tibevn svoi se; mi ato 27 alwos o ato lwnov; 28 KAI eitein avti 7o basilew, ti esti sou; kai eitein 7i gyni, avti eite pros me, dos ton wion sou kai
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me, Give thy son, and we will eat him to-day, and we will eat my son to-morrow. 28 So we boiled my son, and ate him; and I said to her on the second day, Give thy son, and let us eat him; and she has hidden her son. 29 And it came to pass, when the king of Israel heard the words of the woman, that he said to his officer, This day do I know that God hath delivered me into the hand of a woman. 30 And he passed by on the wall, and the people saw sackcloth upon his flesh. 31 And he said, God did so to me and more also, if the head of Elisie shall stand upon him this day.

32 And Elisie was sitting in his house, and the elders were sitting with him; and the king 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? 33 While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil is of the Lord; why should I wait for the Lord any longer?

And Elisie 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 for a shekel, in the gates of Samaria. 3 And the officer on whose hand the king rested, answered Elisie, and said, Behold, if the Lord shall make flood-gates in heaven, might this thing be? and Elisie said, Behold, thou shalt see with thine eyes, but shall not eat thereof.

3 And there were four leprous 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. 5 And they rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and beheld, there 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, Go up, I pray thee, and let us return to our master: and they passed by on the wall, and the people saw sackcloth upon his flesh. 7 And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, as they were, and fledd for their lives.

8 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.

9 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 of the fruit of the land, and of the vineyards, and of the olive trees, and of the fruitful fields; and the king sent thither and see.

So they took two horsesmen, 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 messengers 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 Elisaie had spoken to the king, saying, Two measures of barley shall be sold for a shekel, and a measure of fine flour for ten shekels; and the king set at this time to-morrow in the gate of Samaria. And the officer answered Elisaie, and said, Behold, if the Lord makes floods in heaven, shall this thing be? and Elisaie 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 Elisaie 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 according to the word of Elisaie, 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
Giezi the servant of Elisaie the man of God, saying, Tell me, I pray thee, all the great things which Elisaie has done. And it came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisaie 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 Elisaie restored to life. And the king asked her a second time, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

And Elisaie 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 his mouth, 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 Elisaie, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire of the Lord whether I shall recover of this my disease.

And Elisaie said, 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: for thou shalt establish thyself too much, and they will slay their strong holds 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 Elisaie said, The Lord has shewn me what he shall do to thee.

And he departed from Elisaie, and went in to the king; and he said to him, What said Elisaie to thee? And he said to him, 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 Josophat was king of Judah, Joram the son of Josophat king of Judah began to reign.

And in the third year of Azael king of Syria, and he began to reign in Jerusalem. 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 Judah for David his servant's sake, as he said he would give a light to him and to his sons continually.
it came to pass after he had arisen, that he sent Edom who compassed him about, and the captains of the chariot tents and the people fled to the tents. Yet Edom revolted from under the hand of Judah till this day. Then Lobot revolted at that time.

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 Judah? So Joram slept with his fathers, and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

And in the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign. And 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 Jehovah, daughter of Ambri king of Israel.

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. And he went with Joram the son of Achaab to war against Azael king of the Syrians in Ramoth Galaad; and the Syrians wounded Joram.

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. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezreel, because he was sick.

And Eliseus the 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.

And thou shalt enter there, and shall see there Jothan the son of Josiah son of Namessi, and shall go in and make him rise up from among his brethren, and shall bring him into a secret chamber.

And thou shalt take the cruse of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry.

And the young man the prophet went to Remmoth Galaad.

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 Jothan said, To which of all us? And he said, To thee, O captain. 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, I have anointed thee king over Israel.

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, 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.

And I will make the house of Achaab like the house of Jerabtom the son of Nabat, and as the house of Baass the son of Achia.

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.
And Ju went forth to the servants of his lord, and they said to him, Is all well? Why are these your servant fellows gone out? And he said to them, Ye know the man, and his communication. And they said, It is wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying,—and he said, Thus saith the Lord, I have anointed thee to be king over Israel. And when they had heard it, they hasted, and took every man his carcase, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju is king.

And Ju the son of Josaphat the son of Nameesi conspired against Joram; and Joram was defending Ramoth Gilead, and he and all Israel. Because of Azael king of Syria. And king Joram had returned to be healed in Jezrel 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 fugitive to go and report to Jezrel. And Ju rode and advanced, and came down to Jezrel; for Joram king of Israel was getting healed in Jezrel of the arrow-wounds wherewith the Syrians had wounded him in Ramoth in the war with Azael king of Syria; for he was strong and a mighty man: and Ochozias king of Juda was down to see Joram. And there went up a watchman upon the tower of Jezrel, 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. And there went a horseman to meet them, and said, Thus says the king, Peace. And Ju said, What last thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned. And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju said, What said the messenger? turn behind me. And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Nameesi, for it is with furious haste.

And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Juda, each in his chariot, and they went to meet Ju, and found him in the portion of Nabuthai the Jezraelite.

And it came to pass when Joram saw Ju, that he said, Is it peace, Ju? And Ju said, How is that this my mother Jezabel, and her abundant witchcrafts. And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias. And Ju said, I will put 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.

And Ju said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and thou remember, riding as we were on chariote
IV. KINGS IX. 26—X. 6.

after Achaab his father, that the Lord took up this burdensome burden against him, saying,

Surprised have I now, said he, the blood of Nabuthai, 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.

And Ochozias king of Juda saw it, and fled by the way of Bethgar, and Ju pursued after him, and said, Stay him also. And one smote him in the charriot at the going up of Gai, which is Jeblaim: and he fled to Mageddo, and died there. And his servants put him on a chariot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.

And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

And Ju came to Jezrael; and Jezabel heard of it, and coloured her eyes, and adorned her head, and looked through the window. And Ju entered into the city, and she said, Had Zambri, the murderer of his master, peace? And he lifted up his face toward the window, and saw her, and said, Who is there of the king's daughter? 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. And Ju went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is a king's daughter. And they went to bury her: but they found nothing of her but the skull, and the feet, and the palms of her hands. 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 Achaab, and the carcase 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: Now then, as soon as this letter shall have reached you, where are with you the sons of your master, and with you chariots and horses, and strong cities, and arms, do ye accordingly look out the best and fittest among your master's sons, and set him on the throne of his father, and fight for the house of your master. And they feared greatly, and said, Behold, two kings have 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 that which is right in thine eyes.

And Ju wrote them a second letter, saying,

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And Ahab rose and went to Samaria, and he was in the house of sheep-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 his chariot into 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 Achaab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Elihu. And Ju gathered all the people, and said to them, Achaab 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 subtility, that he might destroy the servants of Baal.
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. And he said to the man who was over the pillar of Baal, Bezeel, for a robe for all the servants of Baal, and the keeper of the robes brought forth to them. 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. And he went in to offer sacrifices and 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 burnt-offering, that Ju 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 brazen pillars of Baal, and burnt it with fire. And they tore down the pillars of Baal, and made his house a draught-house until this day. And Ju abolished Baal out of Israel. Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, 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 Achaab 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 Lord began to cut Israel short: and Azazel smote them in every coast of Israel; from Jordan eastward all the land of Galad belonging to the Gadites, of Gaddi and that of Ruben, and of Manasses, from Aroer, which is on the brink of the brook of Arnon, and Galad and Basan. And the rest of the acts of Ju, and all his might, and all his acts, wherein he engaged, are not these things written in the book of the chronicles of the kings of Israel? And Ju slept with his fathers; and they buried him in Samaria; and Joachaz his son reigned in his stead. And the days which Ju reigned over Israel were twenty-eight years in Samaria.

And Gotholia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal. And Osoashee daughter of king Joram, sister of Ochozias, took Joes the son of her brother, and stole him from

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8. Gr. offering.  
7. Gr. mouth to mouth.  
9. Gr. is from the Hebrew word.  
8. Gr. in Israel.  
9. Gr. seed of the kingdom.
among the king's sons that were put to death, secreting him and his nurse in the bedchamber of the high face of Gotholin, 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.

And in the seventh year Jodae sent and took the captains of hundreds of the Chorr: and this was he, a Rhasim, and brought them to him into the house of the Lord, and made a covenant of the Lord with them, and adjured them, and Jodae shewed them the king's son. 4 And charged them, saying, This is the 5 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 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 one 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.

And the captains of hundreds did all things that the wise Jodae commanded; and they took each his 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 upon him 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.

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 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 in after her shall certainly 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.

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 Mathan 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 Rhaim, and all the people of the land, and brought down the king out of the house of the Lord; and they went out by the gate of the footmen 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 Gothalia with the sword in the house of the king.

21 Joas was seven years old when he began to reign.

Joas began to reign in the seventh year of Joram, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Berseabe. And Joas did that which was right in the sight of the Lord all the days that Jodae 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 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 any 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 wheresoe'er 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 Jodae 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 Jodae 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

κατέστρασαν αὐτὸν, καὶ τὰ θυσιαστήρια αὐτοῦ καὶ τὰς ιερὰς αὐτοῦ συντρίβαν αγαθῶς καὶ τὸν Μάθαν τὸν ιερέα τοῦ Βααλ ἀπέκτεναν κατὰ πρίσματον τῶν θυσιαστήριων καὶ ἔβρις ἡ ιερείς ἐπισκόπους εἰς τὸν οἶκον Κυρίου. Καὶ ἔλαβε τοὺς 19 εκατοντάρχους, καὶ τὸν Χορρί, καὶ τὸν Ραμίρ, καὶ πάντα τοῦ λαὸς τῆς γῆς, καὶ καταγόνα τοῦ βασιλέα ἐπὶ οἶκον Κυρίου καὶ εἰσῆλθον ἐν τῷ πάλης τῶν παρατρέχων οἰκον τοῦ βασιλέως, καὶ ἔκαθαν αὐτὸν ἐπὶ θρόνον τῶν βασιλέως. Καὶ 20 ἔχαρη πάς ὁ λαὸς τῆς γῆς, καὶ ἡ πόλις ἔσωκε καὶ τὴν Θεολαᾶν ἔδωκαν εἰς ὑμηραίαν ἐπὶ οἶκον τοῦ βασιλέως.

Υδός έπτε έτόν Ἰωάς εἰς τὸ βασιλείῳ αὐτοῦ. 21

'Εν ετε έβδομον τού Ιωάν εβατάλευσεν Ἰωάς καὶ τεσσαράκοντα 12 κοντα έτε έβατάλευσεν εν Ιερουσαλήμ, καὶ άναμενα οἱ πιστοὶ αὐτοῦ Σαβιά έκ τῆς Βαβυλονίας. Καὶ έστιν ιωάς το εὖ ἐβατά λόγον τούτου ναίς πάντας ταῖς θέρα το τε μετεφεύταν, καὶ έκεί έπί τού λαού εσπυρίζει, καὶ έθυμον εν τοις ψυχήις.

Καὶ εἶπον Ιωάς πρὸς τούς ιερεῖς, πάν τὸ ἀργυρίον τῶν 4 ἀγίων τὸ εἰσόδιος εἶχεν ἐν τῷ οἶκον Κυρίου, ἀργυρίον συντίμησαν, ανίργυρον λαβόν συντίμησαν πάν ἀργυρίον εἶ δὴν ἀναβῇ τοίς καρποῖς ἀνδρῶν ἐνεκέκει ἐν οἴκῳ Κυρίου, λαβέως ἐπὶ οἱ ιερεῖς, ανίργυρον απὸ τῆς προσεύμως αὐτοῦ καὶ αὐτοὶ ορκίσαντο τὸ βεδεκ τοῦ οἴκου εἰς πάντα οὐ εἰνα εὐρέθει ἐκεί βεδεκ.

Καὶ εὖνήθη ἐν τῷ εἰκοστῷ κρίτῳ ἐν τῷ βασιλείῳ Ιωάς 6 οἴκοι εκραταίσαν οἱ ιερεῖς τὸ βεδεκ τοῦ οἴκου. Καὶ ἐκάλεσεν 7 Ιωάς το βασιλείῳ Ιωάδα τον ιερέα καὶ τοὺς ιερεῖς, καὶ ἔπει τρίς αὐτοῖς, το ὡς οὔ εκραταίσατο τὸ βεδεκ τοῦ οἴκου καὶ μὴ λάβητε ἀργυρίον απὸ τῶν πράσεων υἱῶν, ἐκεῖ τὸ βεδεκ τοῦ οἴκου δοῦσε αὑτῷ. Καὶ συνεφώνησαν οἱ ιερεῖς τοῦ 8 μὴ λάβειν ἀργυρίον τοῦ λαοῦ, καὶ τοῦ μὴ ἐνσώκειν τὸ βεδεκ τοῦ οἴκου. Καὶ ἐλάβεν Ιωάδα το ἱερεῖς κιβωτῶν μίαν, καὶ ἔτραγχη πρώχητον ἐκ τῆς σταυροῦ αὐτῆς, καὶ ἔδωκεν αὐτῶν παρὰ ἀμαμαζνίσθη ἐν τῷ οἶκῷ ἀνδρῶν οἴκου Κυρίου καὶ ἔδωκαν αὐτοῖς αὐτοῖς οἱ φυλάσσοντες τὸν σταθμὸν πάν τὸ ἀργυρίον τὸ εὐρέθειν ἐν οἴκῳ Κυρίου.

Καὶ ἔγεινο ὡς εἶδον ὅτι πολὺ τὸ ἀργυρίον ἐν τῇ κυβοῦτῳ, 16 καὶ ἐνέβη τῶν γραμματέων τῶν βασιλεῶν καὶ ἰερεὺς ὁ μέγας, καὶ ἐστίβη ἐν ἀργυρίῳ ἅ ἐτύμησαν τὸν βασιλείῳ τὸ εὐρεθεῖν ἐν οἴκῳ Κυρίου. Καὶ ἔδωκαν τὸν ἀργυρίον τὸ εὐποροῦσαν ἐπὶ χειρὶ 17 ποιοῦν τὰ ἐργά τῶν ἐπισκόπων οἰκον Κυρίου καὶ ἐξεδόσαν τοὺς τέκτους τῶν ξύλων καὶ τοὺς οἰκοδόμους τοὺς ποιοῦσιν ἐν οἴκῳ Κυρίου καὶ τοὺς τεχνᾶς καὶ τοὺς λατομούς τῶν λίθου 18 τῆς κτίσματος πυλάς καὶ λίθους λατομού οῖ τὸν κατασχεῖν τὸ βεδεκ οἴκου Κυρίου εἰς πάντα ὡς εὐδοκίας ἐπὶ τοῦ οἶκου τοῦ κραταίως. Πληγὸν οὐ ποιήσαντο οἰκον Κυρίου θυράι.
made for the house of the Lord silver & plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord; 

for they sold the Jerusalem, and they repaired therewith the house of the Lord.

Also they took no account of the men into whose hands they gave the money to give to the workmen, for they 

faithfully.

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.

Then went up Azael king of Syria, and fought against Jerusalem, and took it; and Azael set his face to go against Jerusalem.

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.

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?

And his servants rose up and made a conspiracy, and smote Joas in the house of Mallo that is in Sela.

And Jezirchar the son of Jemuth, and Jezabuth Somer'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 J u to reign in Samaria, and he reigned seventeen years. And he did that which was evil in the sight of the Lord, and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.

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.

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. 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.

Only they departed not from the sins of Jeroboam, who led Israel to sin; they walked in them—over the grove also remained in Samaria. Whereas there was not left any "army to Joachaz, except for chariots, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.

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? And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

In the thirty-seventh year of Joas king

\[^3\] Gr. doors.  \[^4\] Gr. in.  \[^5\] Heb. דת תענוג.  \[^6\] Gr. his own holy things.  \[^7\] Complutensian.
of Juda, Joas the son of Joachaz 8 began to reign over Israel in Samaria sixteen years. 9 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 Nebat, which led Israel to sin: he walked in it. 10 And the rest of the acts of Joas, and all that he did, and his might acts which he performed together with Ammassias king of Judah, are not these written in the book of the chronicles of the kings of Israel? 11 And Joas slept with his fathers, and was buried in the city of Samaria with the kings of Israel. 12 Now Elisaie 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! 13 And Elisaie said to him. Take bow and arrows. And he said to the king, Put thy hand on the bow. And Joas put his hand upon it: and Elisaie put his hands upon the king's hands. 14 And he said, Open the window eastward. And he opened it. And Elisaie said, Take bow and arrows. And he said, cited the bow of the Lord's deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Aphek until thou hast consumed them. 15 And Elisaie said to him, Take bow and arrows. And he took them. And he said to the king, Smit upon the ground. And the king smote three times, and stayed. 16 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 three times. 17 And Elisaie died, and they buried him. And bands of the Moabites came into the land, through the coming 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 Elisaie: and as soon as he touched the bones of Elisaie, he revived and stood up on his feet. 18 And Azael greatly afflicted Israel all the days of Joas. And the Lord slew him, and the Lord did not destroy. And 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. 19 And Azael king of Syria died, and the son of Ader his son reigned in his stead. 20 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 Joahaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel. 21 In the second year of Joas the son of Joachaz king of Israel, did Amassias also the son of Joash king of Juda reign. 22 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. 23 And he did that which was right in the sight of the Lord, but not as David his father: he
4 Then Amasias sent messengers to Joas son of Joachaz son of King of Israel, saying, Come, let us look another in the face. But Joas the King of Israel sent to Amasias King of Juda, saying, The thistle that was in Lebanon sent to the cedar that was in Libanus, saying, Give my daughter to thy son to wife: and the wild beasts of the field that were in Libanus passed by and trod down the thistle. 10 Thou hast smitten and wounded Edom, and thy heart has lifted thee up; stay at home and glorify thyself: for wherewith art thou quarrelsome to thy hurt? So both thou wilt fall and Juda with thee.

11 Nevertheless Amasias hearkened not: so Joas King of Israel went up and he and Amasias King of Juda looked one another in the face in Bethsamms of Juda. 12 And Juda was overthrown before Israel, and every man fled to his tent. 13 And Joas King of Israel took Amasias the son of Joas the son of Ochozias in Bethsamms; and he came to Jerusalem, and broke down the wall of Jerusalem, beginning at the gate of Ephraim as far as the gate of the corner, four hundred cubits. 14 And he took the gold and the silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the hostages and returned to Samaria.

15 And the rest of the acts of Joas even all that he did in his might, how he warred with Amasias King of Juda, are not these things written in the book of the chronicles of the kings of Israel? 16 And Joas slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned in his stead.

17 And Amasias the son of Joas King of Juda lived after the death of Joas son of Joachaz King of Israel fifteen years. And the rest of the acts of Amasias, and all that he did, are these not written in the book of the chronicles of the kings of Juda? And they buried him in the city of David: and he fled to Lachia: and they sent after him to Lachia, and slew him there.

20 And they brought him upon horses; and he was buried in Jerusalem with his fathers in the city of David.

21 And all the people of Juda took Azarim...
and he was sixteen years old, and made him king in the room of his father Amessias. 5 He built Jioth, and restored it to Juda, after the king slept with his fathers.

2 In the fifteenth year of Amessias son of Joas king of Juda yebegan Jeroboam son of Joas to reign over Israel in Samaria forty and one years. 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. 

3 And he recovered the coast of Israel from the entering in of Aemath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Joas the son of Amath, the prophet of Gethophor. For the Lord saw that the affliction of Israel was very bitter, and that they were few in number, straitened in and want, and he destitute, and Israel had no helper. 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 Joas.

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 Damasces and Aemath to Juda in Israel, and all the things written in the book of the chronicles of the kings of Israel.

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 yebegan to reign. 14 Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. And he did that which was right in the eyes of the Lord, according to all things that Amessias his father did. Only he took not away any of the high places: as yet the people sacrificed and burnt incense on the high places.

And the Lord plagues the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joathamh the king's son was over the household, judging the people of the land.

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? And Azarias slept with his fathers, and they buried him with his fathers in the city of David, and Joathamh his son reigned in his stead.

8 In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam yebegan to reign over Israel in Samaria six months. 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. And Sellum the son of Jabis and others conspired against him, and they smote him in Keblam, and slew him, and he
reigned in his stead. 11 And the rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel.

12 Then the son of Jabis reigned; and in the thirty and ninth year of Azarias the king of Judah,

13 And Sellum the son of Jabis reigned; and in the thirty and ninth year of Azarias the king of Judah; he began Sellum to reign a full month in Samaria.

14 And Manaeam the son of Gaddi went up out of Tharsila, and came to Samaria, and slew the son of Jabis in Samaria, and slew him. 15 And the rest of the acts of Sellum, and his conspiracy wherein he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Manaeam smote both Thersa and all that was in it, and its borders extending beyond Thersa, because they opened not to him: and he smote it, and ripped up the women with child.

17 In the thirty and ninth year of Azarias the king of Judah, 18 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.

19 In his days went up Phus king of the Assyrians against the land: and Manaeam gave to Phus a thousand talents of silver to aid him with his power.

20 And Manaeam raised the silver by a tax upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels levied on each man; and the king of the Assyrians departed, and remained not there in the land.

21 And the rest of the acts of Manaeem, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

22 And Manaeam slept with his fathers; and Phakesias his son reigned in his stead.

23 In the fiftieth year of Azarias king of Judah, 24 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 made Israel to sin.

25 And Phakesias the son of Romelias, his officer, conspired against him, and smote him in Samaria in the front of the king's house, with Argob and Aria, and with him there were fifty men of the four hundred: and he slew him, and reigned in his stead.

26 And the rest of the acts of Phakesias, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of Azarias king of Judah, 28 And he did that which was evil in the eyes of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.
the land of Nephthali, and carried them away to the Assyrians. 29 And Osean son of<br>Phakee the son of Romelias, and smote him, and slew him, and reigned in his stead, in the<br>twentieth year of Joatham the son of Azar-<br>ias. 31 And the rest of the acts of Phakee, and<br>all that he did, behold, these are written in<br>the book of the chronicles of the kings of<br>Israel.

In the second year of Phakee son of<br>Romelias king of Israel began Joatham the<br>son of Azarrias king of Juda to reign.

20 Twenty and five years old was he when<br>he began to reign, and he reigned sixteen<br>years in Jerusalem; and his mother's name was<br>Jerusa daughter of Sadoc. 21 And he did<br>that which was right in the sight of the Lorp, according to all things that his father<br>Azarrias did. 22 Nevertheless he took not<br>away the high places; as yet the people<br>sacrificed and burnt incense on the high<br>places. He built the upper gate of the<br>Lord's house. 23 And the rest of the acts of<br>Joatham, and all that he did, are not these<br>written in the book of the chronicles of the<br>kings of Juda?

30 In those days the Lord began to send<br>forth against Juda Rassan son of Syria, and<br>Phakee son of Romelias. 31 And Joatham slept with his fathers, and was buried with<br>his fathers in the city of David his father: and Achat his son reigned in his stead.

In the seventeenth year of Phakee son of<br>Romelias y began Achat the son of Joatham<br>king of Juda to reign. 2 Twenty years old<br>was Achat when he began to reign, and he<br>reigned sixteen years in Jerusalem; and he<br>did not that which was right in the eyes of<br>the Lorp, according to all that David his<br>father had done. 3 And he walked in the<br>way of the kings of Israel, ye, he made his<br>son to pass through the fire, according to the<br>abominations of the heathen whom the<br>Lord cast out from before the children of<br>Israel. 4 And he sacrificed and burnt incense<br>on the high places, and upon the hills, and upon the shady trees.

5 Then went up Rassan king of Syria and<br>Phakee son of Romelias king of Israel against<br>Jerusalem to war, and besieged Achat, but<br>could not prevail against him. 6 At that<br>time Rassan king of Syria recovered Elath to<br>Syria, and drove out the Jews from Elath.<br>And Achat and the king of the land dwelt<br>there until this day. 7 And Achat sent messengers to Thilagh-philasar king<br>of the Assyrians, saying, I am thy servant<br>and thy son: come up, deliver me out of<br>the hand of the king of Syria, and out of<br>the hand of the king of Israel, who are rising<br>up against me. 8 And Achat took the silver<br>and the gold that was found in the treasuries<br>of the house of the Lord, and of the king's<br>house, and sent gifts to the king. 9 And the<br>king of the Assyrians hearkened to him: and<br>the king of the Assyrians went up to Damascus and took it, and removed the<br>inhabitants, and slew king Rassan.

10 And king Achat went to Damascus to meet Thilagh-philasar king of the Assy-
And the king saw the altar, and went up to it, and offered thereon his burnt-offerings and his meat-offerings, and poured out the blood of his peace-offerings on the brazen altar that was before the king. 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 Achaæ charged Urieæ, 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 any other sacrifices upon the altar. And the brazen altar shall be for me in the morning. And Urias the priest did according to all that king Achaæ commanded him. And king Achaæ cut off the borders of the base, 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 Achaæ, even all that he did, are not these written in the book of the chronicles of the kings of Judæ? And Achaæ 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 Achaæ's reign began Osea the son of 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 he sent him to Samaria. And the king of the Assyrians found iniquity in Osea, in that he sent messengers to Ségour 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 three years.

In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away away from their land, even as it is written in the book of the prophets. 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 the priest the pattern of the altar, and its proportions, and all its workmanship. And Urias the priest built the altar, according to all the directions which king Achaæ sent from Damascus.

And king Achaæ sent to Urias the priest the pattern of the altar, and its proportions, and all its workmanship. And Urias the priest built the altar, according to all the directions which king Achaæ sent from Damascus.
Pharaoh king of Egypt, and they feared other gods, and walked in the statutes which the Lord commanded 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 customs, not as they were hallowed 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 them, 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, concerning 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 diversities 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 them that spoiled them, until he cast them out of his presence. Forasmuch as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king; and Jeroboam drew 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 all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

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Pharaoh king of Egypt, and they feared other gods, and walked in the statutes which the Lord commanded 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 customs, not as they were hallowed 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 them, 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, concerning 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 diversities 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.

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Pharaoh king of Egypt, and they feared other gods, and walked in the statutes which the Lord commanded 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 customs, not as they were hallowed 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 them, Ye shall not do this thing against the Lord.

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24 And the king of Assyria brought from Babylon the men of Chutha, and men from Ar, and from Zemath, 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 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.

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 city in which they dwelt. 29 And the men of Babylon made Socchoth Beith, and the men of Chuth made Ergel, and the men of Hamath made Aasimath. 30 And the Evites made Eblazer and Tharthar, and the inhabitant of Sepharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Sepharvaim. 31 And they feared the Lord, yet they established their abominations in the houses of the high places 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. 32 And they feared the Lord, and served their gods according to the manner of the nations, whence their lords brought them.

33 Until this day they did according to their manner: they feared the Lord, and they did according to their customs, and according to their manner, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. 34 And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye serve them, nor sacrifice to them: 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. 35 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.

Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods. 36 But ye shall fear the Lord your God, and he shall deliver you from all your enemies.
Neither shall ye comply with their practice, which they follow. So these nations feared the Lord, and served their graven images: yea, their sons and their sons' sons do until this day even as their fathers did.

And it came to pass in the third year of Osee son of Ela king of Israel that Ezekias son of Achar king of Juda began to reign.

And in the second year of his reign said the Lord unto him, And I will shew thee the word of the Lord. And he said unto him, Speak, I pray thee, unto the king my master, saying, What sayst thou? And he said, I will return to my master. And he went to king Sennacherim king of Assyria.

And he said, What sayest thou? And he said, I am come to thee to fight against thee, and help thee. And he said, What reward shall I give thee? And he said, Thou shalt give me two hundred talents of silver and ten thousand talents of brass.

And the king of Assyria commanded his officers and his treasurers, saying, Supply for me an hundred talents of silver, and an thousand talents of brass.

And the king of Assyria took all the strong cities of Juda, and came to Jerusalem.

And king Hezekiah cast down the wall of Jerusalem from theゲラヒル門 to the corner gate, four hundred cubits.

And king Hezekiah made the الشمال door to the house of the Lord, and thewine vault of the house of the Lord. And he took away the high places, and the groves out of Juda. And also the altar that was at Bethel, and the high places that were before Baal, which king Jeroboam had made, and he brake them down.

And the kings of Assyria carried away captive all the居民 of Juda, and brought them to Assyria, and placed them in the cities of Assyria.

And the king of Assyria smote all the strong cities of Juda, and carried the inhabitants of all them captive, and put them in the cities of Assur.

Also king Hezekiah gave all the city, from Elath, that is on the sea-coast, and from Ezion-geber, and the men of war, that accompanied him, to king David his master.

And the king of Assyria brought men from Babylon, and placed them in all the cities, which the children of Israël had forsaken; and they dwelt in the cities of Assur.

And the king of Assyria commanded king Hezekiah, saying, I have heard that thou hast spoken to the king of Juda, saying, 'I have made a strong city, and have reformer's house: a strong force 3 Or. from. 5 Gr. Samaria to the Assyrians. 6 Gr. them. 7 Gr. heavy.
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. 18 And they cried to Ezekias: and there came to him Heliakim the son of Cheleias the steward, and Sonnas the scribe, and Joas the son of Saphat the recorder.

19 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? 20 Thou hast said, (but they are mere words,) I have counsel and strength for war. Now then y' in whom dost thou trust, that thou hast revoluted from me? 21 See now, art thou trusting for thyself on this broken staff of read, even upon Egypt? whoseower shall stay himself upon it, it shall even go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. 22 And whereas thou hast said to me, We trust on the Lord God: is not this he, whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem? 23 And now, I pray thee, mark and remember on 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. 24 How then wilt thou turn away the face of one thy petty governor from among the least of my lord's servants? whereas thou trustest for thyself on Egypt for chariots and horsemen. 25 And now how dost thou cast all this place to destroy it? The Lord said to me, Go up against this land, and destroy it. 26 And Heliakim the son of Cheleias, 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 to us words that are not in our language? 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.

**β** Gr. words of his. **γ** Gr. in whom trusting, etc. **δ** Gr. his. **ζ** Gr. give. **θ** Gr. local ruler. **λ** Gr. in. **μ** Lit. make a blessing with me.
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 Arpad? where is the god of Sepharvaim, Ana, and Aha? 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 that the Lord should deliver Jerusalem out of my hand? 34 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. 35 And Hiel the son of Cheleias, the steward, and Somnas the scribe, and Josha 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 Hiel the steward, and Somnas the scribe, and the elders of the priests, with these words, to Samna the prophet of 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.

And the adventure 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 sorer thy prayer for the remnant that is found.

So the servants of king Ezekias came to Esaías. And Esaías 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. 6 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 Lobna: for he heard that he had departed from Lachis. 9 And he heard concerning Tharaca the 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 thou trust in them, in the word of the prophets which they have prophesied to thee, saying, The Assyrians shall depart out of this land. 11 For thus saith the Lord, The Assyrians shall not enter this land.

And Ezekias took the letter from the hand of the messenger, and read it: and he went up to the house of the Lord, and Ezekias spread it before the Lord, and
20 And Esra the son of Amos sent to Ezkius, saying, Thus saith the Lord God of hosts, the God of Israel, I have heard thy prayer concerning Sennacherim king of the Assyrians. 21 This is the word which the Lord has spoken against him: The virgin daughter of Sion has made light of thee, and mocked thee in the way of the daughter of Jerusalem. 22 Whom hast thou reproached, and whom hast thou lifted up thy voice, and raised thine eyes on high? Is it against the Holy One of Israel?

28 By thy messengers thou hast reproached the Lord, and hast said, I will go up with the multitude of my chariots, to the height of the mountains, to the sides of the seas; and I have cut down the height of his cedar, and his choice cypresses; and I have come into the midst of the forest and of Carmel. 23 I have refreshed myself, and have drunk strange waters, and I have dried up the sole of my foot all the rivers of fortified places. 24 I have brought about the matter: I have brought it to a conclusion; and it is come to the destruction of the bands of warlike prisoners, even of strong cities. 25 And they that dwelt in them were weak in hand, they quaked and were confounded, they became as grass of the field, or as the green herb, the grass growing on houses, and that which is trodden down by him that stands on the horse; and I have said to the third, Be thou lifted up, and thou shalt go forth, and the rage against me. 26 Because thou wast angry against me, and thy fierceness is come up into my ears, therefore will I put my hooks in thy nostrils, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 27 And this shall be a sign to thee; eat this year the things that grow of themselves, and in the second year the things of which springing up: and in the third year there be sowing, and reaping, and planting of vineyards, and eating the fruit of them. 28 And he shall increase him that has escaped of the house of Judah: and the remnant shall strike root beneath, and it shall produce fruit above. 29 For from Jerusalem shall go forth a remnant, and he that escapes from the mountain of Sion: the zeal of the Lord of hosts shall do this. 30 Is it not so? Thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, and he shall not shoot an arrow

δ Διὰ τάδε λέγει Κύριος πρὸς βασιλέα Ἀσσυρίων, οὐκ εἰσέλυεται εἰς τὴν πόλιν ταύτην, καὶ οὐκ οἰκεύεται ἐκεί βέλος,
there, neither shall a shield come against it, neither shall he heap a mound against it.

3 By the way by which he comes, by it shall he return, and he shall not enter into this city, saith the Lord. 4 And I will defend this city as with a shield, for my own sake, and for my servant David’s sake.

5 And it came to pass at night that the angel of the Lord went forth, and smote in the camp of Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, these were all dead corpses.

6 And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve.

7 And it came to pass, while he was worshipping in the house of Mecresh his god, that Adramelech and Sarasar his sons smote him with the sword; and they escaped into the land of Arrath; and Asordan his son reigned in his stead.

8 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. 9 And Ezekias turned to the wall, and prayed to the Lord, saying, 10 Lord, remember the servant whom thou hast shewed kindness unto: I beseech thee, Lord, remember the house of David, whom thou hast fashioned, and made to inherit. 11 And the Lord spoke to him, saying, 12 Go, and tell Ezekias the king, saying, 13 What sayest thou, and what is this that is heard in thine ears? 14 For thus saith the Lord, Behold, I will return, and I will cure thee in the third year. 15 And in the third year again, I will return to thee, and I will definite thee in Jerusalem. 16 And the Lord added to him ten years to his life; and he returned to the land of Judah, and dwelt in Jerusalem; and he walked in the ways of David his father; for he did nothing in Jerusalem to turn aside his eyes from any work of Jehovah.

17 In the ninth year of Baladan, king of Babylon, sent he letters and present to Esarhaddon, king of Assyria. 18 And Esarhaddon, king of Assyria, sent he to him in good word, and whatsoever he desired, and as much as he asked for; for he was rich unto the king of Babylon.

19 And in the fourteenth year of Baladan the king of Babylon, he, Esaias also the son of Amos, the prophet, the son of Melekiah, the son of Amariah, the son of Shechaiah, the son of Hozaiah, the son of Beeliada, in the eighth year of the reign of Zedekiah king of Judah, one that was full of days, died. 20 In the twelfth year of Baladan, king of Babylon, Esaias the son of Amos died. 21 And he said, 22 Thus saith the Lord, In the third year of this king shall your被判者的儿子服事我，他必成为我 phosphorylated.

23 And he cried in the morning, and prayed, saying, Lord, this is a day in which thou hast spoken good things of this people, and hast delivered them. 24 Thus saith the Lord, In this house, and in Jerusalem, and in all Judah, I will perform the things that I have spoken, saying, They shall be in the land of the Assyrians. 25 And I will deliver this city into the hand of the king of Assyria, and he shall destroy it.

26 And the Lord showed him a thing, saying, 27 Set thine house in order, for thou shalt die, and not live: for, lo, a son shall be born to thee, a son of good report; and he shall be a son of Ephraim. 28 And when he was at home, his son Jehoahaz began to reign in Jerusalem in the place of his father, as a son of good report; and he reigned in Jerusalem three months. 29 And in the thirty and seventh year of the reign of Jehoiakim king of Judah, Esaias the son of Amos died.
14 And Esaias 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. 15 And he said, What saw they in thy house? And he said, They saw the altars 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. 16 And Esaias 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, shall not fail a word which the Lord has spoken. 17 And as for thy sons which shall come forth of thee, which thou shalt beget, the enemy shall take them, and they shall be enmuchs in the house of the king of Babylon. 18 And Ezekias said to Esaias, Good is the word of the Lord which he has spoken: only let there be peace in this house. 19 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? 20 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 Apisba. 21 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. 22 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. 23 And he built an altar in the house of the Lord, whereas he had said, In Jerusalem I will place my name. 24 And he built an altar to all the host of heaven in the two courts of the house of the Lord. 25 And he caused 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. 26 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. 27 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. 28 But they hearkened not; and Manasses led them astray in the evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

10 And the Lord spoke by his servants the prophets, saying, Forasmuch as Manasses the king of Juda has wrought all these evil things...
And it shall not be so. Thus saith the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Juda, that both the ears of every one that hears shall be tilled. And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achasa; and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping.

And 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 done 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.

Twelve and two years old was Amos when he began to reign, and he reigned two years in Jerusalem: and his mother's name was Mezollam, daughter of Amur of Jetbæa. And his son did that which was evil 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 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 and one years in Jerusalem: and his mother's name was Jedea, daughter of Edeia of Baaurotch. 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 of the year, the king sent Saphan the son of Ezzia, the scribe of the house of the Lord, saying, Go up to Cheleia the high priest, and take account of the money
And Chelcius the high priest said to Sapphan the scribe, I have found the book of the law in the house of the Lord. And Chelcius 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, Chelcius 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 that Chelcius the priest, and Achikam the son of Sapphan, and Achobor the son of Michias, and Sapphan the scribe, and Asias the king's servant, saying, 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 hearkened not to the words of this book, to do according to all the things written concerning us.

So Chelcius the priest went, and Achikam, and Achobor, and Sapphan, and Asias, to Oelda the prophetess, the mother of Selm the son of Thuecan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; 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 our fathers hearkened not to the words of this book, to do according to all the things written concerning us, 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 which 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 and all that he commanded in the book of the covenant; even the things written in this book. And all the people stood to the covenant.

And the king commanded Chelcias 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 house of heaven, and he burned them without Jerusalem in the fields of Kidron, and he cast the ashes of them to Bethel. 4 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 that burned incense to Baal, and to the sun, and to the moon, and to the four Mazzuoth, and to all the host of heaven. 5 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. 6 And he pulled down the house of the sodomites that were by the house of the Lord, where the women wove tents for the grove. 7 And he brought up all the priests from the cities of Judah, and defiled the high places which the priests burned incense, from Gibal even to Bershabe; and he pulled down the house of the gates that was by the door of Joshua the ruler of the city, 8 and of 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 Molech. 11 And he burned the houses 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 kingly 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 Achaz, 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 eirinh, and oik ophthetini en tois ophthalmois sou en pase tois kakois ois egw emi epagon eti ton ytopon touton.

Kai epistreven to basilei to ruma kai aptasteilen o basileus 23 kai sunechage proso eavon pantanous tou prosvbistros ton evoun ton kourion kai Ierousalamb. Kai anebh o basileus eis oikon toy kourion kai pase anh Ioudai kai paittes oi katoikoutai en Ierousalamb met autou kai oi ierai kai oi prophybatai kai pase o laos apo mikrov kai eis megallou kai anevh en ois auton pantanous tous lojous toy bblion tis diathikhs toy ebreontos en oikon kourion. Kai esto o basileus pros ton 3 stulon kai dietheto diathikhs enon ton kourion, to parereis thetai toy kourion, to filastatein tis entolai autou kai tis martiri aautou kai tis diakonin aautou en pase karhia kai en pase figyri to anasthetai tous lojous tis diathikhs tou kourion, tis deigma en epo tis bblion tou kai esto pase o laos en tis diathikh.

Kai enteleito o basileus tis Xelkia ton irei tis megali 4 kai tis ireusi tis theuterourophos kai tis filastasou tou ton stathmon, ton exagagein en ton naou kourion pantan tis skeneis ton petrovmata ton Basal kai ton alsei kai pasei tis dynami tis othanov kai katkeusan auta exo Ierousalamb en sainiarm Kedron, kai ebalov ton chon auton eis Baidha. Kai katkeusan 5 ton cocharimous eis edwkan baseileis Ioudai kai ethumiai en ton ypholoi kai en ton polemon Ioudai kai ton periekloto Ierousalamb kai tono thymastatai ton Basal kai ton alin kai ton seleni kai ton mazurou h kai pasei tis dynami tis othanov.


Kai katkeusan tois 11 ipstous ois edwkan baseileis Ioudai en 11 alwinei en tis eisodh oikon kourion eis to gafofolikam Natan basileous ton eunuchon en foroun kai to arma ton hliou katkeusan puri, kai ta thuvastimarmo tis epo ton diwamatos ton 12 uperou Axa, e epotheasen baseileis Ioudai kai ta thuvastimarmo a epotsese Mananseus en tais douvai allavai oikon kourion kathelhe o basileus kai katapasteven ekadein kai erphhe ton chon

\[\text{Gr. none, etc. shall be seen by thine eyes.} \quad \gamma \quad \text{Or. to his house.} \quad \delta \quad \text{Gr. on.} \quad \zeta \quad \text{Gr. in.} \quad \theta \quad \text{Gr. is from the Hek. word.} \]

\[\text{\textcopyright \text{Heb. cast.}} \quad \text{\textcircled{\text{Heb.}} \text{\textcircled{\text{Heb.}}} \quad \text{\textcircled{\text{Gr. given.}}} \quad \text{\textcircled{\text{Or. the twelve signs.}} \quad \text{\textcircled{\text{Heb. sign}}} \quad \text{\textcircled{\text{compare Job 35.32.}}} \quad \text{\textcircled{\text{Or. ashes.}}} \]

\[\text{\textcircled{\text{The Gr. is from vae Heb. word.}}} \quad \text{\textcircled{\text{Gr. in fire.}}} \quad \text{\textcircled{\text{Gr. to.}}} \quad \text{\textcircled{\text{Heb. Nathan-melech.}}} \quad \text{\textcircled{\text{Or. again from the Heb.}}} \]
13 and the king defiled the house that was before Jerusalem, on the right hand of the mount of Moriah, which Solomon king of Israel built to Ashtaroth the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon. 14 And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

15 Also the high altar that was at Bethel, which Jeroboam the son of Nebat, who made Israel to sin, did make, even that high altar high, and as much as the altar of Jerusalem, and sacrificed upon it kings of Israel, and provoketh the anger of the Lord God, which smote the cities of Samaria, and made them a desolation unto this day.

16 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 to anger, and all that he did he did in Bethesda. 17 And he said, Let him alone; let no one disturb his bones. So his bones were buried in the tomb of his fathers in the city of David.

18 Then the men of Judah brought a large stone, which was set at the entrance of the temple of the Lord, and they laid no stone in the hands of the masons. And they put an ephod and the vessels into the large stone they had set, and left no part of the house of the Lord until this day. 19 And the high places were not removed out of the land; nevertheless the hand of Judah was loyal all the days of Josias.

20 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. 21 For a passover such as this had not been kept from the days of judges who judged Israel, even all the days of the kings of Israel, and of the kings of Judah. 22 But in the eighteenth year of king Josias, was the passover kept to the Lord in Jerusalem.

23 Moreover Josias removed all the sorcerers, and the wizards, and the therapeutans, and the idols, and all the abominations that had been set up in the land of Juda, and in Jerusalem, that he might 19 keep the words of the law that were written in the book, which Chelcias the priest found in the house of the Lord. 24 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. 25 Nevertheless the Lord turned not from the fierceness of his great anger, wherewith he was wrath in his anger against Juda, because of the provocations, wherewith Manasses provoked him. 26 And the
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Lord said, I will also remove Juda 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. But 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 Juda?

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 Mageddo when he saw him. And his servants carried him dead from Mageddo, and brought him to Jerusalem, 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 Seraiah, daughter of Jeremias of Lohna. And he did that which was evil in the sight of the Lord, according to all that his fathers did. And Pharaoh Nechoh removed him to Babylon in the land of Emath; so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of gold. And he removed all the gold and the silver, and a hundred talents of gold. And Pharaoh Nechoh made Eliakim son of Josias king of Judah king 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 and the Pharaoh: they gave the silver and the gold each man according to his assessment together with the people of the land to give to Pharaoh Nechoh.

Twenty-five years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Jeldaph, daughter of Phadail of Ruma. And he did that which was evil in the eyes of the Lord, according to all that his fathers had done.

In his days went up Nabuchodonosor king of Babylon, and Joakim became his servant three years: and then he turned and revolted from him. And the Lord sent against him the bands of the Chaldeans, and the bands of Syria, and the bands of Moab, and the bands of the children of Ammon, and sent them into the land of Juda to prevail against it, according to the word of the Lord, which he spoke by his servants the prophets. Moreover it was for the purpose of the Lord concerning Judah, to remove them from his presence, because of the sins of Manasses, according to all that he did. Moreover he shed innocent blood, and filled Jerusalem with innocent blood, and the Lord would not pardon it. And the rest of the acts of Joakim, and all that he did, and all the acts of his fathers, are not these written in the book of the chronicles of the kings of Juda?

And Joakim slept with his fathers; and Joachim his son reigned in his stead.
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 Eighteen years old was Joashim when he began to reign, and he reigned three months in Jerusalem; and his mother's name was Nesthia, daughter of Ellamastham, of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father did.

9 At that time went up Nabuchodonosor king of Babylon to Jerusalem, and the city was besieged. And Nabuchodonosor king of Babylon came against the city, and his servants besieged it. And Joashim 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.

10 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 up 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.

11 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.

12 And he carried Joashim away to Babylon, and the king's mother, and the king's wives, and his eunuchs, and the mighty men of the land, that were left in the land, and the princes of the city, which came forth to the king of Babylon.

13 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.

14 And the king of Babylon made Battianias his son king in his stead, and called his name Sedeckias.

15 Twenty and one years old was Sedeckias when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Amital, daughter of Jeremias.

16 And he did that which was evil in the sight of the Lord, according to all that Joashim did.

17 For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedeckias revolted against the king of Babylon.

18 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 Sedeckias 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 all full of people that were ready to go up, and all the people of war went forth by night, by the way of the gate between the walls, this was 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 Gedelias before his eyes, and put out the eyes of Gedelias, 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. 8 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 desired 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 brass vessels with which they ministered, he took. 15 And the captain of the guard took the brasen sea 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 eight cubits, and the chapter upon it was of brass: and the height of the chapter was three cubits: the bronze bases, and the pomegranates upon the chapter round about were all of brass: and so it was with the second pillar with its border.

18 And the captain of the guard took Sarsias the δ high-priest, and Sophonias the second in order, and the three door-keepers. 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 that, which 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 Judah 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 Achiam son of Saphan.

23 And all the captains of the host, they and
tantes οἱ ἄρχοντες τῆς δυνάμεως αὐτῶν καὶ οἱ ἄνδρες αὐτῶν, ὅτε κατέστησε βασιλεὺς Βαβυλώνος τὸν Γοδολάν, καὶ ἦλθος πρὸς Γοδολάν εἰς Μασσοπάρα, καὶ Ἰσμαήλ υἱὸς Ναβανίου, καὶ Ἰωάν υἱὸς Καρῆθ, καὶ Σαραίας υἱὸς Θασαμᾶ ὁ Νετοφαλίης, καὶ Ήζονιας υἱὸς τοῦ Μαχαθί, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν.

24 Καὶ ὄμοσε Γοδολάς αὐτοῖς, καὶ τοῖς ἄνδρασιν αὐτῶν, καὶ εἶτεν αὐτοῖς, μὴ φοβεῖσθε Πάρον τῶν Χαλδαίων, καθότατε ἐν τῇ γῆ, καὶ δουλεύετε τῷ βασιλείᾳ Βαβυλώνων, καὶ καλὸς ἐσται ὑμῖν.

25 Καὶ ἔγενεθη ἐν τῷ ἔβδομῳ μηνί ἦλθεν Ἰσμαήλ υἱὸς Ναβανίου εἰς Ἑλισαμᾶ ἐκ τοῦ σπέρματος τῶν βασιλέων, καὶ δέκα ἄνδρες μετ᾽ αὐτοῦ, καὶ ἔπατα οὗ τοῦ Γοδολάν καὶ ἀπέδυε, καὶ τοὺς Ἱουδαίους καὶ τοὺς Χαλδαίους, οἱ ἤσαν μετ᾽ αὐτοῦ ἐν Μασσοπάρᾳ.

26 Καὶ ἀνέστη τὰς οἰ λαοὺς ἀπὸ μικροῦ ἔως μεγάλου καὶ οἱ ἄρχοντες τῶν δυνάμεως, καὶ εἰσῆλθον εἰς Ἀγιοτόπον, ὅτι ἐφοβήθησαν ἀπὸ προσώπου τῶν Χαλδαίων.

27 Καὶ ἐγενήθη ἐν τῷ τριάκοντῳ καὶ ἔβδομῳ ἐτῶν τῆς ἀποκίασις τοῦ Ἰωάχημ βασιλεὺς Ιουδα, ἐν τῷ δεκακότῳ μηνί, ἔβδομη καὶ εἰκάδι τοῦ μηνός, ὄψον Εὐαλμαρωδέκ βασιλεὺς Βαβυλώνος ἐν τῷ ἔμπνεύσει τῆς βασιλείας αὐτοῦ τὴν κεφαλὴν Ἰωάχημ τοῦ βασιλείου Ιουδα, καὶ έκκαιγεν αὐτὸν ἐξ οἴκου φυλακῆς

28 αὐτοῦ. Καὶ ἐλάθη μετ᾽ αὐτοῦ ἀγάθα, καὶ οἴκῳ τοῦ θρόνον αὐτοῦ ἐπάνωθεν τοὺς θρόνους τῶν βασιλέων μετ᾽ αὐτοῦ ἐν

29 Βαβυλώνᾳ. Καὶ ἤλλωσεν τὰ ἱματία τῆς φυλακής αὐτοῦ, καὶ ἠρέτε τοῦ διαπαντός ἐνώπιον αὐτοῦ πᾶσας τὰς ἡμέρας τῆς

30 ζωῆς αὐτοῦ. Καὶ ἡ ἐστιατορία αὐτοῦ ἐστιατορία διαπαντός ἐδόθη αὐτῷ ἐξ οἴκου τοῦ βασιλείου, λόγον ἡμέρας ἐν τῇ ἡμέρᾳ αὐτοῦ, πᾶσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

...their men, heard that the king of Babylon had thus appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathaniaas, and Jona son of Careth, and Saraias, son of Thanaamath the Netrophathite, and Jeronias 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 Nathaniaas son of Helisama, of the seed 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 Evialmarodeck 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. 27 And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon; 28 and changed his prison garments: and he ate bread continually before him all the days of his life. 29 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.

*ΠΑΡΑΛΕΙΠΟΜΕΝΟΝ Α*.

[*Gr. MATTERS OMITTED.*]
Regma, and Sebithina: and the sons of Regma, Saba, and Dadan. 10 And Chus begot Nebrod: he began to be a mighty hunter on the earth.

11 The sons of Sem, Elam, and Assur, 21 and Arphaxad, Sala, 22 and Eber, Peleg, Ragan, 22 Senucl, Nachor, Tharrhu, 27 Abram.

28 And the sons of Abram, Isaac, and Israel. 29 And these are their generations: the first-born of Israel, Naboth, and Kezar, Nabude, Massan, 23 Masma, Iduma, Masse, Chodhan, Theman, 32 Jettur, Naphes, Kezma: 33 these are the sons of Israel.

34 And the sons of Chettura Abram's concubine: and she bore him Zemran, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan: Dedan, and Sabin: 33 and the sons of Madiam: Gepar, and Opher, and Enoch, and Abida, and Eldada: all these were the sons of Chettura.

36 And Abram begot Isaac: and the sons of Isaac were Jacob, and Esau. 37 The sons of Esau, Eliphaz, and Reuel, and Jeuel, and Seleg, and Coor, 38 The sons of Eliphaz: Thayan, and Omar, Sopher, and Geotham, and Kenan, and Thamna, and Nacama.

39 And the sons of Reuel, Nahche, Zare, Sore, and Moze. 40 The sons of Lotan, Lotan, Sebegon, Ana, Deson, Oser, and Disan.

41 And the sons of Lotan, Chorri, and Esman, and As». And the sister of Lotan was Thanna. 42 The sons of Sobel: Alon, Mactanath, Tabel, Sophi, and Onan: and the sons of Sebegon: Euth, and Sonam.

43 The sons of Sonan, Deson: and the sons of Deson: Emmor, and Asebon, and Jethram, and Charran. 44 And the sons of Hosar, Balaam, and Zucam: and Acan: the sons of Desan, Os, and Aman.

45 And these are their kings, Balac the son of Beor: and the name of his city was Denaba. 46 And Balac died, and Jobab the son of Zaru of Bosorrah reigned in his stead.

47 And Jobab died, and Asom of the land of the Themantites reigned in his stead. 48 And Asom died, and Eder reigned in his stead, who smote Madian in the plain of Moab: and the name of his city was Getham. 49 And Adad died, and Sebba of Masecca reigned in his stead. 50 And Sebba died, and Saul of Rhoaboth by the river reigned in his stead. 51 And Saul died, and Balbannor son of Achobor reigned in his stead. 52 And Balbannor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogar.

53 The princes of Edom: prince Thamna, prince Golada, prince Jethor, prince Elibamis, prince Elas, prince Phinon, prince Kenez, prince Thuman, prince Babser, prince Mageddiel, prince Zaphon. These are the princes of Edom.

These are the names of the sons of Israel; 5 Ruben, Symon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

57 The sons of Juda: Er, Aunan, Selom. These three were born to him of the daughter of Sava the Channerith woman: and Er, the first-born of Juda, was wicked before...
4 And Shem, the father of all the families of Canaan, died at a hundred and fifty years old.
5 And the sons of Ham, Cush, and Mizraim, and Tubal, and Haman, and Heth, and Pharaoh, and Canaan.
6 And his brother Javan begot Elisha, and Tarshish, and Kittim, and Dodanim.
7 And Cush begot Nimrod, who began to be a mighty one in the earth.
8 And Cush dwelt in Arabia, and built S嚼rn and Pathros.
9 And Cush died at a hundred and forty years old.
10 And Japheth begot Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
11 And these are the sons of Japheth, according to their families, according to their languages, according to their countries, and according to their nations.
12 And out of Javan came the Elym, and the Tarshish, and the Kittim, and the Dodanim.
13 And the sons of Javan, they were the Chani, and the Ely, and the Tubal, and the Meshech, and the Tiras.
14 And Javan first begot Elisha, and Tarshish, and the Kittim, and the Dodanim.
15 And these are the sons of Japheth, according to their nations, and according to their dwellings, and according to their seed, which they inherited.
16 And Peleg begot Reu, in the years of Peleg were ninety and five years.
17 And Reu begot Serug.
18 And Serug begot Nahor.
19 And Nahor begot Haran.
20 And Haran begot Seth in the land of Canaan.
21 And Seth begot Enos.
22 And Enos begot Cainan.
23 And Cainan begot Mahalaleel.
24 And Mahalaleel begot Jared.
25 And Jared begot Enoch.
26 And Enoch begot Methuselah.
27 And Methuselah begot Lamech.
28 And Lamech begot Noah.
29 And Noah begot Shem, Ham, and Japheth.
30 These are the sons of Noah, according to their generations, according to their families, according to their languages, after the汶ation of the earth.
31 And the days of Methuselah were ninety and six and three hundred years, and he died.
32 And the days of Lamech were seven hundred and seventy years, and he begot Lemnos.
33 And Lemnos begot Adhemar.
34 And Adhemar begot Noah.
35 And Noah begot Shem, Ham, and Japheth.
36 And these are the sons of Noah, by whom they were begotten: and in them was the汶ation of all the earth.
37 And Noah was an hundred and fifty years old, and Noah begot Shem, Ham, and Japheth.
than, and Nathan begot Zabed, and Zabed begot Amanel, and Amanel begot Obed. 53 And Obed begot Jeu, and Jeu begot Azarias, and Azarias begot Obed, and Obed begot Jeuel. 54 And Jeuel begot Phale, and Phale begot Jesse, and Jesse begot Solomon the father of Bsethah and Elisama begot Ismael.

And the sons of Chaleb the brother of Jerameel were, Marisa his first-born, and the father of Ziph; and the sons of Marisa the father of Chebron. 55 And the sons of Chebron; Core, and Thaphlus, and Recon, and Jemima, and Samuel; and the father of Jeclan: and Jeclan begot Sammi. 56 And his son was Maon: and Maon is the father of Bathshe, and Bathshe the concubine of Chaleb bore Aram, and Jordan, and Gezue. 57 And the sons of Adam were, Ragin, and Joatham, and Sagar, and Phale, and Gapha, and Sagge. 58 And Chaleb's concubine, the Mochah bore Saber, and Tharam. 59 She bore also Sague the father of Madmena, and Sain the father of Machabala, and the father of Gisbal: and the daughter of Oahab was Ascha.

60 These were the sons of Chaleb: the sons of Or the first-born of Ephrath; Sobal the father of Allam, and the father of Betham, Lammon the father of Bethlaem, and Arim the father of Bethgeder. 61 And the sons of Sobal the father of Carithaim were, Araa, and Asa, and Ammanith, and Umsapha, cities of Jair; Jethalim, and Mephitham, and Hosamathim, and Hesamathim, and Hesamathim; from these went forth the Sarees, and the sons of Estham. 62 The sons of Salomon; Bethlaem, the netophath, Arot, the house of Joab, and half of the family of Malath, Esari. 63 The families of the scribes dwelling in Jabis; Tharrathim, and Samathim, and Sochenim, these are the Kineans that came of Hemam, the father of the house of Rechab. Now these were the sons of David that were born to him in Chebron; the first-born Amnon, born of Aochaima the Jezrealites; the second Daminn, of Abigaia the Carmelites. 64 The third, Abassolam, the son of Mochah the daughter of Tholmai king of Gedaliah; the fourth, Adonia the son of Agam. 65 The fifth, Sabitha, the son of Abitai; the sixth, Jethram, born of Agla his wife. 66 Six were born to him in Chebron; and he reigned there seven and six months: and he reigned thirty-three years in Jerusalem. 67 And these were born to him in Jerusalem; Samas, Sobal, Nathan, and Solom, sons of these the daughters of Amiel; 68 and Esear, and Elisheba, and Elipheleth, and Nagai, and Nahiece, and Jahphie, and Helisama, and Elida, and Eliphala, and nine. All these were the sons of David, besides the sons of the concubines, and there was also Thamir their sister.

The sons of Solomon; Robom Aba his son, Josaphat his son, 69 Jooram his son, Ochoias his son, Joes his son, 70 Amasias his son, Azarias his son, Joathan his son, 71 Achaz his son, Ezekias his son, Manasseh his son, 72 Amon his son, Josia his son. 73 And the sons of Josia the first-born Joanan, the second Joakim, the third Sedeke, the fourth Salum, 74 and the sons of Oackim; Jechonias his son, Sedeke his

Nathan, and Jehoab, and Shezabad, and Azarias, and Azaria, and Obed and Obed they begot Azarias, and Azarias they begot Obed, and Obed they begot Jeclan, and Jeclan they begot Sammi. And his son was Maon: and Maon is the father of Bathshe, and Bathshe the concubine of Chaleb. 58 And Chaleb's concubine, the Mochah bore Saber, and Tharam. 59 She bore also Sague the father of Madmena, and Sain the father of Machabala, and the father of Gisbal: and the daughter of Oahab was Ascha. 60 These were the sons of Chaleb: the sons of Or the first-born of Ephrath; Sobal the father of Allam, and the father of Betham, Lammon the father of Bethlaem, and Arim the father of Bethgeder. 61 And the sons of Sobal the father of Carithaim were, Arria, and Asa, and Ammanith, and Umsapha, cities of Jair; Jethalim, and Mephitham, and Hosamathim, and Hesamathim, and Hesamathim; from these went forth the Sarees, and the sons of Estham. 62 The sons of Salomon; Bethlaem, the netophath, Arot, the house of Joab, and half of the family of Malath, Esari. 63 The families of the scribes dwelling in Jabis; Tharrathim, and Samathim, and Sochenim, these are the Kineans that came of Hemam, the father of the house of Rechab. Now these were the sons of David that were born to him in Chebron; the first-born Amnon, born of Aochaima the Jezrealites; the second Daminn, of Abigaia the Carmelites. 64 The third, Abassolam, the son of Mochah the daughter of Tholmai king of Gedaliah; the fourth, Adonia the son of Agam. 65 The fifth, Sabitha, the son of Abitai; the sixth, Jethram, born of Agla his wife. 66 Six were born to him in Chebron; and he reigned there seven and six months: and he reigned thirty-three years in Jerusalem. 67 And these were born to him in Jerusalem; Samas, Sobal, Nathan, and Solom, sons of these the daughters of Amiel; 68 and Esear, and Elisheba, and Elipheleth, and Nagai, and Nahiece, and Jahphie, and Helisama, and Elida, and Eliphala, and nine. All these were the sons of David, besides the sons of the concubines, and there was also Thamir their sister.

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son. 7 And the sons of Jechonias: Azir, Salathiel his son, 8 Melechiram, and Phadaias, and Sanesar, and Jekimias, and Hosamath, and Nabadias.

9 And the sons of Phadaias; Zorobabel, and Sennai: and the sons of Zorobabel; Mosollam, and Anania, and Salomeb thy eldest sons, 10 And Assube, and Ool, and Barochar, and Sadaia, and Asobed, five.

11 And the sons of Anania, Panticeia, and Jeasia his son, Raphal his son, Orna his son, 12 And Anania, and S温室, and Zephania, 13 And Ool, and Barachia, and Agaia, and Asobed, 14 And the sons of Ool, and Barachia, and Agaia, and Asobed, 15 And the sons of Anania, 16 Panticeia, and Jeasia his son, Raphal his son, Orna his son, 17 And Anania, and S温室, and Zephania, 18 And Ool, and Barachia, and Agaia, and Asobed.

19 And the sons of Jechonias: Azir, Salathiel his son, 20 Melechiram, and Phadaias, and Sanesar, and Jekimias, and Hosamath, and Nabadias.

21 And the sons of Phadaias; Zorobabel, and Sennai: and the sons of Zorobabel; Mosollam, and Anania, and Salomeb thy eldest sons, 22 And Assube, and Ool, and Barochar, and Sadaia, and Asobed, five.

23 And the sons of Anania, Panticeia, and Jeasia his son, Raphal his son, Orna his son, 24 And Anania, and S温室, and Zephania, 25 And Ool, and Barachia, and Agaia, and Asobed, 26 And the sons of Ool, and Barachia, and Agaia, and Asobed, 27 And the sons of Anania, 28 Panticeia, and Jeasia his son, Raphal his son, Orna his son,

29 And the sons of Jechonias: Azir, Salathiel his son, 30 Melechiram, and Phadaias, and Sanesar, and Jekimias, and Hosamath, and Nabadias.
Kila, Garmi, and Eshbamon Nogah. And who of Zemun, 20
Amun, and Ana who of Fanaa, and who of Sei, Zowai, and
who of Zowai.

And the sons of Amnon were Ramin, and Ezechias, and
Jediael, and they dwelt in the land of Jediael.

The sons of Sechem were: Amem, and Jamin, and
Jafr, and Zarea, and Saul. And they dwelt in Jepha and
Jersu, and Gil and Bethsah, and Zemer.

The sons of Jeroboam were: Ezechias, and Jediael, and
they dwelt in Jediael.

The sons of Ephraim were: Jediael, and Cunto, and
Saraph, and they dwelt in Jediael.

The sons of Judah were: Ezechias, and Jediel, and
Jediael, and they dwelt in Jediael.

The sons of Benjamin were: Elionai, and Asiel, and
Saphai, and they dwelt in Benjamin.

The sons of Dan were: Jarib, and Zares, and Semeon,
and they dwelt in Dan.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Bethuel were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Bethuel were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Dan were: Jarib, and Zares, and Semeon,
and they dwelt in Dan.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Bethuel were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Dan were: Jarib, and Zares, and Semeon,
and they dwelt in Dan.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Bethuel were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

The sons of Dan were: Jarib, and Zares, and Semeon,
and they dwelt in Dan.

The sons of Saul were: Ezechias, and Jediael, and
Jediael, and they dwelt in Jediael.

And the sons of Ruben were to be a ruler out of him; but the blessing was Joseph's.

7 And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zaccur, and Jabiel, and Jokhanan, were chief rulers over the sons of Ruben.

8 And the sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

9 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

10 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

11 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

12 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

13 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

14 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

15 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

16 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

17 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

18 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

19 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:

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42 The sons of Gad dwelt over against them in the land of Bashan even to Sela, and to the river Jabbok, and to the river Japhron:
I. Chron. V. 26—VI. 37.

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The sons of Levi: Gedson, Caath, and Merari. 2 These are the names of the sons of Gedson; Lobeni, and Semeli. 3 These are the names of the sons of Caath; Aminadab, and Kor, and Deth, and Amsi, and Amoch, and Oziel. 4 These are the names of the sons of Merari; Mooli, and Musi, and Num. 5 These are the names of the sons of Levi; Gedson, Caath, and Merari. 6 These are the names of the sons of Caath: Ambron, and Ishchar, and Chebron, and Oziel. 7 These are the names of the sons of Ambron: Aaron, and Moses, and Iamari, and Nahad, and Abid, and Eleazar, and Itiamari. 8 Eleazar begot Phinees, Phinees begot Abi, 9 Abi begot Bokki, and Bokki begot Ozzi. 10 Ozzi begot Zaraia, Zaraia begot Mariel, and Mariel begot Amaria, and Amaria begot Achitob; 11 and Achitob begot Sadoce, and Sadoce begot Achicham; 12 and Achicham begot Azarias, and Azarias begot Joahann, and Joahann begot Zarrach, and Zarrach begot Joahs. 13 And Joahs begat the captivity in Judah and Jerusalem under Nabuchodonosor. 14 These are the names of the sons of Levi: Gedson, Caath, and Merari. 15 These are the families of Levi according to their families. 16 And Gedson to Lobeni his son—were born Jeth his son, Zammath his son, Joab his son, Aditi his son, Zara his son, Jethir his son. 17 These are the names of the sons of Caath: Aminadab his son, Core his son, Aser his son; 18 Helcana his son, Abisaph his son, Aser his son; 19 Thath his son, Uriel his son, Ozia his son, Saul his son. 20 And the sons of Helcana: Amessi, and Chicoth. 21 Helcana his son, Suphi his son, Caimath his son; 22 Eleish his son, Jeroboam his son, Helcana his son. 23 These are the sons of Samuel: the first-born Sani, and Abi, and the sons of Merari, Mooli, Lobeni his son, Semeli his son, Oza his son; 24 Samma his son, Engia his son, Assias his son. 25 And these were the men whom David set over the service of the singers in the house of the Lord when the ark was at rest. 26 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 service. 27 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, 28 the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thath; 29 the son of Suphi, the son of Helcana, the son of Mthath, the son of Amath, 30 the son of Helcana, the son of Joel, the son of Azarias, the son of Japhamis, 31 the son of Thath, the

3 Gr. by the hand of. 7 Gr. hands.
38. of Asaph, the son of Aibiasaph, the son of Core, the son of Sera, the son of Caith, the son of Levi, the son of Israel.
39. And his brother Asaph, who stood at his right hand; and Asaph, the son of the son of Samsa, the son of Michael, the son of Baasia, the son of Melchia, the son of Athani, the son of Zarran, the son of Adai, the son of Zetham, the son of Zammam, the son of Semii, the son of Jeheth, the son of Gedson, the son of Levi.
40. And the sons of Merari their brethren on the left hand; and Etham the son of Kisa, the son of Aabai, the son of Maloch, the son of Amesi, the son of the son of Bani, the son of the son of Bariah, the son of the son of Abai, the son of Zemar, the son of Sem, the son of Mooli, the son of the son of Mooli, the son of the son of Musi, the son of the son of Merar, the son of the son of Levi.
41. And their 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.
42. 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. And these are the sons of Aaron; Eleazar his son, Phineas his son, Abieu his son. 50. Boki his son, Ozi his son, Saria his son, Mariel his son, Amaria his son, Achi- tobbihis son. 51. Sadioc his son, Achiamas his son.
43. 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.
44. And they gave them Chebron in the land of Juda, and its suburbs round about it. But the shafts of the city, and its villages, they gave to Cheleb the son of Jephonne. 52. And to the sons of Aaron they gave the cities of refuge, even Chebron, and Loba and her suburbs round about, and Selna and her suburbs, and Estheno and her suburbs, and Jethar and her suburbs, and Dahir and her suburbs, and Asan and her suburbs, and Chebarim and her suburbs, and the cities of the tribe of Benjamin Mrach and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs; all their cities were thirteen cities according to their families.
45. And to the sons of Caith 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.
46. And to the sons of Gedson according to their families there were given thirteen cities of the tribe of Isachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan.
47. 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 of the city of Aser.
48. And to the children of Israel gave to the Levites the cities and their suburbs. And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Symeon, and out of the tribe of the children of Benjamin, these cities which they call by name.
49. And to the members of the families of the sons of Caith there were also given the...
cities of their borders out of the tribe of Ephraim. 67 And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs, 68 and Jaccman and her suburbs, and Bethoron and her suburbs, 69 and Jericho and her suburbs, and Gath and her suburbs; 70 out of the country beyond Jordan, and of the wilderness, and their suburbs, and Asaph and her suburbs, 71 and Mephaat and her suburbs, and Ramoth-gilead and her suburbs, and Jabbok and her suburbs. 72 And of the tribe of Asher; Masal and her suburbs, and Abdon and her suburbs, 73 and Acac and her suburbs, and Roob and her suburbs. 74 And of the tribe of Naphtali; Kesed in Galilee and her suburbs, and Chamoth and her suburbs, and Karaimah and her suburbs.

77 And to the sons of Gad as their limits were, they gave out of the tribe of Zabulon Rammon and her suburbs, and Thabor and her suburbs, and Jair and her suburbs, and the country beyond Jordan; dericho westward of Jordan; out of the tribe of Ruben; Besor in the wilderness and her suburbs, and Jasa and her suburbs, 78 and Kadmoth and her suburbs, and Maephas and her suburbs. 79 Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Manaim and her suburbs, and Att and her suburbs, and Jazer and her suburbs.

And as to the sons of Issachar, they were Thola, and Phus, and Jisub, and Semeron, four. 80 And the sons of Thola; Ozi, Raphaia, and Jeriel, and Jama, and Jemassan, and Samuel, chief 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. 81 And the sons of Ozi; Jeria; and the sons of Jeria; Michael, Abdiu, and Joel, and Jesia, five, all rulers. 82 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. Among all the families of Issachar, also mighty men, were eighty-seven thousand—this was the number of them all.

8 The sons of Benjamin; Jale, and Bachir, and Jediel, three. 8 And the sons of Jale; Esbenon, and Ozi, and Oziel, and Jerimuth, and Uri, five; heads of houses of families, mighty men; and their number was twenty and two thousand and thirty-four. 9 And the sons of Bachir; Zemira, and Jona, and Elethanan, and Amaria, and Jerimuth, and Anathoth, and Eleemeth; all these were the sons of Bachir.

8 And their number according to their genera-

8 Gr. these were as heads, etc. 7 Gr. mighty men in power. 9 Gr. to.
rations, (they were chiefs of their fathers
houses, men of might), was twenty thousand
and two hundred. 10 And the sons of Jediel;
Balaan; and the sons of Balaan; Jaus, and
Benjamin, and Aoth, and Chanaana, and
Zathann, and Tharsi, and Achisahar. 11 All
these were the sons of Jediel, chiefs of their
families, men of might, seventeen thousand
and two hundred born for the war with
might. 12 And Sapphin, and Apphin, and
the sons of Or, Asom, whose son was Aor.
13 The sons of Nephthali; Jasiel, Goni, and
Aser, and Sellum, his sons, Balam his
son. 14 The sons of Manasaes; Eriel, whom
his Syrian concubine bore; and she bore to
him also Machir the father of Gandal. 15 And
Machir took a wife for Apphin and Sapphin,
and his sister's name was Moocha; and the
name of the second son was Sapphaad; and
to Sappadh were born daughters. 16 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
Rooom. 17 And the sons of Ulam; Badam. These
were the sons of Machir, the son of Manasse.
18 And his sister Malecheth bore Isud, and
Abier, and Mael. 19 And the sons of Semira were,
Aim, and Sychem, and Lakim, and Anian.
20 And the sons of Ephrail; Sothalath, and
Barad his sons, and Thath his son, Elada his
son, Saath his son, and Zabad his sons, Sohele his
sons, and Acher, and Eela; and the
isters and apprentices of these were: And
the sons of Thath his son, Elada his son, Saath his
son, and Sabor his son, and Thalees his
sone, and Thamen his son. 22 And Ephrail died
in his war; and his sons have their
inhabitants at Bethel, and in their
inhabitants in Bethel. 23 And
their possession and their dwelling
were Bethel and her towns, to the east
Noranon, westward Gazer and her towns,
and Sychem and her towns, as far as Gaza
and her towns. 24 And as far as the borders of
the sons of Manasse, Bethsaan and her
towns, Thanchah and her towns,
Magado and her towns, Dor and her towns.
In this the children of Joseph the
son of Israel dwelt.
25 The sons of Aser; Jemua, and Suan, and
Isu, and Beria, and Sore.
26 And in the sons of Beria;
Habber, and Melchiah; sons,
27 and in the sons of Suan;
Pho, and Phethah, and
28 and in the sons of Suan;
Pho, and Phethah, and
29 and in the sons of Suan;
Pho, and Phethah, and
30 and in the sons of Suan;
Pho, and Phethah, and
31 and in the sons of Suan;
Pho, and Phethah, and
32 and in the sons of Suan;
Pho, and Phethah, and
33 and in the sons of Suan;
Pho, and Phethah, and
34 and in the sons of Suan;
Pho, and Phethah, and
35 and in the sons of Suan;
Pho, and Phethah, and
36 and in the sons of Suan;
Pho, and Phethah, and
were thin, and Sebia. Uram, and of Abar, prebed, and Noama, and Achia, and Gera, and Sephupham, and Uram. These were the sons of Od: these are the heads of families to them that dwell in Gabee, and they removed them to Mochanath: 'and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.

And Saarin 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 Seba, and Misa, and Melchas, and Jebus, and Zabia, and Marma; these were heads of families. And of Oain he begot Abitol, and Alphaal. And the sons of Alphaal: Obed, Misual, Semmer: he built Ouna, and Lod, and its towns: 12 and Beria, and Sama; these were heads of families among the dwellers in Elam, and they drove out the inhabitants of Gethe. 13 And his brethren were Sosse, and Armoth, and Zabadin, and Ored, and Eder, and Michael, and Jeppha, and Joda, the sons of Beria: 17 and Zabadin, and Mosollam, and Azaki, and Abar, 13 and Ismari, and Jexlias, and Jobab, the sons of Elphah: 24 and Jakim, and Zachri, and Zabdi, and Eilomai, and Salth, 25 and Elei, and Adai, and Baraia, and Samaia, sand on the children of Judah: 26 and Abdon, and Jepphal, and Obed, and Elei, 23 and Abdon, and Zeechi, and Anan, 24 and Anania, and Abri, and Zelam, and Ananeth, and Jachin, and Jephadias, and Philanuel, the sons of Sosee: 25 and Samsari, and Sariais, and Gotobah, 26 and Jarsias, and Erria, and Zeechi, son of Isom. These were heads of families, chiefs according to their generations: these dwelt in Jerusalem.

2 And the father of Gabaon dwelt in Gabaon, and his wife’s name was Moaza.
30 And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner, and Gedur and his brother, and Zacher, and Makeloth. 32 And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brethren with their brethren. 33 And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Michisue, and Aminadav, and Joel. 35 And the son of Jonathan was Meribaal; and Meribaal begot Micha. 35 And the sons of Micha; Phithon, and Melach, and Thrarch, and Achaiz. 36 And Achaiz begot Jada, and Souda, and Barin, and Imran, and Basan, and Oa, and Sama, and Salisa, and Jethar, and Beaira. 38 And the sons of Jether, Jephina, and Phaspha, and Arna. 39 And the sons of Ola; Orech, Aniel, and Rasia. 40 All these 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.

Now Benjamin begot Baale his first-born, and Asbel his second son, Aara the third, Noa the fourth, 2 and Rapha the fifth. 3 And the sons of Baale were, Adir, and Gera, and Abiad, 4 and Abessue, and Noama, and Achia, 5 and Gera, and Sephupham, and Uram. These were the sons of Od: these are the heads of families to them that dwell in Gabee, and they removed them to Mochanath: 2 and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.

And he begot of his wife Ada, Jolab, and Seba, and Misa, and Melchas, 10 and Jebus, and Zabia, and Marma; these were heads of families. And of Oain he begot Abitol, and Alphaal. 11 And the sons of Alphaal: Obed, Misual, Semmer: he built Ouna, and Lod, and its towns: 12 and Beria, and Sama; these were heads of families among the dwellers in Elam, and they drove out the inhabitants of Gethe. 13 And his brethren were Sosse, and Armoth, and Zabadin, and Ored, and Eder, and Michael, and Jeppha, and Joda, the sons of Beria: 17 and Zabadin, and Mosollam, and Azaki, and Abar, 13 and Ismari, and Jexlias, and Jobab, the sons of Elphah: 24 and Jakim, and Zachri, and Zabdi, and Eilomai, and Salth, 25 and Elei, and Adai, and Baraia, and Samaia, sand on the children of Judah: 26 and Abdon, and Jepphal, and Obed, and Elei, 23 and Abdon, and Zeechi, and Anan, 24 and Anania, and Abri, and Zelam, and Ananeth, and Jachin, and Jephadias, and Philanuel, the sons of Sosee: 25 and Samsari, and Sariais, and Gotobah, 26 and Jarsias, and Erria, and Zeechi, son of Isom. These were heads of families, chiefs according to their generations: these dwelt in Jerusalem.

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And Esel had six sons, and these were their names: Esricam his first-born, and Israel, and Saraha, and Abdia, and Anan, and Ass: all these were the sons of Esel. And the sons of Asel his brother; Zalam his first-born, and Jas the second, and Elephalet the third. And the sons of Zalam 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 officers of their tribes, were

And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and Manasse.

And Gnote, and the son of Samud, the son of Amri, the son of Ambram, and the son of Pheres, the son of Juda. And of the Selonites; Asaia his first-born, and his sons.

6 Of the sons of Zara; Jeel, and their brethren, six hundred and ninety. And of the sons of Benjamin; Salom, son of Mosollam, son of Oduia, son of Asinu. And Jemmasa son of Jeroboam, and Elo; these are the sons of Ozi the son of Machir; and Mosollam, son of Saphatia, son of Raguel, son of Jemma; and their brethren according to their generations, nine hundred and fifty-six, all the men were heads of families according to the houses of their fathers.

And of the priests; Jodn, and Joarim, and Jachin, and Azara the son of Chelesia, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achat, the ruler of the house of God; and Amazia, son of Obeid, the chief of the priests, and Melech, and Maass, the sons of Zabia, son of Ossia, sons of the house of God, whose duty it was to carry into the house of the Lord the vessels of service, and the spoils and the precious things that were taken by war.

10 And the Levites; Samaja son of Asob, son of Ezricam, son of Acap, son of the sons of Merari. And Bachacar, and Ares, and Galal, and Matthana, sons of Micha, son of Zechri, son of Asaph. And the Levites; Jemmasa son of Adiel, son of Ezira, son of Mosollam, son of Maselmon, son of Emmer; and their brethren, chief of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

12 And of the Levites; Samaja son of Asob, son of Ezricam, son of Acap, son of the sons of Merari. And Bachacar, and Ares, and Galal, and Matthana, sons of Micha, son of Zechri, son of Asaph; and the Levites; Jemmasa son of Adiel, son of Ezira, son of Mosollam, son of Maselmon, son of Emmer; and their brethren, chief of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

13 The door-keepers; Salom, Acum, Yelem, and Diman, and their brethren; Salom was the chief, and he waited hither to the king's gate eastward: these are the gates of the companies of the sons of Levi.

14 And Sellum the son of Core, the son of Abiasaph, the son of Core, and his brethren belonging to the house of his father, the Corites were over the works of the service, keeping the...
watches of the tabernacle, and their fathers over the camp of the Lord, keeping the entrance.

And Phinees son of Eledas was head over them before the Lord, and these were with him. 21 Zacharias the son of Mosollami was keeper of the door of the tabernacle of witness. 22 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 several parts. 23 And these were their sons over the gates in the house of the Lord, and in the house of the tabernacle, to keep watch. The gates were toward the four winds, eastward, southward, northward, westward. 24 And their brethren were in their courts, to enter in and go out with them. 25 For the charge was upon them, and these were charged with the keys to open the doors of the temple every morning.

And the families of the Levites were appointed over the vessels of service, that they should carry them by number, and carry them out by number. 26 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. 27 And some of the priests were appointed to minister before the altar, and to prepare the spices. 28 And Mattheahah the Levites, he was the first-born of Salom the Corite, was set over the sacrifices of meat-offering of the pan belonging to the high priest. 29 And Banias the Caithite, from among their brethren, was set over the charge of the terrace, and to prepare it every sabbath. 30 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. 31 These were the heads of the families of the Levites according to their generations: their chief dwelt in Jerusalem.

And Eel discussed in the midst of their brethren in Jerusalem, even in the midst of their brethren. 32 And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan, and Melchiua, and Aminadab, and Asahel. 33 And the son of Jonathan was Meribaal: and Meribaal begot Micah. 34 And the sons of Micah were Nohon and Malachi, and Shahach. 35 And Achi begot Abdon, and Ada begot Galemeth, and Gamoth, and Zambri; and Zambri begot Massa. 36 And Massa begot Baana, and Raphah was his son, Elasa his son, Esel his son. 37 And Esel had six sons, and these were their names; Esricam, and Fulaia, and the skinnies, and paters, and sons, and the paradebol. 20 Kriou, and otho met auton. 21 Zacharias uos Moseollami 21 poulouros the thuras the skinnies of the marmurion. 22 elkeliko the tipylis etai tipylis diamakosin ai dekado oostoo etai tais aila las auton, o kalologamos auton toutous exergethe Davud kai Samouiol otho pieste tis auton. 23 avton kai o iai auton etai tipylis etai tipylis oikos Kriou, kai etai oikos the skinnies of the philadun. 24 htiatous the tiaras auton, htiatous the tiaras etai auton. 25 auton kai o iai auton etai tipylis etai tipylis oikos Kriou, kai etai oikos the skinnies of the philadun. 26 etai auton etai auton etai auton. 27 etai auton etai auton etai auton. 28 ev tis etai auton etai auton etai auton.


Kai Nip esheinuse tois Kis, kai Kis esheinuse to Sou, 39 kai Souol esheinuse tois Ionathan, kai tois Melxono, kai tois Anmudal, kai tois Assabila. Kai wis Ionathan Meribadda 40 kai Meribadal esheinuse tois Miao. Kai wis Miao Phiso, kai 41 Malax, kai Tharax. Kai Aalac esheinuse tois Iada kai 42 esheinuse tois Galemeth, kai tois Gamos, kai tois Zambri kai Zambri esheinuse tois Massa. KAI Massa esheinuse tois 43 Baana, kai Raphael wis autov, Elasa wis autov, Estul wis autov. KAI to Estul eis wis kai tauta tois onomaata 44
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 the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Selah, sons of Saul. 10 And the battle prevailed against Saul, and the archers hit him with arrows and arrows, and they were wounded of the arrows. 11 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 would not, for he was greatly afraid: so Saul took a sword, and fell upon it. 12 And his armour-bearer saw that Saul was dead, and he also fell upon his sword. 13 So Saul died, and his three sons on the 12th day, and all his family died at the same time, 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.

14 And all the dwellers in Galsad heard of all that the Philistines had done to Saul and to Israel. 15 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 Jabis, and buried their bones under the oak in Jabis, and fasted seven days. 16 So Saul died for his transgressions, wherein he transgressed against God, against the word of the Lord, forsook much as he kept it not, because Saul enquired of a wizard to seek counsel, and Samuel the prophet answered him, 17 and he sought not the Lord: so he slew him, and turned the kingdom to David the son of Jesse.

And all Israel came to David in Chebron, saying, Behold, we are thy bones and thy flesh. 18 And therefore when Saul was king, thou wast he that led Israel and out, and the Lord of Israel said to thee, Thou shalt feed my people Israel, and thou shalt be for a ruler over Israel. 19 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.
And Joab the son of Sarai went up first, and became chief. And David dwelt in the strong hold; therefore he called it the city of David. And he fortified the city round about. And David continued to increase, and the Lord Almighty was with him. And these are the chief mighty men that stood by him:...

And this is the list of the mighty men of David: Jesebeda, son of Achaman, first of the thirty: he drew his sword against three hundred and whom he slew at one stroke; and he was chief of three; and after him I. Elhanan, the Achophite: he was among the three mighty men.

And he was with David in Phisodemin, and the Philistines were gathered there to battle, and there was a portion of the field full of barley; and the people fled before the Philistines. And he stood in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

And three of the thirty chiefs went down to the rock to David, to the care of Odollam, and the camp of the Philistines was in the giants' valley. And David was then in the hold, and thearrison of the Philistines was then in Bethlem. And David longed, and said, Who will give me water to drink of the well of Bethlem, that is in the gate? And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethlem, 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, and said, "For we are but men, and he that smote us with this great power is of the Lord; why then should we drink of this water? And so David forbad that I should do this thing: shall the hand that smote these men with their lives drink of the water?' and they brought it. So he would not drink it. These things did the three mighty men.

And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, and he had a name among the second three. He was more famous than the two others of the three, and he was chief over them; yet he reached not to the first three.

And Banaia the son of Joda was the son of a mighty man: many men are his acts for Caleb: he smote two Ishemion men of Moab, and he went down and smote a lion in a pit on a snowy day. And he smote an Egyptian, a wonderful man five cubits high; and on the head of the Egyptian there was a spear like a woman's staff; and Banaia 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 Banaia son of Joda, and his
The mighty men of the forces were Asael the brother of Joab, Eleazar the son of Dodoc of Bethlehem, 27 Samaoth the Arorite, Chelles the Philonite, 29 Ora the son of Ekkis the Thecoite, Abiezir the Anathothite, 29 Sobchoai the Usathite, Eli the Achronite, 30 Marnai the Netophathite, Chispa the son of Nozza of the Netophathite, Airi the son of Pizzah, the hill of Bethanaim, 31 Baanias the Pharathonite, 32 Uri of Nachash Gaas, Abiel the Garabathite, 33 Azbon the Baromiton, Elisaah the Salabonite, 34 the son of Assan the Gizonite, Jonathan the son of Soha the Ararite, 35 Achim the son of Achar the Ararite, Abithol the son of Thyoroph 36 the Melemarthite, Achia the Phelonite, 37 there the Chamaradaites, Naarai the son of Azobai, 38 Joel the son of Nathan, Mesbaal son of Asgara, 39 Sele the son of Ammon, Nachor the Berothite, armur-bearer to the son of Sarmin, 40 Ira the Jerihite, Gaber the Jethrite, 41 Uri the Chettite, Zebat son of Achaia, 42 Adina son of Saco, a chief of Rubel, and thirty 43 and of his bow, and thirty shields, and thirty spears, and thirty 44 the sons of Mochha, 45 parvith, 46 the sons of Zareel, 47 and of his bow, and thirty shields, and thirty spears, and thirty 48 and of his bow, and thirty shields, and thirty spears, and thirty 49 Joab, Eleazar the son of Asas the Gathadite, 50 Joel the son of Asaph, sons of Asaiah, and Berechiah, and 51 the sons of Chotham the Ararite, 52 Jedid the son of Samael, and Jozae his brother the Touseith, 53 Elieel the Maioite, and Jareb, and Josia his son, Eliaam, and Jethama the Meabsite, 54 the men of Mesobia. And these are they that came to Sikela, 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 Acheizer, and Josas the son of Asma the Gabathite, and Joel and Joaphalet, sons of Asmoth, and Berechiah, and 58 of the sons of the Gathadite a mighty man among the thirty, and over the thirty; and Jeremia, and Jeziel, and Joanah, and Jozabath of Gadartheth, 59 Azai and Arimuth, and Baalia, and Samaain, and 60 Saphathias of Charshiphel, Helcanah, and Josuni, and Oziel, and Joza, and Sobcoam, and the Corites, and Jelia and Zabadia, sons of Iram, 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 rams upon the mountains in speed. Azai the chief, Abid the second, Eliah the third, 61 Masman the fourth, Jeremiah the fifth, and Joel the sixth, Eliah the seventh, Joanah the eighth, Eleazer the ninth, Jeremiah the tenth, Melchababai 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
banks; and they drove out all the inhabitants of the valleys, from the east to the west.

And there came some of the sons of Benjamin and Juda, to the assistance of David. 

And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart by e safe with you; but if ye are come to betray me to my enemies unfaithfully, the God of your fathers look upon it, and reprove it. 

And the Spirit came upon Amasea, a captain of the host, 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. 

And when David was going to Sichem, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabaith, and Elimuth, and Saul of the house of the sons of Manasse. 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. 

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 Clebron, to turn the kingdom of Saul to him according to the word of the Lord.

The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war. 

Of the sons of Simeon mighty for battle, seven thousand and a hundred. 

Of the sons of Levi, four thousand and six hundred. 

And Joadas the chief of the family of Aaron, and with him three thousand and seven hundred. 

And Sadoc, a young man mighty in strength, and there were twenty-two leaders of his father's house. 

And of the sons of Benjamin, the brethren of the three thousand; and still the greater part of them kept the guard of the house of Saul. 

And of the sons of Ephraim, twenty thousand and eight hundred, mighty men, famous in the houses of their fathers. 

And of the half-tribe of Manasse, eighteen thousand, even those who were named by name, to make David king.

And of the sons 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.

And of Naphtali a thousand captains, and with them men with shields and spears, thirty-seven thousand.

And of the Danites men ready for war twenty-eight thousand and eight hundred. 

And of Aser, they that went out to give aid in war, forty thousand.
And 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. 2 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. 3 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. 4 And David was dispirited, because the Lord had made a breach upon Oza: and he called that place the Breach of Oza until this day. 5 And David feared God that day, saying, How shall I bring the ark of God in to myself? 6 So David brought not the ark: he went not into his house, but into the city of David, but he turned it aside into the house of Abbeddara the Gethite.

14 And the ark of God abode in the house of Abbeddara three months: and God blessed Abbeddara and all that he had.
to David, and cedar timbers, and masons, and carpenters, to build a house for him. 2And David knew that the Lord had signified to him that he should be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

3And David took six more wives in Jerusalem: and there were born to David more sons and daughters. 4And these are the names of those that were born to him, who were born in Jerusalem: Samua, Nathan, and Solomon, 5and Baara, and Ela, and Tziphath, 6and Nerebeth, and Japhie, and Jemmia, and Zeruiah, and Eliphah.

7And the Philistines heard that David was anointed king over all Israel: and all the Philistines went up to seek David; and David heard of it, and went out to meet them.

8And the Philistines came and assembled together in the giants' valley. 9And David enquired of God, saying, Shall I go up against the Philistines? and with whom shall I go against them? And the Lord said to him, Go up; and I will deliver them into thy hand.

10And David went to Baal-perath. There he smote the Philistines, and killed an hundred thousand of them with the sword. 11And David put together the number of the chosen men of valiant stature, that were able to go up and come forth to fight, to help the king against the Philistines.

12And the Philistines gathered together their armies, to battle with David, and to battle with Achish, the son of Abdi. 13And David enquired of the Lord, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said to him, Go up; for I will deliver them into thy hand.

14And David said to his men, What shall we do now? And they said, If they be come up by themselves, then we may stand against them in battle; but if they be come up by God's help against us, then we shall fall by their hand. 15And when Davi

Δαβίδ καὶ ξύλα κηδεμονία, οίκοδομήματι, καὶ τεκτονικοίς ξύλον, τοῦ οίκοδομήματος αὐτοῦ ὄςκον. Καὶ ἠγνών Δαβίδ ὃς ἤτροφος ἐπὶ Κύριος εἰς τῆς Βασιλείας ἐπὶ Ἰσραήλ, ὅτι ἔξειλεν εἰς ὑπὸ τῆς Βασιλείας αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ἰσραήλ.

Καὶ ἐμφάνισε Δαβίδ ἐπὶ γυναικεῖς ἐν Ἰερουσαλήμ, καὶ ἐτέθη 3 συνέπτυσαν εἰς τῇ κοιλίᾳ τῶν νεκρῶν. Καὶ ἐτέθη Δαβίδ διὰ τοῦ Θεοῦ, λέγων, εἰ 10 ἁπάντων ἐπὶ τοὺς ἄλλους διώκειν, καὶ δώσεις αὐτοῖς ἐπὶ τὰς χεῖράς ὑμοῦ; καὶ εἶπεν αὐτῷ Κύριος, ἀναβησθήν, καὶ δώσω αὐτοῖς ἐπὶ τὰς χεῖράς σου. καὶ ἀνέβη εἰς βασιλείαν τοῦ Δαβίδ, καὶ εἶπε Δαβίδ, διέκοψεν ὁ Θεὸς τῶν ἄλλων εἰς χεῖράς μου, ὡς διακοπήν ἥδαιμον; διὰ τοῦτο ἐκλείψε τὸ ὄνομα τοῦ τῶν ἔκτονα, διακοπή Φαραών. Καὶ 12 ἐγκατέσχεν ἐκεῖ τοὺς θεοὺς αὐτῶν ὁ ἄλλοφυλος, καὶ εἶπε Δαβίδ κατακαύθαι ἐν πυρὶ. καὶ προσέβαλεν ἐπὶ ἄλλουσ; καὶ συνέπτυσαν ἐπὶ τῇ 13 κοιλίᾳ τῶν νεκρῶν. Καὶ ἐτέθη Δαβίδ ἐπὶ τοῖς Θεοί, καὶ εἶπε Δαβίδ, ἐπικυνήσει τῷ Θεῷ τῶν ἄλλων ἐπὶ χείρας μου, ὡς διακοπήν ἥδαιμον; διὰ τοῦτο ἐκλείξε τὸ ὄνομα τοῦ τῶν ἐκτῶν, διακοπή Φαραών. Καὶ 12 ἐγκατέσχεν ἐκεῖ τοὺς θεοὺς αὐτῶν ὁ ἄλλοφυλος, καὶ εἶπε Δαβίδ κατακαύθαι ἐν πυρὶ. 

AND SHE WROTE, 'THAT WHICH IS HIDDEN IS THE BEGINNING OF THE WORDS OF DAVID, WHICH WERE SPOKEN BY THE MOUTH OF THE LORD.'
11 And David made a At the ark, and the Levites, Uriel, Asaiai, and Joel, and Semeai, and Eliie, and Amindad, 12 and said to them, Ye are the heads of the families of the Levites: sanctify yourselves, and you and your brethren, and ye shall carry up the ark of the God of Israel, to the place where I have prepared it. 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. 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.

14 And David said to the chief of the Levites, Set ye your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy. So the Levites appointed Ammin the son of Joel; Asaph the son of Baruchias was one of his brethren, and his son Kisseus was of the sons of Merari their brethren; and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jehiel, and Eliel, and Banna, and Maasai, and Mattithia, and Eliphelet, and Methil, and Eliaja, and Malchith, and Oziel, and Matthithias, and焚烧, and Aabdis, and Oziel.

15 And they appointed Oziel, and the cymbals of God, and brought up the ark of the covenant, and it was brought in by Uriel, and Eliaja, and Oziel, and Matthithias, and焚烧, and Aabdis, and Oziel.

16 And the ark of God, and the chest of gold, and the chest of silver, and the vessels of the sanctuary, which King Saul had made to serve before the Lord, and the vessels of king David his father, were there before the ark of the Lord.

17 And they brought up also the ark of the covenant of the Lord, and Oziel, and Eliaja, and Oziel, and the chest of gold, and the chest of silver, and the vessels of the sanctuary, which King Saul had made to serve before the Lord, and the vessels of king David his father, were there before the ark of the Lord.

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set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God. And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord. And he divided to every man of Israel (both men and women), to every man one baker's loaf, and a cake. And he appointed before the ark of the covenant of the Lord, the Levites to minister and lift up the voice, and to give thanks and praise the Lord God of Israel: Asaph was the chief, and next to him Zechariah, Jeiel, Shemiramoth, Mattathias, Eliab, and Banaan; and Abdedom: and Jeiel sounding with musical instruments, lutes and harps, and Asaph with cymbals: and Banaan 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.

Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people. Sing songs to him, and sing hymns to him, relate to all people his wonderful deeds, which the Lord has wrought in his holy name, yea, the heart that seeks his pleasure shall rejoice. Seek the Lord and be strong, seek his face continually. Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth; ye seed of Israel his servants, ye seed of Jacob his chosen ones. He is the Lord our God; his judgments are in all the earth. Let us remember his covenant for ever, his word which he commanded to a thousand generations, which he covenanted with Abraham, and his oath sworn to Isaac. He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant, saying, To thee will I give the land of Chanan, the line of thy inheritance: when they were few in number, when they were but little, and dwelt as strangers in it; and went from nation to nation, and from one kingdom to another people. He suffered not a man to oppress them, and he reproved kings for their sakes. Saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

Sing ye to the Lord, all the earth; proclaim his salvation from day to day. Declare among the nations his glory, his wondrous deeds among all peoples. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols; but our God made the heavens. Glory and praise are in his presence; strength and rejoicing are in his place. Give to the Lord, ye families of the nations, give to the Lord glory and strength. 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.

Let the whole earth fear before him; let the earth be established, and not be moved. Let the heavens rejoice, and let the earth exult; and let them

with the Lord and the people, and the Levites and the priests, and the watchmen of the temple; for the service of the house of the Lord. And they set the priests in their offices, and the Levites for the charge of the temple, as David had made holy.

O give thanks to the Lord, for he is good: for his mercy endureth for ever.

The sons of Korah, Asaph, and Heman, Ezrath, and his brethren, were appointed to praise the Lord with harps continually with musical instruments. And they were to keep holy things, and to minister unto the priests the sons of Levi, and all that requir'd holy things of the Levites, and were over the young men of the priests. And they pitched for themselves in the fields about Jerusalem round about, eastward, and westward: and the Levites, the sons of the Nazarites, the sons of Aaron, were in all their offices, according to the law of Moses, and the Priest of the God of Israel.
say among the nations, The Lord reigns 

The Lord, with its fulness shall resound and the tree of the field, and all things in it. 

Then shall the trees of the wood rejoice before the Lord, for he is come to judge the earth. 

Give thanks to the Lord, for it is good, for his mercy is for ever. 

And say ye, Save us, O God of our salvation, and gather us from among the heathen that we may praise thy holy name, and glory in thy salvation. 

Blessed be the Lord God of Israel from everlasting and to everlasting: 

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 Abdedome the son of Idithun, and Osa, were to be door-keepers. 

And they appointed Sadae 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 to the Lord on the altar of the Lord, and to offer sacrifices and burnt-offerings 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 Heman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy endureth 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 say to David my servant, thus saith the Lord, Thou shalt not build me a house for me to dwell in. 

For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent. 

In all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying, Why is it that ye have not built me a house of cedar? 

And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, and following the flocks, to be a ruler over my people Israel: and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made thee a great name according to the name of the great ones that are upon the earth. 

And I will appoint a place for my people Israel, and I
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. 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 with drew 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 thy 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 a mere man, as on one of thy bowels, and hast exalted me, O Lord God. What shall David do more than to glorify thee? and thou knowest thy servant. And thou hast wrought all this greatness according to thine heart. O Lord, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears. Neither is there another nation upon the earth such as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt. And thou hast appointed thy people Israel for a people to thyself, for ever; and thou, Lord, didst become a God to them. And now, Lord, let the word which thou spakest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken. And let thy name be established and magnified for ever; men saying, The Lord Almight, God of Israel; and let the house of thy servant David be established before thee.

For thou, O Lord my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a willingness to pray before thee. And now, Lord, thou thyself, and God, and thou hast spoken these good things concerning thy servant. And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed it, and do thou bless it for ever.

And it came to pass afterwards, that David smote the Philistines, and routed them, and took Gath and its villages out of the hand of the Philistines.

The Lord said to David, Thou shalt not build me a house; thou shalt build for me a city. And now, Lord, thou thyself hast confirmed these good things concerning thy servant. And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed it, and do thou bless it for ever.

Kai ἠγένετο μετὰ ταύτα, καὶ ἐπάθαξε Δαυίδ τοὺς ἀλλοφίλους, λουσι καὶ ἀπορρίσατο αὐτούς, καὶ ἔλαβε τὴν Γέφ καὶ τὸν κόμας αὐτής ἐκ χειρός ἀλλοφίλους.
2 And he smote Moab: and the Moabites became servants to David, and tributaries.

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 porters: and David smote Adraazar the king of Suba, and took the chariots of Adraazar.

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 was gone out to war against the children of Ammon. 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 Idumaea, 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 Joab the son of Saruia was over the army, and Josaphat the son of Achilud was recorder. 16 And Sadoc son of Achitob, and Achimelech son of Abiathar, were the priests; and Suss was the scribe; and Baneas the son of Joda was over the Cherethites and the Pelethites, and the sons of David were the chief officers of the king.

17 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. 18 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 condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to mourn for him. 19 And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforters to thee? Have not his servants come to thee?
that they might search the city, and to spy out the land. 4 And Amnon took the servants of David, and shaved them, and cut off the half of their garments as far as their tunic, 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 Jerocho until your beards have grown, and return.

And the children of Ammon saw that the people of David were ashamed, and Amnon 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 Maacah, and from Sobal. 6 And they hired for themselves two and thirty thousand chariots, and the king of Maacah and his people; and they came and encamped before Medeba: and the children of Ammon assembled out of their cities, and came to fight.

And David heard, and sent Joab and all the host of mighty men. 8 And the children of Ammon came forth, and set themselves in array for battle by the gate of the city: and they were encamped by themselves in plain. 9 And Joab said that they were fronting him to fight against him before and behind, and he chose some out of all the young men of Israel, and they set themselves in array against the Syran. 10 And the rest of the people he gathered into the hand of his brother Abesai, and they set themselves in array against the children of Ammon. 11 And he said, If the Syrian should prevail against me, then shall thou deliver me: and if the children of Ammon should prevail against thee, will I deliver thee. 12 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.

So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them. 13 And the children of Ammon saw that the Syrians fled, and they also fled from before Abesai, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

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. 14 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. 15 And the Syrians fled from before Israel; and David alew of the Syriansseven thousand riders in chariots, and forty thousand infantry, and he alew Sophath the commander-in-chief of the forces.

And the servants of Adraazar saw 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 David said to himself, I will show kindness unto Ibzy, who against me fought: and I will make him king over all that remaineth of the house of Ammon.

And it was told David, that Abesai had taken the town. And David sent to Abesai, and said to him, What did you do, to fight against me? and I will deliver you to the hand of the enemy. And Abesai said to David, Therefore I did it: and I perceived that I have sinned against the Lord.

And the children of Ammon were afraid of David, and said, We are in great distress: but we will work a peace for our heads.
I. Chron. XX. 1—XXI. 14.

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 Rabba. But David abode in Jerusalem. And Joab smote Rabba and destroyed it.

And David took the crown of Melchom & their king off his head, and the weight of it was a talent of gold, and on it were 5 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 it came to pass afterward that there was again war with the Philistines in Gaza: then Sobochai the Soashite smote Saphut of the sons of the giants, and laid him low.

And there was war again with the Philistines; and Eleazar the son of Jair 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 defied Israel, and Jonathan the son of Shimea, 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 Berseba 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 musterling 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. 

Joab also took a census of Benjamin, and of the children of the house of Levi, with which Joab did not count, for it was told Joab not by the king to number the people of 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 spake to Gad 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 Gad came to David, and said to David, Thus saith the Lord, Choose for thyself, either three years of famine, or that thou shouldst flee three months from the face of thine enemies, and the sword of thine enemies shall be employed to destroy thee, or that the sword of the Lord and pestilence should be three days in the land, and the angel of the Lord shall be destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

12 And David said to Gad, They are very hard for me, even all the three: let me fall now into the hands of the Lord, for his mercies are very abundant, and let me not fall by any means into the hands of man.

13 So the Lord brought pestilence upon Israel: and there fell of Israel seventy thousand men. 14 And God sent an angel to Jerusalem to destroy it: and as he was destroying, the Lord saw, and repented of the evil, and said to the angel that was destroying, Let it fall short of the people.

15 And the angel of the Lord stood by the threshing-floor of Orna the Jebusite. 16 And David lifted up his eyes, and saw the angel of the Lord, standing between the earth and the heaven, and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces.

17 And David said to God, Was it not I that gave orders to number the people? and I am the guilty one: I have greatly sinned: but these sheep, what have they done? O Lord God, let thy hand be upon me, and upon my father's house, and not on thy people for destruction, O Lord!

18 And the angel of the Lord told Gad to tell David, that he should go up and erect an altar to the Lord, in the threshing-floor of Orna the Jebusite. 19 And David went up according to the word of Gad, which he spoke in the name of the Lord. 20 And Orna turned and saw the king: and he hid himself in his tent, and the people that were with him: for Orna was threshing wheat. 21 And David came to Orna; and Orna came forth from the threshing-floor, and did obeisance to David with his face to the ground. 22 And David said to Orna, Give me thy place of the threshing-floor, and I will build upon it an altar to the Lord: give it me for its worth in money, and I will give thee a hundred suits of wheat for all the linen in thine house.

23 And Orna said to David, Take it to thyself, and let my lord the king do what is right. 24 In his eyes: see, I have given the calves for a whole-burnt-offering, and the plough for wood, and the corn for a meat-offering: I have given all. 25 And David said to Orna, Nay, for I will surely buy it for its worth in money: for I will not take thy property for the Lord, to offer a whole-burnt-offering to the Lord without cost to myself. 26 And David gave to Orna for his place six hundred shekels of gold by weight. 27 And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace-offerings: and he cried to the Lord, and he
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 all the burnt-offerings, were at that time in the high place at Gabaon.

29 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.

2 And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-carvers to hew polished stones to build the house to God.

3 And David prepared much iron for the nails of the doors and the gates; the hinges also and the guards and the cherubims, was abundance, and there was no weighing of it. 4 And cedar trees without number; for the Sidonians and the Tyrians brought cedar trees in abundance to David.

5 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.

6 And he called Solomon his son, and commanded him to build the house for the Lord God of Israel. 7 And David said to Solomon, My child, it was in my heart to build a house to the name of the Lord God. 8 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. 9 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. 10 He shall build a house for my name, and I will stablish the throne of his kingdom in Israel for ever. 11 And now, my son, the Lord shall be with thee, and prosper thee; and thou shalt build a house for the Lord thy God.

12 And Solomon took away the officers of the house of the Lord, the chief priests, and the Levites, who were chief fathers of the people. 13 And Solomon numbered all the strangers that were in the land of Israel; and they were twenty and three thousand six hundred.

14 And Solomon gave commandments to all Israel in these words: 15 If thy heart is not humbled in this matter, and if thou art not willing to build my name the house for me; 16 Then may the Lord do it to thee; and may he add to thy days the days of this house, which are to come; 17 And may this house, which I have built to thy name, be accepted in thy sight. 18 And if thy heart be thus inclined, then hear the voice of my prayer, my supplication; it shall come to pass, that the house which stands in my name shall be accepted in thy sight.
I have prepared timber and stones: and do thou add to the same. 12 And of them that are with thee add thou to the multitude of workmen: let there be artificers and masons, and carpenters, and every skillful workman in every work: 13 in gold and silver, brass and iron, of which there is no number. Arise and do, and the Lord be with thee. 14 And David charged all the chief of Israel's house and Solomon his son, saying, 15 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. 16 Now set your hearts and souls to seek after the Lord your God: and build the house to the name of the Lord your God, to whom there is no name; and to build the Temple of the Lord which is in Jerusalem. 17 And David divided them into daily courses, for the sons of Levi, for Gedson, Caath, and the family of Eleazar, and the family of Jedda. 18 The sons of Edan were Eziel, the chief, and Zethan, and Joel, three. 19 The sons of Semai; Salmoth, Jeiel, and Dan, three: these were the chiefs of the families of Edan. 20 And to the sons of Semai; Jeth, and Ziza, and Joas, and Bera, these were the four sons of Semai. 21 And Joel was the chief, and Ziza the second: and Joas and Bera did not multiply sons, and they became only one reckoning according to the house of their father. 22 The sons of Caath; Ambram, Issar, 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; Ghersam, and Eliazer. 26 The sons of Ghersam; Subael the chief, and the sons of Eliazer were, Raba the chief: and Eliazer had no other sons; but the sons of Rabia were very greatly multiplied. 27 The sons of Issar; Salmoth the chief. 28 The sons of Chebron; Jeria the chief, Amaria the second, Zeziel the third, Jekemias the fourth, and the sons of Oziel; Michia the chief, and Isia the second. 29 The sons of Menni; Mooli, and Musi; the sons of Mooli; Eleazar, and Kis.
And Eleazar died, and he had no sons but daughters: and the sons of Kis, their brethren, took them.

These are the sons of Levi according to the houses of their fathers; chief of their families according to their numbering, according to the number of their names, according to their poll, doing the works of the service of the Lord, from twenty years old and upward.

And the Levites bore not the tabernacle, and all the vessels of it for its service. For by the last words of David was the number of the Levites taken from twenty years old and upward.

And he appointed them to wait on Aaron 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 show-bread, and for the fine flour of the meat-offering, and for the unleavened cakes, and for the dough, and for the cakes, and for every measure; and to stand in the morning to praise and give thanks to the Lord, and so in the evening; 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, according to the order given to them, or over the charge of the Lord.

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 Abiud, and Eleazar, and Ithamar. And Nadab and Abiud died before their father; and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests.

And David distributed them, even Sadaoc 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 chief 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. 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 Samaais the son of Nathanael, the scribe, of the family of Levi, wrote them down before the king, and the princes, and Sadaoc the priest, and Achimelech the son of Abiaathar 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.
the second to Jedid, 8 the third to Charib, the fourth to Scoern, 9 the fifth to Melchias, the sixth to Meaiman, 10 the seventh to Cos, the eighth to Abia, 11 the ninth to Jesus, the tenth to Sekhenias, 12 the eleventh to Eliab, the twelfth to Jacim, 13 the thirteenth to Oppha, the fourteenth to Jesbaal, 15 the fifteenth to Belga, the sixteenth to Emmor, 17 the seventeenth to Chezin, the eighteenth to Dphea, 18 the nineteenth to Pheatra, the twentieth to Ezekiel, 19 the twenty-first to Achim, the twenty-second to Gamul, 20 the twenty-third to Adalai, the twenty-fourth to Maasar.

And for the sons of Levi that were left, 

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 Ambram, Sobael: for the sons of Sobael, Jedid. 21 For Rabia, the chief was Z Isaaari, 22 and for Issari, Salomoth: for the sons of Salomoth, Jath. 23 The sons of Eced: Amadiea the second, Jaziel the third, Jcemoam the fourth. 24 And for the sons of Jaziel, Micha: the sons of Micha: 25 and for the sons of Micha: Isia, the son of Isaac: Zacharia. 26 The sons of Merari, Mooli, and Musi: the sons of Ozia, That is, the sons of Merari by Ozia, his sons were Isaam, and Sacchur, and Abai. 27 To Mooli were born Eleazar, and Ithamar; and Eleazar died, and had no sons. 28 For Kisi, the sons of Kisi: Jeremiah, 29 and the sons of Mooli, Mooli, and Eder, and Jerimoth. These were the sons of the Levites according to the houses of their families. 30 And they also received lots as their brethren the sons of Aaron before the king: Sadoc also, and Achimelech, and the chief 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 Asaph, and of Eeman, and of Idithun, 31 and of Meiem, 32 and of the sons of Mooli, Mooli, and Eder, and Jerimoth. These were the Levites according to the houses of their families. 31 And they also received lots as their brethren the sons of Aaron before the king: Sadoc also, and Achimelech, and the chief of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

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and Asaph, and Iditnim, and

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^And the niunber of them after their
brethren, those instructed to sing to God.
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of the perfect ones and the learners. ^ And
the first lot of his sons and of his brethren
came forth to Asaph the son of Joseph,
namely, Godolias: the second Heneia, his
i"The
sons and his brethren being twelve.
third Zacchur, his sons and his brethren
^^^^ twelve: ^Hhe fourth Jesri.his sons
and his brethren were twelve ^ the fifth
Nathan, his sons and his brethren, twelve
3 the sixth Bukias, his sons and his brethren,
twelve: ^*the seventh Iseriel, his sons and
his brethren, twelve ^^ the eighth Josia, his
^^^^ ^^^ ^-^ brethren, twelve : 'Hhe ninth
Matthanias, his sons and his brethren,

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.'w sriel,
lus brethren, twelve : fs^JS®'^
'» the eleventh
]iig go^jg and his brethren, twelve: ^^the
twelfth Asabia, his sons and his brethren,
twelve: ^the thirteenth Subael. his sons
^^^ ^^^ brethren, twelve -^ the fourteenth
Matthathias, his sons and his brethren,
twelve: '^the fifteenth Jerimoth, his sons

A

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j^-^ brethren, twelve: 23 the sixteenth
Anania, his sons and his brethren, twelve
**the seventeenth Jesbasaca, his sons and
^^.^
brethren, twelve: ^tL• eighteenth
Ananias, his sons and his brethren, twelve
''^^^ nineteenth Mallithi, his sons and his
ehatha,
brethren, twelve ^' the twentieth
:

jus sons and his brethren, twelve: ^sthe
twenty-first Otheri, his sons and his brethrcu, twelve -^the twenty-second Godoilathi, his sons and his brethren, twelve : ^^the
twenty-third Meazoth, his sons and his
:

^Hhe twenty-fourth
twelve:
Romettluezer, his sons and his brethren.
brethren,
twelve.

And

for the divisions of the gates: the

^^^^^^ The Corites were MoseUei^a, of the
'And Mosellemia's firstsons of Asaph.

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for the service of the house of God, near
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XXV. 7— XXVI.

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here ontranslated hy

Jqlam, the sixth Jonathan, the seventh
' And to
Elionai, the eighth Abdedom
Abdedom iAere were 6orw sons, oamaias the
flrgt-bom, Jozabath the second, Joath the
third, Saehar the fourth, Nathanael the
fifth, ^ Amiel the sixth, lesachar the seventh,
pbeiathi the eightli for God blessed him.
^ And to Samaias his son were bom the sons
of his first-born, y chiefs over the house of
fifth

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^eS

were mighty. 7 The
Othni, and Raphael, and

father, for they

^^tCLtSsSS

sons of Samai;

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8^11 these were of the sons of Abdedom,
they and their sons and their brethren.
all sixty-two
service:
doing mightily

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Abdedom.
^And MoseUemia Aai eighteen

j^^.^ to

sons and
brethren, mighty men. '"And to Osa oi
^^e sons of Merari there were born sons
keeping the dominion ; though he waa not

LXX

3 <3r. sons.


the first-born, yet his father made him chief of the second division. 11 Checlusias the second, Tabnai the third, Zacharias the fourth: all these were the sons and brethren of Osa, thirteen. 12 To these were assigned the divisions of the gates, to the chiefs of the mighty men, the daily courses, even their brethren, to minister in the house of the Lord. 13 And they cast lots for the small as well as for the great, for the several gates, according to their families. 14 And the lot of the east gate fell to Selemias, and Zacharias: the sons of Soaz cast lots for Melchias, and the lot came out northward. 15 To Abedem they gave by lot the south, opposite the house of Esaphim. 16 They gave the lot for the second to Osa westward, after the gate of the chamber by the ascents, watch against watch. 17 There was a ward over against the ward of the ascents eastward, six men in a day, and four men in a day, and four over the south, and at the Esaphim two to relieve guard, and four by the west, and two to relieve guard at the pathway. These are the divisions of the porters for the sons of Core, and to the sons of Merari.

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 Gersonite: to Ladan belonged the heads of the families: the son of Ladan the Gersonite was Jeiel. 21 The sons of Jeiel were Zethom, and Joel: brethren were over their treaues of the house of the Lord, Eastward were six watchmen in the day; northward four by the day; southward four by the day; and two at the Esaphim, to relieve guard, also for Osa westward after the chamber-gate, three. There was a ward over against the ward of the ascents eastward, six men in a day, and four men in a day, and four men over the south, and at the Esaphim two to relieve guard, and four by the west, and two to relieve guard at the pathway. These are the divisions of the porters for the sons of Core, and to the sons of Merari.

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Autous Salwovwv kai ois adelphoi autwv epit panta tov thesau- 27 ronwv ton ajmwn, ouj etisai Davwv o basilews kai ois arxontes 28 tov patritwv, xilapirpov kai ekpatapeirpov kai arxhjwj toj 29 dynwmevej, o elasj ev polwv kai ev ton lafjwv, kai etisai 30 epit autov toj m kathuresej tov thesauronwv oikou tov 31 Theou kai epit palrwn ton ajmwn tov Theou Sammjwv tov 32 prophiw, kai Souv tov Kiv, kai Aibevj tov Nmv, kai 33 Ioab tov Sarowva, pan o etisai die xerov Salwovwv kai 34 tovs adelphjwv autov.

To 'Istavri Xwnevia, kai vioj toj ergasias toj ejv epit 29 tov 'Iraijwv toj egrarmatwv kai diakrjvew. To Xebrwv 30 Aisaias kai ois adelphoi autov vioj dynatoj xilpi kai etpacei- 31 souj epit toj egrarmatwv tov 'Iraijwv peraj tov 'Iraijwv pro- 32 dwasj, eis pasan leitourgyan Kuriou kai ergasian tov basi- 33 lewv. To Xebrwv Oivras o arxwv tov Xebrwv kai taw 34 geneoseis autowv, kata patrjwv, eis taw thesaarakostoj epit toj
27 And the seventh month was Belthen, in which the seven years of the division of the land were to be counted. And the people gathered together to the head of the fifty years, and 2000 men and their leaders.

28 And the division of the land was as follows: the land of Issachar was divided among the sons of Issachar, and the land of Zebulun was divided among the sons of Zebulun, and the land of Naphtali was divided among the sons of Naphtali.

29 And the land of man was divided into three parts: the land of Reuben and the land of Gad, and the land of Asher.

30 And the land of Zebulun was divided into three parts: the land of Naphtali and the land of Manasseh, and the land of Zebulun.

31 And the land of Ephraim was divided into three parts: the land of Manasseh, and the land of Zebulun, and the land of Ephraim.

32 And the land of Benjamin was divided into three parts: the land of Ephraim and the land of Manasseh, and the land of Benjamin.

33 And the land of Joseph was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Benjamin.

34 And the land of Manasseh was divided into three parts: the land of Ephraim, and the land of Zebulun, and the land of Manasseh.

35 And the land of Zebulun was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Zebulun.

36 And the land of Ephraim was divided into three parts: the land of Manasseh, and the land of Zebulun, and the land of Ephraim.

37 And the land of Benjamin was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Benjamin.

38 And the land of Joseph was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Joseph.

39 And the land of Manasseh was divided into three parts: the land of Ephraim, and the land of Zebulun, and the land of Manasseh.

40 And the land of Zebulun was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Zebulun.

41 And the land of Ephraim was divided into three parts: the land of Manasseh, and the land of Zebulun, and the land of Ephraim.

42 And the land of Benjamin was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Benjamin.

43 And the land of Joseph was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Joseph.

44 And the land of Manasseh was divided into three parts: the land of Ephraim, and the land of Zebulun, and the land of Manasseh.

45 And the land of Zebulun was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Zebulun.

46 And the land of Ephraim was divided into three parts: the land of Manasseh, and the land of Zebulun, and the land of Ephraim.

47 And the land of Benjamin was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Benjamin.

48 And the land of Joseph was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Joseph.

49 And the land of Manasseh was divided into three parts: the land of Ephraim, and the land of Zebulun, and the land of Manasseh.

50 And the land of Zebulun was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Zebulun.

51 And the land of Ephraim was divided into three parts: the land of Manasseh, and the land of Zebulun, and the land of Ephraim.

52 And the land of Benjamin was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Benjamin.

53 And the land of Joseph was divided into three parts: the land of Ephraim, and the land of Manasseh, and the land of Joseph.
Ozia: for the half-tribe of Manasse, Joel the son of Phaduk; 23 for the half-tribe of Manasse in the land of Galaad, Jadaai the son of Zadues, for the sons of Benjamin, Jasiel the son of Abenner: 24 for Dan, Azariel the son of Isroab: 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 the stars of the heaven. 24 And Joab the son of Sarnia 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 Assai the son of Odel; 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 Esdr the son of Chelub. 26 And over the fields was Semel, of Rael; and over the treasures, and over the camels, was Zabdi the son of Sephi. 27 And over the oliveyards, and the sycamores in the plain country was Ballman the Gedorite; and over the stores of oil was Joas. 28 And over the oxen pasturing in Saron was Satriai the Saronite; and over the oxen in the valleys was Sophal the son of Adli. 29 And over the camels was Abias the Ismaelit; and over the asses was Jadas of Merathin. 30 And over the sheep was Jaziz the Agarite. All these were superintendents of the substance of king David.

And Jonathan, David's uncle by the father's side, was a counsellor, wise man: and Joel the son of Abham was with the king's sons. 31 Achitophel was the king's counsellor: and Chusi the chief friend of the king. 32 And after this Achitophel Joda the son of Banaus 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 3 for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared materials suitable for the building: 4 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. 5 Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly house, and out of the house of Juda he chose the house of my father; and among the sons of my father he preferred me, that I should be king

Και εξεκκλησασε δαβίδ πάντας τῶν ἀρχόντων Ἰσραήλ, 28 ἀρχόντας τῶν κρητῶν, καὶ πάντας τοὺς ἀρχόντας τῶν ἐφημεριῶν τῶν περὶ τὸ σῶμα τοῦ βασιλέως, καὶ ἀρχόντας τῶν χιλιάδων καὶ τῶν εκατόνταδων, καὶ τῶν γαζοφυλακῶν, καὶ τούτων ἐπὶ τῶν ὑπαρχόντων αὐτῶν, καὶ ἀρχύτασις τῆς κυρίας τοῦ βασιλέως, καὶ τῶν ὑπό αὐτοῦ, σύν τόσο εἰσούχοι, καὶ τοὺς δυνάστας, καὶ τοὺς μαχητάς τῆς στρατιάς ἐν ἰεροπολείᾳ.

Καὶ εἶπεν δαβίδ ἐν μέσῳ τῆς ἐκκλησίας, καὶ ἔσχεν, ἀκοῦσάτε 2 μου ἀδελφέ μου, καὶ λαὸς μου· ἐμοὶ ἔγενετο ἐπὶ κυριακόν οἰκοδομήσαι οἰκῶν ἁπανταῖς τῆς κυρίας τοῦ διαθήκης Κυρίου, καὶ σταύροι Κυρίου ἰμάτια, καὶ ἦτομα τὰ ἐς τὴν κατασκευάσιν ἐπιτίθεν. Καὶ ο θεὸς ἐσχήν, οὐκ οἰκοδομήσας εἰς οἰκον οὐ πνευμοναίσι τὸ ὑπό μου ἐπί αὐτοῦ, ὅτι ἀνθρώπων πολεμάρχης εἰς, καὶ αἱμα ἔχεις. Καὶ ἐξέλατο κύριος 4 ὁ θεὸς ἰσραήλ ἐν ἐμοί ἀπὸ παντὸς οἰκῶν καταργῶν μου εἶναι βασιλέα ἐπὶ ἰσραήλ εἰς τῶν αἰωνίων, καὶ ἐν ἰουδα ἑρέτεικε τὸ βασιλείον, καὶ εἰς οἰκῶν ἱερά τοῦ πατρὸς μου· καὶ ἐν τοῖς νόσισ τοῦ πατρὸς μου· ἐν ἐμοί ἠθέλησε τοῦ γενέσθαι με

8 Gr. of. 7 Gr. standing. 6 Gr. in me. Hebraism. 5 Gr. from.
5 eis basilea epi panti 'Israfil. Kai apo panton ton vion
mou, oti polloiv nionoi edoke mou Kuros, exelexeia en Salo-
mwn ton vio mou kathisi aitov epi thronou basileias Kuryon
6 epi ton 'Israfil. Kai epie mou o Theos, Salamwn o vio sou
oikodomei ton oikon mou kai tin aitih mou, oti xeritika en
aitov einai mou vion, kagw esoumou aitov epitera. Kai
katasthias nian basileias autou ioni awnos, evan isagou the
philaxasai tas evtolaus mou, kai ta krapmata mou, ois h 'hemera
8 aitov. Kai nian kata prosototon paishe ekklisiai Kuryon, kai
en wsoi Theous ianm, philaxasai kai ektisaste paishe tas evton-
laws Kuryon ton Theous ianm, ena kleronomhisei tin gin tin
agathin, kai katalkleronomhisei ton vioi ianm meb tisbas ioni
awnos.
9 Kai vnoi Salambon vio, gnwstei ton Theon ton pateron sou,
doiile iato ev karodia telleia kai 'Ipsch theloun, oti
pasa karodia etagei Kuros, kai tan evvyma gwnwkei: evan
eptisisei aitov, efrethsetai sou, kai ean katal perversei aitov,
katalievei en iatou. 'Idev vnoi, oti Kuros diprotei se oikon
doymahi aitov oikon evi agiasma, isxnei kai poihe.
11 Kai edwke David Salambon ton vio autov to paradeigma
aton ton ianmou kai ton oikon autou, kai ton zakhov autou, kai
ton uperwmon, kai ton apothekon ton estrapwron, kai ton oikon tou
12 eglasmou, kai to paradeigma de exe en pneumat autou, ton
aivlo oikon Kuryon, kai panton ton pantofoforon ton kyclow
ton evs tas apothekas oikon Kuryon, kai ton apothekon ton
13 agiou, kai ton katalamatan, kai ton efhmeron ton ierwou
kai ton Leonton eis pasan ergasian leitourgyias oikon Kuryon,
14 ton apothekon ton leitourgyiaton skektoni ton litureias
15 oikon Kuryon. Kai ton stathmon ti oikieis auton ton te
16 chrwson kai argyron lavgwon tou iathen edwkei aitov, kai ton
17 lavgwv. Ewdekei aitov oikow ton stathmon ton trapezon to
prooste, ekastis trapezis chrwthe, kai wsanov ton
18 argyron, kai ton kreasmon kai stathmon kai ton filow ton
chrwson kai ton stathmon ton chrwson kai ton argyron, kai
19 thiason kefourg, ekasste stathmon. Kai ton ton kysmati-
ron ton thumiamaton ek chrwson doximw stathmon upeidei
autou, kai to paradeigma ton armatos ton chrwsem ton dia-
penteasmenon tais peritou, kai skaiohtw evi ti kibwto
20 diaphwnei Kuryon panta en grafei xeris Kuryon edwkei David
Salambon, kata tin perigynithai aitou swstes tin kater-
gyasiai to paradeigmatoi.

20 Kai eite David Salambon ton vio autov, isxnei kai anorikon
kai poihe, me fodo mou mev pتوpith, oti Kuros o Theos mou
meta sou, ouk anastei se, kai o m egekataplei evs ton
sunтелейai se pasan ergasiai leitourgyias oikon Kuryon kai
iodo to paradeigma ton nioi kai ton oikon autou, kai zakhov
autou, kai t upsereia kai tas apothekas tas estrapwras, kai ton
over all Israel. And of all my sons, (for the Lord has given me many sons,) he has
chosen Solomon my son, to sit on the throne of the kingdom of the Lord over
Israel. 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. And I will establish
his kingdom for ever, if he continue to
keep my commandments and my judgments,
which I command him this day. And now I charge you
before the whole assembly of the Lord, and in the
audience of all the people of Israel, keep all
the commandments of the Lord thy God, that ye
may inherit the good land, and leave it for your sons
to inherit after you for ever.

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 shouldest forsake him,
he will forsake thee for ever. See now,
for the Lord has chosen thee to build
him a house for a sanctuary, be strong and
do it.

And David gave Solomon his son the
plan of the temple, and its buildings, and
its treasuries, and its upper chambers, and
the inner store-rooms, and the 6 place of
the atonement, 2 and the plan which he had
in his 5 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
the Lord, and of the treasuries of the holy
things, and of the chambers for resting:
and the plan of the courses of the priests
and Levites, for all the work of the service
of the house of the Lord, and of the stores
of vessels for ministration of the service of
the house of the Lord. And he gave him
the account of their weight, both of gold
and silver. He gave also the weight of the
candlesticks, and of the lamps. He gave him
likewise the weight of the tables of 9 shewbread, of
each table of gold, and likewise of the tables of silver: 17 also
of the flesh-hooks, and vessels for drink-
ofering, and golden bowls: and the weight
of the gold and silver articles, and censers,
and 6 bowls, according to the weight of
each. And he shewed him the weight of the
utensils of the altar of incense, which
was of 9 pure gold, and the plan of the
chariot of the cherubs that spread out
their wings, and overshadowed the ark of
the covenant of the Lord. 21 David gave all
to Solomon in the Lord's handwriting,
according to the knowledge given him of
the work of the pattern.

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 7 treasury,
and the upper chambers, and the inner
store-rooms, and the 6 place of propitiatory.
And the plan of the house of the Lord.

And sec. here are the coures 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 God.

17 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.

And David rejoiced, 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.

Three thousand talents of gold of pure gold, and seven thousand talents of fine silver to overlay the walls of the sanctuary:

For to use the gold for things of gold, and the silver for things of silver, and for every work by 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.

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.

And they who had precious stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gersomite.

And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David praised 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.

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 bountiful upon the earth: before thy face every king and nation is troubled.

From thee come 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 now, Lord, we give thanks to thee and praise thee, and glorify thy name.

But who am I, and what is my people, that we have been able to be thus forward in offering to thee? for all things are thine, and of thine own have we given thee, for we are strangers before thee, and sojourners, as all our fathers were: our days upon the earth are as a shadow, and there is no remaining.

The Lord our God, as for all
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 searchest the hearts, and thou lovest 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. 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. 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.

And Solomon sat upon the throne of his father David, and was highly honoured: and all Israel obeyed him. 23 The princes, and the mighty men, and all the sons of king David his father, were subject to him. 24 And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

25 And David the son of Jesse reigned over Israel forty years; seven years in Chebron, and thirty-three years in Jerusalem. 26 And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead. 27 And the rest of the acts of David, the former and the latter, are written in the history of Nathan the prophet, and in the history of the prophet Ahijah, and in the history of the seer Ichabod. 28 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.

8 Gr. found. See Heb.; also Ps. 46.1. 7 Gr. preparation. 6 Gr. which was not.
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 Carinathirim; for David had prepared a place for it, and he had pitched a tabernacle for it in Jerusalem. 5 And the brazen altar which Besedeel 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. 7 And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made him king in his stead. 8 And now, O Lord God, let, I pray thee, thy name be established upon David my father; for thou hast made him king over a people numerous as the dust of the earth. 9 Now give me wisdom and understanding, 10 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: 11 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 witness, and reigned over Israel.

KAII ἐνίσχυεν Σαλωμὼν νῦν Δαυίδ ἐπὶ τὴν βασιλείαν αὐτοῦ, καὶ Κύριος ὁ Θεός αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἐμεγάλυνεν αὐτὸν εἰς ὕψος. Καὶ εἰπεῖ Σαλωμὼν πρὸς πάντα Ἰσραήλ, τοὺς χιλιάρχους, 2 καὶ τοὺς ἑκατοντάρχους, καὶ τοὺς κριταί, καὶ πάσι τοῖς ἀρχοντον ἐναντίον Ἰσραήλ τοῖς ἀρχοντον τῶν πατρῶν. καὶ ἐπορεύθη 3 Σαλωμὼν καὶ πᾶσα ἡ ἐκκλησία εἰς τὴν ὑψηλὴν τὴν ἐν Γαβαι, ὅπως ἔκαθεν ἡ σκηνή τοῦ μαρτυρίου τοῦ Θεοῦ, ἡ ἐποίησε Μωυσῆς παῖς Κυρίου ἐν τῇ ἐρήμῳ. Ἀλλὰ κυβὼν τοῦ Θεοῦ, ἀνέργεικε Δαυίδ ἐκ πόλεως Καρανθαρίῳ, ὅτι οὗτοι μετὰ αὐτῆς Δαυίδ, ὅτι ἐπέκει αὐτῆς σκηνὴν ἐν Ἰερουσαλήμ. Καὶ τῷ δυναμεῖον τοῦ χαλκοῦ ἐποίησε Βεσελελιν νῦν Οἰρίου νυν 'Ωρ, ἐκεῖ ἦν ἐναντίον τῆς σκηνῆς Κυρίου καὶ ἐξεβιβάσαν αὐτῷ Σαλωμῶν καὶ ἡ ἐκκλησία, καὶ ἤγεντο Σαλωμῶν ἐκεῖ ἐπὶ τῷ δυναμείῳ τοῦ χαλκοῦ ἐνώπιον Κυρίου τὸ ἐν τῇ σκηνῇ, καὶ ἤγεντο ἐπὶ αὐτῶν ἀλοκαύτωσιν χίλιαν.

Ἐν τῇ νυκτὶ ἐκείην ὁ θεὸς τοῦ Σαλωμῶν, καὶ εἶπεν αὐτῷ, 7 ἀμένα τί σοι δῶ. Καὶ εἶπε Σαλωμῶν πρὸς τὸν Θεόν, σὺ δεῦτες μετὰ Δαυίδ τοῦ πατρὸς μου ἔλεος μέγα, καὶ ἐβασιλεύσας με αὐτῷ. Καὶ νῦν Κύριε ὁ Θεός, πιστωθήτω νῦν ὁ δούλος σου ἐπὶ Δαυίδ τοῦ πατέρα μου, καὶ σὺ ἐβασιλεύσας με ἐπὶ λαὸν πολλόν, ὡς ὁ χοῖς τῆς γῆς. Καὶ οὐ, σοφίαν 10 καὶ σύνεσιν δῶς μοι, καὶ ἐξελεύσομαι ἑνώπιον τοῦ λαοῦ τούτου καὶ ἐξελεύσομαι, ὅτι τὸ κράτει τοῦ λαοῦ σου τὸ μέγα τοῦτον;

Καὶ εἶπεν ὁ θεὸς πρὸς Σαλωμῶν, ἀνθ᾽ ὧν ἐγένετο τοῦτο ἐν 11 τῇ καρδίᾳ σου, καὶ οὐκ ἤτησον πλοῦτον χρυσάτων, οὐδὲ δόξαν, οὐδὲ τὴν ψυχήν τῶν ὑποκατάστων, καὶ ἡμέρας πολλὰς οὐκ ἤτησον, καὶ ἤτησας σεαυτού σοφίαν καὶ σύνεσιν, ὅπως κρίνης τοῦ λαοῦ μου, ἐφ᾽ ὧν ἐβασιλεύσας σε ἐπὶ αὐτῶν, τὴν σοφίαν καὶ τὴν 12 σύνεσιν διδώμι σοι, καὶ πλοῦτον καὶ χρυσάμα καὶ δόξαν δῶσω σοι, ὡς οὐκ ἐγένετο ὡμοίος σοι ἐν τοῖς βασιλεῖσι τοῖς ἐμπροσθεν σου, καὶ μετὰ σε οὐκ ἔσται οὕτως.

Καὶ ἤλθεν Σαλωμῶν ἐκ βαμμά τῆς ἐν Γαβαι, ἐν Ιερουσαλήμ 13 πρὸ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐβασιλεύσεν ἐπί Ἰσραήλ.
And Solomon collected chariots and horsemen; and he had fourteen hundred chariots, and twelve thousand horsemen: and he set in Jerusalem twelve thousand chariots, and six thousand horsemen. And the king made silver and gold vessels for all the house of the Lord, even to all David his father, of pure gold. And Solomon made all the vessels that were for the house of the Lord, of pure gold: for silver was not as yet among the kings of the children of Israel. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she desired, insomuch as there was nothing hid from him of all his wisdom. All this was prepared for King Solomon, and the weight of it was not yet finished, because the estate of the king was great; and he had dominion over all the land from the river, even to the horse herd of King Hiram of Tyre. And King Solomon gave to all the queens and princes meat for their table, meat for all their service, and cheer for all the service of the house; so long as I lived. And King Solomon made two hundred large shields of beaten gold; six hundred pounds of gold went to one shield. And he made three hundred shields of beaten gold; three hundred pounds of gold went to one shield. And the king made a great throne of ivory, and overlaid it with six hundred shekels of pure gold. There were six steps at the throne, with a footstool of gold, and precious stones overlaid it. And on the top of it was a gold knop and a gold pommel, that overlaid it all. Also the sea was round, all of it a cubit round: and the height thereof was three cubits; and a line of ten cubits did compass it round. There was also an oracle in it of fifty cubits, and five cubits the thickness thereof: and the wall thereof was a cubit and a half thick: and over it was a gallery round about, three cubits thick. And upon the wall of the oracle was a gallery round about, and the face of the oracle was fourscore cubits. There were two lions upon the one side and two upon the other, of a cubit and a half thick. And he made a great altar of brass; the length thereof was twenty cubits, and the breadth thereof was twenty cubits, and the height thereof was ten cubits. Then he made four brazen lavers to stand upon the four corners of the brazen altar, one laver upon the north side, and one laver upon the south side, and one laver upon the east side, and one laver upon the west side. And he made an香炉 of gold, and his length was three cubits, and the breadth two cubits, and the height two cubits, of pure gold: and he made thereunto four bases of gold; and a footstool of gold, and a network of gold for the network upon the snout thereof. He made also an oracle, and stood in the oracle, and overlaid it with gold within and without. And he made also an house, and overlaid it with gold, and furnished it with,two windows. And the height of it was five cubits, and the breadth therin was five cubits, and the height thereof was three cubits. And he overlaid it with pure gold, without and within: and he made a covering for the oracle, and overlaid it also with gold. And he set in it an oracle, and overlaid it with gold within. And he sought out车牌之最者, and he made a throne of ivory; and overlaid it with pure gold. The length of it was five cubits, and the breadth thereof was three cubits: and he overlaid it with gold within and without. So Solomon built at Jerusalem the house of the Lord, and the king's house; and Laban the son of Nah conspiracy, and all the house of David his father, of pure gold. And Solomon made all the vessels that were for the house of the Lord, of pure gold: for silver was not as yet among the kings of the children of Israel. And king Solomon gave to all the queens and princes meat for their table, meat for all their service, and cheer for all the service of the house; so long as I lived. And King Solomon made a great throne of ivory, and overlaid it with six hundred shekels of pure gold. There were six steps at the throne, with a footstool of gold, and precious stones overlaid it all. And he made a great altar of brass; the length thereof was twenty cubits, and the breadth thereof was twenty cubits, and the height thereof was ten cubits. Then he made four brazen lavers to stand upon the four corners of the brazen altar, one laver upon the north side, and one laver upon the south side, and one laver upon the east side, and one laver upon the west side. And he made an tabernacle of gold, and his length was three cubits, and the breadth two cubits, and the height two cubits, of pure gold: and he made thereunto four bases of gold; and a footstool of gold, and a network of gold for the network upon the snout thereof. He made also an oracle, and stood in the oracle, and overlaid it with gold within and without. And he made also an house, and overlaid it with gold, and furnished it with,two windows. And the height of it was five cubits, and the breadth therin was five cubits, and the height thereof was three cubits. And he overlaid it with pure gold, without and within: and he made a covering for the oracle, and overlaid it also with gold. And he set in it an oracle, and overlaid it also with gold. And he made also a throne of ivory; and overlaid it with pure gold. The length of it was five cubits, and the breadth thereof was three cubits: and he overlaid it with gold within and without. So Solomon built at Jerusalem the house of the Lord, and the king's house; and Laban the son of Nah}
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. 13 And now, the wheat, and the barley, and the oil, and the wine which my lord mentioned, let them 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 of Joppa, 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 thirty men, skilled to bear burdens; 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, in a place where 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—even the first measurement from end to end, was 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 ten cubits, 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 gilded the house with precious stones for beauty; and he gilded it with gold of the gold from Phraurim. 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 built the holy of holies, its length being 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 of them 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

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13 And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits.

14 And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting, wherein they made them twelve calves,—three looking northwards, and three southwards, and three eastwards; and the sea was upon them above, and their hinder parts were inward. And its thickness was a hand-breath, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished it.

15 And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the burnt-offerings, and to rinse the vessels in them; and the sea was for the priests to wash in.

16 And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

17 And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred golden bowls.

18 Also he made the priests' court, and the great court, and doors to the court, and their panels were overlaid with brass. And he set the sea at the corner of the house on the right, as it were fronting the east.

19 And Chiram made the fleshhooks, and the fire-ongs, 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 on the heads of the two pillars, and upon the heads of the chapters which are on the heads of the pillars; and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapters which are upon the pillars.
And he made the ten bases, and he made the lavers upon the bases: 12 and the one sea, and the twelve calves under it; 16 and the foot-baths, and the 8 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 house of Socoh, and between that and Saredeah.

18 So Solomon made all these vessels in great abundance, for 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 bowls of shewbread; 20 also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold. 21 And their snuffers, and their lamps were made, and he made the bowls, and the censers, and the fire-pans, of pure gold.

22 And there was an inner door of the house of the Lord, that faced southward. 23 And he made the temple of the temple of gold.

So all the work which Solomon wrought for the house of the Lord was finished.

And 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.

Then Solomon assembled all the elders of Israel, and all the heads of the tribes, and 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 Sion. 4 And all Israel were assembled into the king in the feast, this is the seventh month. 5 And all the elders of Israel came; and the Levites took up the ark, 6 and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up. 6 And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were the chief of the boys, and the singers, and the sounded vessels, and the solemn instruments, the trumpets, and the cymbals, were before king Solomon.

And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above. 9 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.

There was nothing in the ark except the table and the candlestick, and the table and the candlestick, placed in Ophrah, which God gave in covenant with the children of Israel, when they went out of the land of Egypt.

And it came to pass, when the priests went out of the holy place, (for all the priests that were found were sanctified, they were not then arranged according to their daily course,) 12 that all the 8 singing Levites assigned to the sons of Asaph, to
B. Chron. V. 13.-VI. 15.

...Eman, to Idithum, and to his sons, and to his brethren, of them that wore clothed in linen garments, with cymbals and lutes and harps, were standing before the altar, and with them a hundred and twenty priests, blowing trumpets. 13 And there was one voice in the trumpeting and in the psalming; and in the loud utterance with one voice to give thanks and praise the Lord; and with their one voice together with trumpets and cymbals and with instruments of music, and said, Give thanks to the Lord, for it is good, for his mercy endures for ever:—then the house was filled with the cloud of the glory of the Lord. 14 And the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of God. Then said Solomon, The Lord said that he would dwell in thick darkness; 2 But I have built a house to thy name, holy to thee, and prepared for thee to dwell in for ever.

And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood by. 4 And he said, Solomon my son, I have chosen to build an house for the Name, etc. He knew that he had built it, and that he had prepared it; and that he had given it to the Lord, and to the people, and to the priests. 5 And it was come into the heart of David my father, to build a house for the Name of the Lord God of Israel. 6 But the Lord said to my father, Solomon, I have chosen to build an house for the Name, etc. He knew that he had built it, and that he had prepared it; and that he had given it to the Lord, and to the people, and to the priests. 7 And it came into the heart of David my father, to build a house for the Name of the Lord God of Israel. 8 But the Lord said to my father, Solomon, I have chosen to build an house for the Name, etc. He knew that he had built it, and that he had prepared it; and that he had given it to the Lord, and to the people, and to the priests. 9 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 10 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 11 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 12 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 13 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 14 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it. 15 And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel, as the Lord said, and I have built the house for my name, as the Lord said that he would build it.

And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands. 1 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 he stood upon it, and fell upon his knees before the whole congregation of Israel, and spread abroad his hands to heaven, and said, Lord God of Israel, there is no God like thee in heaven, or on the earth; keeping covenant and mercy with thy servants that walk before thee with their whole heart.

Even as thou hast kept them with thy servant David my father, as thou hast spoken to him in words: thou hast both...
spoken with thy mouth, and hast fulfilled it with thy hands, as it is this day. 12 And now, Lord God of Israel, keep with thy servant David my father the things which thou hast promised him; and appoint me one man of thy people, and make his throne like the throne of Israel.

13 For will God indeed dwell with men upon the earth? behold, heaven and the heaven thereof cannot contain thee; how much less this house which I have built! 14 And now, Lord God of Israel, let thy word be true unto thy servant, and to thy people, according to all these words, and according to all this mighty power.

15 For it pleaseth not a man, O Lord God, to transgress; neither is it lovable in thine eyes that man should be false (for they are thine servants). 16 Say not thou, I will make the house of Israel like the dust; and I will cast off the remnant of Israel; and again I will make you like the dust of the earth; and I will cast you off as the uncleanness of the same.

17 So that men shall say among them, who is the Lord that should be praised in this land? is it not our God, that brought us, and our fathers, out of the land of Egypt, and should destroy the seven nations in the land of Canaan, and gave us their land for an inheritance?

18 And now, O our God, what good wilt thou do the children of Israel, whom thou hast redeemed out of the land of Egypt, in that thou shouldest make their reproaches to be fall upon them?

19 Give unto the Lord, O ye angels of his, exultation and praise; give unto the Lord, ye angels, exultation and praise. 20 Give unto the Lord, ye heavens, and the high heavens, give unto the Lord, our God.

21 Give unto the Lord, ye waters, and all that thou fillest them with spirit, give unto the Lord, our God.

22 Give unto the Lord, ye beasts of the field, and all the fish of the sea.

23 For before him无数時間においても，誰も知る神の御言が、人間の心に柱を立てる役割を果たし、人間の行いがまたももに自らを教えた。

24 For before him无数時間においても，誰も知る神の御言が、人間の心に柱を立てる役割を果たし、人間の行いがまたももに自らを教えた。
his own plague and his own sickness; and should spend, both with his hands toward this house; 3 then shall thou hear in heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense 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: 4 that they may reverence all thy ways all the days which they live in the face of the land, which thou gavest to our fathers.

And every stranger 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 toward this place; — then shalt thou hear in 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 should go forth to war against their enemies, and should go in the way where thou didst send them, and should pray to thee toward this city which thou hast chosen, and toward the house which I have built to thy name; — then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

Whereas if they should 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; 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 unjustly; 5 and if they shall turn to thee with all their heart and all their soul in the land of them that carried them captive, 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: — then shalt thou hear out of heaven, out of thy prepared dwelling-place, their prayer and their supplication, and thou shalt execute 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. And now, O Lord God, my servant, the house which thou hast made ready, I have built to thy name: 6 and let the eyes of my servant David, thy servant, be attentive to the petitions of my prayer, and the petitions of my supplication, and the petitions of all my people.

And when Solomon had finished praying, they there were with me in Jerusalem, and devoted the whole burnt-offerings and the sacrifices; and the glory of the Lord filled the house. 8 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
was upon the house: and they fell
upon their face to the ground on the pave-
ment, 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
twenty and two thousand, and of sheep a hun-
dred 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 instru-
ments 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 covenanted with all the priests
and Levites, and the fat of the peace-offerings,
and the fat altar which Solomon had made
was not sufficient to receive the whole-
burnt-offerings, and the oil-meat-offerings,
and the fat.
7 And Solomon kept the feast at that
time seven days, and all Israel with him
very greatly: from the entering in of
of Ebenamath, and as far as the river of Egypt.
8 And on the eighth day he kept a solemn
assembly: for he kept a feast of seven days
as the dedication of the altar. 9 And on the twenty-third 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. 11 And the Lord appeared to Solomon by
night, and said to him, I have heard thy
prayer, and I have chosen this place to my-
self for a house of sacrifice. 12 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: 13 then if my
people, on whom my name is called, shall
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. 14 And
now my eyes shall be open, and my ears
attentive to the prayer of this place. 15 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.
16 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;

β Heb. be is good.  γ Gr. sata.  δ See Heb.  ε Gr. soul.  θ Gr. be ashamed.
18 matá mou kai tá krímatá mou filáxē, kai anakástith tôn thronón tôn basileías sou ós diethérkan Davíd eis patrī sou. Légon, ón xérfanígetai sou ἵνα γίγνεσθαι αὐτῷ ἐν Ἰσραήλ.

19 Ká he ápostrophēs émīse, kai ékataleíptéta ta prostaty-
mata mou kai tá entolás mou ἐς ἐδώκα ἐναντίον ὑμῶν, kai porēthēte kai latreíngaste theos étēros kai proskenūngaste autois. 20 kai éxaró umis ápó té gýrēs ἐς ἐδώκα autois. kai tôn oíkon toutou Í dýgýma tó evnómata mou ápostrophēk ex prospanou mou, kai dòsou autois eis parabolēn kai eis diágyma ἐν πάσι τοῖς έθνεσι.

21 Ká oíkon óntos Í ὑψήλος πάς tó diapropovmenos autois ek-
stígetai, kai érei. Xýron tís époşhe Kýrios tē ŋý tautē 22 kai tó oíkō toutou; Ká éroun, dòstí égkatéllipon Kýrión tón Théón tôn patéron autois, tôn éxagýnta autois ἐς γῆs Αἴγυπτου, kai ánthenántos thèov étēros, kai proskenúngaste autois, kai édóuleuman autois, kai did tò ép'γγαρα ἐπ' αὐ-
tous pásan tēn kakían tautēn.

8 Ká égenveto metá ékou athen Í eis ois ἐφοδιόμησα Salamōn tōn oíkon Kýriou, 9 kai tôn oíkon autois, kai tás polisés ás edōke Xýrām tō Salamōn, ἐφοδιόμησα αὐτᾶs Salamōn, kai kathikí-
sen ékei tôn uiois Ἰσραήλ.


7 Pás Ó λαός ὁ καταλεύθες απὸ τοῦ Χετταίους, καὶ τοῦ Ἄμαραίου, καὶ τοῦ Φερεθρίου, καὶ τοῦ Εδαίου, καὶ τοῦ Ιεβο-
sais, óis ouk eisain ék τοῦ Ἰσραήλ, ἀλλὰ ἴσαν ἐκ τῶν υἱῶν αὐτῶν τῶν καταλευθέντων μετα αὐτῶν ἐς τῇ γῆ, ὅσον ἐξω-
láchrhoen ois νιο Ισραήλ, καὶ ἀνήργαν αὐτῶνς Salamōn eis tēn 8 φῶτον ἐς τῆς ἥμερας ταύτης. Kai ἐκ τῶν υἱῶν Ἰσραήλ ouk ἐφοδιοῦσα polisēs eis pādas τῆς βασιλείας αὐτῶν, ὅτι ἴδον ἄνδρεις πολεμίσταται καὶ ἀρχοντες, καὶ οἱ δυνατοὶ καὶ ἀρχοντες ἀρμάτων 9 καὶ ἐπεπον. Kai ois αρχοντες τῶν προστατῶν βασι-
lēwv Salamōn, pentikosta kai diakōnion ἐργοδωκίνεται ἐν τῷ λαῷ.

11 Kαὶ τὴν θυσιάτερα Φαραώ ἀνήγαγε Σαλαμων ἐκ πόλεως Δαβίδ εἰς τὸν οἶκον ἐφοδιόμησε αὐτὴν, ὅτι ἤτοι, οὐ κατακυ-
serei ἡ γυνὴ μον ἐν πόλει Δαβίδ τοῦ βασιλέως Ἰσραήλ, ὅτι ἄγως ἐτῶν οὐ εἰσῆλθεν ἐκεῖ κιβωτός Κυρίου.

12 Tōte ἀνήγαγε Σαλαμων διακατώματα τῷ Κυρίῳ ἐπὶ τὸ θυσιαστήριον, ὁ διοδιόμησε Κυρίῳ ἀπάνταντι τοῦ ναοῦ κατά τὸν λόγον ἡμέρας ἐν ἡμέρᾳ, τοῦ ἀναφέρεαν κατά τὰς ξιφοὺς Μωτή ἐν τοῖς σαββάτοις, καὶ ἐν τοῖς μησίοις, καὶ ἐν τοῖς ἐστάταις, τρεῖς καροὺς τοῦ ἐναυτοῦ, ἐν τῇ ἐστί αὐτῶν, καὶ ἐν τῇ
at the feast of weeks, and at the feast of tabernacles. 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, and praise and minister before the priests according to the daily order; and the porters were appointed, according to their courses to the different gates: for thus were the commandments of David the man of God. 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. Now all the work which had been prepared from the day when the foundation was laid, until Solomon finished the house of the Lord.

Then Solomon went to Gasion Gaber, and to Ethal near the sea in the land of Tyre. And Chiram sent by the hand of his servants ships, and servants skilful in naval affairs, and they went with the servants of Solomon to Saphira, 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. And Solomon told her all her words, and there passed not a word from Solomon which he had not told her. And the queen of Saba saw the wisdom of Solomon, and the house which he had built, and the seat 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 that I heard in mine land of thy report and thy wisdom. Yet I believed not the report which 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. Blessed are they men, blessed are thy servants, who stand before thee continually, and hear thy wisdom. 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 over them for a king to execute judgment and justice. 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 such spices as those which the queen of Saba gave king Solomon.

And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Saphira, and pine timber, and precious stones.

And the king made of the pine
And the weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold; besides what the men were regularly appointed to bring, there was brought to Solomon in abundance, and the king ruled over all the kings of Arabia and of the land: all brought gold and silver to King Solomon.

And king Solomon made two hundred shields of beaten gold: there were six hundred shekels of pure gold to one shield. And three hundred bucklers of beaten gold: the weight of three hundred shekels of pure gold was one buckler, and the king placed them in the house of the forest of Lebanon.

And the king made a great throne of ivory, and set on it purpure and d布尔on.

And there were six steps to the throne, with elboos on the sides thereof, and twelve lions standing on each side thereof. And they made a molten sea of ten cubits from the brim, and five cubits round, and three cubits high.

And the sea hadotten vessels, and all the vessels of the house of the forest of Lebanon were covered with gold.

And Solomon had four hundred and thousand stalls of horses for his chariots, and twelve thousand horsemen.

And Solomon was master over all the kings of the east, and the reputation of Solomon spread even to the end of the earth, because of his abundant commerce and his wisdom that God had given him. And king Solomon made two thousand chariots, and twelve thousand horsemen.

And he ruled over all the kings from the river even to the land of the Philistines, and to the border of Egypt. And he had ninety thousand horsemen, and one hundred and fifty thousand chariots: and he ruled over all the kings from the river even to the border of Egypt.

And the rest of the acts of Solomon, the first and the last, behold, they are written in the books of Nathan the prophet, and in the books of Ahia the scribe, and in the visions of Joel the seer concerning Jeroboam the son of Nabat.

And Solomon reigned over all Israel forty
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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 Sychem: for all Israel came to Sychem 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. 3 And they sent and called him: and Jeroboam and all the congregation came to Roboam, saying, "Thy father made our yoke grievous: now then abate somewhat of thy father's grievous rule, and of his heavy yoke which he put upon us, and we will serve thee. 4 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? 2 And they spoke to him, saying, If thou wilt deal harshly with this people, then will they be thy servants for ever. 3 But he forsook the advice of the old men, who took counsel with him, and he took counsel with the young men who had been brought up with him, who stood before him. 4 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? 5 And the young men that were brought up with him, and he took counsel with the young men who had been brought up with him, who stood before him. 6 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? 7 And they spoke to him, saying, Thus 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. 8 And whereas my father chastised you with whips, I will also add to your yoke: my father chastised you with whips, and 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. 11 And the king answered harshly; and king Roboam forsook the counsel of the old men, 12 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 Acha the Selonite concerning Jeroboam the son of Nabat, and concerning all Israel; 15 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, Israel: now see to thine own house, David.
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 hastened to mount his chariot, to flee to Jerusalem.

3 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 and 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, 'Thus 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.

* And Roboam dwelt in Jerusalem, and he built walled cities in Judah. And he built Bethleem, and * Etan and Theoce, 2 and Bethsura, and Sochoth, and Odollam, 3 and Geth, and Marisa, and * Ziph, and * Adorai, and Lahes, and * Aze(», and * Saraa, and * Elom, and Chebron, which belongs to Juda and Benjamin, walled cities. 4 And he fortified them with walls, and placed in them captains, and stores of provisions, and oil and wine, 5 shields and spears in every several city, and he fortified them * very strongly, and he had on his side Juda and Benjamin.

13 And the priests and the Levites who were in all Israel were gathered to him out of all the tribes of Israel. 1 For the Levites set aside the tents of their possession, and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord. 2 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. 3 And he cast out from the tribes of Israel 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. 4 And they strengthened the kingdom of Juda; and Juda strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and Solomon.

15 And Roboam took to himself for a wife Moolath daughter of Jerimoth the son of David, and Abigaia daughter of Heliah the son of Jesse. 16 And she bore him sons; 17 and she bore him sons; Judas, and Samoria, and Zaam. 18 And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia, and Jethli, and Zeza, and Solomon. 19 And Roboam loved Maacha the daughter...
of Abassalmon 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 Maachah chief, even a leader among his brethren, for he intended to make him king. And he was the eldest of all the sons in all the coasts of Juda and Benjamin, and in all the strong cities: and he gave them provisions in great abundance: and he desired many wives.

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, 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. And they obtained possession of the strong cities, which were in Juda, and came to Jerusalem.

And Samaim the prophet came to Roboam, and to the princes of Juda 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. And the elders of Israel and the king were ashamed, and said, The Lord is righteous. And when the Lord saw that they repented, then came the word of the Lord to Samaim, saying, They have repented; I will not destroy them, but I will set them in safety 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. 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. 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. And when he repented, the anger of the Lord turned from him, and did not destroy him utterly; for there were good things in Juda.

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 Ammanitess. And he did evil, for he directed not his heart to seek the Lord.
15 Now King Roboam reigned in Judah, and all the house of Judah was subject to King Roboam.
16 Also the rest of the acts of Roboam, and of all Israel, from the time they departed from David, until the death of Roboam, are written in the reign of Jeroboam.
17 And the acts of Jeroboam, first, and until the death of him, are written in the book of the kings of Israel.
18 And Roboam slept with his fathers, and was buried in Jerusalem, even in the city of David: and Abia his son reigned in his stead.

In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda.

2 And he reigned three years in Jerusalem. And his mother's name was Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam.

3 And Abia set the battle in array with an army, with mighty men of war, and 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.

4 And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel:

5 Is it not for you to know that the Lord God of Israel has given a king over Israel ever for David, and to his sons, by a covenant of salt? But Jeroboam the son of Nebat, the servant of Solomon the son of David, and his sons, are not of the priesthood of the sons of Levi, and you are a great multitude, and with you are golden calves, which Jeroboam made you for gods.

6 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 consecrate himself with a calf of the herd and seven rams, he forsook the sanctuary of the Lord, and ye are a great multitude, and with you are golden calves, which Jeroboam made you for gods.

7 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 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 charge of the Lord God of our fathers; but ye have forsaken him.

8 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.

9 Now Jeroboam had caused an ambush to come round upon him from behind: and he himself was before Juda, and the ambush behind.

10 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.

11 And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that the Lord smote Jeroboam and...
Israel before Abia and Judah. And the children of Israel fled from before Judah; and the Lord delivered them into their hands. And Abia 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 Judah prevailed, because they trusted on the Lord God of their fathers. And Abia pursued after Jeroboam, and he took from him the cities, Bethel and her towns, and Jezreel and her towns, and Ar honorable towns. And Jeroboam did not recover strength again all the days of Abia; and the Lord smote him, and he died.

But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. And the date of Abia the land of Judah had rest ten years.

And he did that which was good and right in the sight 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 Judah 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 Judah the altars and the idols, and established in quietness fortified cities in the land of Judah; for the land was quiet, and he had no war in these years; for the Lord gave him rest.

And he said to Judah, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for with our hands have we sought out the Lord our God. He has sought out us, 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 targettears and archers: all 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 we have come against this great multitude. O Lord our God, let not thy wrath be against us, lest thou lay on us the spoil of these Egyptians. And the Lord smote the Ethiopians before Judah; and the Ethiopians fled. And Asa and his people pursued them to Gedos; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his

And Ovda. And Agan the king of Ethipius. And the children of Israel were brought low in that day, and the children of Judah prevailed, because they trusted on the Lord God of their fathers. And Abia pursued after Jeroboam, and he took from him the cities, Bethel and her towns, and Jezreel and her towns, and Ar honorable towns. And Jeroboam did not recover strength again all the days of Abia; and the Lord smote him, and he died.

But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.
14 and assembled all the people, and made the king stand at the entrance of the house of the LORD, and made the assembly of the people and the elders, and the officers of the people, sit down. 15 And they were sitting before the altar in the cases, and before all the cases, and before the beautiful house, and before the porch of the house of the LORD, all the people of the people, and the great and the small and the officers of the people. 16 And he said, Let us make an agreement with our God to seek the LORD with all our heart. 17 And the people answered, And our God will be with us. 18 And he said, Go and let us go to the house of the LORD. And they went, and went to the house of the LORD. 19 And he said, Thus saith the Lord, I will destroy them with a terror. 20 And the people answered, And the Lord will destroy them with a terror. 21 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 22 And they answered, And the Lord will destroy them with a terror. 23 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 24 And they answered, And the Lord will destroy them with a terror. 25 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 26 And they answered, And the Lord will destroy them with a terror. 27 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 28 And they answered, And the Lord will destroy them with a terror. 29 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 30 And they answered, And the Lord will destroy them with a terror. 31 And he said, Let us make an agreement with our God to seek the Lord, and let us seek the Lord. 32 And they answered, And the Lord will destroy them with a terror.
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 Juda, and built Rama, so as not to allow egress or ingress to Asa king of Juda.

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 Adar 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.

And the son of Adar hearkened to king Asa, and sent the captains of his host against the cities of Israel; and smote Aelon, and Dan, and Abelmain, and all the country round Nephthah.

3 And it came to pass when Baasa heard it, he left off building Ramah, and put a stop to his work: 4 then king Asa took all Juda, and took the ones of Rames, and its timber which Baasa had built; and he built with them Gabae and Maspha.

7 And at that time came Anani the prophet to Asa king of Juda, 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 hand. 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.

36 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. 14 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 cities 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
And the Lord prospered the kingdom in his hand; and all Judea gave gifts to Josaphat; and he had great wealth and glory. 6 And his heart was exalted in the way of the Lord; and he removed the high places and the groves from the land of Judah.

And in the third year of his reign, he sent his chief men, and his mighty men, Abdis and Zacharias, and Nathaniel, and Michael, to teach in the cities of Judah. 8 And with them were Jedidias, and Nathanias, and Zabdiadas, and Aziel, and Shemar-mob, and Ionathan, and Adonias, and Tobadonias, and Leuitai, and they taught in Judah, and there was with them the book of the law of the Lord, and they passed through the cities of Judah, and taught the people.

And a terror of the Lord was upon all the kingdoms of the land round about Judah, and they made no war against Josaphat. 10 And some of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams. 12 And Josaphat increased in greatness exceedingly, and built in Judea places of abode, and strong cities. 13 And he had many works in Judah; 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 Judah were, Ednas the chief, and with him mighty men of strength three hundred thousand. 15 And after him, Joaan the captain, and with him two hundred and eighty thousand. 16 And after him Amasias the son of Zari, who was zealous for the Lord; and with him two hundred thousand mighty men of strength. 17 And out of Benjamin there was a mighty man of strength, even Eliaad, and with him two hundred thousand archers and targeters.

And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab. 2 And he went down after a term of years to Achaab to Samaria; and Achaab slew for him sheep and calves, in abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Gualad. 3 And Achaab king of Israel said to Josaphat king of Judah, Wilt thou go with me to Ramoth of the country of Gualad? 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. 5 And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Gualad 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 prophesies nothing good for me, for all his days are for evil: this is Michæas the son of Jemba. And Josaphat said, Let not the king say so.

And the king called an eunuch, and said, Fetch quickly Michæas the son of Jemba. And the king of Israel and Josaphat king of Judæa 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 Chanaan made for himself iron horns, and said, Thus saith the Lord, With these shalt thou 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 Michæas 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 Michæas said, As the Lord liveth, whatsoever God shall say to me, that will I speak.

And he came to the king, and the king said to him, Michæas, shalt thou 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 speakest 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 the king of Judah, 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 speak there his 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 for him, and he shall come forth, and do so: 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 Chanaan drew near, and smote Michæas on the cheek, and said to him, By what way passed the Spirit.
of the Lord from me to speak to thee? 24 And Michah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

25 And the king of Israel said, Take Michah, and carry him back toomer, the governor of the city, and to Joas the captain, the king's son; 26 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. 27 And Michah said, If thou do at all return in peace, the Lord has not spoken by me. And he said, Hear, all ye people.

28 So the king of Israel, and Josaphat king of Judah, went up to Ramoth Galad.

28 And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my garment. 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 compassioned him to fight against him.

31 But the king of Israel disguised himself, and went, and put on him a mean person's dress.

32 And the captains of the chariots saw him, and said, It is the king of Israel. And he said, Take me away: for I am weak and faint.

33 And when the captains of the chariots saw him, they said, He is surely the king of Israel. And they turned him away from him.

34 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.

35 And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breastplate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded.

36 And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

37 And Josaphat king of Judah returned to his house at Jerusalem. 2 And there went out to meet him Jehu the prophet the son of Hanani, and said to him, King Josaphat, dost thou help a sinner, and slay the children of the king, according to the counsel of Joram the son of Ahab, and Ahaziah the son of Jehoshaphat? 3 For the Lord shall smite Israel, as he hath said, and as he hath spoken in the book of the prophets, and as he hath done, because the children of Israel did many evil in his sight, to provoke him to anger.

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 shall judge is of judgment. 7 And now let the fear of the Lord be upon you, and be wary, and do your duty: for there is no unrighteousness with the Lord our God, neither is it if for him to respect persons, nor to take bribes.

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. And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart. Whatever man of your brethren that dwell in their cities shall bring the cause that comes before you, between blood and blood, and between a man and his servant, and between a man and his handmaid, and all judgments, ye shall even 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.

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 Juda 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 came the children of Moab, and the children of Ammon, and with them half of the men of Edom, and afflicted against Josaphat to battle. 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 Assan Thamar, this is Engadi. And Josaphat was alarmed, and set his face to seek the Lord. And he said unto the king, not a fast but all Juda.

And Juda gathered themselves together to seek after the Lord: even from all the cities of Juda came they to seek the Lord.

And Josaphat stood up in the assembly of Juda in Jerusalem, in the house of the Lord, in front of the new court. And he said, O Lord God of my fathers, art not thou God in heaven above, and art thou not Lord of all the kingdoms of the nations? and is there not in thy hand the might of dominion, and there is no one who can resist thee? Art not thou the Lord that didst destroy the inhabitants of this land before thy people Israel, and didst give it to thy beloved seed of Abra- ham for ever? And they dwelt in it, and built it in a sanctuary to thy name, saying, 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. 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 evil before them,) ye now, behold, make attempts against us, to come forth to cast us out from our inheritance which thou gavest us.

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 Juda was standing before the Lord, and their children, and their wives.

And Oziel the son of Zacharias, of the children of Banaias, of the sons of Eleiel rion, and kinsmen of their katoikountas en Ierosolymo. Kai 9 eteletato pros autous, legon, ouv poiyste en phobho Kuriou, en albheia, kai en plhre karidaia. Pws anph kriat tis 10 eltheasan eph umas twn adelphon umas twn katoikounton en tais polies auton anamneson alia aimato, kai anamneson ton prout gagmatos kai entolhis, kai dikaiomata kai krinamata, kai diastasaste autous, kai ouk amartistato to Kuriw, kai ouk estin orqhi eph uma, kai ep twn adelphon umas ouv poiy- genden, kai ouk amartisthaste. Kai idou 'Amaras o iereis 11 9oumous eph umas eis panta loygon Kuriou, kai Zabdias nios 'Irmai el 9oumous eis oikon 'Iouda pros panta loygon batalios, kai ouk grammatizes kai ou Deutil pro prousum umon. iazfaste kai poiyaste, kai estai Kuriou metata twn agathon.


Kai anestet 'Ioussafat eis ekklhsi 'Iouda en Ierosolymo. 5 en oikov Kuriou kata protosoton tis aulhs tis kath. Kai 6 etpe, Kuriwe o Theos ton pateron mou, oixi sti eis Theos eis odh Onon Athos, kai sv kurioues pasoton ton balsaleon ton eido, kai en tis cheiris sou isticus dunastseis, kai ouk epit prose se antisthnth. Oixi sv o Kuriw ou ekephlonthes ton kato- koines tis gev xaitwn apo prosostoton ton laou sou 'Irasal, kai 9 euveke auton stpiramati 'Abreama to isagmmwn ton eis ton aion. Kai katougenen en auti, kai fikodoi mmenen en 8 auti anvostomai to isagmmwn sou, eis anvostomai en epo- 9 kaka, bomfia, kiris, bistanos, lymos, sthrwmata evantion ton oukin touton kai evantion sou, oti to onoma sou en epo tov ouk tov touto, kai bohorosmea proso se apo tos thelwos, kai akougete kai svosties. Kai nio idou ouv 'Ammon, kai Mouba, kai 10 opro Symeir eis ouv ouv euvekas to 'Irasal diethev dei auton, eklelhousen auton eis geis Aligmpou, oti ekkelan apo auton, kai ouk ekholthreev auton. Kai 11 vno idou auton epitplexerou- 12 en eph hmas eklelhve ekbalain hmas apo tis klyromai hmas, h oxekeis hmas. Kuriwe o Theos hmas, ou krunves en aut- 12 tois; oti ouk estin hmas isticus to antisthenei pro to plh- 13 tos, tov ouk estin hmas isticus to antisthenei pro to plh- 14 tos, tov ouk estin hmas isticus to antisthenei pro to plh- 15 tos, tov ouk estin hmas isticus to antisthenei pro to plh-

6 Gr. fall. 7 Gr. comes upon. 8 Gr. them.
the sons of Matthias the Levite, of the sons of Asaph,—upon him came the Spirit of the Lord in the assembly; 15 and he said, hear ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith the Lord to you, even you, Fear not, neither be alarmed, before all this great multitude: for 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 with you to-day, in the sight of Jerom the sons of Ammon, and in the sight of all the inhabitants of mount Seir, that ye come not against them to fight: for the Lord your God shall fight for you, against all these people. 18 And Josaphat bowed with his face to the ground before the Lord, and all Juda and the dwellers in Jerusalem, and they fell before the Lord to worship the Lord. 19 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 great shout of praise, and with the voice of exultation. 20 And they rose early in the morning, and went out into the wilderness of Thoece: 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. 21 And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and to 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. 22 And when they began the praise and thanksgiving, the Lord caused the children of Ammon and Moab to rise up and fight against Juda: and they were routed. 23 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. 24 And Juda returned to the watch-towers of the wilderness, and looked, and saw the multitude, and, behold, they were all fallen dead upon the earth, not one escaped. 25 And Josaphat and his people went out to spoil them, and they found much cattle, and wine, and oil, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was very much. 26 And on the fourth day they were gathered to the Valley of Blessing; for there they blessed the Lord: therefore they called the name of that place the Valley of Blessing, until this day. 27 And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy, and all the people, and in the presence of their enemies. 28 And they entered into Jerusalem with lutes and harps and trumpets, going into the house of the Lord. 29 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. 20 And the kingdom of Josaphat was at peace; and his God gave him rest round about.

21 And Josaphat reigned over Judea, being thirty-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. 22 And he walked in the ways of father Asa, and turned not aside from doing that which was right in the sight of the Lord. 23 Nevertheless the high places yet remained: and as yet the people offered burnt offerings and burnt incense upon the high places. 24 And the rest of the acts of Josaphat, the first and the last, behold, they are written in the book of the kings of Israel.

25 And afterwards Josaphat king of Judea entered into an alliance with Ochozias king of Israel, even as was not right in the sight of the Lord. 26 But he entered into an alliance with the king of Moab, and made an alliance to build ships to go to Tharsis: and he built ships in Eloth. 27 And Eliezer son of Dodan of Maresha prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, the Lord hath 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 Joram his son reigned in his stead. 2 And he had brothers, the six sons of Josaphat, Azarias, and Jiel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these were the sons of Josaphat king of Judea. 3 And their father gave them many gifts of gold, silver, and gold, and arms, together with fortified cities in Judea: but he gave the kingdom to Joram, for he was the first-born. 4 And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and some of the princes of Israel.

5 When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem. 6 And he walked in the ways of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord: 7 nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.

8 In those days Edom revolted from Judea, and made a king over themselves. 9 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 which compassed him about, and the captains of the chariots, and the people fled to their tents. 10 And Edom revolted from Judea until this day. Then Lionna at that time revolted from under his hand, because he forsook the Lord God of his fathers. 11 For he built high places in the cities of Judea, and
caused the dwellers in Jerusalem to go a-whoring, and led Judah astray.

And there came to him a message in writing from Eliu 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; 16 behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store; 17 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 Arabians, and those who bordered on the Ethiopians: 18 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 his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons. 19 And after all these things the Lord smote him in the bowels with an incurable disease. 20 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 in the last house of David, but not in the tombs of the kings.

And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

2 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 Ambrid. 2 And he walked in the ways of Achaab: for his mother was his counsellor to do evil. 3 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. 4 And he walked in their counsels; and he went with Joram son of Achaab king of Israel to Ozael, king of Syria, to Ramoth Galsad: and the archers smote Joram. 5 And Joram returned to Jezreel 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 Juda, went down to see Joram the son of Achaab at Jezreel because he was sick. 7 And destruction from God came upon Ochozias

\* Gr. not in praise. 6 Gr. little son. 7 Gr. come forth. 8 Gr. least. 9 Gr. was.
II. Chron. XXII. 8.—XXIII. 9.

in his coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessai, the anointed of the Lord against the house of Achaab.

And it came to pass, when Jeu 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 gave orders to seek Ochozias; and they took him while he was healing his wounds in Samaria, and they brought him to Jeu, 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. 10 And 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. 11 But Josabeath, the daughter of the king, took Jona the son of Ochozias and 12 rescued 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.

And Josabeath daughter of 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. 13 And he was 14 with 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 Joan, and Azrias the son of Obed, and Massaeus the son of Adia, and Elissaphan the son of Zacharias, with him into the house of the Lord. 15 And they went 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. 16 And he shewed them the king's son, and said to them, Ie, let the priests, Levites, and the king's officers sanctify itself for the God of Juda, and let every man of the people 17 whom the king shall appoint, and let all the people in the courts of the Lord's house. 18 And let not any one enter into the house of the Lord, except the priests and the Levites; they shall enter in, because they are holy; and let all the people keep the watch of the Lord. 19 And the Levites shall compass the king round about, every man in his weapon in his hand; and whoever 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 beginning of the sabbath, and to the end of the sabbath, for Jodae the priest did not dismiss the courses. 20 And Jodae gave to the men the swords, and the shields, and the spears.
and he set the whole people, every man with his arms, from the right side of 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 on him the crown and the testimony, and Jodae 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 running, and acknowledging and praising the king, and she went in to the king 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 singing hymns of praise. And Gotholia rent her robe, and cried, Ye surely are plotting against me.

And Jodae the priest went forth, and Jodae 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. And she sent 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 Jodae 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 Jodae 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 put 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.

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 Jodae the priest. And Joas 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 Judah, 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 hated not.

And king Joas called Jodae 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 Gothalia 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 Baalim.

And the king said, Let a y box be made, and let it be put at the gate of the house of the Lord without. And let men proclaim in Juda and in Jerusalem, that the people should bring to the Lord, as Moses the servant of God, look conceming 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 there was none of them, or none of the princes, none of the Levites, taking it, then cast 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 Jodae 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 also smiths and braziers to repair the house of the Lord. And the workmen wrought, and the work 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 down the remnader of the money, and made vessels for the house of the Lord, vessels of service for whole-burnt-offerings, and gold and silver censers: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Jodae.

And Jodae 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 Jodae, that the princes of Juda went in, and did offer to the king. Then the king hearkened to them. And they took the house of the Lord God of their fathers, and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day. Yet he sent prophets to them, to turn them to the Lord; but they hearkened not: and he testified to them, but they obeyed not.

And the Spirit of God came upon Azarias the son of Jodae the priest, and he stood up above the people, and said, Thus saith the Lord, Why do ye transgress the commandments of the Lord? so shall
And every one of them conspired, and got the children of the children of Levi to come unto them unto Jerusalem, to do the work of the Lord, sword in hand, for, seeing their fathers had exercised towards them, but slew their son. And as he died, he said, The Lord look upon it, and judge.

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 the children of Juda gave all the spoils which they sent to the king of Damascus. 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.

And after they had departed from him, when they had left him in sore disease, then his servants conspired against him because of the blood of the son of Jodae 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. And they that conspired against him were Zabad the son of Samuel the Ammonite, and Jodab the son of Samareth the Moabite. And all his sons, and the five came to 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 Jehezabel of Jerusalem.

And he did that which was right in the sight of the Lord, but not with a perfect heart. 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. But he slew not their sons, according to the covenant of the law of the Lord, as he 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.

And Amasias assembled the house of Juda, 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.

Also he hired of Israel a hundred thousand mighty men for a hundred talents of silver.

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. 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.

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.
10 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.
11 And Amasias smote him, and took him prisoner, and went to the valley of salt, and smote there the children of Seir ten thousand.
12 And the children of Juda 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.
13 And the men of Beersheba 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.
14 And it came to pass, after Amasias had returned from smiting 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.
15 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 the own people of thine hand?
16 And it came to pass when the prophet was speaking to him, that said to him, Have I made thee king's counsellor? take heed lest thou be scourged: and the prophet said, 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.
17 And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jehu, king of Israel, saying, Come, and let us look one another in the face.
18 And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to take 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 besiege thee, and erode down the thistle.
19 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.
20 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.
21 So Joas king of Israel went up; and they saw one another, Amasias king of Juda, and Joas king of Beth-samys, which is of Juda.
22 And Jude was put to flight before Israel, and they fled every man to his tent.
23 And Joas king of Israel took prisoner Amasias king of Juda, son of Joas, of Joachaz, in Beth-samys, 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.
24 And he took all the gold and the silver, and all the vessels that were found in the house of the temple of the Lord, and of the king's house, and he carried it to Jerusalem.
Lord and with Abdeledom, and the treasures of the king's house, and the $\beta$ hostages, and he returned to Samaria.

And Amasis, the son of Joas, king of Judah, lived after the death of Joas the son of Joachaz, king of Israel, fifteen years. And the rest of the acts of Amasis, the first and the last, lo! are they not written in the book of the kings of Judah and Israel? And at the time when Amasis departed from the Lord, 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 with his fathers in the city of David.

Then all the people of the land took Joas, and he was sixteen years old, and they made him king in the room of his father Amasias. He built Elath, 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 Jechelina of Jerusalem. And he did that which was right in the sight of the Lord, according to all that Amasia 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景象, and the walls of Azotus, and he built cities near Azotus, and among the Philistines. And the Lord strengthened him against the Philistines, and against 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 vineyards in the mountain country and in Carmel: for he was a husbandman. And Ozias had six hundred hangers of warriors, and that went out orderly to war, and returned orderly to number, and their number was written by the hand of the scribe, and Maasias 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 warrior force, three hundred thousand and seven thousand and five hundred: these were the mighty men of valor that had an eager mind to the help of 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 before the Lord, according to the thing which he taught Ozias the 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 been separated from the Lord; and this shall not be for glory to thee from the Lord God.

And Ozias was angry, and in his hand there 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 looked to him.

And they went in after him Azarias the priest, and with him eighty priests of the Lord, mighty men, And Azarias the chief priest, and the other priests, turned to him, and said, Behold, he was leprous in his forehead: and they went out, for he also hasted to go out, because the Lord had rebuked him. And he had leprosy in 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 Azias, the first and the last, are written by the prophetess, the daughter of Sada, and they buried him with his fathers in the field of burial place of the kings, for they said, He is a leper; and Joatham his son reigned in his stead.

Joatham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusa, daughter of Sada.

And he did that which was right in the sight of the Lord, according to all that his father Azias 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 Ophel. 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 wool, 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. Joatham 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.

καὶ οἳ κατάστηκαν, ὡς ἡ καρδία αὐτῶν τοῦ καταβαθμίσατον 16 καὶ ἐδραχμίσθην ἐν Κυρίῳ Θεῷ αὐτῶν, καὶ εἰσῆλθην εἰς τὸν ναὸν Κυρίου θυμαίατα ἐπὶ τὸ θυσιαστήριον τῶν θυμαμάτων. 17 ἐστίν ἐν καθαρίᾳ ψυχής αὐτοῦ Ἀζαρίας ὁ ἱερεὺς, καὶ μετὰ αὐτοῦ ἱερεῖς τοῦ Κυρίου ὄρθοδοξα νῦν δυνατοί. 18 Καὶ ἔστησαν ἐπὶ Ὀζίαν τὸν βασιλέα, καὶ ἔστησαν αὐτῷ, οὕτως, ὁ Ὀζία, θυμαίατα τῷ Κυρίῳ, ἀλλ' ἡ τοῖς ιερέσιν νῦν ἀρχηγοὶ τοῖς ἱερασμένοις ὑσίας εἰς ἐκεῖνὸς τοῦ ἄγιου ὅπως ἀπεστήκει ἀπὸ Κυρίου καὶ οὐκ ἔστατον συντόμως εἰς δόξαν παρὰ Κυρίῳ Θεοῦ.

καὶ εὐθυμότης Ὀζίας, καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυματήριον τοῦ θυμαίατα ἐπὶ τῷ ναῷ καὶ ἐν τῷ θυματήριον αὐτῶν πρὸς τοὺς ιερεῖς, καὶ ἡ λεπτανεύεται ἐν τῷ μετώπῳ αὐτῶν ἐναντίων τῶν ιερείων ἐν οἷς Κυρίου ἐπάνω τοῦ θυσιαστήριον τῶν θυμαμάτων. 20 Καὶ ἔστησαν πρὸς αὐτὸν Αζαρίας ὁ ἱερεὺς ὁ πρῶτος, καὶ οἱ ιερεῖς, καὶ ἑδόν αὐτοῦ λεπτοὶ ἐν τῷ μετώπῳ, καὶ κατεταστάναν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸν ἔστευκαν ἐξελέξαντο, ὅτι ἤξειζον ἀπὸ αὐτὸν Κυρίου. 21 Καὶ Ὀζίας οἱ βασιλεῖς ἦν λεπτοὶ ἐος 21 ἡμέρας τῆς τελευτησὶς αὐτοῦ, καὶ ἐν οἷς ἀντεσσαύλη ἐκάθεντο λεπτοὶ, ὅτι ἀπεστάθη ἀπὸ οἰκον Κυρίου καὶ Ἰωάθαν οἶος αὐτῶν ἐτῶς ἀντὶ αὐτοῦ.
Achaz was thirty-five 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. But he walked in the ways of the kings of Israel, for he made graven images. And he sacrificed and burnt incense in the high places, and upon the roofs of Jerusalem, according to all the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he burnt incense upon the high places, and upon the roofs, and under every shady tree.

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 the land of the Philistines, four hundred thousand male soldiers. And Phakee 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. And Zechri, a mighty man of Ephraim, slew Maasia the king's son, and Ezechias, the chief of his house, and Eleazar, the king's son.

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.

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. And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaids. Lo, am I not with you to testify for the Lord your God? And now hearken to me, and restore the treasure of your brethren whom ye have taken: for the fierce anger of the Lord is upon you.

And the chief of the sons of Ephraim rose up,  and Udas the son of Joanas, and Barachias the son of Mosolamoth, and Ezechias the son of Seleem, and Amazias the son of Elcad, against those that came from the war, and said to them, Ye shall not bring in hither the prisoners to us, whereas sin against the Lord is upon us, ye mean to add to our shame and our terrors: for our sin is great, and the fierce anger of the Lord is upon Israel. So the warriors left the prisoners and the spoils before the princes and all the congregation. 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 shoes, and beef 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 he became the Idumeans had attacked him, and smitten Judah, and taken a number of prisoners. Also the Philistines had made an attack on the cities of the plain country, and the south of Judah, and taken Beth-shan, and Joppa, and other cities of the house of the Lord, and the things in the house of the king, and of the princes: and they gave to the king Elion, and Galero, and Socho and her villages, and Thanna and her villages, and Gamzo and her villages: and they dwelt there. For the Lord humbled Judah because of Achaæ king of Judah, because he grievously departed from the Lord. And there came against him Thalassaph, king of Assyria, and he afflicted him. And Achaæ 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, but troubled him in his affliction: and he departed and met with the army of the king of Assyria, and was slain. I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods 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.

And Achaæ 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: and in several cities in Judah he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers. And the rest of his acts, and his deeds, and the first and the last, behold, they are written in the book of the kings of Judah and Israel.

And Achaæ 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.

And he did that which was right in the sight of the Lord, according to all that his father David had done.

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. 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 impurities from among your kindred. 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. And they have shut up the doors of the temple, and put out the lamps, and have not burned incense, and have not offered whole-burnt-offerings.

Kai ἀπέστησεν ἀχαΐς τὰ σκεῦα οἰκου Κυρίου, καὶ κατέκοψεν αὐτὰ, καὶ ἐκλείσε τὰς θύρας οἰκου Κυρίου, καὶ ἐποίησεν ἕνα τρυπανόστατα ἐν πάντες γυναῖκες ὕψης θεῖος ἀλλοτρίως, καὶ παραφώνησεν Κυρίον τὸν Θεὸν τῶν πατέρων αὐτῶν. καὶ ὁ λοιπὸν λόγοι αὐτῶν καὶ αἱ πράξεις αὐτῶν αἱ πρώταις εἰς ἑκάστους τῶν βασιλέων Ἰσχαρίαλ. καὶ ἐκομίσθη ἀχαίας μετὰ τῶν πατέρων αὐτῶν, καὶ ἐτάφη ἐν πόλει Δαυίδ, ὅτι οὐκ εἰσήμενον αὐτῶν εἰς τῶν τάφων τῶν βασιλέων Ἰσχαρία, καὶ ἐβασίλευσεν ἡ Ἱερουσαλήμ ὑπὸ αὐτοῦ ἂνταυτοῦ.

Kai ἡ Ἱερουσαλὴμ ἐβασίλευσεν ἦν ἐνακοινοῦσα καὶ πέντε ἔτη, καὶ ἐσκώθη ὑπὸ αὐτῶν, καὶ ἐκκόμισεν ἡ Ἰερουσαλήμ ὑπὸ Ἰσχαρίαλ, καὶ ἐνακοινοῦσα τὸν Θεὸν τῶν πατέρων αὐτῶν, καὶ ἐτάφη ὑπὸ αὐτῶν ἡ Ἱερουσαλήμ ἐν αὐτοῖς ἅμα τῶν πατέρων αὐτῶν.
in the holy place to the God of Israel. 

And the Lord was very angry with Judah 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 even so. For before it is now in my heart to make a covenant with the Lord God of Israel, yea that he may turn away his fierce wrath from us. And now be not 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, Kish the son of Abdi, and Azarias the son of Joel: and of the sons of Gedi, Jodaad the son of Zemathan, and Iowadai the sons of Iochia.

And Zacharias, and Semei, and Semei, and Jodaad, and Johanan, and Shemaiah, and Semei, and Asaph, sons of Zedok, and of the sons of Eliaphun; and of the sons of Ethnarch, and of the sons of Joel, and of the sons of Zacharias, and of the sons of Shimihia; and of the sons of Azanan, and of the sons of Jeiel, and of the sons of Semiah, and of the sons of Idithun, and of the sons of Oziel. And they gathered their brethren, and 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 Kidron 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 eleventh 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, and the vessels of the table, and all the vessels of the temple, even the vessels of the house of the Lord, and the trumpets, and the vessels of the song, and the censers, and the vessels of the service of the priests, and of the priests, and of the Levites.

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, and seven rams, seven lambs, seven kids of goats for a sin-offering, per 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: also they slew the lambs, and poured the blood round about 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
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 the prophet: for by the commandment of the Lord the order was in the hand of the prophets. 28 And the Levites stood with the instruments of David, and the priests with the trumpets. 29 And Ezekias told them to offer up the whole-burnt-offering on the altar of the Lord, and in the house where they had done offering it, the king and all that were present bowed, and worshipped.

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. 32 Then Ezekias answered and said, Now ye have consacrated 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 their burnt-offerings, 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. 33 And the consecrated calves were six hundred, and the sheep three thousand. 34 But the princes, when they could not fall the whole-burnt-offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites more zealously purified themselves than the priests. 35 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.

And Ezekias and all the people rejoiced, because God had prepared the people: for the thing was done suddenly. And Ezekias sent to all Israel and Judah, and to Ephraim and Manasseh, that they should come into the house of the Lord to Jerusalem, to keep the passover of the Lord God of Israel. 2 For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month. 3 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. 4 And the proposal pleased the king and the congregation. 5 And they established a decree that a proclamation should go through all Israel, from Bersabee to Beer-Sheba.

Kai ἐστησεν τοὺς Δευταίς ἐν οἴκῳ Κυρίου ἐν κυμβάλοις, καὶ ἐν νάβδαις, καὶ ἐν κυρίαις κατὰ τὴν ἑντολὴν Δαβίδ τοῦ βασι- λέως, καὶ Γάδ τοῦ άριττοῦ τοῦ βασιλέως, καὶ Ναάν τοῦ προφήτου, ὅτι διὰ ἑντολής Κυρίου τὸ πρόσταγμα ἐν χειρὶ τῶν προφητῶν. Καὶ ἐστησαν οἱ Δευταίς ἐν ὀργανοῖς Δαβίδ, καὶ 26 οἱ ἵρεις ταῖς σαλπίγγει. Καὶ οὖν ἦσσα Εζεκίας ἀνεύγει τὴν 27 ὅλοκαυτών ἐπὶ τὸ θυσιαστήριον, καὶ εἰ στὸ ἁρεσθαὶ ανα- φέρω τιν ὅλοκαυτόν, ἥπερ ἠρέμων Κυρίων, καὶ σάλπιγγες πρὸς τα ὀργανά Δαβίδ βασιλέως Κυρίων. Καὶ πάσας 28 ἐκκλησία προσεκύνευ, καὶ οἱ ψαλτωδοὶ ζόντες, καὶ σάλπιγγες σαλπίζονται ἐως οἱ συνετελέσθη ἡ ὅλοκαυτώσις. Καὶ ὡς 29 συνετελέσαν ἀναφέρωντας, ἐκματίζε το βασιλείαι καὶ πάντες οἱ εὐρήτεντες, καὶ προσεκύνεσαν.

καὶ ἦσσα Εζεκίας ἀνεύγει τὴν ὅλοκαυτώσις καὶ οἱ ἵρεις ταῖς σαλπίγγει. 30 οἵμεν ὁ Κυρίων ἐν λόγοις Δαβίδ καὶ Ἂσαφ τοῦ προφήτου καὶ ὑμῖν ἐν εἰρήνῃ καὶ ἐπεσεν καὶ προσεκύνεσαν.

καὶ ἀπεκρίθη Εζεκίας καὶ εἶπεν καὶ ἐπιφρονοῦτε τὰς χειρὰς 31 ὁμέν Κυρίω, προσαγάγετε καὶ φέρετε θυσίας αἰνετέως εἰς οἴκον Κυρίων καὶ ἀνήγεκεν ἡ ἐκκλησία θυσίας καὶ αἴνεις εἰς οἴκον Κυρίων καὶ πᾶς πρόθυμος τῷ καρδίᾳ ὅλοκαυτώσις. Καὶ ἐγένετο ὁ ἄριμός τῆς ὅλοκαυτώσις ἦς ἀνήγεκεν ἡ 32 ἐκκλησία, μόσχοι ἐξομήκοντα, κρυο ἐκατον, ἀρνίοι διακόσιοι ὅλοκαυτώσις Κυρίω πάντα ταῦτα. Καὶ οἱ ἱγαμαμενες 33 μοίχοι ἐξομήκοντα, πρόβατα τρικυλια. Ἀλλ' ὁι ἵρεις ἦσαν 34 ὀλυγοι καὶ οίκ θείαν διεκεραὶ τὴν ὅλοκαυτωσι καὶ αντελα- βοντο αὐτω ποι οἱ ἕλεντο ἐς ὁ συνετελέσθῃ τῷ ἐρείπ., καὶ ἔσος ἐκ μυθεσθαν οἱ ἕρεις ὅτι οἱ Δευταίς προθυμοὶ ἦραν παρα τούς ἕρεις. Καὶ οἱ ὅλοκαυτώσις 35 πολλὴ ἐν τοις στέασι τῆς τελευσθείς τῷ σοφίριν καὶ τῶν σπονδῶν τῆς ὅλοκαυτώσις καὶ κατωρθοῦτο τῷ ἐρείπ ὑ υ Κυρίων.

καὶ ἦσσα Εζεκίας καὶ τοῦ ὁ λαός, διὰ τὸ ἦπιομακάει 36 τοῦ Θεοῦ τῷ λαῷ ὅτι ἐξάπαν γέγενεν ὁ λόγως.
1. The Lord, dwelling on Zion, will remain there, as on the day of your horned military strength.

2. The Lord will give you his holy one as refuge, and his holy ones as a fortress of refuge and fortress against the shame of the people and the reproach of the nations.

3. The king of Assyria shall be put as a sign and as a symbol against Pharaoh, the king of Egypt, against his earth, against his seed, and against the tents of his strength, as he was against the cities of his borders.

4. For the Egyptians are men and not God; and the sons of Pharaoh are not gods, but they are men, like the rest of the people.

5. Therefore thus says the Lord God, who brought you up from the land of Egypt, the inhabitants of the sons of Ammon shall come against you, and the Moabites shall rise up against you, and both they and the Philistines shall come against you, and they shall be against you, says the Lord.

6. And you shall know that I am the Lord, when I have stretched out my hand against all the peoples to whom I have scattered you, and against the cities of your enemies, and when I shall have turned to you from all the peoples to whom I have driven you, and shall gather you from all the peoples and from all the countries where I have driven you, and will bring you to the land which I gave to your fathers.

7. And I will make you a people, and will multiply you greatly; and I will set my tabernacle among you, and your people shall be mine, and I will walk among you and will be your God.

8. And you shall know that I am the Lord, when your sons shall say to you, What did these things?

9. And you shall answer them, Thus says the Lord God, Behold, I brought them into the land which I sware to give them; and I sware to them, and to their fathers, in the land of Canaan, saying, Fear not a thing of them.

10. For I will surely have mercy on you, and will bring you again, and will gather you together, and brought you again to the land of your fathers.

11. And I will make you a great nation, and I will bless you, and make your name great, and you shall be a blessing.

12. And I will bless those who bless you, and curse him who curses you, and in you all the families of the earth shall be blessed.
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 Ezekias 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 Ezekias 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 in Jerusalem, and the strangers that came from the land of Israel, and the dwelt in the cities of Judah, rejoiced. 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 out of all Juda and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned every one to his inheritance, and to their cities.

And Ezekias appointed the courses of the priests and the Levites, and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering, and for the peace-offering, and to praise, and to give thanks, and to minister to the house of the Lord. And the king's proportion out of his substance was appointed for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings for the sabbaths, and for the new moons, and for the feasts that were ordered 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 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 Judah 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 Ezekias and the
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princes came and saw the heaps, and blessed the Lord, and his people Israel. 9 Then Zechariah enquired of the priests and the Levites concerning the heaps. 10 And Azariah the priest, the chief over the house of the Lord, spake unto him, and said, From the time that the sons of the first-fruits were 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 Zechariah told them yet further to prepare chambers for the house of the Lord, and they provided them, and brought the tithes and the first-fruits faithfully; and Chonias the Levite was superintendent over them, and Semei his brother was next. 12 And Jehiel, and Oziyah, and Naath, and Azariah, and Ierymiah, and Iezebael, and Ishmael, and Zabdi, and Isshia, and Semei, and Jochabed, and Ishmael, and Zadok, and Banaiah, and their sons, were appointed by Chonias and Semei his brother, as Zechariah the king, and Azariah who was over the house of the Lord commanded.

13 And Core, the son of Jemaa the Levite, the porter eastward, was over the gifts, to distribute the first-fruits of the Lord, and the most holy things. 14 By the hand of Odom, Bishayah, Jeiel, and Semei, and Azarias, and Schemia, 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. 15 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. 16 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.

17 And Zechariah did so through all Juda, and did that which was good and right before the Lord his God. 18 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 wrought, and prospered.

And after these things and this faithful dealing, came Senachermis, king of the Assyrians, and he came to Juda, and encamped against the fortified cities, and intended to take them for himself.

2 And Zechariah saw that Senachermis was come, and that his face was set to fight against Jerusalem. 3 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. 4 And he collected many people, and stopped the wells of water, and the river that flowed through
the city, saying, Let the king of Assyria come, and find much water, and strength himself; 5And 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 Judah, and prepared arms in abundance. And he appointed captains of war over the people, and they were gathered to meet him to the open place of the gate of the valley, and he encouraged them, saying, Be strong and courageous, and fear not, neither be dismayed before the kings of Assyria, and before all the nations that is with him: for there are more with us than with him. 6With him were 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 Judah.

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 Judah, and to all Judah that was in Jerusalem, saying, 8Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye remain in the siege of Jerusalem? 9
does not the Assyrian Captor, 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? 10Is not this Ezekias who has taken down his altars and his high places, and has spoken to Judah and the dwellers in Jerusalem, saying, Ye shall worship before this altar, and burn incense upon it? 11Know 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? 12Who is there among all the gods of those nations whom my fathers utterly destroyed, worthy of trust, or of whom he delivered their people out of my hand, that your God should deliver you out of my hand? 13Now then, let not Ezekias deceive you, and let him not 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. And his servants continued to speak against the Lord God, and against his servant Ezekias.

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. 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. 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.

And king Ezekias and Esaias the prophet the son of Amos prayed concerning these
And the Lord sent an angel, and he destroyed every mighty man and warrior, and leader and captain in the camp of the king of Assyria; and he brought them low, and cast lay face to his own land and came into the house of his god; and some of them that came out of his bowels slew him with the sword. So the Lord delivered Ezekias and the dwellers in Jerusalem out of the land of Sennacherim king of Assyria, and out of the hand of all his enemies, and gave them rest round about. And many brought gifts to the Lord to Jerusalem, and presents to Ezekias king of Juda; and he was exalted in the eyes of all the nations after these things.

In those days Ezekias was sick even to death, and prayed to the Lord: and he hearkened to him, and gave him a sign. But Ezekias did not recompense the Lord according to the return which he made him, but his heart was lifted up: and wrath came upon him, and upon Juda and Jerusalem. And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of the Lord did not come upon them in the days of Ezekias.

And Ezekias had wealth and very great glory; and he made for himself treasures of gold, and silver, and precious stones, also for spices, and stores for arms, and for precious vessels; and cities for the produce of corn, and wine, and oil; and stalls and mangers for every kind of cattle, and folds for flocks; and cities which he built for himself, and store of sheep and oxen in abundance, for the Lord gave him a very great store.

The same Ezekias stopped up the course of the water of Gion above, and brought the water down straight south of the city of David. And Ezekias prospered in all his works. Notwithstanding, in regard to the ambassadors of the princes of Babylon, who were sent to him to enquire of him concerning the profanation of the land, the Lord left him, to try him, to know what was in his heart.

And the rest of the acts of Ezekias, and his kindness, behold, they are written in the prophecy of Esaias the son of Amos the prophet, and in the book of the kings of Juda and Israel. And Ezekias slept with his fathers, and they buried him in a high place among the sepulchres of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honour at his death. And Manasses his son reigned in his stead.

Manasses was twelve years old when he began to reign, and he reigned fifteen years in Jerusalem. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord destroyed from the face of the children of Israel.

And he returned and built the high places, which his father Ezekias had pulled down, and set up images to Baalim, and made groves, and worshipped all the host of heaven, and served them. And he built th
altars in the house of the Lord, concerning which the Lord said, In Jerusalem shall be my name for ever. 5 And he built altars to all the host of heaven, in the two courts of the house of the Lord. 6 He also passed his children through the fire in the valley of Ben-hinnom; and he deified, and used aspics, and sorceries, and appointed those who had deifying spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him. 7 And he set the graven image, the molten statute, the idol which he made, in the house of God, of which God was habited 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; 8 and I will not again remove the foot of Israel from the place which I have given 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. 9 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 the Lord spake to Manasses, and to his people: but they hearkened not. 10 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. 11 And when he was afflicted, he sought the face of the Lord his God, and was grieved for the ordinance of the God of his fathers; 12 and he prayed to 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 of David, from the southwest southward in the valleys 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. 14 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. 15 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. 16 Nevertheless the people trusted in 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, 17 behold, they are in the account of his prayer; and God hearkened to him. And all his sins, and his backslidings, and all the sins which he had done, all that he did, 18 and the graven images, before he repeated, behold, they are written in the books of the seers. 19 And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.


Kai to laupta ton logon Manwssis, kai h proswych aitou 19 h prosw Theou, kai logi oiv tov twn oivtwv ton lauvontov pro aitou en oivma Theou Iraam, idou ei logon proswych aitou, kai epikroun aitou, kai patai al amartia aitou kai apastastaei aitou, kai eis tais oef eis foedommpse en autow tais uvphla, kai estiun eka alowga kai allutpi, pro ton epistrefe 20 kai idou gevrratai eti ton logon ton oivtwv. Kai ekoo...
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 Manasseh did; and Amon sacrificed to all the gods which his father Manasseh had made, and served them. And he was not humbled before the Lord before the days of his father Manasseh; 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 God of David his father; and he did not ask counsel of the priests of the house of the Lord, nor of the scribes which were the sons of the prophets that dwelt at Jerusalem.

7 And Josias begat Joahaz in the eighteenth year of his reign, and he reigned in Jerusalem thirty-one years. And the name of his mother was Zadkiah. And he did that which was right in the eyes of the Lord, according to all that David his father did.

8 And in the twenty and eighth year of Josias' reign, in the twelfth month, came Johanan the son of Kahah the Scribe, and Shaphan the son of Aum the scribe, and came into the house of the Lord, into the chambers of the Gemariah the son of Hilkiah the scribe, and spake to him privately in a chamber, saying, 

9 And Shaphan the son of Aum the scribe told the king, saying, 'Hilkiah the priest hath found the book of the law of the Lord in the house of the Lord.'

10 And the king sent Shaphan and the scribe of the book, saying, 'Go, inquire of the Lord, concerning all the words of the book which is found in the house of the Lord.'

11 And Shaphan the scribe told the king, saying, 'Hilkiah the priest hath delivered me a book.' And Shaphan read it before the king. And the king set Hilkiah the priest, and theHIGH PRIEST EXPULO OF THE GALLERY OF MANASSEH, the message of the scribes and the king, to inquire about the book of the law that had been found in the temple of the Lord.

12 The scribes went, and brought the king down to the chamber of the scribes, and brought the book of the law, and read it aloud to the king in the chambers of the scribes. And the king commanded the high priest and the scribes to read the book of the law. And they read it aloud to the king in the chambers of the scribes.
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, Cheleias the priest found a book of the law of the Lord given by the hand of Moses. And Cheleias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Cheleias gave the book to Saphan. And Saphan brought 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, Cheleias 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 Cheleias, and Achias, the son of Saphan, and Abdon the son of Michaias, and Saphan the scribe, and Assai the servant of the king, saying, Go, enquire of the Lord for 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 Cheleias went, and the others whom the king told, to Olda the prophetess, the wife of Sellem son of Thocoe, son of Aras, who kept commandments; 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 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 read thy garments, and didst weep before me, also have I 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
And elders, Or, n't)

And the king went up to the house of the Lord, he and all Judah, and 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. And the king stood at a pillar, and made a covenant before the Lord, to walk before the Lord, and to keep his commandments and 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. 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.

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.

And Josias kept a passover to the Lord his God; and sacrificed the passover on the fourteenth day of the first month. And he appointed the priests at their charges, and encouraged them for the services of the house of the Lord. 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.

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. And the Levites, according to the divisions of the houses of your families for your brethren the sons of the people; so also let there be for the Levites a division of the house of their family. And kill ye the passover, and prepare it for your brethren, to do according to the word of the Lord, by the hand of Moses.

And Josias gave as an offering to the children of the people, sheep, and lambs, and kids of the young of the goats, all for the passover, even for all that were found, in number amounting to thirty thousand, and three thousand calves, these were of the substance of the king. And his princes gave an offering to the people, and to the priests, and to the Levites: and Jehiel the chief men gave to the priests of the house of God, they even gave for the passover sheep, and lambs, and kids, two thousand six hundred, and three hundred calves. And Choeni- nas, and Baneas, and Samaas, and Nathanael his brother, and Asabias, and Jeiel, and look 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.
Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand and five hundred calves.

10 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 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.

14 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 Asaph were at their post, according to the commands of David, and Asaph, and Ezechias, and lidithim, the prophets of the king: also the chiefs 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. 16 So all the service of the Lord was duly ordered and prepared in that day, for keeping the passover, and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias. 17 And the children of Israel, that were 5 present, kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Juda and Israel that were present, and the dwellers in Jerusalem, kept to the Lord. 19 In the eighteenth year of the reign of Josias this passover was kept, after all these things that Josias did in the house of the Lord. And king Josias burnt 4 those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda, and in Jerusalem, that he might confound the wizards, and the soothsayers, and the enchanter, who were in the land; 21 and he turned not from the anger of his fierce wrath. Wherewith the Lord was greatly angry against Juda, for all the provocations whereby Manasseh provoked him: and the Lord said, I will even remove Juda also from my presence, as I have removed Israel, "I say to you, that the Son of man must suffer many things, and be rejected of the people, and be the third day raised again.""
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. 2 And he sent messengers to him, saying, What have I to do with thee, O king of Judea? I am not come to day to war against thee; and God has told me to lasten: beware of the God that is with me, lest he destroy thee. 2 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 Megeddo. 22 And the archers shot at king Josias: and the king said to his servants, Take me away, for I am severely wounded. 24 And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to the house of his fathers: and he died, and was buried with his fathers: and all Judea and Jerusalem lamented over Josias. 25 And Jeremiah 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, behold, it is written in the lamentations.

26. And the rest of the acts of Josias, and his hope, yea written in the law of the Lord. 27 And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Jude.

And the people of the land took Joaaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father. 2 Joaaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Zebiah, daughter of Jeremias of Libnah. 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 Debela in the land of Æmath, that he might not reign in Jerusalem: and he was brought over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold. 4 And Pharaoh Nechoh made Eliakim the son of Josias king over Judea in the room of his father Josias, and changed his name to Joakim. And Pharaoh Nechoh took his brother Joaaz and brought him to 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 borrow the silver and the gold of the people of the land, to give to Pharaoh Nechoh.

Joaaz was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Zepheria, daughter of Nerias of Ramah. And he did that which was evil in the sight of the Lord, according to all that his fathers did. In his days came Nabuchodonosor king of Babylon into the land,

\[\text{Hebrew text}\]

\[\text{Greckish text}\]

\[\text{Commentary}\]
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 Juda, so that they should be removed from his presence, because of the sins of Manasseh, which he had committed in his days, 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 Juda? And Joakim slept with his fathers, and was buried with his fathers in Genezano: and Jechonias his son reigned in his stead.

Jechonias 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 God sware against the house of David, according to the word of Nabuchodonosor which he adjured him by God not to do: but he stiffened his neck, and hardened his heart, and did not return to the Lord God of Israel. And all the great men of Juda, 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 of their fathers was angry with them, and brought 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 Sedeckias, 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,
Καὶ ἐν τῷ πρώτῳ ἔτει Κύρου τοῦ βασιλέως Περσῶν, τοῦ τελεσθήναι λόγον Κυρίου ἀπὸ στόματος Ἱερείμιον, ἔγγειρε Κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ παρήγγειλε κηρύσσαι εἰς πάση τῇ βασιλείᾳ αὐτοῦ ἐν γραπτῷ, λέγων,

22 "Εὗτος πρῶτοι Κύριος βασιλεὺς Περσῶν, μετὰ τὸ πληρωθῆναι ῥῆμα Κύριος διὰ στόματος Ἱερείμιον, ἐξῆγειρε Κύριος τὸ πνεῦμα Κύρου βασιλεῶς Περσῶν, καὶ παρήγγειλε κηρύσσαι εἰς πάση τῇ βασιλείᾳ αὐτοῦ ἐν γραπτῷ, λέγων.

23 Τάδε λέγει Κύριος βασιλεὺς Περσῶν πάσαις ταῖς βασιλείαις τῆς γῆς, ἔδωκε οὖν Κύριος ὁ Θεός τοῦ οὕρανον, καὶ αὐτὸς ἐνετελέσατο μοι ὁ θεός τοῦ οὕρανον, καὶ αὐτὸς ἐνετελέσατο ἀυτὸς ἐν ἰεροσουλημίᾳ ἐν τῇ Ἰουδαίᾳ· τῆς ἐκ ὅλου ἐκ παντὸς τοῦ λαοῦ αὐτοῦ· ἦσαν θεὸς αὐτοῦ μετ’ αὐτοῦ, καὶ ἀναβήτω.

ΚΑΙ ἐν τῷ πρώτῳ ἔτει Κύρου τοῦ βασιλέως Περσῶν, τοῦ τελεσθήναι λόγον Κυρίου ἀπὸ στόματος Ἱερείμιον, ἔγγειρε Κύριος τὸ πνεῦμα Κύρου βασιλεῶς Περσῶν, καὶ παρήγγειλε κηρύσσαι εἰς πάση τῇ βασιλείᾳ αὐτοῦ, καὶ γε ἐν γραπτῷ, λέγων,

2 Οὕτως εἶπε Κύριος βασιλεὺς Περσῶν, πάσαις ταῖς βασιλείαις τῆς γῆς ἔδωκε ἀπὸ Κύριος ὁ Θεός τοῦ οὐρανοῦ, καὶ αὐτός ἐπεσκέψατο ἐπὶ ἐμὲ τὸν οἰκοδομήσα μοί αὐτό ἐν ἰεροσουλημίᾳ ἐν τῇ Ἰουδαίᾳ. Τῆς ἐκ ὅλου ἐκ παντὸς τοῦ λαοῦ αὐτοῦ; καὶ ἦσαν οἱ θεοὶ αὐτοῦ μετ’ αὐτοῦ, καὶ ἀναβήτω ἐν ἰεροσουλημίᾳ τῇ ἐν τῇ Ἰουδαίᾳ, καὶ οἰκοδομήσατο τὸν οἶκον Θεοῦ Ἰσραήλ·

4 αὐτός ὁ Θεός ἐν ἰεροσουλημίᾳ. Καὶ πάντας ὁ καταλύγων ἐκ τῶν τῶν οὐρανῶν τῶν αὐτοῦ παροικεῖ ἐκεῖ, καὶ ἔμενεν αὐτῶν ἶδρυμα τοῦ πόλεως αὐτοῦ ἐν ἀργυρῷ, καὶ χρυσῷ, καὶ ἔσσωκε, καὶ κτίσθη καὶ πάση τοῦ ἐκκοσμίου εἰς τὸν στέβλον Ἰσραήλ·

5 Καὶ ἀνέστησαν ἀρχάγγειλε τῶν πατρῶν τῶν Ἰουδαί καὶ Βενα-

Now in the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, 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 all his people? his God shall be with him, and let him go up.

8 Gr. dug down - Gr. take him.
The children of Phares, two thousand one hundred and seventy-two.

3 The children of Saphata, three hundred and seventy-two.

4 The children of Ares, seven hundred and seventy-five.

5 The children of Phath Moab, belonging to the sons of Jesse and Joab, two thousand eight hundred and twelve.

6 The children of Aelam, a thousand two hundred and fifty-four.

7 The children of Zatthua, nine hundred and forty-five.

8 The children of Zacch, seven hundred and sixty.

9 The children of Banui, six hundred and forty-two.

10 The children of Babai, six hundred and twenty-three.

11 The children of Asgad, a thousand two hundred and twenty-two.

12 The children of Adonicam, six hundred and sixty-six.

13 The children of Bague, two thousand and fifty-six.

14 The children of Addin, four hundred and fifty-four.

15 The children of Ater the son of Ezekias, ninety eight.

16 The children of Bassu, three hundred and twenty-three.

17 The children of Jora, a hundred and twelve.

18 The children of Asum, two hundred and twenty-three.

19 The children of Gaber, ninety-five.
The children of Bethel, a hundred and twenty-three.

The children of Netoph, fifty-six.

The children of Anathoth, a hundred and twenty-eight.

The children of Azmoth, forty-three.

The children of Caritharim, Chaphirah, and Beroth, seven hundred and forty-three.

The children of Rama and Gabaa, six hundred and twenty-one.

The men of Machmas, a hundred and twenty-two.

The men of Bethel and Aiu, four hundred and twenty-three.

The children of Nabu, fifty-two.

The children of Magebis, a hundred and fifty-six.

The children of Elamar, a thousand two hundred and fifty-four.

The children of Ekm, three hundred and twenty.

The children of Lodali and One, seven hundred and twenty-five.

The children of Jericho, three hundred and forty-five.

The children of Senne, three thousand six hundred and thirty.

And the priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seven hundred, three. The children of Ememia, a thousand and fifty-two.

The children of Phassar, a thousand two hundred and forty-seven.

The children of Krem, a thousand and seven.

And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oluia, seventy-four.

The sons of Asaph, singers, a hundred and twenty-eight.

The children of the porters, the children of Selum, the children of Ater, the children of Tulmon, the children of the Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine.

The Nathania: the children of Suthia, the children of Asaphia, the children of Tabatha, the sons of Cades, the children of Sina, the children of Phadon, the children of Labano, the children of the Agab, the sons of Acub, the children of the Acub, the children of Anan, the children of Geddel, the children of Gara, the children of Rana, the children of the Rana, the children of the Necoda, the children of Gazem, the children of Azo, the children of the Phase, the children of Bas, the children of the Aesna, the children of Moimin, the children of Nephusim, the children of the Pharchia, the children of Mauda, the children of Arsa, the children of Barcos, the children of Sisa, the children of the Them, the children of Nasthe, the children of Atuphia.

The children of the sons of Solomon: the children of Sotai, the children of Sefh, the children of Phadura, the children of Jeela, the children of Daron, the children of Gedel, the children of Saphatia, the children of Atia, the children of the Pharchia, the children of Aseboim, the children of Emet.

All the Nathania, and the sons of Abdeselma were three hundred and ninety-two.

And these are they that went up from Thelmelech, Thelaresa, Cherub, Hadza, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel: the children of Dale, the children of Bua, the children of Tobias, the children of Necose, six hundred and fifty-two.

And of the children
of the priests, the children of Labeia, the children of Akkus, the children of Berziellai, who took a wife of the daughter of Berziellai the Ghaladite, and was called by their name. 62 These sought their genealogy as though they had been reckoned, but they were not found, and they were removed, as polluted, from the priesthood. 63 And the Athersaatha told them that they should not eat of the holy things, until a priest should arise with Lights and Perfections. 64 And all the congregation together were about forty-two thousand three hundred and sixty, 65 and their servants, and these were seven thousand three hundred and thirty-seven: and among these were two hundred singing men and singing women. 66 Their horses were seven hundred and thirty-six, their mules, two hundred and forty-five. 67 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 prepaired place. 6 According to their power they gave into the work of puring up sixty-one thousand 6 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. 2 Then stood up Jesus the son of Josue, 3 and his brethren the priests, and Zoroabell 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 in it to the Lord morning and evening. 4 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. 5 And after this the perpetual whole-burnt-offering, and offering for the season of new moon, and for the seventh day of the month, and for every one that offered a freewill-offering to the Lord. 6 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. 7 And they gave money to the stone-hewers and carpenters, and 5 meat and drink, and oil, to the Sidomians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus the king of the Persians to them.
to the Samarians and to the Jews, of the house of Judah, and said unto them, What evil is this that ye do? For ye forsake the Lord God of your fathers, and ye prepare for yourselves桅的 occasions to be put down. 10 Moreover ye come to pollute the Lord God of your fathers with your evil doings: for ye build unto yourselves an altar, as the Levites have done, and ye commit evil in the sight of the Lord, to provoke him to anger. 11 They came near to Zerubbabel, and to the priest Jeshua, and said unto them, We will build a house unto the Lord our God, as all things stand written in the law of Moses, the servant of God. 12 And they said unto them, Who is there with you? And they said, We are servants of the God of heaven. 13 And they said unto Zerubbabel, Let us build unto the Lord our God a house, as all things stand written in the law of Moses, the servant of God. 14 And let the Levites judge us, and all Judah and Benjamin, and the priests and the Levites, that we may find grace of the Lord our God, to build a house unto the name of the Lord our God. 15 And they came near to Zerubbabel, and to Jeshua, and said unto them, Let us build unto the Lord our God a house, as all things stand written in the law of Moses, the servant of God. And let the Levites and all Judah and Benjamin, and the priests and the Levites, judge us, and come unto Zerubbabel, and to Jeshua, and unto the rest of the priests, and unto the Levites, and let them teach us in the law of the Lord our God. 16 Then the people of the land prepared for the work, and all that were present prepared to bring, and all the heads of the fathers' houses brought the work. 17 And all that were present were willing to bring spoils of silver and gold, and precious stones and Timothy, for the work. 18 And in the first year of Cyrus the king, in the first month, the word of the Lord came by the mouth of Haggai the prophet unto Zerubbabel the son of Shealtiel, and to Joshua the son of Jeshua, the son of Josedec, saying, 19 Speak ye unto Zerubbabel, saying, I have made thee as a foundation to the house of the Lord: with strength shall ye build, and this is the foundation speak ye unto the house of Israel, saying, Thus saith the Lord of hosts, I am about to send my help, and this is the house, the temple be the place of the Excellency. 20 Then said Haggai, If one man among you put the silver and gold into the treasury of the Lord, then shall the work be speeded; then shall it be known unto every man that the Lord is with you. 21 Then I besought the Lord the God of heaven, and I took the silver and gold out of the treasury of the Lord 22 and laid it up in the hand of Daniel my servant. Then I shewed me what I had done in the vision by night. 23 And于是我 said, Who art thou, and wherefore art thou come hither? And he said, I am a spirit of help, and I am one who speaketh in the name of the Lord of hosts. 24 Now I have come for a good work; and if you will not be hindered, then shall ye be blessed among the nations, and ye shall be an instrument of praise, and of glory, and of the praise of the Lord of hosts, which is in Jerusalem, and in the whole land thereof. 25 And I said, What are ye doing? And they said, We are building the house of the Lord of hosts, which is in Jerusalem. 26 And they said unto me, What is the time of this offering? And I said, It is the time of the offering: should we be made to cease from building? 27 Then the people said, Cease, and let the vision regard it. And I said, As the Lord of hosts, which we have set before His face. 28 Then said Haggai, If one man among you put the silver and gold into the treasury of the Lord, then shall the work be speeded; then shall this be known unto every man that the Lord is with you. 29 And therefore be you strong, and let your hands be strong, for thy work is in hand, and this is the Lord's doing, and it is marvellous in the sight of all the people. 30 Therefore I said, and the Lord said unto me, This is a light thing with thee; but unto me it is not so. 31 Therefore the Lord of hosts shall cause to fall upon youvisited, and his brethren stood, Cadiumel and his sons the sons of Judah, over them that wrought the works in the house of God; the sons of Enamad, their sons and their brethren the Levites. 32 And they laid a foundation for building the house 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 praise and thanksgiving to the Lord, saying, For it is good, for his mercy to Israel endures 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 ² on its foundation, and who saw this house, came near to Zerubbabel, and to the heads of the fathers' houses, and said unto them, ² We will build with you; for we see you, and we do, to serve our God, and we do sacrifice to him from the days of Assaradon king of Assyria, who brought us hither. ² They spake unto Zerubbabel, and to the heads of the families, and said to them, ² We will build with you; for we see you, and we do, 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.

² And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Judah and Jerusalem. And in the days of Artasas the wise, Tabed wrote a petition to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Artasas king of the Persians a writing in the Syrian tongue, and the same interpreted. .

² These words probably belong to the latter clause. ² Or because of. ² Or, let us.
the Aphasans, the Archyans, the Babylons, the Susamachans, Davians, and the rest of the nations whom the great and noble Assenaphar removed, and settled them in the cities of Somorh, and the rest of the beyond the river. This is the purport of the letter, which they sent to him: They 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; and their fellow-servants, who dwell in Samaria, and the rest beyond the river, saying, Peace; and he says, The tribute-gatherer whom ye sent to us, has been called before me. And a decree has been made by me, and we have examined, and found that that city of old time exalts itself against kings, and that rebellion and refusal for rule and therefore this city has been made desolate. We therefore declare to the king, that, if that city be built, and its walls be set up, thou shalt not have peace.

13 Then the king sent to Reum the chancellor, and Sampsa the scribe, and the rest of the fellow-servants, who dwell in Samaria, and the rest beyond the river, saying, Peace; and he says, The tribute-gatherer whom ye sent to us, has been called before me. And a decree has been made by me, and we have examined, and found that that city of old time exalts itself against kings, and that rebellion and refusal for rule and therefore this city has been made desolate. We therefore declare to the king, that, if that city be built, and its walls be set up, thou shalt not have peace.

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3. Evn autho tw kairow thaven ev authous Thawbanai eparchos peran tou potamo, kai Sapherouzanai, kai ois sindoulosw autwn, kai toade etpan autous, tis ethkei hmin gnwmiq tou okodomjma ton oiko ton touton, kai th xorhjma taunth katar- 
titasathai; Tote taute eipasan authous, tina etai ta doimata 4 ton anoron ton okodomwnton ton plwn tauph; Kai ois dbohalwv ton Thewou ep to aigmalomwian dnoada, kai ou katethi- 
ghostan authous doun qmwmw th Daraio apirhghv, kai toto ape-
5 stalca th fofralow upost toutou diawstrpw epastolh, 79 anestelie Thawbanai, o eparchos th peran tou potamo, kai Sapherouzanai kai ois sindoulosw autwn Apharsachai od evi tou 6 peran tou potar ou, Daraio tw basilei: Rpmastai anestelias prois autwn kai gade geigmastai ev autho; 8 Daraio tw basilei ephyme pasia. Gignstovn evstos tw 
basilei, di otopreunthen eini thn Indiainw hvarain eini oikon th
Thewov ton megalov, kai autov okodomeitei lidos os ekkel-
tais, kai ethna antisteta en tois toisqis, kai th ergon exekw 9 epideiexon gynetai, kai eudodvetai en taies xerqin autwn. Tote 10 th potpismen ton probrastepous ekkinoxan, kai ouous etipamn autov, tis ethkeni hmin qmwmw ton oikon toutou okodomjmasai, 11 kai th xorhjma taunth katarstasathai; Kai th doimata autwn potpismen autous geigmatai soi, woste grafai soi th 
12 oikon ton anorow ton arjnthonton autwv. Kao toiopto th 
thyma apetkridhvan hmin, leugov, hmeis etvmen doulo th
Thewov ton dnavwn kai ths qh, kai okodomwmen ton oikon doun
mimikroimew prto toutov ethn pollla, kai basileus th Israili
megas okodomjmasai autov, kai kathristo autov autous. 13 Afote de parogismen oi paterei hmin ton Thewov ton dnavwn, 
edwvke autous hmin kevariai Naasovodwvistor basilewos Babulwn 

21 tou Xalalou, kai ton oikon touton katalws, kai ton laov 
aprwsein eis Babulwvna. All ev ete prwto Kyrw th
basilewos, Kyrw o basilew edeto gnwmw ton oikon th
14 toutow okodomjmaia: Kai th skhnu th ouk tou Thewov th 

21 chara kai th arhima, a Naasovodwvistor etwgeni apw ton 
oikon ev th Isrowwlu, kai etwgeni auta eis ton naow th
basilewos, etwgeni auta Kyrw o basilew apw ton naow th
basilewos, kai edwke th Tazabasaar th thsawfotlakia, th eti 
15 th thrwoun, kai etwvna autov, panta th skhnu labe kai 

21 throni, thes eis th oik th ev th Isrowwlu eis ton topon 
16 autwv. Tote Sabanasaar ekinei thlhe kai edwke th treimwv 
oikon th Thewov ev th Isrowwlu, kai apw ete eis th vyn 

21 phodwmiq, kai ou evkalwsi. Kai wv eis eti th basilewv agathon 

17 etisespiath ev oik ths ywjs th basilewos Babulwnos, 
orw ywjs oti apw basilew Kyrw eteth ywjs okodomjmaia 
oikon th Thewov ekinein ev th Isrowwlu, kai ywjs 

18 o basilew peri touton, peumati prois hmin. 6 

19 Tote Daraio o basilew ethkei gnwmw, kai etepeskapa en 

20 taies bibloqthmkas otopoi h yfka ketai ev Babulwv. Kai 

21 eubhe ev tolle ev th baqi kepaljs mia, kai touto gevarwme-

22 n ev autw stomaima. 3 At the same time came there upon them 

23 Thahanai, the governor on this side the river, and Satharbruzaani, and their fellow-

24 servants, and spoke thus to them, Who has gathered concerning this house, and to provide this preparation? 2 Then they spoke thus to them, What are the names of the men that build this city? 

25 But the eyes of God were upon the capti-

26 vity of Juda, and they did not cause them to 

27 cease till the decree was brought to Darius; and then was sent by the tributes-

28 gatherer concerning the copy of a letter, which Thahanai, the governor of the 

29 part on this side the river, and Sathar-

30 bruzaani, and their fellow-servants the 

31 Apharsachians who were on this side of the river, sent to king Darius. 7 They sent an 

32 account to him, and thus it was written in it: All peace to king Darius. Be it 

33 known to the king, that we went into the land of Juda, to the house of the 

34 great God; and it is building with choice 

35 stones, and they are laying timbers in the 

36 walls, and that work is prospering, and goes 

37 on favourably in their hands. 3 Then we 

38 asked those elders, and thus we said to 

39 them, Who gave you the order to build this house? 4 And we asked them their names, in order 

40 to declare them to thee, so as to write to 

41 thee the names of their leading men. 4 And they answered us thus, saying, We are the 

42 servants of the God of heaven and earth, and we are building the house which had been 

43 built many years before this, and a great king of Israel built it, and established 

44 it for them. 5 But after that our fathers 

45 provoked the God of heaven, he gave them 

46 into the hands of Nabuchodonosor the 

47 Chaldean, king of Babylon, and he de-

48 stroyed this house, and carried the people captive to Babylon. 

49 And in the first year of king Cyrus, Cyrus the king made a decree 

50 that this house of God should be built. 

51 And the gold and the silver vessels of the 

52 house of God, which Nabuchodonosor 

53 brought out from the house that was in 

54 Jerusalem, and carried them into the 

55 temple of the king, them did king Cyrus bring 

56 out from the temple of the king, and gave 

57 them to Sabanazar the treasurer, who was 

58 over the treasure; 12 and said to him, Take 

59 all the vessels, and go, put them in the house 

60 that is in Jerusalem in their place. 13 Then 

61 that Sabanazar came, and laid the foundations 

62 of the house of God in Jerusalem; and 

63 from that time even until now it has 

64 been building, and has not been finished. 

65 And now, if it seem good to the king, let 

66 search be made in the treasure-house of the 

67 king at Babylon, that they may know if 

68 it be that a decree was made by king Cyrus 

69 to build that house of God that was in 

70 Jerusalem, and let the king send to us when 

71 he has learnt concerning this matter. 

Then Darius the king made a decree, and 

caused a search to be made in the record-

offices, where the treasure is stored in 

Babylon. 2 And there was found in the 

city, in the palace, a volume, and this was 

the record written in it.
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 sixty 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 Nabuchodonosor carried off from the house that was in Jerusalem, and carried to Babylon, let them be given, and be returned 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-buzana, and their fellow-servants the Apirscheanans, 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 province the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, that they be not hindered. And whatever need there may be, ye shall give both the young of bulls and rams, and lambs for whole-burnt offerings to the God of heaven, γάλακτος, salt, wine, oil, all those things, according to 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, and 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. If Darius have made a decree; let it be diligently attended to.

Then Thananai the governor on this side beyond the river, Satharhuzan, 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 prophecy 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 Artaxas-sastra, kings of the Persians.

And they finished this house by the third day of the month Aadar, which is the sixth year of the reign of Darius the king.
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. 6 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. 7 And the children of the captivity kept the passover on the fourteenth day of the first month. 8 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. 9 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. 10 And they kept the feast of unleavened bread seven days, with gladness, and the Lord made them glad, 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 Saraias, the son of Azarias, the son of Chelochas, the son of Selum, the son of Sadde, the son of Achito, the son of Sama, the son of Ezer, the son of Ozen, the son of Bokki, the son of Abiouse, the son of Fuees, the son of Eleazar, the son of Levi, the son of Ierousaltym, the son of the priest, and were thyself, the king, in the seventh year of Arthasastha the king. 2 And they came to Jerusalem in the fifth month, and there was the seventh year of the king. 3 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 in all things which he sought. 4 And some of the children of Israel went up, and some of the priests, and of the Levites, and the singers, and the doorkeepers, and the Nanthim, to Jerusalem, in the seventh year of Arthasastha the king. 5 And it became the first day of the first month, and this was the seventh year of the king. 6 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. 7 For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel. 8 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.

9 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 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. 10 One has been sent from the king and the seven counsellors, to visit Juden and Jerusalem, ac-
according to the law of their God that is in thine hand. 15 And for the house of the Lord there have been sent silver and gold, which the king and the counsellors have freely given to the God of Israel, who dwells in Jerusalem. 16 And all the silver and gold that whosoever would give, men of his mind, and to build the house of God which is in Jerusalem. 17 And as for every one that arrives there, speedily order him by this letter to bring calves, rams, and their burnt-offerings, and to bring drink-offerings, and that whatsoever God shall order, thou shalt fill them on the altar of the house of your God which is in Jerusalem. 18 And whatever it 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. 19 And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. 20 And as to the rest of the need of the house of God, thou shalt give from the king's treasure-houses, 21 and from me, whatever it shall seem good to thee to give.

I. And in the year of the return of the captain of the host Esdras the priest, and scribe of the book of the law of Moses, which is written, 22 and in the year twenty and fifth year, in the seventh month, on the tenth day of the month, in the year 1,386, 23 the king of Babylon, who made Zerubbabel his captain, hath sent to Esdras the priest, and scribe of the law, and to the priests, 24 and to the Levites, and to the Nethinim, his people, and to the people of Israel and to Jerusalem, 25 in the name of the Lord of hosts, 26 to let the house of God, which is in Jerusalem, be built. 27 And I, even I, Esdras the priest, and scribe of the law, a priest, 28 and of the sons of Phineas, Gerson: of the sons of Ithamar, Daniel: of the sons of David, Attus. 29 Of the sons of Sanchania, 

21

...
Zacharias, and met with him a company of a hundred and fifty. And of the sons of Phoros; Zacharias; and with him a company of a hundred and fifty.

Of the sons of Pahath-Moab: Eliezer the son of Sarin, and with him two hundred that were males. And of the sons of Zathoche; Scehenias the son of Aziel, 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 Aziel; Isser the son of Athelia, and with him seventy males. And of the sons of Saphatia; Zacharias the son of Bab, and with him twenty-eight males. And of the sons of Asgad; Joanan the son of Accatan, and with him a hundred and ten males. And of the sons of Bague, Uthai, and Zabud, and with them twenty males.

And I gathered them to the river that comes to Eri, and we encamped there three days: and 2 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 Seemen, and to Alonam, and to Jarib, and to Elathan, and to Nathan, and to Zacharias, and to Mesullam, and to Ishmael, and to Elthan.

And I forwarded them to the rulers y with the money of the people, 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 Asibia, and Isaiah of the sons of Merri, his brethren and his sons, twenty. And of the Nathinim, whom David and the princes had appointed for the service of the Levites there were two hundred and twenty Nathinim; all were gathered by their names.

And I proclaimed there a fast, at the river Afe, 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 hand of our God is upon all that seek him, for good; but his power and his wrath are upon all that forsake him. So we fasted, and asked of our God concerning this; and he hearkened to us.

And I gave charge to twelve of the chieftains of the priests, to Sarain, to Asibia, and ten others with them.

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
his counsellors, and his princes, and all Is-
rael that were found, had dedicated. 23
even weighed into their hands six hundred
and fifty talents of silver, and a hundred
silver vessels, and a hundred talents of gold:
and twenty golden bowels, weighing about
a thousand drachms, and superior vessels of
fine shining brass, precious as gold. 24 And
I said to them, Ye are holy to the Lord;
and the vessels are holy; and the silver and
the gold must be brought to the Lord God
of our fathers. 25 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. 26 So the priests
and the Levites took the weight of the silver,
and the gold, and the vessels, to bring
unto Jerusalem into the house of our God.
27 And we departed from the river of
Art in 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. 28 And we came to Jerusalem, and
while the ten thousand talents of silver,
seven thousand lambs, twelve thousand
cows, were collected into barns, twenty
four of the priests and twenty of the Levites,
to attend, 29 and of the priests and Levites
the weight of the silver, and the gold, and
the vessels. 30 And all things were reckoned
by number and weight, and the whole weight was written
down.
31 At that time the children of the banish-
ment that came from the captivity offered
whole-burnt-offerings to the God of Israel,
twelve calves for all Israel, ninety-six rams,
seventeen lambs, twelve goats for a sin-
offering; all whole-burnt-offerings to the
Lord. 32 And they gave the king's mandate
to the king's lieutenants, and the governors
beyond the river: and they honoured the
people and the house of God.
And when these things were finished, the
princes drew near to me, saying, The people
of Israel, and the priests, and the Levites,
have not separated themselves from
the people of the lands in their abominations,
even the Chananite, the Ethishte, the Phere-
zite, the Jebusite, the Ammonite, the Moabite,
and the Moserite and the Amorite.
2 For they have taken of their daughters
for themselves and their sons; and the holy
seed has passed among the nations of the
lands, and the hand of the rulers has been
first in this transgression. 3 And when I
heard this thing, I rent my garments, and
trembled, and plucked some of the hairs of
my head and of my beard, and sat down
mourning. Then there assembled to me
all that followed the word of the God of
Israel, on account of the transgression of
the captivity; and I remained mourning
until the evening sacrifice.
4 And at the evening sacrifice I rose up
from my humiliation; and when I had rent
my garments, then I trembled, and I bow
myself on my knees, and spread out my
hands to the Lord God, and I said, O
a little and all of the thoughts of their
mouths, and that I praise the Lord.
Kai ἐπὶ τῷ πρῶτῷ τοῦ Θεοῦ ἔστη ἡ εἰρήνη τῆς Ἰσραήλ
καὶ τὰς ἱδρυμάτες εἰς τὸν κόσμον. Καὶ οἱ διαετοὶ,
καὶ γὰρ ὡς ἡ σόφημα ἐκεῖνος εἰς τὸν κόσμον, καὶ τὰς ἱδρυμάτες
eis τῆς Ἰσραήλ, καὶ εἰς τὸν κόσμον. Καὶ ἡ εἰρήνη τῆς
Ἰσραήλ ἐκεῖνος εἰς τὸν κόσμον. Καὶ τὰς ἱδρυμάτες εἰς τὸν
cόσμον. Καὶ σὺ ἢ οὐ, καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ,
καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ, καὶ ἢ ἢ,
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 reached unto the heavens. 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 face, as at this day: and our kings also, for our iniquities, were taken away, and given into the hand of the kings of the lands, which have cast and thrown down thy people and their holy temple. 8 They have dealt violently with thy people: they have slain thy children before their altars. 9 And thou hast given them into the hand of their enemies, who have chased them, and smitten them: they have cast up a wall against the old city, and it is taken into great desolation. 10 They have built the high places of Baalim, to burn their sons and their daughters in the fire; as the nations whom thou hadst cast out before them did so. 11 And the Lord sent upon them famine and pestilence and evil: and by reason of which things their soul was bg great labour. 12 And they departed from thee, and sought other gods, and worshipped Baalim: 13 And the anger of the Lord was kindled against this people, to destroy them from the face of the earth: wherefore he yielded them up to the hand of their enemies, that they spoiled them. 14 And our kings also were taken away, and brought unto Babylon, and none was there to rule: 15 And the captivity perished out of the land: neither were any of the men of understanding, that understood the signs of the times: for our kings were taken away, and such of us as were taken away by the captivity dwelled in Ashdod, and they took no care for them. 16 Also I was left among the captives that were carried away captive: and I saw in the book of the seer the good years of Israel, and of Jerusalem. 17 Then I cursed, and wept, and said, O Lord, is this a hire which thou hast given thy servant in the sight of this great congregation? 18 And it came to pass, as I prayed, and made confession for myself, and for the people, and for my house, even me and my fathers, 19 And I coloured at the presence of the Lord's excellency, and at the sickness which he had brought on the people, and on thePRIESTS, and the Levites, and on all the remnant of Judah, 20 And at the sickliness of Jerusalem, and of all Israel, all the priests, and the people, wept sore. 21 And I said unto them, If ye break forth now, and be under the hand of the king's power, then is there judgment, and ye break forth not; then shal ye be scattered every man from his place. 22 For though ye hadorest as many as are the host of heaven, and though ye were as mighty as the children of men, and though ye were as strong as the sons of the most high, yet they would not be merciful unto thee: 23 But the Lord God of Israel gave them up before our hand, and we smote them, and we captured great spoil of them, even until this day. 24 For at the beginning of the year he smote all the princes of the children of Juda. 25 Also I trembled, and said, 'How shall such a man as I do this?' And I was afraid, and turned away my face. 26 Then said I, O Lord God ofIsrael, thy words are truth; and thou hast given great victory to them that contend with thee. 27 Give ear, O our God, and hear: open thine eyes and behold our產業, and turn our captivity. 28 And shew unto thy servants, and to the seed of thy people, that thou art their God, which forsook us not in their trespasses, but that thou hast wrought for them: 29 For he is not a God that hath respect of persons, but that maketh judgment: he heareth the poor, and loveth not the oppressor; 30 He will intercede for the afflicted ones, and will not despise their prayer. 31 Therefore, because we have sinned against him, and have not obeyed the voice of the Lord our God, but have acted contrary to his commands, 32 And his anger and his wrath have come upon us, upon our princes, and upon our priests, and upon our merchants, and upon all the remnant of Israel, that we are hunted and brought into captivity: 33 And we are sold unto the Gentiles, that we are scattered abroad, and hated, in every place where we went. 34 And when we cried unto thee, we were to thee: and thou heardest the voice of our prayer, and didst help us in our time of tribulation. 35 And now, our God, we confess to thee the iniquity, and the sin of our fathers: we, and all thy people, which were in the land of Israel, both our kings, and our princes, have sinned against thee. 36 And this is a nation, O Lord, not so much as any man is, before whom thou art angry, to bring destruction thus: and how shall men be able to make supplication for this great iniquity? 37 Now, therefore, our God, we make supplication unto thee, and beseech thee, let thine ear be attentive to us, and let thine eyes be upon us, and let thine heart be toward this house and toward thy people, that thou mayest teach them to observethine acts of mercy, even as this day. 38 And now, Lord our God, that dwellest in heaven, and shewst mercies: to the one that walketh uprightly, when he worketh righteousness, and when he is upright in his heart; 39 And shootest early upon the wicked, that they may not live, lest the wicked rose up, and be a snare to thee. 40 Be merciful, O Lord, to thy servants, that put faith in thee, and confide in the name of thine holy temple for mercy: 41 For, O Lord, there is none like thee, and none is able to shew thee the great things that thou hast done for thy people Israel, according to all these thy wondrous acts; and thou art a great God. 42 For who is like thee, O Lord, among the gods? or who is like thee, among the mighty? 43 Or what people is there like thy people, even like thy people, O Lord? neither is there any people saved but by thy blessing.
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 sware. 6 And Esdras rose up from before the house of God, and went to the treasury of Joram the son of Booz, the son of Bechir; he ate no bread, and drank 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, nvmn. Every one that shall not come within three days, as is the counsel of the rulers and the elders, all his substance shall be yeorfeited, and he shall be separated from the congregation of the captivity.

So all the men of Judah and Benjamin assembled at Jerusalem within 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. 9 And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Jerimoth and his sons, and of the people of Jerusalem concerning this matter. And Jonathan the son of Asael, and Jazias the son of theco were with me concerning this; and Mesollam, and Sabaethai the Levite helped them.

And the children of the captivity did thus, 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 ninth month to search out the matter. 14 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 Josphed, his brethren; Maasia, and Eliezer, and Jarib, and Gadalia. 17 And they s'pledged themselves to do away their wives, and offered a ram of the flock for a trespass-offering because of their trespass. And of the sons of Emmer, Anami, and Zadbah.

And of the sons of Eram; Maasia, and Elia, and Samain, and Jeel, and Ozia. 22 And of the sons of Phusar; Elionai, Maasia, and Israel, and Nathanael, and Jozabad, and

6 Gr. covenant-breaking. 7 Gr. secured. 8 Gr. settled. 9 Gr. gave their hand. 10 Gr. bring forth. 11 Gr. sheep.
NEEMIA Σ.

23 'Iozaβαδ, καὶ Ἡλασά. Καὶ ἀπὸ τῶν Λευτόν, 'Iozaβαδ, καὶ Σαμο, καὶ Κωλία, αὐτὸς Κωλίας, καὶ Φεβεία, καὶ Ἰουδας, 24 καὶ Ελεζέρ. Καὶ ἀπὸ τῶν ἀδόντων, 'Ελισάβη καὶ ἀπὸ τῶν τυλίρων, Σολομήν, καὶ Τελημήν, καὶ ὸδόθ. Καὶ ἀπὸ Ἰσραήλ, ἀπὸ νῦν Φώρνος, Ραμία, καὶ Αζία, καὶ Μελήχα, καὶ Μειμών, 26 καὶ Ελεισάρ, καὶ Ἀσαβία, καὶ Βαναία. Καὶ ἀπὸ νῦν Ἡλάμ, Μαθανία, καὶ Ζαχαρία, καὶ Ιαζίθ, καὶ Αβίδια, καὶ Ιαμαρίθ, 27 καὶ Ἡλία. Καὶ ἀπὸ νῦν Ζαθούνα, Ἑλωναί, Ἑλισούβ, Ματθαγράν, καὶ Ἱαβάνα, καὶ Ἰρμώθ. Καὶ ἀπὸ νῦν Βανοῦ, Μοσολλάμ, Μαλούχ, Ἀδατας, Ἰασουβ, καὶ Σαλούνα, 30 καὶ Ρημώθ. Καὶ ἀπὸ νῦν Φαάθ Μωὰς, Ἑδέ, καὶ Χαλή, καὶ Βαναία, Μασαία, Ματθανία, Βεσσελη, καὶ Βανοῦ, καὶ 31 Μανασση. Καὶ ἀπὸ νῦν Ἡρίμ, Ἑλεζέρ, Ἱσσία, Μελίχα, 32 καὶ Σαμαίας, Ἐσείων, Βεναιμίν, Βαλούχ, Σαμαρία. Καὶ ἀπὸ νῦν Ἀσημ, Μεθανία, Ματθαβά, Ζαβάβ, Ἐλιφαλετ, Ἰραμι, 34 Μανασση, Εσείων. Καὶ ἀπὸ νῦν Βανι, Μοοδία, Ἀμράμ, 35, 36 Οὔη, Βαναία, Βαδαία, Χελκία, Ὀλοναία, Μαρμάδ, 37, 38 Ἑλασίφ, Μαθανία, Ματθανιας κα τις λέγεσαν αὐτοίς. Καὶ 39 Βανοῦ, καὶ οἱ νῦν Σεμεί, καὶ Σελεμία, καὶ Νὰβαν, καὶ Ἀδαί, 40, 41 Μαχαναβοῦ, Σεσεί, Σαροῦ, Ἐγρή, καὶ Σελεμία, καὶ 42, 43 Σαμαρία, καὶ Σελλούμ, Ἀμαρεια, Ἰσούφ. Απὸ νῦν Ναβοῦ, Ιαβή, Μαθαβάς, Ζαβάβ, Ζεβενών, Ἰδαί, καὶ Ἰωβή, καὶ Βαναία.

44 Πάντες οὗτοι ἔλασαν γυναίκας ἄλλατις, καὶ ἐγέννησαν ἔξι αὐτῶν νῦν.

ELAS. 23 And of the Levites; Jozabad, and Samu, and Colun (he is Colitas) and Phe- theia, and Judas, and Eliezer. 24 And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth. Also of Israel: of the sons of Pharos; Ramia, and Azia, and Melchi, and Meamin, and 25 Eleazar, and Asabia, and Banana. 26 And of the sons of Helam; Matthania, and Zcharia, and Jael, and Abida, and Jarimoth, and Elia. 27 And of the sons of Zathua; Eliouia, Eliib, Mathiana, and Armoth, and Zabad, and Ozaia. 28 And of the sons of Babei; Joanan, Anania, and Zabu, and Thali. 29 And of the sons of Banui; Mooliam, Maluch, Adaia, and Samuia, and Remoth. 30 And of the sons of Phaath Moab; Edne, and Chalel, and Banana, and Maasia, and Matthania, and Besalee, and Banu, and Manasse. 31 And of the sons of Eram; Eliezer, Iesia, Melchia, Samaias, Xemeon, 32 Benjamin, Baluch, Samaria. 33 And of the sons of Azaem; Metethania, Matthania, Zabad, Eliephate, Ieremia, 34 Manasseth, Semei. And of the sons of Vani, Modoch, Ibrahim, 35, 36 Oui, Baanai, Baida, and Xeklia, Oulonais, Marmod, 37, 38 Elasiph, Matthanias, Matthanias, and others, they said, 39 Vanu, and the men of Semai, and Selemia, and Nathan, and Adaia, 40, 41 Macchanabou, Sees, Sarou, Emer, and Selemia, and 42, 43 Samaraias, and Selleoum, Amapria, Isosphere. And of the sons of Nabor, Iahye, Matthanias, Zabad, Zebennas, Jadai, and Ioel, and Banana.

All these had taken strange wives, and had begotten sons of them.

THE words of Neemias the son of Checleia. 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, and some men of Judia; 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.

P or court. i.e. city of royal residence.
Kai εγένετο ἐν τῷ ἀκούσαι με τοὺς λόγους των, ἐκάθισεν καὶ ἔκλαισε καὶ ἔπνιψα τόις, καὶ ἤμων νηστείαν καὶ προσευχήματος ἔνωσεν τοῦ Θεοῦ τοῦ οὐρανοῦ. Καὶ έπη, μή ὁ Κύριος ὁ Θεὸς τοῦ οὐρανοῦ, ὁ ιερός, ὁ μέγας καὶ φοβερός,
φυλάσσει τὴν διαφθοράν καὶ τὸ ἔλεος σου τοῦ ἀγαπῶν αὐτὸν καὶ τοῖς φυλάσσουσι τὸς ἐντόλας αὐτοῦ." Ἐστώ δὴ τὸ οὐς σου προσέχων, καὶ οἱ ὀφθαλμοὶ σου ἀνέφερσεν, τὸν ἀκούσας προσευχήν του δούλου σου, ἵνα εὖ προσευχήσητε ἐνώπιον του σου σήμερον ἡμέραν καὶ νίκην περὶ νυν Ἰσραήλ δούλων σου καὶ εὐαγγελεῖτε ἐπὶ ἀμαρτίαις νυν Ἰσραήλ αἰς ἡμάρτωμα σου καὶ ἐγὼ καὶ ὁ ὀσκὸς πατρός μου ἡμάρτωμα. Διαλύσεις διαλύσεων πρὸς σε, καὶ ὅσον ἐφυλάξας τὸς ἐντόλας καὶ τὰ προστίματα καὶ τὰ κρίματα, αὕτε ἐντεύξεις τοῦ Μωσῆ παίδει σου. Μνημονίζθη δὴ τοῦ λόγου ὧν ἐνετείλα τοῦ Μωσῆ παίδει σου, λέγων, ὥμεις ἐὰν ἀνακτήσητε, ἐγὼ διασκορπίσοι εἰς τοὺς λαοῖς καὶ ἐὰν ἐπιστρέψητε πρὸς με, καὶ φυλάξας τὸς ἐντόλας μου, καὶ ποιήσῃ αὐτός, ἐὰν ἐὰν διασκορπίσοι εἰς ἀκρον τοῦ Ῥωμαίου, ἐκείθεν συνάξω αὐτοὺς, καὶ εἰσάγω αὐτοὺς εἰς τὸν τόπον, δὲν ἐξελεξάρην κατασκευάσομεν τὸν οἶνον μου ἐκεῖ. Καὶ αὐτοὶ παῖδες σου καὶ λαὸς σου, οὐλ ἐξαρεστῆσαι εἰς τῇ δυναμεῖ σου τῇ μεγάλῃ, καὶ εἰς τῇ χειρὶ σου τῇ κραταιᾷ.

Μή δὴ Κύριε, ἀλλὰ ἐστώ τὸ οὐς σου προσέχοις εἰς τὴν προσευχήν του δούλου σου, καὶ εἰς τὴν προσευχήν παῖδων σου τῆς βολήν την οἱ δοκεῖσθαι τὸ οἴνομα σου καὶ ἐνδώσω δὴ τῷ παίδι σου σήμερον, καὶ δὸς αὐτὸν εἰς ἐκτερμισμόν ἐνώπιον του ἀνδρός τουτοῦ. Καὶ ἐγὼ ἦμιν οἰκονόμος τοῦ βασιλεί.

Καὶ εγένετο εἰς μῆνι Νοεμβρίου εἰς τὴν ἱερατικὴν Ἀρδασασθή βασιλεί, καὶ ἦν οἱ οἴνοι ἐνώπιον ἠμοῦ καὶ ἔλαβον τὸν οἶνον, καὶ ἐδωκα τῷ βασιλεί καὶ ἦν ἡ ἑτερος ἐνώπιον αὐτοῦ.

Καὶ εἶπε μοι ὁ βασιλεύς, διὰ τὸ προστίματον σου πονηρόν, καὶ ἦν εἰ μετράσας; καὶ ἦν ἐστι τούτο, εἰ μὴ σποραδίας καὶ ἐφοβηθήνη πολὺ σφόδρα, καὶ εἶπα τῷ βασιλεί, ὁ βασιλεύς εἰς τὸν αἰώνα ἐξῆγεν διὰ τὸ οὐ δέχεσθαι τὸ πρόσωπον μου, διότι ἦν πάλιν οἰκὸς μηνείων πατέρων μου ἡμέραις, καὶ οἱ πόλεις αὐτής κατεβάσθησαν εἰς πυρὶ; Καὶ εἶπε μοι ὁ βασιλεύς, πέρι τῶν τούτων σου ἐξῆγες; καὶ προστιμάζει πρὸς τὸν Θεοῦ τοῦ οὐρανοῦ, καὶ εἶπα τῷ βασιλεί, εἰ ἐπὶ τὸν βασιλεύα ἀγάθων, καὶ εἰ ἐγκυνθήσεται ὁ παῖς σου ἐνώπιον σου, δοῦνε με πέμψει αὐτόν εἰς ξοῦμι εἰς πόλιν μηνείων πατέρων μου, καὶ ἄνοικοδομήσῃ αὐτὸν.

Καὶ εἶπε μοι ὁ βασιλεύς, καὶ τῆς ταλακη ἡ καθημείνη ἦ εὑρομέναι αὐτοῦ, ἐως τότε ἔσται ἡ πορεία σου, καὶ τότε ἐπιστρέψεις; καὶ ἐγκυνθήσεται ἐνώπιον τοῦ βασιλείου, καὶ ἀπέστειλε μοι, καὶ ἐδωκα αὐτῷ ὅρον. Καὶ εἶπα τῷ βασιλεί, εἰ ἐπὶ τὸν βασιλεύα ἀγάθων, δους μοι εὐπορίας πρὸς τοὺς ἐπαρχούς πέραν τοῦ ποταμού, ὅπερ παραγαγέων με ἐως ἐλὼ ἐπὶ...
8 "I said, and his listeners replied, 'Assaf the shepherd, of theSubsystem of the King, he shall give me timber to build the gates, and
for the wall of the city, and for the house into which I shall enter. And the king
gave me, according to 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.) And Sanballat the Aronite heard it, and Tobiah the servant, the Ammonite, and it was grievous to them that a man was come to seek good for the children of Israel.

10 So I came to Jerusalem, and was there three days. 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. And I went forth by the gate of the valley by night, and to the mouth of the well of the 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. 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. 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.

11 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; and let us build throughout the wall of Jerusalem, and we shall be no longer in reproach among the nations that say, Where is the God of heaven? which I saw 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.

12 And Sanballat the Aronite, and Tobia the servant, the Ammonite, and Gesem 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? And I answered them, and said to them, The God of heaven, he shall prosper us, and we 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 hundred they sanctified it, to the tower of Anameel; and they built by the side of the men of Jericho, and by the side of the sons of Zacchur, the son of Amari.

And the sons of Asanah built the fish-gate; they reared it, and covered in its

8 Or. park. 7 The Gr. is a compound of two Heb. words. 9 The I.XX. appear to have read דָּקָנָה 'figs.' for דָּקָנָה 'dragons.' 5 Gr. is
doors, and bolts, and bars. 'And next to them the order reached to Ramoth the son of Uria, the son of Becos, and next to them Massolam son of Barachias the son of Mazebe took his place: and next to them the four of Bana took his place.

And next to them the Theocim took their place: but the Adoram applied not their neck to their service.

And Jozia the son of Phasec, and Mesulam son of Basodia, repaired the old gate; they covered it in, and set up its doors, and its bolts, and its bars; and they repaired Maltiah the Gabanionite, and Evarow the Meonithite, the men of Gaban and Masph, to the governor of this side the river. And next to him Oziel the son of Arachias of the smiths, carried on the repairs: and next to them Ananias the son of one of the apothecaries repaired, and their doors, and their bolts, and their bars. And next to them repaired Raphael the son of Sur, the ruler of half the district round about Jerusalem. And next to them repaired Jedia the son of Eronaph, and that in front of his house: and next to him repaired Attuth son of Asabania. And next to him Meremoth Melech son of Asaph, and Asub son of Phat Moab, even to the tower of the furnaces. And next to him repaired Sallam the son of Alloes, the ruler of the half district round about Jerusalem, he and his daughters.

And Nun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bolts, 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 Bethaccharim, 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 the skins by the meadow of the king, and as far as the steps that lead down from the city of David. After him repaired Neemia son of Azabiel, 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 Ram 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, Benie 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 Meramoth the son of Uria the son of Becos, a second part from the door of the house of Eliashib to the end of the house of Eliashib. And after him repaired the priests, the men of Eccehechar.

and in Hebrew words. The Gr. is a Hebrew word in Greek letters.
And after he repaired Benjamin and Asub over against their house; and after he repaired Azarias son of Masias the son of Ananias, the parts near to his house. 22 After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning, 23 of Phalach the son of Uzai, opposite the corner, and of Baruch also the town, that project from the king's house, even the upper one of the prison-house: and after him repaired Phadrea the son of Phoros. 24 And the Nanthim dwelt in Ophal, as far as the garden of the water-gate eastward, and there is the projecting tower.

25 And after them the Thecoim repaired, another portion opposite the great projecting tower, even as far as the wall of Ophal. 26 The priests repaired above the horse-gate, every man over against his own house. 27 And after him Suddoe the son of Emmer repaired opposite his own house: and after him repaired Samsea son of Sechena, guard of the east-gate. 28 After him repaired Anahia son of Isgad, one of the high priests, and the sixth son of Seleph, another portion opposite then Meshulam the son of Barachia repaired over against his treasury. 29 After him repaired Melchiah the son of Sarephi as far as the 9 house of the Nanthim, and the chapmen over against the gate of Mapheead, and as far as the steps of the corner. 30 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 2 was grievous to him, and he was very angry, and railed against the Jews. 3 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? 4 And Tobias the Ammanite 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? 5 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.

6 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 apprised them very grievous to them. 7 And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly. 8 So we prayed to our God and set watchmen against them day and night, because of them. 9 And Juda said, The strength of the enemies is broken, yet there is much rubbish, and we shall not be able to build up the wall. 10 And they that afflicted us said, They shall not go up, 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 wall, and half of them kept guard; and there were spears, and shields, and bows, and breast-plates, and rulers behind the wall. And the builders, each with one hand wrought his work, and with the other held his dart. And the builders wrought each man having his sword girl upon his loins, and so they built: and the trumpet 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, 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 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 business of 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 and our daughters, and we will take corn, and eat, and live, and give freely to them: 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
Nehemiah V. 8—VI. 3.

1. "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.

2. "From the day that he charged me to be their ruler in the land of Judah, from the twentieth year even to the thirty-second year of Arthasasatha, twelve years, I and my brethren ate not provision extorted from them.

3. "But as for the former acts of extortion wherein those who were before me oppressed them, they even took of them their last money, forty drachmas for bread and wine; and the very outcasts of them exercised authority over the people: but I did not so, because of the fear of God.

4. "Also in the work of the wall I treated them not with rigour, I bought not land: and I said unto them, I will not exercise authority over the wall-work, I will not say, you shall give me bread, wine, and oil. And the whole congregation brought down the stone-work to the number of a hundred and fifty men, besides those coming to us from the nations round about, were at my table.

5. "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 seventh part, because the bondage was heavy upon this people.

6. "Remember me, O God, for good, in all that I have done to this people.

7. "Now it came to pass, when Sanaballat, and Tobias, and Gesam the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no opening left in the wall, (now hitherto I had not set up the doors, nor the gatekeepers,) then Sanaballat and Gesam 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. So I sent messengers to them, saying, I am doing a 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. 6 And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to rebuild the wall of Jerusalem; therefore thou shalt not build the wall, and thou wilt be a king to them. 7 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. 8 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. 9 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.

And I came into the house of Semei the son of Dalai the son of Metabeel, 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. 11 And I said, 12 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 devise 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.

14 Remember, O God, Tobias and Sanballat, according to these their deeds, and the prophets Noadia, and the rest of the prophets who tried to alarm me.

So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. 15 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 Sechemas the son of Herse; and Jonathan had given the charge of Mesulam the son of Barachia to wife.

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, 20 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 feared God beyond many. 21 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

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mae, as I have said. 7 Gr. heard. See 1 Cor. 5.1. 8 Alex. Who is the man such as I that will see. 9 Gr. prophet. 10 Gr. fell upon their eyes. 11 Or, reviewed. 12 Gr. as a true man. 13 Or, till with the sun.
of them that dwell in Jerusalem, every man at his post, and every man over against his house.

4 Now the city was wide and large; and the people were few in it, and the houses were not built. 5 And God put it into my heart, and I gathered the nobles, and the rulers, and the people, into companies: and I found a register of the company that came up first, and I found written in it as follows:

6 Now these are the children of the country, that came up from captivity, of the number which Nabuchodonosor king of Babylon carried away, and they returned to Jerusalem and to Juda, every man to his city; 7 with Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Marochoes, Balsan, Maspharath, Essra, Borgia, Imaim, Baana, Masphar, men of the people of Israel.

8 The children of Phoros, two thousand and seventy-two.
9 The children of Saphatia, three hundred and seventy-two.
10 The children of Era, six hundred and fifty-four.
11 The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen.
12 The children of Zelam, a thousand two hundred and fifty-four.
13 The children of Zathamua, eight hundred and forty-five.
14 The children of Zacchu, seven hundred and sixty.
15 The children of Banui, six hundred and forty-eight.
16 The children of Bebi, six hundred and twenty-eight.
17 The children of Asagd, two thousand three hundred and twenty-two.
18 The children of Adoniam, six hundred and sixty-seven.
19 The children of Bagoi, two thousand and sixty-seven.
20 The children of Edin, six hundred and fifty-five.
21 The children of Ater, the son of Ezechias, ninety-eight.
22 The children of Esam, three hundred and twenty-eight.
23 The children of Besi, three hundred and twenty-four.
24 The children of Arif, a hundred and twelve: the children of Asen, two hundred and twenty-three.
25 The children of Gabaon, fifty-five.
26 The children of Bethasmoth, a hundred and twenty-three: the children of Atophia, fifty-six.
27 The children of Anathoth, a hundred and twenty-eight.
28 The men of Bethel and Ai, a hundred and twenty-two.
29 The men of Machemas, a hundred and twenty-two.
30 The men of Beroth, seven hundred and forty-three.
31 The men of Arama and Gaba, six hundred and twenty.
640 NEEMIÁΣ

33 Ἀνδρέας Ναβία, ἐκατὸν πεντηκοντάδου.
34 Ἀνδρέας Ραμαμάρ, χίλιοι διακόσια πεντηκοντάδου.
35 Υἱὸι Ηράμ, Τριακόσιοί εἴκοσι,
36 Υἱὸι Περίχων, τριακόσιοι τεσσαρακοντάπεντε,
37 Υἱὸι Λοδαδίμ καὶ Ωων, ἐπτακόσιοι εἴκοσιες.
38 Υἱὸι Σαναν, τρισάκχαλοι εννάκοσι τριακόντα.
39 Οἱ ἱερεῖς οἱ Ιωδαηε εἰς οἴκον Ἰησοῦν, ἐννάκοσιν τριακόντα.
40 Οἱ ἕμμηρ, χίλιοι πεντηκοντάδου.
41 Οἱ Φασεοῦρ, χίλιοι διακόσια τεσσαρακονταπτα.
42 Υἱὸι Ηράμ, χίλιοι δεκαπτα.
43 Οἱ λευκᾶ, νοί Ἰησοῦ τοῦ Καμπίλ τούς νεότος τού Οὐδού, ἐβδομηκοντατριτεσσαρες.
44 Οἱ ἄδωντες, νοί Ἀσάφ, ἐκατὸν τεσσαρακοντακτω.
45 Οἱ πυλωροι, νοί Σαλοῦν, νοί Ἀτίρ, νοί Τελίου, νοί Ἀρκοῦ, νοί Ἀτίᾳ, νοί Σαβί, ἐκατὸν τριακόντακτω.
46 Οἱ Νάβιμ, νοί Σηᾶ, νοί Ἀσφί, νοί Ταβώβω, νοί Κρᾶς, νοί Ασσίων, νοί Φαδών, νοί Λαβαίνα, νοί 47, 48 νοί Ἀγαβᾶ, νοί ἉλμΈι, νοί Ἀνάν, νοί Γαδῆλ, νοί 49 Γάαρ, νοί Πατά, νοί Ρασσῶν, νοί Νεκώδα, νοί 50 νοί Γηζά, νοί Οτί, νοί Φερί, νοί Πρί, νοί 51, 52 Μειδών, νοί Νεφωσαί, νοί Βακβοῖο, νοί Ἀχίφα, νοί 53 Ἀροῦ, νοί Βασαλάθ, νοί Μίδα, νοί Ἀδασάν, νοί 54, 55 Βαρκού, νοί Σασαράθ, νοί Θήμα, νοί Νισά, νοί 56 Ἀτίφα. Οἱ δώλων Σαλομῶν, νοί Σοῦτε, νοί 57 Σαφαράτ, νοί Φερίά, νοί Ιελῆλ, νοί Δορκὸν, νοί 58 Γαδαηῆ, νοί Σαβατία, νοί Ετέτη, νοί Φακαράθ, νοί 59 Σαβαῖμ, νοί Ἡμί. Πάντες οἱ Ναβίμ, καὶ νοί 60 δώλων Σαλωμῶν, τριακόσιοι ἐνενήκοντακτω.

Καὶ οὗτοι ἀνέβησαν ἀπὸ Θελιμέλωθ, Θελαρτῆση, 61 Χαροῦβ, Πρῶν, Ιεμῆρ, καὶ οὐκ ἐδούκασαν ἀπαγγείλαι ὁκους πατρῶν αὐτῶν καὶ σπέρμα αὐτῶν, εἰ ἀπὸ Ἰσραήλ εἰσήν. Υἱὸι Δαλαία, νοί Ταβά, νοί Νεκώδα, 62 ἐξακόσιοι τεσσαρακοντακτω.

Καὶ ἀπὸ τῶν ἱερέων, νοί Εβία, νοί Ἀκώσ, νοί 63 Βερζέλλι, ὁ ἔλαβεν ἀπὸ θυγατέρων Βερζέλλι τοῦ Γαλαδιώτου γυναῖκας, καὶ ἐκλήθησαν ἐν ὠνοματι αὐτῶν. Οὗτοι ἐξήγαγαν γραφὴν αὐτῶν τῆς συνοδίας, καὶ οὐκ 64 εἰρήθη καὶ ἔγραψαν ἀπὸ τῆς ἀποτελείας. Καὶ 65 ἦταν ἀδέρσασθα, ἡ μὴ φάγωσιν ἀπὸ τοῦ ἄγιο τῶν ἁγίων, ἐώς ἀναστὴ ἱερεύς φωτίσωσιν.

Καὶ ἐγένετο πᾶσα ἡ ἐκκλησία ὁσὶ ἑτερόπαιρες μυριάδες 66 διακόσιοι τριακόσιοι ἐξήγησαν, πάρεκ δώλων αὐτῶν καὶ 67 πατρίδων αὐτῶν οὗτοι ἐπτακόσιοι τριακόσιοι τριακόσιοι τεσσαρακοντακτησαι; καὶ ἵδωντες καὶ ἱδοναί, διακόσιοι τεσσαρακοντακτησαι. "Ονοὺς διακόσιοι ἐπτακόσιοι. 69
And part of the heads of families gave into the treasury to Neemias for the work a thousand γ 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 pounds 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. He read it in from the time of sun-rise to the midst 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 Urias, and Chasia, and Maasia, on his right hand; and on his left Phadeas, and Misaal, and Melchias, and Asam, and Azariaas, and Messealam.

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 down and worshipped the Lord with their face to the ground. And Jesus and Banaias and Sara-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.
And on the second day the heads of families assembled with all the people, also the priests and Levites, to Ezra the scribe, to attend to all the words of the law. 4 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: 5 and that they should sound with trumpets in all their cities, and in Jerusalem. And Ezra read, Go forth to the mountain, and bring branches of olive, and branches of cypress trees, and branches of palm trees, and branches of 
ther every thick tree, to make booths, according to that which was written. 6 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 courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim. 7 And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel had not done so from the days of Jesus the son of Naum until that day: and there was great joy thereat. 8 And Ezra 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. 2 And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers. 3 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. 4 And there stood up the Levites, the sons of Levi, and the sons of Aaron, the sons of Zadok, and the sons of his order, and stood up to exalt the voice of the Lord their God. 5 And the Levites, Jesus, and the sons of Cadmial, Sichenia, the sons of Sarabia, sons of Choneni; and they cried with a loud voice to the Lord their God. 6 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 Ezra said, Thou art the only true Lo sust thou madest the heaven, and the four quarters of the earth, and all things that are in it, the sea, and all things in them; and thou quickenest all things, and the heavens worship thee. 7 Thou art the Lord God, thou didst choose Abram, and brought him out of the land of the Chaldeans, and gavest him the name of Abraham; 8 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 Chetites, and Amorites, and Pherezites, and the Jebusites, and the Amorites, and thou hast confirmed thy words, for thou art righteous.

And thou savest the affliction of our fathers in Egypt, and thou hearest their
10 If in the midst of his servants, and in 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 cast into the deep them that were about to pursue 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 hand of thy servant Moses. 15 And thou gavest them bread from heaven for their food, and wateredst them out of the rock for their thirst; and thou badest them go in to inherit the land over which thou stretchedst out thy hand to give it them.

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 wroughest with them, and they hardened their neck, and appointed a 8 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 that 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 thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouth, and gavest 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 the Shemites, 19 Egyptians, and the land of Og king of Bashan. 23 And thou gavest them in the beginning of the earth; with Iacob for an inheritance, when thou didst multiply them 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 hand 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 rooted in thy great goodness.

But they turned, and revolted 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.

Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried to 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.

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 heardest them from heaven, and didst deliver them in thy great compassions.

And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments and judgments which, if a man do, he shall live in them: and they turned their back, and hardened their heart, 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.

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.

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 has come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day.

But thou art righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned.

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, and 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 because of our sins: and they have dominion over our bodies, and over our cattle, as it pleases them, and we are in great affliction.

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.
And over them that sealed were Neemias the Artasatha, son of Achalia, and Zede-kias, 4 the son of Araa, and Azaria, and Jeremia, 5 Phaisi, Amaria, Mecelhit, 6 Atsus, Sebani, Malouch, Tram, Merauth, Abidia, 7 Daniel, Gannathon, Baruch, 8 Mosulam, Abin, Miamin, 9 Maasia, Belgai, Samaia; these were priests.

And the Levites; the son of Azuia, Banatu of the sons of Enadad, Cadmil 10 and his brethren, Sabania, Oduia, Calihan, Phela, Omai, 11 Micha, Roob, Asebias, 12 Zachai, Surabania, Sebiana, 13 Odum, the sons of Banuue.


And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and every one who drew off from the nations of the land to the law of God, their wives, their sons, their daughters, every one who knew language and understanding, 23 were urgent with their brethren, and bound them under a curse, and entered into a curse, and into an oath, to walk in the law of God, which was given by the hand of Moses, the servant of God; to keep and to do all the commandments of the Lord, and his judgments, and his ordinances; 24 and that we will not, they said, give our daughters to the people of the land, nor will we take their daughters to our sons. 25 And as for the people of the land who bring wares and all manner of merchandise to sell on the sabbath-day, we will not buy of them on the sabbath or on the holy day: and we will leave the seventh year, and the exaction of every 4th debt. 26 And we will impose upon ourselves, to levy on ourselves the third part of a didrachm yearly for the service of the house of our God; 27 the shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, for the feasts, and for the holy things, and the sin-offerings, to make atonement for Israel, and for the works of the house of our God. 28 And we cast lots for the office of wood-bearing, we the priests, and the Levites, and the people, to bring wood into the house of our God, according to the house of our families, at certain set times, year by year, to burn on the altar of the Lord our God, as it is written in the law; 29 and to bring the first-fruits of our land, and the first-fruits of the fruit of every year, year by year, into the house of the Lord: 30 the first-born of our sons, and of our cattle, as it is written in the law, and the first-born of our sheers and of our flocks, to bring to the house of our God, for the priests that minister in the house of our God. 31 And the first-fruits of our corn, and the fruit of
every tree, of wine, and oil, will we bring to the priest to the treasury of the house of God; and a tithe of our land to the Levites: for the Levites themselves shall receive tithes in all the cities of the land we cultivate. 33 And the priest of the son of Aaron shall be with the Levites in the tithe of the Levite: and the Levites shall bring up the tenth part of their tithe to the house of our God, into the treasuries of the house of God. 34 For the children of Israel and the children of Levi shall bring into the treasuries the first-fruits of corn, and wine, and oil, and all the tithe of everything, of the cities, and the housetops, and the gateways, and the vessels, and the priests, and the ministers, and the porters, and the singers: and we will not forsake the house of our God.

And the chiefs of the people 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.

3 Now these are the chiefs of the province which dwelt in Jerusalem; every man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nethinim, and the children of the servants of Solomon.

And there dwelt in Jerusalem some of the children of Judah, 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 Maleecl, 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 Joed, son of Phadaia, son of Colea, son of Maasias, son of Ethel, son of Joas. And after him Gebe, Sel, nine hundred and twenty-eight.

And Joel son of Zechari was overseer over them: and Juda son of Asana was second in the city.

Of the priests: both Jadia son of Joarib, and Jachin.

Saria, son of Elchaa, son of Mesliam, son of Sadoc, son of Ma-rioth, son of Zeth, was 6 over the house of God. 13 And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jeroam, son of Phalalia, son of Amasi, son of Zacharia, son of Phassur, son of Melch, 14 and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Edriel, son of Masarith, son of Emmer, 15 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; Samma, son of Esricam, Matthinas son of Michia, and Jobeb son of Samui, 16 two hundred and eighty-four.

And the porters: Acub, Telamin, 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,
the son of Micha. Of the sons of Asaph the singers some were over the house of God,
for so was the king’s commandment concerning them.

And Phthathia son of Baseza was in attendance on the king in every matter for the people,
and with regard 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 Macho; 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, Jeremiah, Esdra, Amaria, Maluch, Sechenia. These were the chief of the priests, and their brethren in the days of Jesus.

And the Levites were Jesus, Banni, Cadmuel, Sarabia, Joda, Matthania; he was over the 7 bands, and his brethren were appointed to the daily courses.

And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib 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 Sarain, Amaria, to Jeremiah, Anania; to Esdra, Mesulam; to Amaria, Joanan; to Amuluch, Jonathan; to Sechenia, Joseph; to Are, Mannas; to Mrioth, Elcai; to Adadai, Zacharia; to Ganithoth, Mesolam; to Abin, Zechari; to Minam, Madaai; to Pheleti, one; to Balsam, Samue; to Semia, Jonathan; to Joab, Mathanai; to Edio, Ozi; to Salai, Callai; to Amec, Abed; to Elia, Asibas; to Jede, Nathanael.

The Levites in the days of Eliasib, 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 to the days of the king of Eliseu. And the heads of the Levites were Asabias, 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 Josedech, 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 loud psalteries and harps. And the priests, and the Levites, and the singers were assembled both from the north, and from the south, and from the west and the east. And they built themselves villages by Jerusalem, and from the villages, and from the country: for the singers built themselves villages by Jerusalem. And the priests and the Levites purified themselves, and they purified the people, and the porters, and the wall.
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 dung-gate. And after them went Osaia, and half the princes of Juda, and Azarias, and Esdras, and Mesopolum, and Judas, and Benjamin, and Samais and Jeremia. And some of the priests 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 Amaneuel, 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 treasures, 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 charges of their God, and the charges of the purification, and ordered the singers and the porters, according to the commandments 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 Esdras, when in the book of they were 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 Tobias: and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense, and the vases, and the tithes of the corn, the wine, and the oil, the ordered portion of the Levites, and singers, and the corn, and the first-fruits of the priests. But in all this time I was not in Jerusalem; for in the thirty-second year of Arthusanna king of Babylon I came to the king, and after a certain time I made my request of the
And I understood the mischief which Eliasib had done in the case of Tobias, in making for him a treasury in the court of the house of God.

And it appeared very evil to me: so I cast forth all the furniture of the house of Tobias from the treasury. And I gave orders, and they purified the treasures: and I restored the vessels of the house of God, and the offerings, and the frankincense.

And I understood that the portion of the Levites had not been given: and they had fed every one to his field, the Levites and the singers doing the work. 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. And all Judah brought a tithe of the wheat and the wine and the oil into the treasuries. to the charge of Selemia the priest, and Sadoc the scribe, and Phadæa of the Levites: and next to them was Anan the son of Zacchur, son of Mathanias: for they were accounted faithful: it was their office to distribute to their brethren.

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.

In those days I saw in Judæa men treading wine-presses on the sabbath, and carrying sheaves, and loading asses with wine, and grapes, and figs, and every kind of merchandise: and I brought 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 Judæa and in Jerusalem on the sabbath. And I strove with the free children of Judæa, and said to them, What is this evil thing which ye do, and profane the sabbath-day? Did not your fathers, when they were in Egypt, do likewise, and brought my people iniquity on them and upon us and upon this city all these evils? and do ye bring additional wrath upon Israel by profaning the sabbath?

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. So all the merchants lodged, and carried on traffic without Jerusalem once or twice.

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. 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.

And in those days I saw the Jews who had married women of Ashdod, of Ammon,
and of Moab: 24 and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language. 25 And I strove with them and cursed them, and I smote some of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters to their sons, and ye shall not take of their daughters to your sons. 26 Did not Solomon king of Israel sin thus? though there was no king like him among many nations, and he was beloved of God, and God made him king over all Israel, yet strange women turned him aside. 27 So we will not hearken to you to do all this evil, to break covenant with our God,—to marry strange wives.

28 And Elisib the high priest, one of the sons of Jonda, being son-in-law of Sanamballat the Urnate, I chased him away from me. 29 Remember them, O God, for their false connection with the priesthood, and the breaking the covenant of the priesthood, and for defiling the Levites.

30 So I purged them from all foreign connection, and established courses for the priests and the Levites, every man according to his work. 31 And the offering of the wood-bearers was at certain set times, and in the times of the first-fruits. Remember me, O our God, for good.

εσθωρ.

[In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochaeus the son of Jairus, the son of Seneias, the son of Cesus, of the tribe of Benjamin, 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
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 awaked, 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 Tharrha the king’s two chamberlains, eunuchs 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 Artaxerxes: 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 Artaxerxes 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 Artaxerxes — (this Artaxerxes ruled over a hundred and twenty-seven provinces in the land) — when king Artaxerxes 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 scribes. And after this, he had shewn to them the wealth of his kingdom, and the abundant glory of his wealth three days and eight days, 2 then I say, the seventh and the eighth 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 Astin the queen made a banquet for the women in the palace where king Artaxerxes dwelt.

Now on the seventh day the king, being merry, told Aman, and Bazan, and Tharrha, and Baraz, and Zatholtha, and Abataza, and Tharrha, 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 ease law and judgment. So Arke- seus, and Sarathus, and Malisean, 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 Macheus said to the king and to the princes, Queen Astin has not wronged the king, but all also the king's rulers and princes: for he has told them the words of the queen, and how she obeyed the king. As then, said he, she refused to obey king Artaxerxes, so this day shall the other ladies of the Persians and 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 Macheus 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 damsels 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 thing pleased the king; and he did so.

Now there was a Jew in the city Susa, and his name was Mordechaeus, the son of Jairus, the son of Semsa, the son of Cismus, 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

10 to bring her queen. 11 Gr. contradicted. 12 Gr. that there might be fear to them, etc.
8 And because the king's ordinance was published, many damsel were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women. 9 And the damsel pleased him, and she found favour in his sight; and he hasted to give her the things for purification, and her portion, and the maidens appointed her out of the palace: and he treated her and her maidens well in the women's apartment. 10 But Esther discovered not her family nor her kindred: for Mardocheus had charged her not to tell.

11 But Mardocheus used to walk every day by the women's court, to see what would become of Esther. 12 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 they are anointing themselves with oil of myrrh, and six months with spices and women's purifications. 13 And when the damsel goes in to the king, she will answer her desire whatever she will command her, which she shall give the command, will bring her to come in with her from the women's apartment to the king's chamber. 14 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.

15 And when the time was fulfilled for Esther the daughter of Aminadab the father 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. 16 So Esther went in to king Artaxerxes in the twelfth month, which is the seventh year of his reign. 17 And the king loved Esther, and she found favour beyond all the other virgins: and he put on her the queen's crown.

18 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. 19 But Mardocheus served in the palace. 20 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 after this king Artaxerxes highly honoured Aman son of Amadath, the Bugean, 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 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 officers of 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 over 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 manage 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

Metá dé taínta êdózisen ó basileús 'Aρταξερξής 'Αμάν 3 ἀμαθαδιου Βουγαιν, καὶ ὄψις αὐτόν, καὶ ἐπροσώπαται πάντων τῶν φίλων αὐτοῦ, καὶ πάντες ὦν τῇ τῇ αὐτῇ προσεκύνουν 2 αὐτῷ· οὖτως γὰρ προσέκαζεν ὁ βασιλεὺς ποιήσαι ὁ δὲ Μαρδοκαῖος οὐ προσέκνεται αὐτῷ. Καὶ ἐλάβοντοι οἱ ὦν τῇ τῇ ἀντὶ τὸν 3 βασιλέως τῷ Μαρδοκαίῳ, Μαρδοκαίᾳ, τί παρακούει τὰ ὑπὸ τοῦ βασιλεύος λέγομεν.

Καὶ ἐκάστην ἠμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκοον αὐτῷ· καὶ ὑπέδειξαν τῷ Ἀμάν, Μαρδοκαίου τοίς τοῦ βασιλέως λόγος ἄντιστοις ἐκαθισμένοι, καὶ ὑπέδειξαν αὐτοῖς ὁ Μαρδοκαίος ὦν ὡς Ἰουδαῖος ἔστι. Καὶ ἐγένον 'Αμαν ὦν ὑποκούνει αὐτῷ 5 Μαρδοκαῖος, ἐγκυρώθη σφόδρα, καὶ ἐβουλευσάτο ἀφανίσατο 6 πάντας τοὺς ὑπὸ τὴν Ἀρταξέρξου βασιλεῖαν Ἰουδαίοις.

Καὶ ἐτούθη ψήφισμα ἐν ἑτεὶ διδάκτης τῆς βασιλείας Ἀρταξέρξου, καὶ ἐβαλε κλήρους ἠμέραν ἐξ ἠμέρας, καὶ ἐγκατέλησαν ἐν μᾶ ἠμέρα τοῦ γένους Μαρδοκαίου· καὶ ἐπέσεν ὁ κλήρος εἰς τὴν τεσσαραικακήν την τοῦ μνημονίων τοῦ Ἀδαρ. Καὶ ἐλάβοντο πρὸς τὸν βασιλέα Ἀρταξέρξην, λέγοντες, 8 ὑπάρχει ἔνθεν διεσπαρμένον ἐν τοῖς ἔθεσιν ἐν παίδε τῆς βασιλείας τούτους, οἱ δὲ νόμοι αὐτῶν ἐξαλλοί παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούονται, καὶ οὐ συμφέρει τῷ βασιλείῳ ἐσάν αὐτοὺς. Εἰ δοκεῖ τῷ βασιλεῖ, δομιτούσατο 9 ἀπολέσαι αὐτούς, καὶ ἔδωκε διαγράφων εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίων τάλαντα μιρία. Καὶ περιελόμενοι δὲ βασιλεῖς τοῦ ἀρχιπυρνίου, ἐδοκεν εἰς χειρὰς τὸ Ἀμαν, σφαγάζωσάν κατὰ τῶν γεγραμμένων κατὰ τῶν Ἰουδαίων. Καὶ ἔπετεν βασιλεῖς τῷ Ἀμαν, τὸ μὲν ἀργυρίων ἔχει, τὸ δὲ ἐδείξει χρώ ὧν βουλεῖ.

At one time a decree was issued by King Artaxerxes, which made all the Jews subject to the king and their ruler Aman. The king's messengers were sent 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. But when I had enquired of my counsellors how this should be brought to pass, Aman, who excels in

Τῆς δὲ ἐπιστολῆς ἔστι τὸ ἀντίγραφον τόδε. Βασιλεῖς μέγας Ἀρταξέρξης τοὺς ἀπὸ τῆς Ἰνδίας ἐως τῆς Αἰθιώπειας ἐκατὸν εἰκοσιτετραχοῦν ἀρχοντες καὶ τοποράχρας ὑποτεταγμένους τάδε γράφει. Πολλῶν ἐπάρχας ἔθνων, καὶ πάσης ἐπικρατήσεως, οἰκουμενίας, ἐβουλήθην, μὴ τῷ βρασει τῆς ἐξουσίας ἐπαρέμενον, ἐπιείκεστον δὲ καὶ μετὰ ὑπότητος δὲ διεβάζαν τους τῶν ὑποτεταγμένων ἀκμάντως διαπαντός καταστήσατο βίους, τοῖς τῇ βασιλείᾳ ἴμεροι καὶ πορευντὶ μέχρι περίτων παρεξέμενοι, ἀνανέωσαν τῇ τῇ ποθομένῃ τοῦ πάσον ἀνθρώποις ἐρήμῃ. Πνομένων δὲ μοῦ τῶν συμβουλῶν, πῶς ἢ μὴ ἀπεκτέσβη τῆς ἐν ἐν ἐνδεχόμενως, καὶ ἐν τῇ εἴνοι ἀπαραλλάκτως καὶ βεβαιὰ πιστεῖ ἀπαξιόμενον, καὶ δευτέρων τῶν βασιλείων γέρας ἀπενεγράμμενον Ἀμαν,
soundness 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 own hearts, and continually 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 injurious plotting to accomplish the worst of evils against our forests, 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 aforetime 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 queen's maids and chamberlains went in and told her; and when she 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 chamberlain Achrathæus, 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 intreat the king, and to beg him for the people, remembering, said he, the days of thy low estate, how thou wert nourished 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.
So Acharathus went in and told her all these words. And Esther said to Acharathus, Go to Mardocheus, and say, All the nations of the empire know that whoever, man or woman, shall go in to the king into 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. And Acharathus reported to Mardocheus all the words of Esther.

Then Mardocheus said to Acharathus, Go, and say to her, Esther, say not to thyself that thou alone will escape in the kingdom, more than all the other Jews. 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?

And Esther sent the man that came to her to Mardocheus, saying, Go and assemble the Jews that are in Suse, 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, even if I must die. So Mardocheus went and did all that Esther commanded him.

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 obedience 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 the sight of any one. And now, O Lord God, the King, the God of Abraam, 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 have mercy on thy people, and turn our mourning into gladness, that we may live and sing praise to thy name, O Lord; and do not utterly destroy the mouth 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 to those to the Lord, being taken astir 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,

9 Note.—The part between brackets, i.e., to the end of chap. iv, Is not in the Heb.

10 See 8 Kings 8. 63. Note. 1 Gr portion.
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, the God of our king: help me, that I may 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, tookest Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for us a great salvation. And now we have sinned before the Lord, and hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord. But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of thine 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 praises 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 let us not die of our own crime. But let us consider our fathers, and let us understand the iniquity of our fathers; and let us prepare to deliver 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 uncleanseined, and of every stranger. Thou knowest my necessity, for I abhor the symbol of the unclean, and abhor my head in the days of my splendour; I abhor it as a menstrous 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 thee, O Lord God of Abraam. O God, who hast power over all, hearken to the voice of the desolate, 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 mean 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 maid-servants, 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 colour 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 So 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.] 3 And the king said, What wilt thou, Esther? What request dost thou make of the half of my kingdom, and it shall be thine. 4 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. 5 And the king said, Hasten 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. 7 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 again to-morrow 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 Mordechaeus the Jew in the court, he was greatly enrated. And having gone into his own house, he called his wife Zosara. 11 And he showed 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. 12 And Aman said, The queen has called no one to the feast with the king but me, and I am invited to-morrow. 13 But these things please me not, while I see Mordechaeus the Jew in the court. 14 And Zosara his wife and his friends said to him, Let there be a gallows made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mordechaeus 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 7 books, the registers of daily
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2 μημόσινα τῶν ἥμερῶν ἀναγγελόκειν αὐτῷ. Εἰπε δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοκαίου, ὥς ἀπήγγελτο τὸ βασίλε τε περὶ τῶν ὑπὸ εὐφυσίων τοῦ βασιλέως εν τῷ φυλάσσει αὐτῶς, καὶ ἔστηκαν ἐπὶ βαλεῖν τὰς χεῖρας Ἀρταξέρξης.

3 Ἐπεὶ δὲ οἱ βασιλεῖς, τίνα δοξᾶν ἤ χάριν ἐπούσαμεν τῷ Μαρδοκαίῳ, καὶ ἦσαν οἱ διάκονοι τοῦ βασιλείου, ὥς ἐποίησαν τὸν αὐτὸν ὧδε καὶ ἐκεῖ, ἐπεῖπε δὲ οἱ βασιλεῖς, τίς εἰ στῇ αὐλῇ; ἢ δὲ Ἀμαν εἰσῆλθεν εἰπεὶ τοῖς βασιλείσι, καὶ κρεμάσας τὸν Μαρδοκαίον ἐπὶ τῷ εὔλογῳ ἢ ἔτοιμας. Καὶ ἔπειτα οἱ διάκονοι τοῦ βασιλείου, ὡς Ἀμαν ἐστηκεν εὐς τῇ αὐλῇ, καὶ εἰπεν οἱ βασιλεῖς, καλέστατε αὐτὸν.

6 Ἐπεὶ δὲ οἱ βασιλεῖς τῷ Ἀμαν, τί ποιήσον τῷ ἀνθρώπῳ, ὡς ἐγὼ θελῶ δοξᾶσον; ἐπεί δὲ εὐς Ἀμαν, τίνα θέλει οἱ βασιλεῖς, δοξᾶσαι εἰ μὴ ἐμέ; Ἐπεὶ δὲ πρὸς τοὺς βασιλεῖς, ἀνθρώπων ὃν ὁ βασιλεὺς θέλει δοξᾶσει, ἐνεκατεστῶν οἱ παῖδες τοῦ βασιλείου στόλον βυσσινίαν ὃς ὁ βασιλεὺς περιβάλλεται, καὶ ἔπεσαν ἐφ' ὃν ὁ βασιλεὺς ὑπεβαίνει, καὶ δόται εἰς τὸν φίλων τοῦ βασιλείου τῶν ἐνδόξων, καὶ στολισμῷ τῶν ἀνθρώπων, ὃν ὁ βασιλεὺς ἀγαπᾶ: καὶ ἀναβασίστω αὐτῶς ἐπὶ τὸν ἔπεσαν, καὶ κηρύσσετο διὰ τῆς πλατείας τῆς πόλεως, λέγων, οὕτως ἔσται παντὶ ἀνθρώπῳ δν ὁ βασιλεὺς δοξᾶσαι. Εἰπεν δὲ οἱ βασιλεῖς τῷ Ἀμὰν, καλῶς ἐλάλησας· οὕτως ποίησον τῷ Μαρδοκαίῳ τῷ Ἰωνᾶ, τῷ θεραπεύοντι εὐς τῇ αὐλῇ, καὶ μὴ παραπέσατο σου λόγος ὡς ἐλάλησας.

11 ἔλαβες δὲ Ἀμὰν τὴν στόλον καὶ τὸν ἔπεσαν, καὶ ἔστολες τὸν Μαρδοκαίον, καὶ ἀνεβιβάσας αὐτὸν ἐπὶ τὸν ἔπεσαν, καὶ δύλθα διὰ τῆς πλατείας τῆς πόλεως, καὶ ἐκκύτασε λέγων, οὕτως ἔσται παντὶ ἀνθρώπῳ δν ὁ βασιλεὺς δοξᾶσαι.

12 Ἐπέστρεψε δὲ οἱ Μαρδοκαίοι εἰς τὴν αὐλήν· Ἀμὰν δὲ ὑπέ- στρεψε τὶς ὑπὸ λυποῦμενος κατὰ κεφαλῆς. Καὶ διηγήσατο Ἀμὰν τὰ συμβεβηκότα αὐτῷ Ζωσάρᾳ τῷ γυναικί αὐτοῦ, καὶ τοῖς φίλοις: καὶ ἔπειτα πρὸς αὐτὸν οἱ φίλοι, καὶ ἡ γυνὴ, εἰ ἐκ γένους Ἰωναίων Μαρδοκαίου, ἤρετο ταπεινωθῆναι ἐνώπιον αὐτοῦ, πεσῶν πετι, καὶ οὐ μὴ δύνῃ αὐτῶν ἁμώθησαι, ὡς Θεὸς ἔξω μετ' αὐτοῦ. Ἐπὶ αὐτῶν λαλοῦντις, παραγόντας οἱ εὐνούχοι, ἐπιστρέψαντες τὸν Ἀμὰν ἐπὶ τὸν πόλον ὑποτιμέας Ἑσθήρ.

7 Εἰσελθε δὲ οἱ βασιλεῖς καὶ Ἀμὰν, συνπίεστε τῇ βασιλισσῇ.

8 Ἐπεὶ δὲ οἱ βασιλεῖς Ἑσθήρ τῇ δευτέρᾳ ἡμέρᾳ εἰς τῷ πόλιν, τί ἔστω, Ἑσθήρ βασιλισσά; καὶ τι τὸ αἰτήματι σου; καὶ τι τὸ ἀξίωμα σου; καὶ ἔστω σοι ἡμῖνος τῆς βασιλείας μου.

3 Καὶ ἀποκρίθησαν, εἰπέν, εἰρήναν ἐνώπιον τοῦ βασιλείου, δοθῶν ἡ ψυχὴ τῇ αἰτήματι μου, καὶ ὁ λαός μου τῷ ἀξίωματι μου. Ἐπράβημεν γὰρ ἐγὼ τε καὶ ὁ λαὸς μου εἰς ἀπόλουσιν καὶ διαργήθην καὶ σωφροσύνη καὶ σωφροσύνη, ἡμεῖς καὶ τὰ τέκνα ἡμῶν ἐστὶν παῖδας καὶ παιδίσκας, καὶ παρμικαθία: οὐ γὰρ ἀείος ὁ διάβολος τῆς

9 And speaking, the two enquiring "where is that man?" prepared. And the king's servants said, Behold, Aman stands in the court. 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? 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, 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. Then the king said to Aman, Thou hast well said: do so to Mardocheus the Jew, who waits in the palace, and let not a word of what thou hast spoken be neglected. 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 come mourning, and having his head covered. And Aman related the events that had befallen him to Zosara his wife, and to his friends: and his friends and his wife said to him, If Mardocheus be of the race of the Jews, and thou hast begun to be humbled before him, thou wilt assuredly fall, and thou wilt not be able to withstand him, for the living God is with him. And while the queen was yet speaking, the chamberlains arrived, to hasten Aman to the banquet which Esther had prepared.

So the king and Aman went in to drink with the queen. And the king said to Esther at the banquet on the second day, What is it, queen Esther? and what is thy petition? and what is thy request? and it shall be done for thee, to the half of my kingdom. 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. 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
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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 queen; 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 Bugathian, one of the chamberlains, said to the king, Behold, Aman has also prepared a gallows for Mardocheus, who spoke concerning the king, and a gallows of fifty 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 slanderer: 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 ap pointed 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 the mischief of Aman, and all that he had done against the Jews. Then the king stretched out to Esther the golden sceptre: and Esther rose 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 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 gallows, 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 third 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 aileys of the basileus. Eipete de o basileus, tis oostos, ostos 5 etolkymen poihsai to pragma touto; Eipete de Estdhr, an- 6 throupo ejhsor Aman, o poiphos oostos. Aman de etara Bre 7 atopo to basileuws kai tis basileusin.

O de basileus euanesth atopo to sumposion eis ton kipon 7 de Aman parageite tis basileusan evva gar iavon e v akous otna.

Epetetrepheu de o basileus ek to kipon. Aman de etup 8 ptokei epi twn klutwn, axion tis basileusan eipete o basileus, wiste kai tis yvanaka bidein eis tis oikia mou; Aman de akoumen diehratph to prooswyp. Eipete de Bougamma eis tis 9 einwvqon prs ton basilea, idou kai euulon 9 etoimases 'Aman Maraxwion to lalhstane peri ton basileaw, kai orffswta en tois 'Aman euulon prhpon penteikonta: eipete de o basileus, staurobhtw epi auton. Kai ekremaste 'Aman epi to euulon 10 o etoimase Maraxwion kai tote o basileus ekoptasse to to wmpou.

Kai en aithi tis hymera o basileus 'Artaxerxes edwrfasto 8 'Estdhr oso utiphrchon 'Aman ton diabolou kai Mardocheious prosekllh th upo ton basilewv: epideixe gar Estdhr, oti enoueitai authe. 'Elabe de o basileus ton daktulwv oin 2 afeitaleo 'Aman, kai edwkein auton Maraxwion kai katesteusen 'Estdhr Maraxwion epo pantwv ton 'Aman.

Kai proseitaq edalhse prs ton basilea, kai prosetse 3 prs ton podas autou, kai xion afeitein ton 'Aman kakian, kai osa epoiose ton 'Ioudaiou. 'Esetereu de o basileus 4 'Estdhr thn rabdon thn xresth th egkephira de Estdhr par eriskhnei to basilei, kai eipte Estdhr, ei dokei sou, kai eufon 5 charw, pemphhto apostrafhnei ta graumata ta apsetamale vs 'Aman, ta graffenta apolesthe ton 'Ioudaiov, os eista en th basileia sou. Pws gar dynsetai idei thn kauwv th 6 laou mou, kai potos dynsetai sothein en th aptoleia ths patridous mou;

Kai eipte o basileus prs Estdhr, ei pantas ta utfarhonta 7 'Aman eunaka kai egkarawmwn mou, kai auton ekremas epi euulon, oti tis xeiras epamegei ton 'Ioudaiou, ti epi epitceisteis; Gra 8 pate kai dmeis ek ton dvma to mou, os dokei irw, kai sofagra sth daktulwv mou; osa gar graffetai ton basilewv estaptanov, kai sofagra sth daktulwv mou, oik eiston autous anteteinei.

Ekherghsan de ois grammatyes en th prosp to meri, os esti 9 Nisan, trithe kai ekadad ton autou etous, kai egrafei ton 'Ioudaiou, osa etelaitato ton oikonomous kai ton orxou ton satrapon, ap ton 'Indikis eis th Aithiopias, ekaton ekostesita satrapais kata charon kai charon, kata ton autoun lexen.

Egrafei de dia to basilew, kai egragiasen th daktulw 10 autou kai eglastes talon gramma ta dia bibloffiron, os 11 etepasei autous chrishai ton nomous autwn eis tais tolbei,
of 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.

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, having only endeavoured 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 gratitude from among men, but also, elated by the boasts of men who are strangers to all that is good, they suppose that they shall escape the sinning vengeance of the ever-seeing God. And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable 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 solicitry of evil counsel, has deceived the simple censure 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 in our mind from the rest, 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, reverence 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 a most abominable for our undoing, having 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
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 custom, 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 this new happiness.

Do ye therefore also, among your notable feasts, keep a distinct day with all festivity, that both 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, shall not do accordingly, shall be consumed with vengeance by spear and fire; it shall be made not only inaccessible 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 have rest this day, to fight against their enemies.

So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.

And Mardocheus went forth robed in the royal apparel, and wearing a golden crown, and hearkened of fine purple, and the people in Susa saw it and rejoiced. 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.

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; for no 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 Pharsannes, and Delphon and Phagae, and Pharamathia, and Sare, and Susa, and Marmasina, and Raphaia, and Arseus, and Zabuthus, the 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 in the city Susa; and, thinkiest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be done for thee?

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 Aman.
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 kept the fourteenth of Adar as a holy day with joy, sending portions each to his neighbour.
20 And Mardocheus wrote these things in a book, and sent them to the Jews, as many as were in the kingdom of Ahasuerus, 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 feasting and gladness, sending portions to their friends, and to the poor.
23 And the Jews consented to this accordingly as Mardocheus wrote to them, 24 shewing how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast 5 lots to destroy them utterly; also how he went in to the king, telling him to hang Mardocheus: but all the calamities he tried to bring upon the Jews came upon himself, and he was hanged, and his children. 25 Therefore these days were called Phurue, because of the lots; (for in their language they are called Phurue;) because of the words of this letter, and because of all they suffered on this account, and all that happened to them. 26 And Mardocheus 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.
27 And these days of the Phurue, said they, shall be kept for ever, and their memorial shall not fail in any generation.
28 And queen Esther, the daughter of Aminadab, and Mardocheus the Jew, wrote all that they had done, and the confirmation of the letter of Phurue. 29 And Mardocheus and Esther the queen appointed a fast for themselves privately, even at that time also having formed their plan against their own health. 30 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 valor, and the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial. And Mardocheus 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 Mardocheus 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 reproved all these calamities; and God brought 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 Phurure, which they said existed, and which Lyaiamus the son of Ptolemy, who was in Jerusalem, had interpreted.

"Εγραψε δὲ ο βασιλεύς πού τήν βασιλείαν τῆς τε γῆς καὶ τής θαλάσσης. Καὶ τήν Ισραήλ αὐτοῦ καὶ ἄνθρωπον, πλοῦς καὶ τοὺς καὶ δόξαν τήν βασιλείαν αὐτοῦ, ἵνα γέραμαι εὖ βιβλίων βασιλείας Περσῶν καὶ Μῆδων, εἰς μημόσυνον. Ο δὲ Μαρδοκαῖος χαῖνος διδέχετο τήν βασιλείαν Ἀρταξέρξην, καὶ μέγας ἦν εἰς τή βασιλείαν, καὶ δεδοξασμένος ὑπὸ τῶν Ἰουδαίων καὶ φιλούμενος δοκειτή τήν ἁγγυμνίαν παντὶ τῷ ἔθνει αὐτοῦ.

"Καὶ εἶπεν Μαρδοκαῖοι, παρὰ τοῦ θεοῦ ἐγένετο ταῦτα. Ἐμνῆσθην γὰρ περί τοῦ ἔντυνον οὗ ἔδωκεν περὶ τῶν λόγων τούτων οὐδὲ γὰρ παρῆλθεν ἀπ' τοῦ ἄνω λόγος. Ἡ μικρὰ πιγγὴ ἦ γένετο ποταμός, καὶ ἦν φῶς καὶ ἡλίαν καὶ ὕδωρ πολύ. Ἐσθήρ ἦν τῶν ποταμῶν, ἦν ἐγέρθησε ὁ βασιλεύς, καὶ ἐποίησε βασιλεύσαν. Οἱ δὲ δύο δράκοντες, ἐγὼ εἰμὶ καὶ Ἀμαν. Τὰ δὲ ἐνυ, τὰ ἐπιστυνχάδεντα ἀπολέσατο τὸ ὅνομα τῶν Ἰουδαίων. Τὸ δὲ ἔθνος τοῦ ἔθνος, οὗτος ἦν Ἰσραήλ, οἱ βοήσαντες πρὸς τὸν θεὸν, καὶ σωθέντες. καὶ ἐσώσετε Κύριος τὸν λαὸν αὐτοῦ, καὶ ἔρθας εἰς Κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων καὶ ἐποίησεν ὁ θεὸς τὰ σημεῖα, καὶ τὰ τέρατα τὰ μεγάλα, δοὺ γέγονεν εἰς τοὺς ἐνυσθείς. Διὰ τούτου ἐποίησε κλήρους δύο, ένα τοῦ θεοῦ, καὶ ἑνὰ πάσα τοῖς ἐνυσθείς. Καὶ ἤλθον οἱ δύο κλήρους οὗτος εἰς ὅραν καὶ καιρόν, καὶ εἰς ἡμέραν κρίσεως, ἐνώπιον τοῦ θεοῦ καὶ πάις τοῖς ἐνυσθείς. Καὶ ἐνυσθείς ὁ θεὸς τοῦ λαοῦ αὐτοῦ, καὶ ἐδικαίωσε τὴν κληρονομίαν αὐτοῦ. Καὶ ἐσώθηται αὐτοὶ καὶ ἡμέραι αὐτοῖς, ἐν μνήμει Ἀδαρ, τῇ τεσσαρακοδέκτῃ καὶ τῇ πεντεκακεκτή τοῦ μηνός, μετὰ συναγωγῆς καὶ χαράς καὶ εὐφροσύνης ἐνώπιον τοῦ θεοῦ, κατὰ γενέαν εἰς τὸν αἰωναῖον τῷ λαῷ αὐτοῦ Ἰσραήλ.

"Εγενήσεται τοῦτο τοῦ βασιλείου τῶν Πτολεμαίων καὶ Κλεοπάτρας, εἰσῆγεται Δοσιθέους, δὲ ἐφῆ εἶναι ἱερεὺς καὶ διδάσκαλος, καὶ Πτολεμαῖος οὐχ αὐτοῦ, τὴν προκειμένην ἐπιστολὴν τῶν Πτολεμαίων ἡν εἴπασαν εἶναι, καὶ ἤρμηνευκέναι Δοσιδάκχων Πτολεμαίου, τοῦ ἴπτερον σαλαίμα.
There was a certain man in the land of Uz, whose name was Job; and that man was true, blameless, righteous, and godly, abstaining from everything evil. And he had seven sons and three daughters. 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 house, and he had a great husbandry on the earth; and that man was most noble of the men of the east.

And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them. 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 number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus then Job did continually.

And it came to pass on a day, that, behold, the angels of God came to stand before the Lord, and the devil came with them. And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in it the world. 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, abstaining from everything evil? Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing? 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 cattle upon the land? But put forth thine hand, and touch all that he has: verily he will bless thee to thy face. 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.

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. And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were...
feeling 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. 15 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. 18 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. And the Lord said to the devil, Whence comest thou? Then the devil said before the Lord, I come from going through the earth, and walking about the whole earth. 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 innocence, 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 pangs and pains of my womb which I bore in vain with sorrows; and thou thyself

And the Lord said to Job, I will not question thee of all these things; but only this: from where came it to thee to speak thus against me? 2 And Job said, Skin for skin; yea, yet will I maintain my righteousness. 3 And he said to his friends, I sinned, and it was an error of my mouth. 4 But now he has made me to go up in the smoke, and tosip the winds of the storm. 5 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 6 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 7 but now he has made me to go up in the smoke, and tosip the winds of the storm. 8 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 9 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 10 but now he has made me to go up in the smoke, and tosip the winds of the storm. 11 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 12 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 13 but now he has made me to go up in the smoke, and tosip the winds of the storm. 14 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 15 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 16 but now he has made me to go up in the smoke, and tosip the winds of the storm. 17 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 18 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 19 but now he has made me to go up in the smoke, and tosip the winds of the storm. 20 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 21 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 22 but now he has made me to go up in the smoke, and tosip the winds of the storm. 23 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 24 And Job said to his friends, 

16 And Job said to his friends, I sinned, and it was an error of my mouth; 17 but now he has made me to go up in the smoke, and tosip the winds of the storm. 18 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 19 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 20 but now he has made me to go up in the smoke, and tosip the winds of the storm. 21 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 22 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 23 but now he has made me to go up in the smoke, and tosip the winds of the storm. 24 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 25 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 26 but now he has made me to go up in the smoke, and tosip the winds of the storm. 27 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 28 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 29 but now he has made me to go up in the smoke, and tosip the winds of the storm. 30 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 31 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 32 but now he has made me to go up in the smoke, and tosip the winds of the storm. 33 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 34 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 35 but now he has made me to go up in the smoke, and tosip the winds of the storm. 36 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 37 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 38 but now he has made me to go up in the smoke, and tosip the winds of the storm. 39 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 40 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 41 but now he has made me to go up in the smoke, and tosip the winds of the storm. 42 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 43 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 44 but now he has made me to go up in the smoke, and tosip the winds of the storm. 45 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 46 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 47 but now he has made me to go up in the smoke, and tosip the winds of the storm. 48 For what man is he that will not be ashamed, and that will hold his peace when he is proved? 49 And Job said to his friends, Behold, I sinned, and it was an error of my mouth; 50 but now he has made me to go up in the smoke, and tosip the winds of the storm. 51 For what man is he that will not be ashamed, and that will hold his peace when he is proved?
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 and house to house, waiting 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. 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 stood not at all with his lips before God.

10 Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Tharshish, Baldad sovereign of the Sauchans, Sophar king of the Mineans: and they came to him with one accord, to comfort and to visit him. And when they saw him from a distance they did not know him; and they cried with a loud voice, and rent every one his garment, and sprinkled dust upon their heads, and they sat down beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very great.

After this Job opened his mouth, and cursed his day, saying,

3 Let the day perish in which I was born, and that night in which they said, Behold a man child! 4 Let that night be dark, and let not the Lord regard it from above, neither let light come upon it. 5 But let darkness and the shadow of death seize it; let blackness come up upon it; 6 let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months. 7 But let that night be pain, and let not mirth come upon it, nor joy. 8 But let him that curses that day curse it, even he that is ready to attack the great 9 while. 10 Let the stars of that night be darkened; let it remain dark, and not come into light; and let it not see the morning star arise; 11 because it shut not up the gates of my mother's womb, for so it would have removed sorrow from my eyes.

12 For why did I not in the belly? and why did I not come forth from the womb and die immediately? And why did the knees support me? and why did I suck the breasts? 13 Now I should have lain down and been quiet, I should have slept and been at rest, with kings and councillors of the earth, who gloried in their swords; or with rulers, whose gold was abundant, who filled their houses with silver; or I should have been an untimely birth proceeding from his mother's womb, or in her flesh, or as it were in her says. 14 Then the ungodly have burnt out the fury of rage; there the weariest in body rest. And the men of old time have together ceased to hear the exactor's voice. 15 The small and great are there, and the servant that feared his lord.

16 For why is light given to those who are in bitterness, and life to the souls which are in griefs? Who desire death, and obtain it not,
digging for it as for treasures; and would be very joyful if they should gain it? 2 Death is rest to such a man, for God has hedged him in. 3 For my groaning comes before me, and I weep before my Maker. 4 For the terror of which I meditated has come upon me, and that which I had feared has befallen me. 5 I was not at peace, nor quiet, nor had I rest; yet wrath came upon me. Then Eliphaz the Theemanite answered and said,

2 Hast thou been often spoken to in distress? but who shall endure the force of thy words? 3 For whereas thou hast instructed many, and hast strengthened the hands of the weak one, 4 and hast supported the failing with words, and hast imparted courage to feebles knees. Yet now that pain has come upon thee, and touched thee, thou art troubled. 5 Is not thy fear founded in folly, thy hope also, and the mischief of thy way? 6 Remember then who has perished, being pure? or when were the true-hearted utterly destroyed? 7 Accordingly as I have seen men ploughing barren places, and they thatow them will help borrow for themselves. 8 They shall perish by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

10 The strength of the lion, and the voice of the lion, and the exulting cry of serpents are quenched. 11 The old lion has perished for want of food, and the lions' whelps have for- seen another one.

12 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? 13 But as when terror falls upon men, with dread and a sound in the night, 14 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. 15 I arose and perceived it not: I looked, and there was no form before my eyes: but I only heard a voice and a voice, saying, 16 What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works? 17 Whereas he trusts not in his servants, and perceives perverseness in his angels.

19 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. 20 And from morning to evening they no longer exist: they have perished, because they cannot help themselves. 21 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. 2 For wrath destroys the foolish one, and envy slays him that has gone astray. 3 And I have seen foolish ones taking root: but suddenly their designation was devoted. Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer. 5 For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly ex- hausted. 6 For labour cannot by any means come out of the earth, nor shall trouble spring


Yuolabowv de Elipraz 26 27 o Theeamanitc. legei, 4 Mofi pollikais sou lealalletai en kowto; luchn de rema- twn sou tis upothei; Ei gar ev enounthstas polloi, kai 3 xeiros asthevov parekalasas, asthevontas te ezaunthtasas 4 roman, gounasi te adnavontai tharos peribhhas. Niv 5 de ykei eti se sunoio kai ymatou sou, sou eteunhasas. Potevnon ouk o fobos sou estin en afrosyni, kai 6 elipsi sou kai kaka tis idou sou; Mynghtht ou, tis 7 katharos an apolotel, h pote allhntov dolbrioj apolonoto; Kalb 8 ou trupon eidon tous aerontwtais ta atopa, o de 8 stheunwv aiuta dojinas tironous eanvatos. Apo pros- 9 tagmaatos Kurio apolontwv, apo de pneumatov argv 9 autov afanywthkonta.
7 πίνον. ἂλλα ἀνθρωπος γεννάται κόσμῳ, νεοσοὶ δὲ γυνώς τὰ ύψη πέπτονται.
8 Οὐ μὴν δὲ ἂλλα ἐγὼ δεηθήσομαι Κυρίῳ, Κύριον δὲ τὸν πάντων δεσπότην ἐπικάλεσομαι, τὸν ποιοῦντα διαλέικα καὶ ἀνεξάρτωςτα, ἐνδοξάς τε καὶ ἐξαίτια, ὅν ὦκ ἔστιν ἀράμοιος, τὸν διόνυσον ἔστεν ἐπὶ τὴν γῆν, ἀποστέλλων
11 νῦν ἐπὶ τὴν ὑπὸ οὐρανῶν, τὸν ποιοῦντα ταπεινών οἷς ὄφυς, καὶ ἀπολυτάτης ἐξεγείροντα, διαλάσασταν βουβλᾶς πανούργων, καὶ οὐ μὴ ποιησοῦνι αἰεὶ χεῖρες αὐτῶν ἀληθείς.
13 ὁ καταλαμβάνων σοφοῖς ἐν ἐν τῇ φρονίσει, βουλήν δὲ
14 πολυπλοκῶν ἐξείρησον. Ἡμέρας συναντήσετε αὐτοῖς σκότος, τὸ δὲ μεσημβριῶν ψυλαφήσασιν ἵσα νυκτὶ.
15 ἀπολογοῦντες δὲ ἐν πολέμῳ ἀδίκων δὲ ἐξέδοξον ἐκ χειρὸς
16 δυνάστων. Εἰπὶ δὲ δυνατῶς ἐξίσος, διόκοι δὲ στόμα ἐμφραγεῖν.

17 Μακάριος δὲ ἀνθρώπος δὴ ἦλεγζεν ὁ Κύριος, νουθέτημα
18 δὲ παντοκράτορος μὴ ἀπαναίνου. Ἀτόσο γὰρ ἄλγεις ποιεῖ,
19 καὶ πάλιν ἀποκαλείσθην ἐπάσφε, καὶ αἱ χεῖρες αὐτοῦ
20 ἀδάμαντο, ἢ ἐξάκες ἐξ ἀναγκῶν σε ἐξελείται, ἐν δὲ τῷ ἱβ-
21 δόμῳ ὦ μὴ ἄφησαι σοι κακῶν. Ἔν ἀμβῳ Ῥώσηται σε
22 ἐκ βατάνου, ἐν πολέμῳ δὲ ἐκ χειρὸς σώζων λύσει σε.
23 Ἀπό μάτιον γιώσωσθαι κρύων, καὶ οὐ μὴ φοβηθῆς
24 ἀπὸ κακῶν ἐρχόμενων. Ἀδικοὶ καὶ ἀνόμοι καταγελάσης-
25 ἀπὸ δὲ ἁρμῶν ἁγρῶν οὐ μὴ φοβηθῆς: ὁ χρῆς γὰρ ἀγρίῳ
26 εἰρηνεύσονι σοι. Εἶλα γνώσης ὅτι εἰρήνευτε σου ὁ ὁδὸς.
27 ἢ δὲ διάτα τῆς σκριτής σου οὐ καθ' ἀμάρτηθη. Γνώση δὲ στὶ στορμά σου, τὰ δὲ τέκνα σου ἔσται ὀσπὲρ τῷ παρ-
28 βάτοναν τοῦ ἄγρου. Εἴλεψη δὲ ἐν τῷ πόσιν ὡστε κατὰ καιρόν θερίζομεν, ὡστε ἐμφανία ἀλώνοις
καθ' ἄκων συγκουμαθεῖτα.
29 Ιδοὺ ταῦτα οὕτως ἐξερχόμενον ταῦτα ἐστίν ἡ ἀκρίκοα-
μεν ὑμῖν δὲ γνωθὶ σεαυτόν, εἰ τέ ἐπέραζα.

30 Ἡπαλαμβάνων δὲ Ἰοβ, λέγει,
31 Εἰ γὰρ τις ἵστων στήσας μου τὴν ὑγρίνην, τὰς δὲ ὄδυνας
32 μου ἀραί ἐν γυών ὑμεθώμοι, καὶ δὴ ἄμμον παραλίας
33 βαρυτέρα ἐστιν ἀλλ' ὡς εἰκώ τὰ ῥήματα μου ἔστι φαιλαί. 
34 Βέλο γὰρ Κύριων ἐν τῷ σωμάτω μου ἐστίν, ὅν θυμιστὸν εὐκίνητου μοι τὸ αἷμα· ὅταν ἄρξωμαι λαλεῖν, κεντοῦσί με.
35 Τί γὰρ; μὴ διακεφαλής κεκράζηται ὅνος ἄγριου, ἀλλ' τὰ σίτα ζητῶν; εἰ δὲ καὶ ρίζει φωνῇ βους ἐπὶ φάτνῃ ἐγὼ
36 τὰ βρώματα; Εἰ βρωθήσῃται ἄρας ἀνέλω άλως; εἰ δὲ
37 καὶ ἐστι γέμια ἐν δράματι κενοῖς; Οὐ δύναται γὰρ παύ-
38 σανδαὶ μοι ἡ ὑγρίνη βρομίν γὰρ ὀρῶ τὰ σίτα μοι ὀσπέρ ὀσμὴν λεύοντα.
39 Εἰ γὰρ ὄφη καὶ ἐθνοὶ μου ἦν ἀθηρίσας, καὶ τὴν ἐκπάσα μου
39 δώρο ὁ Κύριος. Ἀρέχάμενος ὁ Κύριος προσώπω με, εἰς τέλος
40 δὲ μὴ ἀνέλωτος. Εἰπὶ δὲ μου πάλις τάδος, ἐπὶ δὲ
41 ἔπεικεν ἡλόμενοι, ἐπὶ αὐτής οὖ φειδομαι· οὐ γὰρ
42 ἐμφασίζων ῥήματα ἀγνὰ Θεοῦ μου. Τίς γὰρ μου ἡ ἐκς
43 ὑπομένει; τίς μοι ὁ χρόνος, ὅτι ἀνέρχεται μοι ἡ ὄψιν;

年薪的手。γ 年份, ε 年.
Job VI. 12—VII. 16.

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Μὴ ἵσχος λίθων ἢ ῥόξος μου; ἦ αἱ σάρκες μου εἰς χάλ. 12 κεῖν; Ἡ οὐκ ἐπ’ αὐτὸ ἐπεστείλει; βοήθεια δὲ ἐπ’ ἐμοὶ ἀπεστίου.

'Απειπτάτο με ἐλεος, ἐπισκοπὴ δι' Κυρίου ὑπερείδει 14 με. Οὐ προσείον με οἱ ἐγγυτάτοι μου, ὦστερε θείοι ὀιος ἐκέληται, ὦ σωστερ κύρια παραληθή με. Οἴτιμους με 16 διευλαβοῦντο, τῶν ἐπιπτοποκάτι μοι ὦστερε χιών ἢ κρύ-

σταλλος πετηγός. Καθὼς τακεία θερμία γεγονέναι, οὐ 17 ἐπεγνώσθη ὅπερ ἦν, οὕτω καγώ κατελείφθην ὑπὸ πάν-

νων, ἀπολόμη καὶ καὶ ζωκοις εὐεχεύνην. Ἡ οἶδεν ὀδοὺς 19 Ῥαμανῶν, ἀπατοῦν Σαβῶν οἱ διορόμενες. Καὶ αἰχύνον 20 ὀφειλήσωσον, οἱ ἐπὶ πόλεσι καὶ κρήμασι πεπούσωτε. Ἀταρ 21 δε καὶ υἱες ἐπεβηθε μοι ἀνελεμήνων, ὥστε ἴδοντες τὸ ἑμὼν τρφμα φοβήσθη. Τὶ γάρ; μητὶ ύμᾶς ἡγήσα, ἡ 22 τῆς παρ’ ύμων ἵσχος επιγονείμαι, ὡστε σώσαι μὲ εὐ ἔχρον, 23 ἐκ χερων διαναστῶν ὑμαστάμει με.

Διδασάτε με, ἐγὼ δε κωφέσω εὶ τι πεπλανήμαι, 24 φράσατε με, ἂλλ’ ὡς εἰκε φαολα ἀθρηκτο ῥήματα, 25 οὐ γάρ παρ’ ὑμῶν ἵσχον αὐτοὶ μαι. Οὐδὲ ἔλεγχος ὑμῶν 26 ῥήματι παίσει, οὐδὲ γάρ υἱων φαργά ῥήματος ἀνεξομα. Πλην ὅτι ἐπ’ ὅρθρον ἐπιπτέτε, ἐναλλάσσε δε ἐπὶ θάλας 27 ὑμῶν. Νυν δε εἰσβλέψαι εἰς πρόσωπυ ὑμῶν, οἱ φύσειμαι. 28 Καθάσατε δε καὶ μη εἰς ἀδικών, καὶ πάλιν το δικαίων συνέρχεσθε. Ὁ γάρ ἐστιν ἐν γλώσσῃ μοινουκ, ἡ δ’ ἀγωνίας 30 μοι ὥστε σύνεσεν μελητ.

Πότερον οὐχι περιπτομεν έστιν ο θροσ ονοπότον ἐπί 7 τῆς γης; καὶ ὦστερ ποισιον οὐσάμερον ἡ ζωή αὐτόν; 2 ὦστερ θερσίπων δεδουκος τον Κυρίων αὐτόν, καὶ τετευχος σκιας; ἡ ὦστερ μουσίων άναμενόν τον μουσίων αὐτόν; Οὕτως καγώ ύπεργεμναι μήνας κενοι, νύκτες δε ὀδύνων δεδο-

μέναι με εἰσείν. Ἐαν κοιμισθο, λέγω, ποτε ἡμέρα; ἢ δ’ ἐν 4 ἀναστώ, πάλιν, ποτε ἐπέστα; πληρής δ’ ἐγνοιαδο ὀδύνων 5 ἀπὸ ἄσπρος ἑρως πρω. Φυρετα δε μοι τὸ σώμα εν σαρμια 5 σκυλάκων, τήκω ἀτ βούλακας γῆς ἀπό ήρωος ἔτων. Ὁ 6 βίος μοι ἐστὶν ἐλαθρότερος λαλαῖς, ἀπόλολε δε ἐν κενή 6 ἑλπίδι. Μνῆσθητι οὖν οτι πνεῦμα μοι ἡ ζωή, καὶ οὐκ ἔτι 7 ἐπελευσότατο σφαλμίους μοι ιδίων ἀγαθῶν. Ὁ περίβλεπε-

ται με σφαλμάσ δύνατός μοι, οἱ σφαλμιοι σου ἐν ἐμοί, 8 καὶ οὐκ ἔτι. 'Ωστήρ νέφος ἀποκαλαθην ἀπ’ οὐδρον ϔο 9 εάν γάρ ἀνθρώπος καταβή εἰς ἄπλα, οὔκ ἔτι μη ἀναβά, οὔτο 10 το ἐν θανίῳ οὐκ, οὐδ’ ὁ μὴ ἐπηγνον αὐτόν ἐτ’ ὁ τόπος αὐτόν. Ἀταρ οὖν οὐδ’ ἔγω φεισομαι το 11 στόματι μου, λαλήσω ἐν ἀνάγκῃ ὠν, ἀνοιξία πυκνῶν ψυχῆς μου συνεχόμενοι.

Πότερον βάλασσα εἰμι, ἡ δράκων, ὁ ἐκ τητακας ἐπ’ ἐμι 12 φυλακήν, Ἐπιτ οτι παρακαλείτε με ἡ κλίνυ μου, ἀνοίων δε 13 προς ἐμαυτόν ἑαρός λόγον τῇ κοιτῇ μου. Ἐκφοβείς με ἐντυ-

νίοις, καὶ ὅρασίμα με καταπλήσσες. 'Απαλλαξιες ἀπὸ πνευ-

μάτος μοι τῇ ψυχῇ μου, ἀπὸ δεθανάτῳ τὰ ὄστα μου. Οὐ 16 γάρ εἰς τὸν αἰώνα ἐξομα, ἵνα μακροθυμήσομεν ἀπόστα ἀπ’
depart from me, for my life is vain. 17 For what is man, that thou hast magnified him? or that thou givest heed to him? 18 Wilt thou visit him till the morning, and judge him till the time of rest? 19 How long dost thou not let me alone, nor let me go, until I swallow down my spittle? 20 If I have sinned, what shall I do? and if I have perverted justice, and why am I a burden to thee?

21 Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning, I am no more.

Then Balzad the Sarchite answered, and said, 22 How long wilt thou speak these things, how long shall the breath of thy mouth be abundant in words? 23 Will the Lord be unjust when he judgeth; or will the Almighty pervert justice?

24 If thy sons have sinned before him, he has cast them away because of their transgression.

25 But be thou early in prayer to the Lord Almighty. 26 If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness.

27 Though thy children should be small, yet thy end should be unspackably great.

28 For ask of the former generation, and search diligently among the race of our fathers: (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:) 29 shall not these teach thee, and report to thee, and bring out words from their heart? 30 Does the rush flourish without water? and the flag grow up without moisture?

31 When it is yet on the root, and though it has not been cut down, does not any herb wither before it has received moisture? 32 Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish. 33 For his house shall be without inhabitants, and his tent shall prove a spider's web. 34 If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain. 35 For it is moist under the sun, and his branch shall come forth out of his dung-heap. 36 He lies down upon a gathering of stones, and shall live in the midst of flints. 37 If God should destroy him, his place shall deny him. Hast thou not seen such things, that such is the overthrow of the ungodly? and out of the earth another shall grow.
it rises not; and he seals up the stars. 9 Who alone has stretched out the heavens, and walks on the sea as on firm ground. 10 Who makes Pleiades, and Taurus, and Orion, and the chambers of the south. 11 Who does great and unsearchable things; glorious also and excellent things, innumerable.

If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known it. 2 If he would take away, who shal he shew me? 3 Or who shall tell me, What hast thou done? 4 For if he turn away his anger, 5 the whales under sea have stooped under him.

Oh then that he would hearken to me, or judge my cause. 2 For though I be righteous, he will not hearken to me: I will intreat his judgment.

And if I should call and he should not hear, I cannot believe that he has listened to my voice. 7 Let him not crush me with a dark storm; but he has made my bruises many without cause. 8 For he suffers me not to take breath, but he has filled me with bitterness. 9 For indeed he is strong in power: who then shall resist his judgment? 10 If the thick cloud stands not, but the mounth be profaned of the Lord, though I should seem blameless, I shall be proved perverse. 11 For even if I have sinned, I know it not in my soul: but my life is taken away.

Wherefore I said, Wrath slays the great and mighty man. 22 For the worthless die, but the righteous are laughed to scorn.

For they are delivered into the hand of the unrighteous man: he covers the faces of the judges of the earth: but if it be not he, who is it? 23 But my life is swifter than a post: my days have fled away, and they knew it not. 24 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? And if I should say, I will forget to speak, I will bow down my face and groan, 25 I quake in all my limbs, for I know that thou wilt not leave me alone as innocent.

But since I am ungodly, why have I not died? 30 For if I should wash myself with snow, and purge myself with pure hands, 31 thou hadst thoroughly plunged me in filth, and my garment had abhorred me. 32 For thou art not man like unto me, to understand the reprover: and 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.

Wearily in their soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul. 2 And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me? 3 Is it good before thee if I be uprighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly. 4 Or dost thou see as a mortal sees? 5 Or is thy life human, or thy years the years of a man, 6 that thou hast enquired into mine iniquity, and searched out my sins? 7 For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?
8 And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

9 Then I John saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

10 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is come nigh unto men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;

11 And God shall wipe every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

12 And he said unto me, These sayings are faithful and true: and the Lord God of the servants of our fathers shall make it.

13 And I John saw, and I heard in a voice from heaven, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

14 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 

15 And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

16 And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 

17 And after these things I saw heavenly voices in the heavens, saying, Hallelujah. Alleluia. Amen. 

18 The voice said, Praise God, all ye his servants, ye that fear him, both small and great.

19 And I heard a voice from heaven, saying, Behold, the tabernacle of God is come nigh unto men, and he will dwell with them, and be their God, and be their God.

20 And God shall wipe every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
thou hast hope; and peace shall dawn to thee from out of anxiety and care. 9 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. 10 But safety shall fail thee; for their hope is destruction, and the eyes of the ungodly shall waste away.

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 shall be well with you, if you will hold the water, and let not 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 up against men, who shall open? 15 If he should withhold the water, the earth would dry, and if he should let it loose, he 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 eye has 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 thou. 3 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.

6 But hear ye the reasoning of my mouth, and attend to the judgment of my lips. 7 Do ye not speak before the Lord, and utter deceit before him? 8 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
10 aútoí, oúthen ἢττον ἐλέγξει ὡμᾶς: εἶ δὲ καὶ κρυφῇ πρόσωπα
11 ἐβαυμάσεθε, πότεραν οὐχ ἢ δια αὐτοῦ στροβήσει ὡμᾶς;
12 ὁ φόβος δὲ παρ’ αὐτῶν ἐπιτετείχε ὡμᾶς, ἀποβρήσθησα δὲ ὡμῶν ἀπὸ τοῦ γαρίματος σου ἀπὸ τοῦ δόμα μην πῆλον.
13 Κοφεύσατε ἵνα λαλήσω, καὶ ἀναπάσσωμα θυμοῦ,
14 ἀναλαβὼν τὰς σφρακάς μου τοὺς ὀδούς, ψυχήν μου θησῶν.
15 ἐν χειρὶ. Ἐὰν με χειροπητῇ δ’ ὄνειντος, ἔτει καὶ θρήνοι,
16 ἢ μὴ λαλήσω καὶ ἐλέγξα ἑνάντιον αὐτοῦ. Καὶ τούτο μοι
ἀποβρήσθησα εἰς σωτηρίαν, οὐ γὰρ ἑνάντιον αὐτοῦ δίλος
εἰσελθέσθε. Ἀκούσατε αὐτὸς τὰ ῥήματά μου, ἀναγγελὼ
γὰρ ῥήματα ἀκούστων. Ἰδοὺ ἐγὼ ἕγγυς εἰς τοῦ κρίματος
μου, οὔτε ἐγὼ ὃ ὅτι δίκαιος ἀναφέρομαι. Τίς γὰρ ἐστὶν
ὁ κρησίμονος μοι, ὁτι νόν κοφεύσω καὶ ἐκλείψω;
18 Δειν δὲ μοι χρῆσην, τότε ἀπὸ τοῦ προσώπου σου ὃν
κρυβήσομαι. Τὴν χεῖρα ἀπ’ ἐμοῦ ἀπέχου, καὶ ὁ φῶς σου
μὴ καταπελέσθη. Εἴτε κάλεσες, ἐγὼ σοι ὑπ’
ακούστωμαι, ἡ λαλήσεις, ἐγὼ σοι δύνασαι ἀνταπόκρισιν.
20 Πόσαι εἰσίν αἱ ἀμαρτίαι μου καὶ ἀμορμά μου; ἀδαμβὸς
μὲ τίνες εἰσίν;
21 Διατι ἐκ’ ἐμοῦ κρύπτη, ὑγραι δὲ μὲ ὑπαντάντων σοι;
22 ὃς φόλλον κουμόμενον ὑπὸ ἀνέμου εὐλαβθήσεται, ἡ ὄσις
χόρτων φερομένων ὑπὸ πνεύματος ἀντίκειται μοι; "Οτι
cατέγραφας καὶ ἐμοὶ κακία, καὶ ἔμωθας δὲ μοι νεότητος
23 ἀμαρτίας. Ἐθεον δὲ μοι τὸν πόδα ἐν κωλύματι, ἐφύλαξα
δὲ μοι πάντα τὰ ἐργά, εἰς δὲ βίου τῶν ποιῶν μου ἀφίκειν.
24 ὁ παλαιότερος ἵσα ἀσκείς, ἢ ὕστερ ἴματοι στήριξον.
25 ὅπως γὰρ γεννητὸς γυναικὸς, ὄλγος βασιλέως, καὶ πλήρης
ὄργας, ἢ ὕστερ ἄνδρος ἀνδρίζει σέπτεσαν, ἀπέδρα ὡς ὕστερ
σκία, καὶ οὔ μὴ στῆ. Ὄχι καὶ τοῦτον λόγον ἐπουρήσας, καὶ
τοῦτον ἐποίησας εἰσελθεῖν ἐν κρίματι ἐννοίων σου; Τις
γὰρ καθάρος ἐστιν ἀπὸ ρύπου; ἀλλὰ ὅτι ἔκαμεν, καὶ μια
ἡμέρα ὁ βίως αὐτοῦ ἐπὶ τῆς ἐρυθρότητος δὲ μύνες αὐτὸν
παρ’ αὐτῶν εἰς χρόνον ἐθεον, καὶ οὔ μὴ ὑπερβηθην.
26 Ἀπόστα ἐκ’ αὐτοῦ, ἵνα ἰσχύσῃ, καὶ εἰδοκησί τὸν
βίων, ὅσπερ ὁ μισθοτός.
27 Εστ ὁ γὰρ δέιδρος ἐλτίς, ἢ γὰρ ἐκκατη, ἢτει ἐπανθεική, καὶ
ὁ ραδαμόνι αὐτοῦ ὡς μὴ ἐκλείπῃ. Ἐὰν γὰρ γηράσῃ
ἐν γη ἢ μία αὐτοῦ, ἐν τέχνῃ τελευτήσῃ, τὸ ὀνείρεσ ἀυτοῦ ἀπὸ ὀπολή ιδατο ἀνθίζει, ποιηθεὶς δὲ δεχόμεθα
διστέρον νεόφυτων. Ἀνὴρ δὲ τελευτήσῃ σφέτω, πεζῶν δὲ
βρώτος οὐκ ἔτει ἐστι. Χρώνος γὰρ στανίζεται βάλασσα,
ποταμὸς δὲ ἐβρωθήσει ζηριανῆς. Αὐθροπος δὲ κομπας
οὐ μὴ ἀναστή ἐως ὅ που ῶν ὄμοιος μὴ συμφαθῇ, καὶ οὐκ
εὔπυνθοσχήσεται εἰς ῥυπων αὐτῶν.
28 Εἰ γὰρ ὄφελον ἐν ᾧ με ἐφύλαξας, ἐκρύβας δὲ με ἐως
ἀν παυνυχαί σου ἡ ὄργας, καὶ τάγῃ μοι χρόνον ἐν ὃ ἦμιν
μου ποιήσας. Ἐὰν γὰρ ἀποβινθαί ἄνθρωπος, ζητεῖται συντελεῖσας ἡμέρας τοῦ βίου αὐτοῦ ὑπὸμνεύει ἐως πάλιν γένωμαι;

6 Gr. having taken. 7 Gr. faint, etc. 8 Or, bladder. 9 Or, vengeance, q. d. passively. 10 Or, be not sewn together.
till I exist again? 18 Then shalt thou call, and I will hear thee: but do not thou reject the work of thine hands. 19 But thou hast numbered my devices: and not one of my sins shall escape thee. 20 And thou hast sealed up my transgressions in a bag, and marked them in a box.

Then Eliphaz the Theemanite answered and said,

2 Will a wise man give for answer a mere breath of wisdom? and does he fill up the pain of his soul? 3 Reasoning with reasonings, with words whose words is no profit? 4 Has not thou cast off from fear, and accomplished such words before the Lord? 5 Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty. 6 Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

7 What! art thou the first man that was born? or werst thou established before the hills? 8 Or hast thou heard the ordinance of the Lord? or has God used thee as his counsellor? and has wisdom come only to thee? 9 For what knowest thou, that we know not? or who is that understandest thou, which we do not also? 10 Truly among us are both the old and very aged man, more advanced in days than thy father. 11 Thou hast been scourged for but few of thy sins: thou hast spoken haughtily and extravagantly.

12 What has thine heart dared? or what have thine eyes aimed at? 13 That thou hast vented thy wrath upon the Lord, and snatched not such words from thy mouth? 14 For who, being a mortal, is such that he shall be blameless? or, who is that is born of a woman, that he should be just? 15 Forasmuch as he trusts not his saints; and the heaven is not pure before him. 16 Alas, abominable and unclean is man, drinking unrighteousness as a draught.

17 But I will tell thee, hearken to me: I will tell thee now what I have seen: 18 Things wise men say, and their fathers have not hidden. 19 To them alone the earth was given, and no stranger came upon them. 20 All the life of the ungodly is spent in care, and the years granted to the oppressor are numbered. 21 And his terror is in his ears: just when he seems to be at peace, his overthrow will come. 22 Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword. 23 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 with a loud wind. 24 Distress also and anguish shall come upon him: he shall fall as a captain in the first rank. 25 For he has lifted his hands

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against the Lord, and he has hardened His neck against the Almighty Lord. 26 And he has run against him with insolence, on the thickness of the back of his shield. 27 For he has covered his face with his fat, and made 6 layers of fat upon his thighs. 28 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. 29 Ne, her shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off. 30 For he has filled his house with the dead; and the multitude of his dead are consumed in the night. 31 And his sons shall come out, and shall not speak. 32 And his daughters shall be besieged in cities, and shall not utter a voice.

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 as ye do: if indeed your soul were in my soul's stead, and the number of your days should be as the number of my age.

4 And would there were strength in my mouth, and I would not spare the movement of my lips.

5 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? 6 But now he has made me weary, and a worn-out fool; and thou hast laid hold of me. 7 My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.

8 In his anger he has cast me down; he has slashed his teeth upon me: he has armed his tongue against me. 9 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.

10 For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly. 11 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. 12 They surrounded me with spears, aiming at my reins: without sparing me they poured out my gall upon the ground. 13 They overthrew me with fall upon fall: they ran upon me in their might. 14 They sewed sackcloth upon my skin, and my strength has been spent on the ground. 15 My belly has been parched with fat upon my skin, and my dissipation is on my eyelids.

16 Yet there was no injustice in my hands, and my prayer is pure.

17 Earth, cover not over the blood of my flesh, and let my cry have no place. 18 And now, behold, my witness is in heaven, and my advocate is on high.

25 Let my supplication come to the Lord, and let mine eye weep before him. 26 Oh that a man might plead before the Lord, even as the son of man with his
neighbour! 21 But my years are numbered and they shall come, and I shall go by the way by which they shall not return. I perish, carried away by the wind, and I seek for burial, and obtain it not. 22 Weary I intreat; and what have I done? and strangers have stolen my goods. 23 Who is this? let him join hands with me. 24 For thou hast hid their heart from wisdom; therefore thou shalt not exalt them. 25 He shall promise mischief to their companions; but their eyes have failed for their children.

6 But, thou hast made me a byword among the nations, and I become a scorn to them. 7 For my eyes are dimmed through pain; I have been grievously beset by all. 8 Wonder has seized true men upon this; and let the just rise up against the transgressor. 9 But, let the faithful hold on his own way, and let him that is pure of hands take courage. 10 Howbeit, do ye all strengthen yourselves and come now, for I do not find truth in you.

11 My days have passed in groaning, and my heartstrings are broken. 12 I have turned the night into day: the light is short because of darkness. 13 For if I remain, Hades is my habitation: and my bed shall be put out with him. 14 The meanness of men spoil his goods, and let his counsel be called up to death to be my father, and corruption to be my mother and sister. 15 Where then is yet my hope? or where shall I see my good? 16 Will they go down with me to Hades, or shall we go down together to the tomb?

Then Baldad the Sanchite answered and said, 2 How long wilt thou continue? forbear, that we also may speak. 3 For whereof have we been silent before thee like brutes? 4 Anger 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?

6 But the light of the ungodly shall be quenched, and their flame shall not go up. 7 His light shall be darkness in his habitation, and his lamp shall be put out with him. 8 Let the meanness of men spoil his goods, and let his counsel be called up to death to be my father, and corruption to be my mother and sister. 9 His foot also has been caught in a snare, and let it be entangled in a net. 10 And let snares come upon him: he shall strengthen those that thirst for his destruction.

11 His snare is hid in the earth, and that which shall take him is by the path. 12 Let pains destroy him round about, and let many enemies come about him, 13 see him with distressing hunger: and a signal destruction has been prepared for him. 14 Let the soles of his feet be devoured: and death shall consume his beauty. 15 And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king.

16 It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone. 17 His roots shall be dried up from beneath, and his crop shall fall away from above. 18 Let his memorial perish out of the earth, and his name shall be publically cast out. 19 Let one drive him from light into darkness. 20 He shall not be known among his people, nor his house preserved on the earth. 21 But strangers shall dwell in his possessions: the last gleaned for him, and wonder seized the first.
21 Ovtoi estin oI oikoi adikon, ovtos de to topos TON Mh eidoson TON Kurion.
19 "Upolabon de Iab, legei,
2 Ετως tinos egkoson pouistete ypsiyn mou, kai katathirete me lagonos; genwto monon oti o Kurios eposeix ovtos.
3 Katelalatevoi mou, ouk aithminveni oti epixeisth mou.
4 Nai oti ep' allhedeias egw ep' lanovn, par emo d apoexetai plavon: lalhsa rhamata o ouk edei, ta de rhamata mou
5 platanai kai ouk eti karaup. "Ea de, oti ep' emw melaguneste, etwllaste de mou ouvdei. Gwto oti o Kurios estin
7 o tararxs, dchimma de auton ep' emu upswen. Iouz gelw ouvdei, ou lalhste kekrakomai, kai ouvdamo krima.
8 Kuklw perikodrommai, kai ou mh diaxw v ep' prwtopon
9 mou skotos etheto. Tno d dazan ap' emou egeidwv, afelle
10 de steftan oti kefalh mou. Dianostpate me kuklw kai
11 phomynte, ezekoue de woste deudnor oti elima mou. Deiwos de mou orgy ezhmatato, ezhmatato de woste ezhtrwv.
12 Omonhamadon de elhvn to tpepatreia auton ep' emo, tais doous mou ekklwsan eghadeto.
13 "Ap' emou adelfoi mou apseteoun, egwswsan allorwv
14 h eme filo de mou anelhmenes egwswsan. Oi profe-
15 poujastanto me oi egwswsan mou, kai oi edote mou to onoma
16 eteladwv mou. Teitones oikias, therapanv te mou,
17 allogenvs ymhn evanwv autonv. Thrapastv mou eklesa,
18 kai ouk upkwne stoma de mou etheto. Kai kepeton twn
19 xwvika mou, prosekaloymen de kalkekwn vious pallake
20 idowv mou. Oi de eis twn aivn mou apseteoun, evanw,
21 anawto, kai emw laloun. "Etheleexastv me oi idwtes
20 me' ouz oti yeyagkites, epavnesthan mou. En dezmatoi mou
21 evstesin aia sparke mou, ta de osta mou ev oukain echte.
22 Elhestate me, elhestate me, de filo, cheir gar Kurion h
23 afvmen mou esti. Diaste me dwukete woste kai o Kurios;
24 apo de sarxwv mou ouk emplplaste.
25 Tis gahr an dvoi grafhsta twn rhamatw mou, tehynh de
26 auta en bibliw eis twn aivn, en graphvsi sothr kai
27 molibw, en en petras egglwvna; otho gar oti aznavos
28 eisv o elksin me melwv, epie gis anaistei tno dera mou
29 tno anavtwv taupata: para ghar Kuriontautai mou suve-
30 teleosthe, e egw emwaiv suvnaptauai, e o dfhalowv mou
31 eorake, kai ouk allos, panta de mou sunvteleiste en kolwv.
32 Ei de kai eirehte, te epriusi emn autov, kai melan gwn
33 euribomen en autov; Eliapasthete di kai vouves ap eli-
34 kalwmatos, thymos gar ep' amwous epilepsen kai toti
35 gwnwonte, pto estin autov h yl.
20 "Upolabon de Sowfar o Minvios, legei,
2 Oy oukous uphalmos anterein sv taupa, kai ouk
3 sunete malalou kai egw. Pavdei tonptis mou akoysai-
4 kai pnevva ek tis synesen apostreinta mou.
5 Mi taupa egwos apo to esti, afv ou estep anbropos epil
6 tis ywv; Eiphrosynh de aswzai stoma exazov, charmnv

8 Alex. xalil. 7 Heb. and Alex. on his paths. 6 Gr. neighbours of the house. 7 Gr. flattering, or, fawning. 6 Gr. Who
would grant, etc. 7 Alex. eppa, body. 4 Gr. disguise. Alex. spwmatos, judgment. 5 Gr. wood.
21 These are the houses of the unrighteous, and this is the place of them that know not the Lord.

Then Job answered and said,
2 How long will ye vex my soul, and destroy me with words? only know that the Lord has
dealt with me thus.
3 Ye speak against me; ye do not feel what is upon me.
4 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
er, and are unseasonable. But alas! for ye
magnify yourselves against me, and insult me
with reproach. I know then that it is the
Lord that has troubled me, and has raised his
bulwark against me.
5 Behold, I laugh at reproach; I will not speak; or I will cry out,
but there is nowhere judgment. I am fenced
round about, and can by no means escape: he
has set darkness before my face.
6 And he has stripped me of my glory, and has taken
the crown from my head.
7 He has torn me round about, and I am gone: and he has cut off my
hope like a tree.
8 And he has dreadfully handled me in anger, and has counted me
for an enemy.
9 His troops also came upon me with one accord, liers in wait compassed my ways.
10 My brethren have stood aloof from me; they have recognised strangers rather than me:
and my friends have become pitiless.
11 My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me.
12 As for my household, and my maid-servants, I was a stranger before them.
13 I called my servant, and he answered not; and my mouth was
intreated him.
14 And I brought my wife, and earnestly intreated the sons of my concubines.
15 But they rejected me for ever; whenever I rise up, they speak against me.
16 They that saw me abhorred me: the very persons whom I
had loved, rose up against me.
17 My flesh is corrupt under my skin, and my bones are held
in my teeth.
18 Pity me, pity me, O friends; for the hand of God has fallen upon me.
19 Wherefore do ye persecute me as also the
Lord does, and are not satisfied with my flesh?
20 For oth that my words were written, and that they were recorded in a book for ever,
with an iron pen and lead, or graven in the
rocks!
21 For I know that he is eternal who is about to deliver me, and to raise up upon
the earth my skin that endures these sufferings:
for these things have been accomplished to me
of the Lord; which I am conscious of in my
self, which mine eye has seen, and not another,
but all have been fulfilled to me in my bosom.
22 But if ye shall also say, What shall we say before him, and so find the root of the matter
in him? 23 Do also of ye be afraid; for wrath will come upon transgressors; and then shall they know where their substance is.

Then Sophar the Mizzen answered and said,
2 I did not suppose that thou wouldst answer
this; neither do ye understand more than I.
3 I will hear thy shameful reproach; and the
spirit of my understanding answers me.
4 Hast thou not known these things of old,
that the time of man was set upon the earth?
5 But the mirth of the ungodly is a signal down-
fall, and the joy of transgressors is destruction: although his gifts should go up to heaven, and his sacrifice reach the clouds. 7 For when he shall seem to be now established, then shall he 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 receive him. 10 Let his inferiors destroy his children, and let his hands be filled with vigour of his youth, and it shall lie down with him in the dust.

11 Though evil be sweet in his mouth, though he will hide it under his tongue; 12 though he will not spare it, and will not leave it, but will keep it in the midst of his throat: 13 yet he shall not at all be able to help himself; the gall of an asp is in his belly.

14 His wealth unjustly collected shall be vomited up; a messenger of wrath shall drag him out of his house. 15 And let him suck the poison of serpents, and let the serpent’s tongue slay him. Let him taste a drop of honey, and it shall be bitter as gall. 16 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. 17 For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built it not. 18 There is no security to his possessions; he shall not be saved by his desire. 19 There is nothing remaining of his provisions; therefore his goods shall not flourish. 20 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 out shall consume him. And let a stranger plague his house. 25 And let the heaven reveal his iniquities, and the earth rise up against him. 26 Let destruction bring his house to an end; let a day of wrath come upon him. 27 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, 28 Hear ye, hear ye my words, that I may not have this consolation from you. 29 Raise me, and I will speak; then ye shall not laugh me to scorn. 30 What is my reproach of man? and why should I not be angry? 31 Look upon me, and wonder, laying your hand upon your cheek. 32 For even when I remember, I am alarmed, and pain seizes my flesh. 33 Wherefore has the ungodly man, and grow old even in wealth? 34 Their seed is according to their desire, and their children are in their sight. 35 Their houses are prosperous, neither have they any where cause for fear, neither is there a scourge from the Lord upon them. 36 Their cow does not

β Or, meat-offering.  γ Alex. ψαλαφίσσω, 'feel after.'  δ Alex. death.  ζ Gr. rage, or, mind.  η Or, milking.  θ Or, pastures.  ι Alex. powerlessness.  κ Or, bruised, or, wounded.  λ Alex. suffer not a man to walk in his habitations.  μ Gr. the overseer.
cast her calf, and their beast with young is safe, and does not miscarry. 11 And they remain as an unfailing flock, and their children play before them, they take up the pasturage and harp, 12 and they rejoice at the voice of a song. 13 And they spend their days in wealth, and fall asleep in the rest of the grave. 14 Yet such a man says to the Lord, Depart from me; I desire not to know thy ways. 15 What is the Mighty One, that we should serve him? and what profit is there that we should approach him? 16 For their good things were in their hands; but he regards not the works of the ungodly. 17 Nevertheless, the lamp of the ungodly also shall be put out, and destruction shall come upon them, and pangs of vengeance shall seize them. 18 And they shall be as chaff before the wind, or as dust which the storm has taken up. 19 Let his substance fail to supply his children: God shall recompense him, and he shall know it. 20 Let his eyes see his own destruction, and let him not yea be saved by the Lord. 21 For his desire is in his house with him, and the number of his months has been suddenly cut off.

22 Is it not the Lord who teaches understanding and knowledge? and does not he judge murders? One shall die in his perfect wickedness, and he shall not be profitable; 23 and his inwards are full of fat, and his marrow is diffused throughout him. 24 And another dies in bitterness of soul, not eating any good thing. 25 But they lie down in the earth together, and corruption covers them.

26 So I know you, that ye presumptuously attack me: 27 so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly? 28 Ask those that go by the way, and do not disown their tokens. 29 For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance. 30 Who will tell him his way to his face, whereas he has done it? who shall recompense him? 31 And he has been led away to the tombs, and he has watched over the heaps. 32 The stench of the valley have been sweet to him, and every man shall depart after him, and there are innumerable ones before him. 33 How then do ye comfort me in vain? whereas I have no rest from your molestation.

Then Eliphaz the TheMANITE answered and said, 34 Is it not the Lord that teaches understanding and knowledge? 35 For what matters it to the Lord, if thou wert blameless in thy works? or is it profitable that thou shouldest perfect thy way? 36 Wilt thou maintain and plead thine own cause? and wilt thou enter into judgment with thee?

37 Is not thy wickedness abundant, and thy sins innumerable? 38 And thou hast taken security of thy brethren for nothing, and hast then away the clothing of the naked. 39 Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry. 40 And thou hast accepted the persons of some; and thou hast established those that were already settled on the earth. 41 But thou hast sent widows away empty, and hath afflicted orphans. 42 Therefore snares have compassed thee, and distastous woe has pursued thee. 43 The light has proved darkness to thee, and water has covered thee on thy lying down.
Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper. 22 And receive a declaration from his mouth, and lay up his words in thine heart. 23 And if thou shalt turn and humble thyself before the Lord, thou hast thus removed unrighteousness far from thy habitation. 24 Thou shalt lay up for thyself treasure in a heap on the rock; and 25 Sophil shall be as the rock of the torrent. 26 So the Almighty shall be thy helper from enemies, and he shall not deliver thee into the hand of them that hate thee, that rise up against thee. 27 The righteous have seen it, and laughed, and the blameless one has derided them. 28 Verily their substance has been utterly destroyed, and the fire shall devour what is left of their property.

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This use of κατά is peculiar to Job. 7 Some read ὀμιχλα, mist.
upon whom will there not come a snare from him? 4 For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself? 5 If he gives an order to the moon, then it shines not; and the stars are not pure before him. 6 But alas! man is corruption, and the son of man a worm.

But Job answered and said,

2 To whom dost thou attach thyself, or whom art thou of course? 3 If it be 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; 7 He stretches out the north wind upon nothing, and he upon nothing hangs the earth; 8 binding water in his clouds, and the cloud is not rent under it. 9 He keeps back the face of his throne, with the thickness of his cloud by it. 10 He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness. 11 The pillars of heaven are prostrate and astonished at his rebuke. 12 He has calmed the sea with his might, and by his wisdom the whale has been overthrown. 13 And the barriers of heaven fear him, and by a command he has slain the apostate dragon. 14 Behold, these are parts of his way; 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,

1 As God lives, who has thus judged me; and the Almighty, who has embittered 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 soul meditate unrighteous thoughts. 2 Far be it from me that I should justify you; I will die: for I will not let go my innocency; 3 But my righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss. 4 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.

5 For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord and be saved? 6 Will God hear his prayer? or, when distress has come upon him, has he any confidence before him? or will God hear him as he calls upon him?

7 Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty. 8 Behold, ye all know that ye are adding vanity to vanity. This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty. 9 And if their children be many, they shall be for slaughter: and if they grow up, they shall beg. 10 And they that survive of him shall utterly perish, and no one shall pity their widows. 11 Even if he should gather silver as earth, and aught; 12 For who that is born of a woman shall purify himself? 13 If he gives an order to the moon, then it shines not; and the stars are not pure before him. 14 But alas! man is corruption, and the son of man a worm.

But Job answered and said,

2 To whom dost thou attach thyself, or whom art thou of course? 3 If it be 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?

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28. 'And Job answered more than this; he said:

29. 'If you were as wise as men, you would answer; you would accept the instruction of aged men.

30. 'And Job answered:

31. 'I know that you are what you are, and your wisdom is greater than mine, but there is reward for a man with knowledge and power.

32. 'For you have long searched in darkness, and sought light that you did not find; and had I been blind and not seen, I would have been quiet, home for the rest of my days.

33. 'But now, behold, I am apt to beidle, yea, I am full of your answers.

34. 'You have turned what is black to white, and what is rightous to wicked.

35. 'Now therefore, I have heard more than ever; what I knew not I perceived.

36. 'You make the darkness, and bring the light into the darkness; you say to the darkness, "Get up," and to the thick darkness, "Be bright!"
God preserved me! As when his lamp shone over my head; when by his light I walked through darkness. When I steadfastly pursued my ways, when God took care of my house. When I was very fruitful, and my children were about me; when my ways were moistened with butter, and the mountains flowed for me with milk.

When I went forth early in the city, and the seat was placed for me in the streets. The young men saw me, and hid themselves; and all the old men stood up. And the great men ceased speaking, and laid their finger on their mouth. And they that heard me blessed me, and their tongue clave to their throat. For the ear heard, and blessed me; and the eye saw me, and turned aside. For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper. Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me. Also I put on righteousness, and clothed myself with judgment like a mantle; I was the eye of the blind, the light of the foot of theLame. I was the father of the helpless; and I searched out the cause which I knew not. And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth. And I said, My age shall continue as the stem of a palm-tree: I shall live a long while. My root was spread out by the water, and the dew would lodge on my crop. My glory was fresh in me, and my bow prospered in his hand.

Men heard me, and gave heed, and they were silent at my counsel. At my word they spoke not again, and they were very glad whenever I spoke to them. As the thirsty earth expecting the rain, so they waited for my speech. Were I to laugh on them, they would not believe it; and the light of my face has not failed. I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

But now the youngest have laughed me to scorn, now they reproved me in their turn, whose father I was not worth; whom I did not reprove worthy to be with my shepherd dogs. Yea, why had I the strength of their hands? for them the full term of life was lost. One is childless in want and famine, such as they that fled but lately the distress and misery of drought.

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.

Thieves have risen up against me, whose houses were the caves of the rocks, who lived under the wild shrubs. They will cry out among the rustling bushes. They are sons of fools and vile men, whose name and glory are quenched from off the earth. But now I am their music, and they have me for a by-word. And they stood aloof and abjured me, and spared not to spit in my face. For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence. 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 Theod enslaved. Nis he that gave to the living; do the blind now prosper? As when my ways were moistened with butter, and the mountains flowed for me with milk.

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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 my bones are confounded; and my bones are like sulfur. 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 hearest 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 man in distress. 26 But I, when I waited for good things, behold, days of evils 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 6 monsters, 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. 32 Now what portion has God given from above? and is there an inheritance given of the Mighty One from the highest? 33 Alas! destruction to the unrighteous, and rejection to them that do iniquity. 34 Will he not see my way, and number all my steps? 35 But is it not the same, as if I had stood at the mouth of the pit, and as if I too my foot has hasted to deceit: 36 For I am weighed in a just balance, and the Lord knows my innocence! 37 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; 38 then let me sow, and let others eat; and let me be uprooted on the earth. 39 If my heart has gone forth after another man's wife, and if I laid wait at her seat; 40 then let my wife also please another, and let my children be brought low. 41 For the rage of anger is not to be controlled, in the case of defiling another man's wife. 42 For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

43 And if too I despised the judgment of my servant or my handmaid, when they pleaded with me; 44 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? 45 Were not they too formed as I also was formed in the womb? 46 yea, we were formed in the same womb.

47 But the helpless missed not whatever need they had, and I did not 5 cause the eye of the widow to fail. 48 And if too I ate my morsel
alone, and did not impart of it to the orphans;
15 (for I nourished them as a father from my
youth, and guided them from my 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; let then my shouldertake
from the blade, and my arm be crushed
off from the elbow. For the fear of the Lord
constrained me, and I cannot bear up by reason
of his burden.

If I made gold my treasure, and if too I
trusted the precious stone; and if too I re-
joiced when my wealth was abundant, and if too I
laid my hand on innumerable treasures: (do
we not see the shining sun eclipsed, and the
moon waning? for they have not power to
continue;) and if my heart was secretly
deceived, and if I had 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, Ah! let then mine
enemies be overthrown, and let me be a
byword among my people in my affliction.
And if too my handmaids 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 I
had sinned unintentionally, I hid my sin: (for if
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: (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, I would place it as a
chaplet on my shoulders, and read it. And
if I did not read it and return it, having taken
nothing from the debtor;

if at any time the land groaned against me,
and if its furrows mounted together; and if
I gave my strength alone without price, and if
too I grieved the heart of the owner of the soil,
by taking aught from him; 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.
Then Elies the son of Barachel, the Buzite,
of the kindred of Ram, of the country of Auis,
was angry with Job, and he was very angry with 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
ungodly man. But Elies had forborne to give
an answer to Job, because they were older than he.
And Elies saw that there was no answer in
the mouths of the three men, and Elies was
angered in his wrath. 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
Job.

See Hebrew. Or, Oh that be, i.e. the Lord, were my bearer: a Very unlike the Heb.
12. They were afraid, they answered no longer; they gave up their speaking. 16. I waited, (for I had not spoken,) because they stood still, they answered not. 17. And Elihu continued, and said, I will again speak, for I am full of words, for the spirit of my belly destroys me. 18. And my belly is like on honeycomb bound, and ready to burst; or as a brazier's labouring bellows. 19. If thou art mindful of them, and if thou hast found my words righteous: 20. Thou hast heard the voice of my words, 21. For thou hast discovered a charge against me, and hast reckoned me as an adversary. 22. And he put his foot in the stocks, and has watched all my ways. 23. For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.

13. But thou sayest, Why has he not heard every word of my cause? 14. 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:) 15. Then opens he the understanding of men: he seares them with such fearful visions, 16. To turn a man from unrighteousness, and he delivers his body from a fall. 17. He spares also his soul from death, and suffers him not to fall in war.

18. And again, he chastens him with sickness on his bed, and the multitude of his bones is benumbed. 19. And he shall not be able to take any food, though his soul shall desire meat; 20. Until his flesh shall be consumed, and he shall shew his bones bare. His soul also draws...
sigh to death, and his life is in Hades. 23 Though there should be a thousand 8 messengers 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: 24 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. 25 And he will make his flesh tender as that of a babe, and he will restore him among men in his full strength. 26 And he shall pray to the Lord, and pray to him for mercy; and his prayer shall be acceptable unto him: he shall enter with a cheerful countenance, with a full expression of praise: for he will render to men their due. 27 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. 28 Deliver my soul, that it may not so to destruction, and my life shall see the light.

33 Behold, all these things the Mighty One works in a threefold manner with a man. And he has delivered my soul from death, that my life may praise him in the light.

31 Hearken, Job, and hear me: be silent, and I will speak. 32 If thou hast words, answer me: speak, for I desire thee to be justified. 33 If not, do thou hear me: be silent, and I will teach thee. 34 And Eliphaz continued, and said,

35 Hear me, ye wise men; hearken, ye that have knowledge. 36 For the ear tries words, and the mouth tastes meat. 37 Let us choose judgment to ourselves: let us know among ourselves what is right. 38 For Job has said, I am righteous: the Lord has removed my judgment. 39 And he has erred in my judgment: my wound is severe without unrighteousness of mine.

What man is as Job, drinking scorn like water? 40 saying, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly. 41 For thou shouldest not say, There shall be no visitation of a man, whereas there is a visitation on him from the Lord.

43 Wherefore hear me, ye that are wise in heart: listen to me, to sin before the Lord, and to pervert righteousness before the Almighty. 44 Yea, he renders a man accordingly as each of them does, and in a man's path he will find him.

45 And thinkst thou that the Lord will do wrong, or will the Almighty who made the earth 46 rest judgment? 47 And who is he that made the earth, which is under heaven, and all things therein? 48 For if he would confine, and restrain his spirit with himself; 49 all flesh would die together, and every mortal would return to the earth, whence also he was formed.

50 Take heed lest he rebuke thee: hear this, hearken to the voice of words. 51 Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just. 52 He is ungodly that says to a king, Thou art a transgressor, that says to princes, O most ungodly one. 53 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. 54 But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being
21 And God said unto Job, Ease from thee, and comfort thee not; for I will speak unto thee that thou mayest take heed, and be wise.
22 And he answered Job, Surely thou art demented; little else is left thee to bring thee to naught: I will speak according to that which is with me.
23 Oh know, I pray thee, that I am not; and again hear the voice of my words.
24 For thou hast said in thine heart, My power and the might of mine hand have gotten me this wealth.
25 Thou hast thought to thyself, Man shall not see his end before him: his days as a handbreadth are passed away; and then he is no more.
26 For what is the life of man, that he should walk in vanity? for who can store up his days as anything but vanity?
27 The braggart is to come to his end; the man of confidence shall be consumed in the tumult of his speech.
28 All one who is godly have seen his end: man is a breath; his days are as a shadow.
29 For he eateth more than is for him: but his abundance shall not stand, and his days shall not be multiplied.
30 For what is the profit to a man, that he shoulh live many days, when the vanity thereof is folly?
31 Of what profit is the life of the man, that he should number his days as many? that he should seek to return to the dust as his original state?
32 Man that is born of woman is of few days, and full of trouble.
33 When his days are fulfilled, he sleepeth with his fathers; then they arise up in the morning, and forget him until even.
34 Let thine instruction be with thy servant; and let thine tender mercies incline thine heart unto thy servant; for thou ART GOD, it is none else that knoweth thee: yea, and by thy name the God will I bring forth praises.
35 The wise shall see thy ways, and be astonished; yea, and shall gird up their loins about them.
36 They shall be astonished, yea, they shall of themselves understand; yea, they shall look out of the earth, and see thy righteous judgments.

Job XXXIV. 21—XXXVI. 2.

22, 23 'Orsa èfri de ásbeíseis, óratoi dé évaníton autòv. 'Oti èggeklíkan èk nóvou Thov, dékamwmatá de autòv oík épángysein, toí ëpapagayen èp autòv karághen penítov, kai karághen pítov xwón èxakouontai.
29 Kai autòv ëtouxian parèxei, kai tís katakúkastai; kai krúfei próswton, kai tís òuètai autòv; kai kàtà énous, kai kàtà anátrwpon òmov. Basiileíov ònérwpan ù pokrýntov ápo duxokílas laou.
35 'Ypolabwv de Elíous, légei,
2 'Ti toúto ëggráv én kri té; óti tís éi, óti éipas, dékaiw 3 éimi évaní Kúrrov; 'Egíw sou dòsw autókríw, kai tòis trusi fílois sou.
31 'Análblo tôn èis tòn ùdravon, kai òdei kata máthe dé néfph, 5 òs òphila òpó sou. Éi hèmarètes, tis práxeis; éi de kai 7 tòllá ònérwmatov, tì dúswa tòoiwv; 'Exe pái de ón dékaiw eis, tì diáswa tòoiwv; òs òchérbo sou lìgíseita;
33 'Anárdí tò òmov sou ò asbeíseia sou, kai èw anátrwpos 9 ò dékaiwnta sou. 'Apo plhíson súkofatroúmenos kekrátov, 11 éxiwnta, bòsontai ápò braxhíovn tòllov. Kai oík éipte, 13 tout estôv Ðhov o poúsam, ð katarástovn phulákias
11 nuktérwv, ð diòriizwv ð òpó tetrapodwv gísw, ðpó tò 12 pètenov òdravon; ð ekéi kekrátov, kai ò dékaiwnta, kai ð òpò toum tòoiwv.
36 Pròsthéies dé éti Elíous, légei,
2 Meínov ð òmov, ènta dìdèw se ètì yáv èn èmòi turned 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 to hide themselves: 24 For the Lord looks灰尘 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 quite destroys the ungodly, for they are seen before him. 27 Because they turned aside from the law of God, and did not regard his ordinances, 28 so as to bring before him the cry of the needy; for he will hear the cry of the poor.
29 And he will give quiet, and who will condemn them? and he will hide his face, and who shall see him? whether it be done against a nation, or against a man also: 30 causing a hypocrite to be king, because of the waywardness of the people.
31 For there is one that says to the Mighty One, I have received blessings; I will not take a pledge: 32 I will see apart from myself: do thou shew me if I have done unrighteousness; I will not do so any more. 33 Will he take vengeance for it on thee, whereas thou wilt put it far from thee, if thou shalt choose, and not I; and what thou knowest, speak thou. 34 Because the wise in heart shall say this, and a wise man listens to my word. 35 But Job has not spoken with understanding, his words are not uttered with knowledge. 36 Howbeit do thou learn, Job: no longer make answer as the foolish: 37 that we add not to our sins: for iniquity will be reckoned against us, if we speak many words before the Lord; do as before.
teach thee: for there is yet speech in me.
Having fetched my knowledge from afar, and
according to my works, I will speak just things
true, and thou shalt not unjustly receive
unjust words.

But know that the Lord will not cast offf
an innocent man: being mighty in strength
and wisdom, he will not by any means save alive
day; 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
disestablish them in triumph, and they shall be exalted.
But they that plot evil shall be cut off by
poor of poverty. And he shall recount to them their works, and their trans-
gressions, for such will act with violence.
But he will hearken to the righteous: and
he has said that they shall turn from unright-
eousness.

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 reprovred 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
vindicating 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
brides which they received for iniquities.

Let not thy mind willingly turn thee aside
from the petition of the feeble: for they are in distress.
And draw not forth all the mighty men
by might, so that the people should go up instead of
them. But take heed lest thou do that
c 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
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Every man has seen in himself, how many mortals are wounded.

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he covers the bottom of the sea.
For by them he will judge the nations: he will give
food to him that has strength.

It is the Lord's love: the Lord will not cast offf
an innocent man: being mighty in strength
and wisdom, he will not by any means save alive
day; 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
disestablish them in triumph, and they shall be exalted.
But they that plot evil shall be cut off by
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gressions, for such will act with violence.
But he will hearken to the righteous: and
he has said that they shall turn from unright-
eousness.

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 reprovred 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
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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
brides which they received for iniquities.

Let not thy mind willingly turn thee aside
from the petition of the feeble: for they are in distress.
And draw not forth all the mighty men
by might, so that the people should go up instead of
them. But take heed lest thou do that
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Behold, the Mighty One shall prevail by his
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And who is he that examines his works? or who
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concerning it also to the interposing cloud. 33 The Lord will declare concerning this to his friend: but there is a portion also for unrighteousness. At this also my heart is troubled, and moved out of its place. 3 Hear thou a report by the mouth of the Mediator, and a discourse shall come out of my mouth. 4 The Lord is under the whole heaven, and his light is at the extremities of the earth. 5 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. 6 The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not. 7 commanded the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might. 8 He seals up the hand of every man, that every man may know his own weakness. 9 And the wild beasts come in under the covert, and rest in their lair. 10 Troubles come out of the secret chambers, and cold from the mountain-tops. 11 And from the height of the Mighty One he will send frost; and he guides the water in whatever way he pleases. 12 And if a cloud obscures what is precious to him, his light will disperse the cloud. 13 And he will carry round 4 the encircling clouds 5 by his governance, to perform their works: whatsoever he shall command them, 14 this has been appointed by him of the earth, whether for the correction, or for his land, or if he shall find him an object for mercy. 15 Hearken to this, O Job: stand still, and be astonished of the power of the Lord. 16 We know that God has disposed his works, having made light out of darkness. 17 And he knows the divisions of the clouds, and the signal overthrowers of the ungodly. 18 But thy robe is warm, and there is quiet upon the land. 19 Wilt thou establish with him foundations for the ancient heavens? they are strong as a molten mirror. 20 Wherefore teach me, what shall we say to him? and let us cease from saying much. 21 Have I a book or a scribe by me, that I may stand and put man to silence? 22 But the light shineth afar off in the heavens, as that which is from him in the clouds. 23 From the north come the clouds shining like gold: in these great are the glory and honour of the Almighty; 24 and we do not find another of his equal in strength: as for him that judges justly, dost thou not think that he listens? 25 Wherefore men shall fear him, and the wise also in heart shall fear him. And after Eliphaz had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, saying,

18 Gr. pride, contumely, or, insolence. 17 Gr. antiquities, see ch. 36. 28. Lit. vision of melting. See ver. 18, and note. 16 Gr. + αὐτῷ εἰ. 19 Gr. + αὐτῷ εἰ. 18 Gr. κατακλίσεις. Compare Heb. with καταθλίματα.
as fraed it in mist. 10 And I set bounds to it, surrounding it with bars and gates. 11 And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

12 And I order the morning light in thy time; and did the morning star then first see his appointed place; 13 to lay hold of the extremities of the earth, to cast out the ungodly out of it? 14 Or didst thou take clay of the ground, and form a living creature, and set it at the power of speech upon the earth? 15 And hast thou removed light from the ungodly, and arrested the arm of the proud?

16 Or hast thou gone to the source of the sea, and walked in the tracks of the deep? 17 And do the gates of death open for thee? and did the porters of hell quake when they saw thee? 18 And hast thou been instructed in the breadth of the whole earth under heaven? tell me now, what is the extent of it?

19 And in what kind of a land does the light dwell? and of what kind is the place of darkness? 20 If thou coudest bring me to their utmost boundaries, and if also thou knewest their paths; 21 I know then that thou wert born at that time, and the number of the thy years is great.

22 But hast thou gone to the treasuries of snow? and hast thou seen the treasures of hail? 23 And is there a store of them, for thee against the time of thine enemies, for the day of wars and battle? 24 And whence proceeds the frost? or when is the south wind dispersed over the whole world under heaven? 25 And who prepared a course for the violent rain, and a way for the thunder and lightnings? 26 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?

27 Who is the rain's father? and who has generated the drops of dew? 28 And out of whom cometh the ice? and who has produced the frost of heaven, or the events which take place together under heaven? 29 And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain? 30 And wilt thou send lightnings, and they shall go? and shall they say to thee, What is thy pleasure?

31 And who has given to women skill in weaving, or knowledge of embroidery? 32 And who is he that numbers the clouds in wisdom, and has bowed the heaven down to the earth? 33 For it is spread out as dust upon the earth, and I have cemented it as one hewn stone to another.

34 And wilt thou hunt a prey for the hounds, and satisfy the desires of the serpents? 35 For they fear in their lairs, and lying in wait couch in the walls. 36 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 knewest the time of the bringing forth of the wild goats of the rock, and if thou
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5 tophet autwv, wddfvas de mtas auton plérwes
6 taw paideia exw foibwv, wddfvas de auton exapostelwv, apodrwtwv tou taw en genwmatws exelwontai, kai ou m anakamwson autwv.
7 Tis de estin o afex onon agron elwvheron; de symbws de autow tou taw eluswv.  
8 'Eidakwv de tis diafj autwv erwmen, kai ta skmwnma autwv almyrida.  
9 Boulhsetai de sou monikerwv douleias, kai kommpthwv sou.  
10 epit fwtiswv sou; Dikaiwv de en imasv agwn autwv, elukwv- 
11 sei sou aulakas en peoiv; Petoivas de ev autwv, ou pollyh h igus autwv, epposfjseis de autw to en erga sou;  
12 Pistewous de, ou apodwseis sou ton spaqon, eisouiseis de sou ton alwva.

8 And who is he that sent forth the wild ass free, and who loosed his bands? whereas I made his habitation the wilderness, and the salt land his coverts. He laugheth to scorn the multitude of the city, and berears not the chiding of the tax-gatherer. He will survey the mountains as his pasture, and he seeks after every green thing.

9 And will the unicorn be willing to serve thee, or to lie down at thy manger? And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain? And dost thou trust him, because his strength is great? and wilt thou commit thy works to him? And wilt thou believe that he will return to thee thy seed, and bring it in to thy threshing-floor?

10 The peacock has a beautiful wing: if the stork and the ostrich conceive, it is worthy of notice, for the ostrich will leave her eggs in the ground, and warm them on the dust, and has forgotten the foot that scattereth them, and the wild beasts of the field trample them. She has hardened herself against her young ones, as though she bereaved not herself: she labours in vain without fear. For God has withholden wisdom from her, and not given her a portion in understanding. In her season she will lift herself on high; she shall see the horse and his rider.

11 Hast thou invested the horse with strength, and clothed his neck with terror? And hast thou clad him in perfect armour, and made his breast glorious with courage? He paws exulting in the plain, and goes forth in strength into the field. He laughs to scorn a king as he meets him, and will by no means turn back from the sword. The bow and sword resound against him, and the spear will whistle on the ground: and he will not believe until the trumpet sounds. And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

12 And does the hawk remain steady by thy wisdom, having spread out her wings unvouched, looking toward the region of the south? And does the eagle arise at thy command, and the vulture remain sitting over his nest? on a crag of a rock, and in a secret place? There he seeks food, his eyes observe from far. And his young ones roll themselves in blood, and wherever the carcasses may be, immediately they are found.

13 And the Lord God answered Job, and said, Will any one pervert judgment with the Mighty One? and he that reproves God, let him answer it to him. And Job answered and said to the Lord, Why do I yet plead? being rebuked 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. 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, 2 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 the thou mightest appear to be righteous? 4 Hast thou seen the secret of the Lord? or dost thou thunders with a voice like his? 5 Assume now a lofty bearing and power; and clothe thyself with glory and honour. 6 And send forth messengers with wrath; and lay low every haughty one. 7 Bring down also the proud man; and consume at once the ungodly. 8 And hide them together in the earth; and fill their faces with shame. 9 Then will I confess that thy right hand can save thee. 10 But now look at the wild beasts with thee; they eat grass like oxen. 11 Behold now, his strength is in his loins, and his force is in the navel of his belly. 12 He sets up his tail like a cypress; and his ear is not even wrapped together. 13 His eyes are in the sides of his head; and his back bone is as cast iron. 14 This is the chief of the creation of the Lord; made to be played with by his angels. 15 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. 16 He lies under trees of every kind, by the papyrus, and reed, and bulrush. 17 And the oxen make low over him with their branches, and so do the bushels of the field. 18 If there should be a flood, he will not perceive it; he trusts that Jehovah will rush up into his mouth. 19 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose. 20 But wilt thou catch the serpent with a hook, and put a halter about his nose? 21 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? 22 Will he address thee with a petition softly, with the voice of a suppliant? 23 And will he make a covenant with thee? and wilt thou take him for a perpetual servant? 24 And wilt thou play with him as with a bird? or bring him as a sparrow for a child? 25 And do the nations feed on him, and the nations of the Phoenicians share him? 26 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. 27 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 shut 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 snyrite stone. 7 One part cleaves fast to another, and the空气 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.
Then Job answered and said to the Lord,

2 I know that thou canst do all things, and nothing is impossible with thee. 3 For who is he that hides counsel from thee? or who keeps back his words, and thinks that he will be counted as wise? 4 But hear me, O Lord, that I also may speak; and I will ask thee, and do thou teach me. 5 I have heard the report of thee by the ear before; but now mine eye has seen thee. 6 Wherefore I have counted myself wise, and have not faintned: and I esteem myself dust and ashes.

7 And it came to pass after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Themanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job has. 8 Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but for his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

9 So Eliphaz the Themanite, and Baldad the Sanchite, and Sophar the Minian, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

10 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. 11 And all his brethren and his sisters heard all that had happened to him, and they came to
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, Parah, and the second, Zophar, and the third, Jemuel, and the fourth, Idassah, of 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, four generations.

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 Amaleth, in 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 Bozorra, 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, the son of Beor, and the name of his city was Dammaba: but after Balac, Jobab, who is called Job; and after him Asom, who was governor out of the country of Theman: and after him Adad, the son of Barad, who destroyed Madiam in the plains of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thebanites, Baldad sovereign of the Sabaans, Sophar king of the Mineans.

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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 do shall be prospered.

4 Not so the ungodly;—not so: but rather as the staff which the wind scatters away from the face of the earth. 5 Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just. 6 For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

5 Wherefore did the heathen rage, and the nations imagine vain things? 2 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; 3 saying, Let us break through their bonds, and cast away their yoke from us.

4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them. 5 Then shall he speak to them in his anger, and trouble them in his fury, 6 But I have been made king by him on Sion his holy mountain, declaring the ordinance of the Lord: the Lord said to me, 7 Thou art my Son, to-day have I begotten thee. 8 Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. 9 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

10 Now therefore understand, ye kings: be instructed, all ye that judge the earth. 11 Serve the Lord with fear, and rejoice in him with trembling. 12 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 Absalom.
Psalm III. 3—V. 11.

3 But thou, O Lord, art my helper; my glory, and the one that lift up my head.

4 I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause.

5 I lay down and slept; I awakened; for the Lord will help me. I will not fear men of counsel, who best set me round about. 6 Arise, Lord; deliver me, my God! for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners. 7 Deliverance is the Lord’s, and thy blessing is upon thy people.

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.

20 ye sons of men, how long will ye be slow of heart? wherefore do ye love vanity, and seek falsehood? Pause. 2 But know ye that the Lord has done wondrous things for his holy one: the Lord will hear me when I cry to him. 3 Ye be angry, and sin not; feel compassion upon your beds for what ye say in your hearts. Pause. 4 Offer the sacrifice of righteousness, and trust in the Lord.

2 Many say, Who will shew us good things? the light of thy countenance, O Lord, has been manifested towards us. 3 Thou hast put gladness into my heart; they have been satisfied with the fruit of their corn and wine and oil. 5 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, and 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 open my lips, and justified shall my prayer be.

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 hatest, 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.

8 Lead me, O Lord, in thy righteousness because of mine enemies; make my way plain before thy face. 9 For there is no truth in their mouth; their heart is vain; their throat is full of deceit, with their tongues they have used deceit. 10 Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord.

11 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 shall be glad.
Psalm 12:16

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For the end, a Psalm of David among the Hymns for the eighth.

O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 2Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed. 3My soul also is grievously vexed: but thou, O Lord, how long? 4Deliver my soul: save me for thy mercy's sake. 5For in death no man remembereth thee: and who will give thee thanks in Hades? 6I am weary with my groaning; I shall wash my bed every night; I shall water my couch with tears. 7Mine eye is troubled because of my wrath; I am numb out because of all my enemies.

Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping. 9The Lord has hearkened to my petition; the Lord has accepted my prayer.

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 Chusi the Benjamite.

O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me. 2Lest at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save.

3O Lord my God, if I have done this; (if there is unrighteousness in my hands;) 4If I have requited with evil those who requited me with good; may I then perish empty by means of my enemies.

5Let 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.

6Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of my enemies: awake, O Lord my God, according to the decree which thou didst command. 7And the congregation of the nations shall compass thee: and for this cause do thou return on high. 8The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me. 9Oh 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.

10My help is righteous, coming from God who saves the upright in heart. 11God is a righteous judge, and strong, and patient, not inflicting vengeance every day. 12If ye will not repent, he will furnish his sword; he has bent his bow, and made it ready. 13And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.

14Behold, he has travelled with unrighteousness, he has conceived trouble, and brought forth iniquity. 15He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. 16His trouble

7 King Josiah, 8 Lit. crowned. 9 Gr. I have laboured. 10 Lit. son of Jemini. 11 See Heb. perhaps 'persecuting ones.' 12 Lit. 'cause of mine enemies.'
shall return on his own head, and his unrighteousness shall come down on his own crown. 4 I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high.

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. 2 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.

3 For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established. 4 What is man, that thou art mindful of him? or the son of man, that thou visitest him? 5 Thou madest him a little less than angels, thou hast crowned him with glory and honour; 6 and thou hast set him over the works of thy hands: thou hast put all things under his feet: 7 sheep and oxen, yea, and the cattle of the field; 8 the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea. 9 O Lord our Lord, how wonderful is thy name in all the earth!

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. 2 I will be glad and exult in thee: I will sing to thy name, O thou Most High.

3 When mine enemies are turned back, they shall be feeble and perish at thy presence. 4 For thou hast maintained my cause and my right; thou seest the throne, that judgest righteousness.

5 Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever. 6 The enemy of my soul has destroyed the enemy of my soul, and has put it utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise, but the Lord endures for ever: he has prepared his throne for judgment. 8 And he will judge the world in righteousness, he will judge the nations in uprightness.

9 The Lord also is become a refuge for the poor, a savourable help, in affliction. 10 And let them that know thy name hope in thee: for thou, O Lord, hast not failed them that diligently seek thee.

11 Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations. 12 For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor. 13 Have mercy upon me, O Lord; look upon my affliction which I suffer of mine enemies, thou that liftest me up from the gates of death: 14 that I may declare all thy praises in the gates of the daughter of Sion: I will exult in thy salvation.

15 The heathen are caught in the destruction which they planned: in the very snare

16 This is the end of the vision of the heathen: and as for the vision of Jerusalem and Judah, it is the vision of Jerusalem.

17 O Lord, thou hast extolled thy name, thy word: because of all thy wondrous acts.

18 Then shall the earth give forth the spirit of life by righteousness: and the people shall live, who are all the ends of the earth.

19 O Lord, thy name forever, both for the glory of thy speech, and for riches of thy salvation.

20 For I said, He shall give them the spirit of life by righteousness for ever: and they shall be exalted in their name.

21 The Lord shall reign according to his judgment: and the world shall see the sentence of the Lord, and the glory of his judgment.

22 For the Lord is righteous, great in power, and will not take vengeance iniquity; the meek shall possess the earth, and they shall inherit it with justice.

23 This is the end of the vision of the heathen: and as for the vision of Jerusalem and Judah, it is the vision of Jerusalem.
Psalm 116

1 The Lord is my salvation; I will trust and not be afraid. The Lord is my strength; he will be my defense, and I will look to him in hope.

2 Let my adversaries be dismayed and put to shame, and let those who seek to harm me be confounded and excluded.

3 Let those who seek my life be shamed and be driven from the earth.

4 Let them be like the grass that withers, or like the green grass that withers away when it is cut down.

5 Arise, O Lord, when the wicked rise up against me! You have been an antagonist and an enemy against me: do not turn from me.

6 Arise, O Lord, and deliver me! Please let me be delivered from the power of the wicked.

7 The Lord will save me and I shall be delivered from the worthless and evil men.

8 When I called, He did not shun me; my one who heard me will save me.

9 Blessed is the one who perseveres in the Lord, for he will be comforted.

10 The Lord is my light and salvation; I will trust him, and I will not be afraid of the shadow of death.

11 The Lord is my light and my salvation; whom shall I fear? The Lord is the shield of my life; in whom shall I be afraid?

12 Dismiss my enemies, for I am not deserted, and they cannot prevail against me.

13 A little cloud touches the top of the mountain, and it is changed into a great water: may the Lord do likewise with me.

14 I will call upon the Lord, and He shall answer me: the Lord is with me, and I shall not be afraid.

15 The Lord is my strength, and He shall make me walk in the平稳的.
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 the sinner 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 the 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: 
5 who is Lord of us?

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. 
4 The oracles of the Lord are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times.

5 Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and for ever. 
6 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.

But I have hoped in thy mercy; my heart shall exult in thy salvation. 
6 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. 
4 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.

Eis to têlos, ὑπὲρ τῆς ὁγὺρος, ψαλμὸς τῷ Δαυίδ. 11 (12)

Σῶσον με Κύριε, ὅτι ἐκλέλοιπον ὅσιος, ὃτι ἠλεωθέρασαν αἱ ἀλλήλες ἀπὸ τῶν νιῶν τῶν ἀνδρῶν. 
Ματαιά ἐλάλησαν 2 ἐκαστὸς πρὸς τὸν πλήρην αὐτοῦ, κελά δόλαι, ἐν καρδίᾳ καὶ ἐν καρδίᾳ ἐλάλησαν. 
Ἐξολοθρεύει Κύριος πάντα τὰ χεῖλι 3 τὰ δόλαι, καὶ γλώσσαν μεγαλορρήμονα. 
Τοὺς εἰπόντας, τὴν 4 γλώσσαν ἡμῶν μεγαλορρύμενη, τὰ χεῖλη ἡμῶν παρ ἡμῶν ἀστιτ- 

tis ἡμῶν Κύριος ἐστίν;

Ἄπό τῆς ταλαιπωρίας τῶν πτωχῶν, καὶ ἀπὸ τοῦ στεναγμοῦ 5 τῶν πνευμῶν, ἕν ἀναστήσωμαι, λέγει Κύριος: θηριαῖ ἐν σωτηρίῳ, παραγγελισμῷ ἐν αὐτῷ. 
Τὰ λόγια Κυρίου, λόγια 6 ἁγίαν ἀργυρίου πεπρωμένου, δοκίμων τῇ γῇ, κεκαθαρισμένων ἐπιπλασίων. 
Σὲ Κύριε φυλάξεις ἡμᾶς· καὶ διατηρήσεις ἡμᾶς 7 ἀπὸ τῆς γενεᾶς ταύτης, καὶ εἰς τὸν αἰῶνα. 
Κύκλῳ οἱ ἀρείες 8 περιπατοῦντες, κατὰ τὸ ψῆφο σου ἐπολυσθήσονται τοὺς νιῶν τῶν ἀνδρῶν.

Eis to têlos, ψαλμὸς τῷ Δαυίδ. 12 (13)

"Εὼς ποτὲ Κύριε ἐπιλήγησι μου, εἰς τέλος; ἐὼς ποτὲ ἀποστρέψει τὸ πρόσωπόν σου ἀπ’ ἐμοῦ; "Εὼς τίνος θηριαὶ βουλές 2 εἰς ψυχή μου, δοῶνες εἰς καρδία μου ημέρας; "Εὼς ποτὲ ὑψωθήσεται οἱ ἔχθροι μου εἰς ἐμέ; "Ἐπιβλέψει, εἰς ἑκατόσεπτον μου, 3 Κύριε ο Θεός μου φώτισον τοὺς δοθαλμοὺς μου, μὴ ποτὲ ὑπνώσω εἰς θάνατον· μὴ ποτὲ εἰπώται οἱ ἔχθροι μου, ἵνα θανάτῳ 4 πρὸς αὐτῶν οἱ θλίβοντες με ἀγαλλιάσωται εἰς σαλένθω.

Ἐγὼ δὲ ἐπὶ τὸ ἐλέει σου ἡ πλάσια· ἀγαλλιάσεται η καρδία 5 μου ἐν τῷ σωτηρίῳ σου. "Ἀσω τῷ Κυρίῳ τῷ εὐφρενίζοντι με, ὑπὸ καὶ ψαλῳ τῷ δύναμις Κυρίου τῷ ψιθρῷ.

Eis to têlos, ψαλμὸς τῷ Δαυίδ. 13 (14)

Ἐλπίζω ἀφρὸς ἐν καρδίᾳ αὐτοῦ, οὐκ ἔστιν Θεός· ἔφεσθαι καὶ ἐξελέγχθησαι ἐν ἐπιτρέπεσθαι, οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἐνός ἔνος. 
Κύριος ἐκ τοῦ οὐρανοῦ διεκνεύσε ἐπὶ τοὺς 2 νιῶν τῶν ἀνδρῶν, τὸ ιδεῖν. οἱ ἔστι συνών ἡ ἐκτύπωσιν τοῦ Θεοῦ. 
Πιέζετε ἐξέκλιναν, ἢμα ἥρεμωθήσατε, οὐκ ἔστιν ποιῶν 3 
χρηστότητα, οὐκ ἔστιν ἐνός τάφος ἀνεφεμένος ὁ λάργες αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολθήσαν, ἵνα ἀπαίτων ὑπὸ τὸ χεῖλη αὐτῶν ὑπὸ τὸ στόμα ἄρας καὶ πυρίας γέμει, ὅτε εἰς οἱ
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ψαλμοι.

γ

τοίδες αυτῶν ἐκχείλαι αἷμα: σύντριμμα καὶ ταλαιπωρία εἰ ταῖς ὀδοῖς αὐτῶν, καὶ ὄνας ἐρήμηδι οὐκ ἔγνωσαν: οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ἀδικαλίων αὐτῶν.

4 Ὅψιν γνώσταται πάντες οἱ ἐγραφόμενοι τὴν ἀνόμιαν, οἱ καταστοφῦσας τὸν λαὸν μου βρεύσει ἀρτῷ; τὸν Κυρίον οὐκ ἐπεκαλέσατο. ἐκεῖ κυδιλάσας φῶσα, οὐκ ὑπὸ φῶσα, ὥστιν δὲ Θεος ἐν γενει δικαία. Βουλὴ πτωχοῦ κατηγορήσατε, ὅτι

7 Κυρίος ἔλεης αὐτοῦ ἔστι. Τὰς δώσει ἐκ Δίκου τὸ σωτήριον τοῦ Ἰσραήλ; ἐν τῷ ἐπιστρέψει Κυρίων τὴν αἰχμαλώσιαν τοῦ λαοῦ αὐτοῦ, ἀγαλλιάσω Ἰακώβ, καὶ εὐφρανθήτω Ἰσραήλ.

14 (15) Ψαλμὸς τοῦ Δαυίδ.

Κυρίε, τις παροικήσει ἐν τῷ σκηνώματι σου; καὶ τις κατα- σκηνώσει ἐν τῷ ὄρει τῷ ἀγώνι σου;

2 Πορευόμενος ἀμώμος, καὶ ἐγραφόμενος δικαιοσύνην λαλῶν

3 ἀλλήλων ἐν καρδίᾳ αὐτῶν. Ὅσι κύκλωσεν ἐν γλώσσῃ αὐτῶν, οὐδὲ ἐπόσχετο τῷ πλησίον αὐτοῦ κακόν, καὶ ἐνεδοκινοῦν

4 οὐκ ἠλευν ἐπὶ τοὺς ἔγγυα αὐτοῦ. Ἑξουσιάσεται ἐνόπτων αὐτοῦ παραπροεύμονα, τούς δὲ φοβοῦμενος Κυρίον δοείζει.

5 ὧν ὀμνύνω τῷ πλησίον αὐτοῦ καὶ οὐκ ἐδεισάκει τὸ ἀργύριον αὐτοῦ οὐκ ἐδώκει εἰς τόκου, καὶ δώρα ἐπὶ ἀδύνατον ὑπὲρ ἐλέσαν ὁ ποινος ταῦτα, οὐ σαλευθήσεται εἰς τὸν αἰῶνα.

15 (16) Στηλογραφία τοῦ Δαυίδ.

2 Φύλαξον με Κυρίε, ὅτι ἐπὶ σοὶ ἤλπισα. Εἰπά τῷ Κυρίῳ,

3 Κύριος μου εἰ σὺ, ὅτι τῶν ἄγαθων μου οὐ χρείαν ἔχεις. Τοῖς ἄγοις τοῖς ἐν τῇ γῇ αὐτοῦ, ἐθαυμαστῶν πάντα τὰ βελήματα

4 αὐτῶν ἐν αὐτοῖς. Ἐπιληφθὼντες αἰς ἀδάντους αὐτῶν, μετὰ ταῦτα ἔταξαν αὐτοῖς ὡς μὴ συναγωγῆς τὰς συναγωγὰς αὐτῶν εἰς αἰματών, οὐδὲ μὴ μνησίω τῶν ὀνομάτων αὐτῶν διὰ χειλῶν μου. Κύριος μερις τῆς κληρονομίας μου καὶ τοῦ πατρίδος μου,

5 σὺ εἰ ὁ ἀποκαθιστόν τῆς κληρονομίαν μου ἐμοὶ. Συνονία ἐπετέσσαρον μοι ἐν τῷ κρατιστῶα, καὶ γὰρ ἡ κληρονομία μου κρατιστά ἐμοὶ στῆν.

7 Εὐλογήσω τὸν Κυρίον τὸν συνετίσαντά με, ὅτι καὶ ἔως

8 νυκτὸς ἐπαύεσθαι με ὡς νεφροῖ μου. Προσωρέμεν τὸν Κυρίον ἐνώπιον μου διαπαντοῦ, ὅτι ἐκ δεξιῶν μου ἐστίν ἐν μὴ σαλεύθαι.

9 Διὰ τοῦτο ἐνφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσω ἡ γλῶσσα μου, ἐν τῷ δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπὶ ἐλπίδοι. Ὄτι οὐκ ἔγκαταλείψεις τὴν ψυχὴν μου εἰς δοχήν, οὐδὲ δώσεις τὸν ὀς ἐν τῇ δεξίῳ σου εἰς τὸ δέξιον.

16 (17) Προσευχὴ τοῦ Δαυίδ.

Εἰσάκουσον Κυρίε τῆς δικαιοσύνης μου, προσέχει τῇ δεξίᾳ μου ἐνώταται τὴν προσευχήν μου οὐκ ἐν χείλεσι δολαίοι.

2 Ἐκ προσώπου σου τῷ κρίμα μου ἐξέλθοι, οἱ ὀφθαλμοί μου

Psalm XIII. 4—XVI. 2.

ness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. 5 There were they alarmed with fear, where there was no fear; for God is in the righteous generation. 6 Ye have shamed the counsel of the poor, because the Lord is his hope. 7 Who will bring the salvation of Israel out of Sion? when the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad.

A Psalm of David.

O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?

2 He that walks blameless, and works righteousness, who speaks truth in his heart.

3 Who has not spoken craftily with his tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwell nearest to him. 4 In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints him not. 5 He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved.

A writing of David.

Keep me, O Lord; for I have hoped in thee. 2 I said to the Lord, Thou art my Lord; for thou hast no need of my good- ness. 3 On behalf of the saints that are in his land, he has magnified all his pleasure in them. 4 Their weaknesses have been multiplied; afterward they hasted. I will by no means assembling their bloody meetings, neither will I make mention of their names with my lips. 5 The Lord is the portion of bone in my指望, and my cup: thou hast restored me, my inheritance from my bowels to me.

6 The lines have fallen to me in the best places, yea, I have a most excellent heritage.

7 I will bless the Lord who has instructed me; my reins too have chastened me even till night. 8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. 9 Therefore my heart rejoiced and my tongue exulted; moreover also my flesh shall rest in hope: 10 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 11 Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance; at thy right hand there are delights for ever.

A Prayer of David.

Hearken, O Lord 8 of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips. 2 Let my judgment come forth from thy presence;
let mine eyes behold righteousness. 4 Thou 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. 5 As for the works of men, by the words of thy lips I have guarded myself from hard ways. 6 Direct my steps in thy paths, that my steps slip not.

I have cried, for thou hearest me, O God: incline thine ear to me, and hearken to my words. 7 Shew the marvels of thy mercies, thou that savest those that hope in thee. 8 Keep me as the apple of thine eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings, from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul. 9 They have enclosed themselves with their own fat: their mouth has spoken pride. 10 They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground. 11 They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places. 12 Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword, 13 because they have cast their horn against me. O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanliness, and have left the remnant of their possessions to their babies.

But 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. 2 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. 3 I will call upon the Lord with praises, and I shall be saved from mine enemies. 4 The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly. 5 The pangs of hell came round about me: the snares of death prevented me. 6 And 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. 7 Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them. 8 There went up a smoke in his wrath, and fire burst into a flame at his presence: coals were kindled at it. 9 And he bowed the heavens, and came down: and thick darkness was under his feet. 10 And he mounted on cherubs and flew: he flew on the wings of winds. 11 And he made darkness his secret place: round

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ΨΔΛΜΟΙ .

'Εγὼ ἐκεκραζα, ὅτι ἐπήκοντας μοι ὁ Θεός· κλῖνον τὸ υἱόν σου ἐμοί, καὶ εἰσάκωσαν τῶν ρημάτων μου. Θαυμασάσαν τὸν λόγον σου, ὁ σῶδος τοὺς ἐπιθύμησέτες ἐπί τέκνα τῶν ἀνθρωποκτόνων τῆς δεξίας σου, φοβάσαντες με ὡς κόρην ὀφθαλμοὺς ἐν σκέπῃ τῶν πετριών σου σκέπασες με, ἀπὸ προσωπών ἀσέβεων τῶν 9 ταλαπωρητῶν με· οἱ ἐχθροὶ μου τὴν ψυχήν μου περιέχοντο. Τὸ στέφανον αὐτῶν συνέκλεισα, τὸ στήμα αὐτῶν ἐλάλησεν ὕπερ 10 φανίαν. Ἐκβάλλοντες με νοῦν περιἐκκληλάτωσαν με, τοὺς ὀφθαλμοὺς αὐτῶν ἔθετο ἐκκλήσειν ἐν τῇ γῇ. Ἐπελαβόν με ὡς ἔλεγον αὐτοῖς εἰς θηρίον, καὶ ὁσεὶ σκίνυσι οὐκ ἐν ἀποκρισίᾳ. Ἀνάστησεν Κύριε, πρόφθασαν αὐτοῖς, καὶ ὑποσκέλασαν αὐτοῖς, 13 καὶ τὴν ψυχήν μου ἀπὸ ἀσέβειας, ῥομφαίαν σου ἀπὸ ἐχθρῶν 14 τῆς χειρός σου· Κύριε ἀπολογόν ἀπὸ γῆς, διαμερίσατο αὐτοὺς εἰς τῇ χειρὶ αὐτῶν, καὶ τῶν κεκρυμένων σου ἐπιλήσῃ· ἡ γαστήρ αὐτῶν· ἐχορτάσθησαν νεόν, καὶ ἀφῆκαν τὰ κατάλυμα τοῖς ἔργοις αὐτῶν.

'Εγὼ δὲ ἐν δεκαοικῳσεὶ ἀφθάρσωμαι τῷ προσώπῳ σου, χορτασάς 15 θήσομαι εἰς τὸ ὄφεινα τὴν υδάν σου.

Εἰς τὸ τέλος τοῦ παιδί Κυρίου τοῦ Αδωνίδο, ἐλάλησεν τῷ Κυρίῳ, 17 (18) τοῖς λόγοις τῆς φώσης ταίνης, εἰς ἡμέραν· ἡ ἐρεύσατο αὐτὸν Κύριος εἰς χειρῶν πάντων τῶν ἐχθρῶν αὐτοῦ, καὶ εἰς χειρὸς Σαούλλ, καὶ έπεν·

Αγαπήσας σε, Κύριε ἵσχυς μου. Κύριος στέρεωμα μου, καὶ καταφρογό μου, καὶ ἡσύχη μου· ὁ Θεός μου βοηθός μου, ἐπὶ τῶν αὐτῶν ὑπεραστιτίζῃ μου, καὶ κέρας σωτηρίας μου, καὶ ἀντιλήπτορός μου. Αὐτών ἐπικαλεσμάτων Κύριος, καὶ εἰς τῶν ἐχθρῶν μου σωθήσομαι. Περιείσχθησαν με ὀφθαλμοὶ θανάτου, καὶ 4 ἡμιπρόβατος ἀνόμαλος ἐξετάραξαν με· οὖν ἔδωκαν περιἐκκληλάτωσαν με, προσέφερσαν με παγίδες θανάτου.

Καὶ εἰν τῷ θλίβεσθαι με ἐπικαλεσμαίνων τῶν Κύριων, καὶ 6 πρὸς τὸν Θεὸν μου ἐκκραζόμεθα· ἤθανεν εἰς ναοῦ ἄγιον αὐτῶν φωνής μου, καὶ ἡ κραυγή μου ἐνοπίων αὐτῶν εἱστελεθέται εἰς τὰ ὅσα αὐτῶ.

Καὶ ἐκάλεσθαι, καὶ ἐπιτρόπος ἐγενέθη ἡ γῆ, καὶ τῷ θερμία 7 τῶν ὀρέων ἐταράχθησαν, καὶ ἐσολεύθησαν, ὅτι ὄργασθαί αὐτοῖς ὁ Θεός. Ἀνέβη κατόπιν ἐν ὄργῃ αὐτῶν, καὶ πηρ ἀπὸ προσώπου αὐτῶν κατεφλόγισεν, ἄνθρακες ἀνήφθησαν ἀπὸ αὐτῶν. Καὶ 6 ἐκλίνετο οὐρανοὶ καὶ κατέβη, καὶ γνώδος ὑπὸ τοὺς πόδας αὐτῶν. Καὶ ἐπέβη ἐπὶ χειροβιβισμένη ἐπετάσθη ἐπὶ πετρών 10 ἀνέμων. Καὶ ἔθετο σκότος ἀποκρυφθήναι αὐτῶν, κύκλῳ αὐτῶν 11

8 Lit. I have observed hard ways. 7 Alex. cidualtreo.
Psalm XVII. 12—41.

12 ή σκηνή αὐτοῦ, σκοτεινόν ἔδωρ ἐν νεφέλαις ἀέρων. Ἀπὸ τῆς πτηλαγισθείσης ἐνώπιον αὐτοῦ αἱ νεφέλαι δηλαδὴ, χάλαζα καὶ ἀνθρακεῖς πυρός. Καὶ ἐβρῶσθηνεν ἐξ οἴρανον Κύριος, καὶ ὁ ὄψις εἶχε ὕστερον αὐτοῦ. Καὶ ἐκείπτευε βῆλι καὶ ἐκσκοίτησεν αὐτόν, καὶ ἀστράπας ἐπλήθηκε καὶ συνεκάθαρεν αὐτοὺς. Καὶ ὠφθήσαν αὐτοῖς τὸν ὀδὸν, καὶ ἀνεκάλυψεν τὰ βεθέλη τῆς οἰκουμένης: ἀπὸ ἐπιτυμήσεως σου Κύριε, ἀπὸ εὐπνεύσεως πνεύματος ὅργης σου.

16 Ἐκείπτευεν ἐξ ὑψωσ ἐν ἐλαβέ με, προσελάβετο με εἰς ὀδόντων πολλῶν. ἡμέτα ἐξ ἐξήρων μου δυνατῶν, καὶ ἐκ τῶν μισοῦντων με, ὅτι ἐπέστρεφον ὑπὲρ ἐμέ. Προέβλεψαν με ἐν ἡμέρα κακώσεως μου, καὶ ἔγενεν Κύριος ἀντισταθμεῖς ἡμῶν. Καὶ ἔγενεν ἡμᾶς με ἐν ἁλίασιν πλατύσμων, προσέλαβε με, ἢ ἠπερήτησεν με ἐν τῷ Θεῷ μου. Καὶ τὰ πάντα τὰ κρίματα αὐτοῦ ἐγώσαν μου, καὶ τὰ δικαίωμα αὐτοῦ ὅρκον ἀπέστρεφαν ἀπ' ἑμοῦ. Καὶ ἐσομαι ἀμώμοι μετ' αὐτοῦ, καὶ φυλαξομαι ἀπὸ τῆς ἀνομίας μου. Καὶ ἐκατοποιήσεις μου Κύριε τὰ δικαίωμαν μου, καὶ τα καθαιροῦμα τῶν χειρῶν μου ἐπάνω τῶν ὀφθαλμῶν αὐτοῦ.

25 Μετὰ ὁσίου ὀσιοθυσίας, καὶ μετὰ ἄνδρος ἄθων ἄθως ἐητή. Καὶ μετὰ ἐκλεκτοῦ ἐκλεκτῶν ἐητή, καὶ μετὰ στρεβλοῦ διαστρεβής. ὅτι σὺ λαον σώσεις, καὶ φθαρμοὺς ὑπεργίνωσες. ὅτι σὺ φωτείσας λαίχων μοι Κύριε, ὁ Θεὸς μου φωτείς τὸ σκότος μου. ὅτι εἶ σοι πνεύσμα ἀπὸ πειρατηρίου, καὶ ἐν τῷ Θεῷ μου ὑπερήψασον τέχνους. ὁ Θεὸς μου, ἀμόμοι ὁ ὄδοι αὐτοῦ, τὰ λόγια Κύριον πεπειραθεῖ, ὑπεραστησθής ἐστὶ πάντων τῶν ἐλπίζοντων επ' αὐτῶν. ὁ τοῖς Θεὸς πλήρη τοῦ Κυρίου; καὶ τοῖς Θεοῖς πληροῖ τοῦ Θεοῦ ἡμῶν;

32 ὁ Θεὸς ὁ περισσοτέρων με δύναμιν, καὶ ἐκεῖτο ἀμώμοι τὴν ὀδὸν μου, ὁ καταρτίζομεν τοῖς πίδας μου ὑστεί ἔλαφον, καὶ ἐπὶ τὰ ὑψηλά ἵστον με: Διδάσκων χειρὰς μοι εἰς πόλεμον, καὶ ἐν τοῖς τόξον χαλκοῖ τῶν βραχίων μου, καὶ ἐδώκας με ὑπεραστήματον σωφρίστας μου καὶ ἐθίγα μου αὐτοῖς, καὶ ἡ παιδεία σου ἀπεκτίθη μοι, καὶ ἡ παιδεία σου ἀπεκτίθη μοι, ἐπλάτωσα τὰ διαβῆματά μου ὑποκάτω μου, καὶ οὐκ ἠγάνεψαν τὰ ἱχνεῖ μου. Καταδίωκες τούς ἐρυθροὺς μου, καὶ καταλήσαμεν αὐτοῖς, καὶ οὐκ ἀποτράφισαμεν, ἦσαν ἐν ἐκλείπον. ἐκθάλαξαν αὐτοὺς, καὶ οὐ μὴ δύνανται στηρίζοντας πεποίημα: ἐξοίτησαν ἐπὶ τοὺς πόδας μου. Καὶ περιεξούσιας δύναμιν εἰς πόλεμον, συνεποίησαν πάντας αὐτὸν αὐστανταμένου ἐπ' ἔμε, ὑποκάτω μου. Καὶ τοὺς ἐρυθροὺς μοι ἐδώκας μοι νότον, καὶ τοὺς μισοῦσάς με ἐξωλοθρεύτωσαν. ἐκεῖράζεμεν, καὶ οὐκ ἦν ἀντιθέτως, εἰς τὸν ἐκλείπον παράδοξον.
out there was no deliverer: even 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.

4 Deliver me from the gainsayings of the people: thou shalt make me head of the Gentiles: and people whom I knew not shall serve me: 5 at the hearing of the ear they obeyed me: the strange children b lied to me. 6 The strange children waxed old, and fell away from their paths through lameness.

7 The Lord lives: and blessed be my God; and let the God of my salvation be exalted. 8 It is God that avenges me, and hath subdued the nations under me: 9 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. 10 Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. 11 God magnifies the deliverance of his king: and deals mercifully with David his anointed, and his seed, for ever.

For the end, a Psalm of David.

The heavens declare the glory of God; and the firmament proclaims the work of his hands. 2 Day to day uttereth speech, and night to night proclaims knowledge. 3 There are no speeches or words, in which their voices are not heard. 4 Their voice is gone out into all the earth, and their words to the ends of the world. 5 In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. 6 His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat.

7 The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes. 8 The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes. 9 The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are righteous, and most justly. 10 To be desired more than gold, and much precious stone: sweeter also than honey and the honeycomb. 11 For thy servant keeps to them: in the keeping of them there is great reward.

12 Who will understand his transgressions? purge thou me from my secret sins. 13 And spare thy servant the attack of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin. 14 So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer.

For the end, a Psalm of David.

The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee. 2 Send thee help from the sanctuary, and aid thee out of Sion. 3 Remember all thy sacrifice, and enrich thy whole-burnt-offering. 4 Grant thee according to thy

δ Or. feigned obedience. 7 Or. out of the way of. 8 Or. eternal. 9 Or. of which. 10 Rom. 10. 18. 11 Or. meeting. 12 Or. spotless. 13 Or. meat-offering.
21 (22) Eis to telos, ψαλμός τω Δαβίδ.

Ο Θεός ο Θεός μου, πρόσχες μου, ινατί εγκατέλειπτες με; μακράν ἀπό τῆς σωτηρίας μου οι λόγοι τῶν παραπτωμάτων μου. Ο Θεός μου, κεκραξίμα όμερας πρός σέ καὶ οὐκ εἰδοκοῦσέ, καὶ νυκτὸς καὶ οὐκ εἰσ άνοίγες εμοί.

3, 4 Σὺ δὲ ἐν ἀγίῳ κατοικεῖς, ὁ ἐπαυσος τοῦ Ἰσραήλ. Ἐπι σοὶ ἠλπίσαν οἱ πατέρες ἡμῶν, ἠλπίσαν καὶ ἐφρύσαν αὐτοὺς. Πρὸς αὐτούς εἰκορέαζαν καὶ ἐστραφόντας, ἐπι σοὶ ἠλπίσαν καὶ οὐκ κατηχύσαν θυσίαν. Ἐγώ δὲ εἴμι σκόλις καὶ οὐκ ἀνθρώπως, ὅν τοις ἀνθρώποις καὶ ξεύδεται λαοί. Πάντες οἱ θεωροῦντες με εἰκασίων, τίμωσαν με, ἐκάθεν εἴκοσι, ἐκάθεν καθηκόντας Ερίκδος ἐπί Κύριον, μυστήριος αὐτοί, σωζόμενοι αὐτοῖ, ὅτι θλεξίν αὐτοὺς.

5 Ὁσιός εἶ, ο εὐπαράσας με ἐκ μυστήρων, ἡ ἔλεσα μου ἄπαξ χρόνων, ἔγαγε μου ἄπαξ μαστῶν τῆς μητρός μου, ἐπί τα ἐπεξήρηθαν ἐκ μητρός, ἔκ κοιλίας μητρός μου Θεός μου εἰ σύ.
Psalm 22

The Lord tends me as a shepherd, and I shall want nothing. In a place of green grass, there he has made me dwell; he has nourished me by the water of rest. He has restored my soul; he has guided me into the paths of righteousness, for his name's sake. Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evil; for thou art with me; thy rod and thy staff, these have comforted me. 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 chears me like the best wine. 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.

Psalmos τοῦ Δαβίδ.

Κυρίος ποιμαίνει με, καὶ οδεύει με ὑπερτήσῃ. Εἰς τούτον ἠλώη καὶ κατεκουράσθη. Εἶπεν ὄδειται ἀναπαύσεως ἐξεθρέψει με. Τῆς ψυχῆς μου ἐπέστρεψεν ὁ ὕδηγημένη με ἐπὶ τρίβους δικαιοσύνης, ἐμείνα τοῦ ὀνόματος αὐτοῦ. Ἐν ἀγώ καὶ πορευόμενον ἐν μέσῳ σκίας βασιλιάτων, οὐ φοβήσομαι κακά, ὅτε ὅρος ἐμοῦ ἐγέρσις σου καὶ ἡ βασιλεία σου, ἀναίεται με παρακληθήσομαι. Παρακληθήσομαι καὶ ἀναγγέλθησομαι κυρίος γενεὰς ἐρχομένην. Καὶ ἀναγγέλθησομαι τῆς δικαιοσύνης αὐτοῦ λαῷ τῆς τεχνησομενος, 31 ἐν ἐποίησεν ἐκ Κυρίου.
Psalm of David.

23 (24) Psalm of David, the King's.

Psalm of David.

To the King.

1 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 upon the rivers.
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.
6 This is the generation of those that seek the face of the God of Jacob.

Psalm of David.

2 To thee, O Lord, have I lifted up my soul.
3 O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn.
4 For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause.
5 Show me thy ways, O Lord; and teach me thy paths.
6 Lead me in truth, and teach me; for thou art God my Saviour: and I have waited on thee all the day.
7 Remember thy compassion, O Lord, and thy mercies, for they are everlasting.
8 Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord.
9 Good and upright is the Lord: therefore will he instruct sinners in the way.
10 The meek will he guide in judgment: the meek will he teach his ways.
11 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies.
12 For thy name's sake, O Lord, do thou also be merciful to my soul; for it is great.
13 Who is the man that fears the Lord? he shall instruct him in the way which he has chosen.
14 His soul shall dwell in prosperity; and his seed shall inherit the earth.
15 The Lord is the strength of them that fear him; and his covenant is to manifest truth to them.
16 Mine eyes are continually to the Lord; for he shall draw my feet out of the snare.
17 Look upon me, and have mercy upon me; for I am an only child and poor.
18 The afflictions of my heart have been multiplied; deliver me from my distresses.
19 Look upon mine affliction, and my trouble, and forgive all my sins.
20 Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred.
21 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 innocenc...
Psalm 27 (28)

To the Lord.

Pró's se Kúrie ékekrató, ó Theós mou mη parastrwptígen ép' émei, mýptote parastrwptígen ép' émei, kai ómouzónomai tois 2 katabádonuôi eis lákkōn. Eukúkakou tôn fήmwn tôn dépseou mou, en tôn deēsa i by pró's se, en tôn oúmei me xéwra mou eis 3 naov ágion sou. Mη swenélkunis méta amàrtwloín tôn fýmwn mou, kai méta érgaroménon áúdian mη swanapoleúteis me, tôn lalaúonton éfirýneta méta tôn pligronen autów, kàka de én taž 4 karðías autów. Dós autóis kata tā erága autów, kai kata tā 29 pònirían tôn épitépedwmatón autów: kata tā erága tôn xerów 5 autón dós autóis, ápódoi tôn ántrapódoma autów autóis. Ōtò 30 ou swēkan eis tā erága Kúrie mou kai eis tā erága tôn xerów autów, katheléis autóus kai ou mη ókoudomēseis autóus.

6 Eulogyntos Kúrios, òti elstískone tis fήmwn tis dépseou 7 mou. Kúrios bothdōs mou kai upérastatitís mou ëp' autów hēpísete hē karbía mou, kai ébropéthēn, kai anébalei hē sarz 8 mou kai ek thelwmatos mou éxomologísgomai autó. Kúrios 9 krateamóra tos láoud autóu, kai upérastatitís tôn swtirion toù xristou autóu ëst. 10

9 Σώσων τόν λαόν σου, και εὐλογήσων τόν κληρονόμον σου, 11 και ποιμάνον autóus, και ἐπάρων autóus ἐως τοῦ αἰώνος.

Psalm 28 (29)

Psalmos tò Davíd exosóu sknqís. 1

'Enégykate tò Kúrióv úioi Theóu, 'enégykate tò Kúrióv úioús 2 krión: 'enégykate tò Kúrióv dōzan kai tmiún, 'enégykate tò Kúrióv dōzan ónqmai autóu proskyníste tò Kúrióv ën aílē ãgía ãtou. 3


Psalm 29 (30)

Eis tò télos, ψαλμος ὥθης τοῦ ἑγκαννθημος τοῦ οἶκου τοῦ Davíd. 1

'Υψώσω se, Kúrie, òti ἐπέλαβες me, kai ón ἐξφραζα τοὺς 2 ἐχθρούς μου ἐπ' ἐμέ. Κúrie o Theós mou, ekárraça pró's se, 3 O Lord, 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 evils 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 upon 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 y 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. 2 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 8 strengthens the hinds, 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 6 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, I

Or, confess to him. 9 Gr, defender of the salvation of. 6 Gr, participle. 1 Gr, of a song.
cried to thee, and thou didst heal me. 3 O Lord, thou didst bring me from among Hades, thou didst deliver me from among them that go down to the pit.

4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. 5 For anger is in his wrath, but life in his favour: who shall tarry for the evening, but joy shall be in the morning.

6 And I said in my prosperity, I shall never be moved. 7 O Lord, in thy good pleasure thou didst add strength to my beauty; but thou didst turn away thy face, and I was troubled. 8 To thee, O Lord, will I cry; and to my God will I make supplication. 9 What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth? 10 The Lord heard, and had compassion upon me; the Lord is become my helper.

11 Thou hast turned my mourning into joy for me; thou hast rent off my sackcloth, and girded me with gladness; 12 that my glory may sing praise to thee, and I may not be merced with sorrow. O Lord my God, I will give thanks to thee for ever.

For the end, a Psalm of David, an utterance of fear.
17 έπι τόν δούλων σου, σώσον με ἐν τῷ ἑλέει σου. Κύριε, μὴ κατασκηνοθείς, ὅτι ἐπεκαλέσαμεν σε: αἰσχυνθήσουσαν οἱ ἁσε- 
18 βείς, καὶ καταχθήσουσαν εἰς ἄδον. Ἀλλα γεννήθητι τὰ χείλη 
τὰ δύλα, τὰ λαλοῦντα κατά τοῦ δικαίου ἀνομίαν ἐν ὑπερφάναι 
καὶ ἐξοδουνέκα

19 Ὅς πολὺ τὸ πλῆθος τῆς χρηστότητος σου, Κύριε, ἵνα ἐκρυβή 
τοῖς φοβουμένοις σου; ἔξεργάσοντι ἐπί ἡπτησάμενοι ἑπί σε, ἔναν 
τῶν υἱῶν τῶν ἀνθρώπων. Κατακρύψεις αὐτούς ἐν ἀπο- 
κρύψῃ τοῦ προσώπου σου ἀπὸ ταραχῆς ἀνθρώπων, σκεπάσεις 
21 αὐτοὺς ἐν σκήνῃ ἀπὸ ἀντιλογίας γλωσσῶν. Ἐπολυγότος Κύριος, 
22 ὅτι ἐθανάτωσε τὸ ἔλεος αὐτοῦ ἐν πολλεῖ περιοχῆς. Ἐγὼ ἔ 
ἐπί ἐν τῇ ἐκκατάσας μου, ἀπέρριμμαι ἀπὸ προσώπου τῶν ὄψαλ 
μῶν σου; διὰ τοῦτο ἐστίκουσάς, Κύριε, τῆς φωνῆς τῆς δεήσεως 
μου ἐν τῷ κεκραγέναι με πρὸ σε.

23 Ἀγαπήσατε τὸν Κύριον πάντες οἱ ὁσίοι αὐτοῦ, ὅτι ἀληθείας 
ἐκήρυξε Κύριος, καὶ ἀνταποδώσω ποιῶν ὑπερφάν 
24 τίνι. Ἀνδρίζεσθε, καὶ κραταοῦσθω ἡ καρδία ὑμῶν, πάντες 
οἱ ἐπίδωτες ἐπί Κύριον.

31 Συνέσεως τῷ Δαυίδ.

32 Ἀγαλλιᾶσθε δίκαιον ἐν τῷ Κυρίῳ, τοὺς εὐθείας πρέπει αἰνεῖσι.
32 Ἐξομολογηθήσετε τῷ Κυρίῳ ἐν κιθαρᾷ, ἐν ψαλτηρίῳ δεκαχόρῳ 
ψάλτατε αὐτῷ. Ἀσατε αὐτῷ ἄσιμα κανον, καλῶς ψάλτατε ἐν 
Ἀλλαγμῷ. 
34 Ὅτι ἐν τοῖς λόγοις τοῦ Κυρίου, καὶ πάνται τὰ ἔργα αὐτοῦ ἐν 
πάσῃ. Ἀγαπᾶ ἔλεησον και κρίνει τοῦ ἔλεους Κυρίου

33 Τῷ Δαυίδ.

34 Αγαλλιᾶσθε δίκαιον ἐν τῷ Κυρίῳ, τοὺς εὐθείας πρέπει αἰνεῖσι.
35 Εὐχαριστεῖτε τῷ Κυρίῳ ἐν κιθαρᾷ, ἐν ψαλτηρίῳ δεκαχόρῳ 
ψάλτατε αὐτῷ. Ἀσατε αὐτῷ ἄσιμα κανον, καλῶς ψάλτατε ἐν 
Ἀλλαγμῷ. 
36 Ὅτι ἐν τοῖς λόγοις τοῦ Κυρίου, καὶ πάνται τὰ ἔργα αὐτοῦ ἐν 
πάσῃ. Ἀγαπᾶ ἔλεησον και κρίνει τοῦ ἔλεους Κυρίου

35 Παλαιτζικος X. X. 17—X. X. 5.

A Psalm of instruction by David.

Blessed are they whose transgressions are forgiven, and whose sins are covered.
Blessed is the man to whom the Lord will not impute sin, and in whose mouth there is no guile.
Because I kept silence, my bones waxed old, from my crying all the day.
For day and night thy hand was heavy upon me.
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.
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.
Thou art my refuge from the affliction that encompasseth me; my joy, to deliver me from them that have compassed me.
I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee.
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.
Many are the scourges of the sinner; but him that hopes in the Lord mercy shall compass about.
Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.

A Psalm of David.

Rejoice in the Lord, ye righteous; praise becomes the upright.
Praise the Lord on the harp; play to him on a psaltery of ten strings.
Sing to him a new song; play skilfully with a loud noise.
For the word of the Lord is right; and all his works are faithful. He loves

Gr. essay. See title. Gr. for, or of. Rom. 4, 7, 8. See Hebrew. Alex. ἀθένη. Rather, 'confess' or 'give thanks to.' Gr. in or with faithfulness.
mercy and judgment; the earth is full of the mercy of the Lord. 6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth. 7 Who gathereth the waters of the sea as in a bottle; who layeth up the deeps in treasuries. 8 Let all the earth fear the Lord, and let all that dwell in the world be moved because of him. 9 For he spake, and they were made; he commanded, and they were created. 10 The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. 11 But the counsel of the Lord endureth for ever, the thoughts of his heart from generation to generation. 12 Blessed is the nation which the Lord God is, the people whom he has chosen for his own inheritance. 13 The Lord looks out of heaven; he beholds all the sons of men. 14 He looks from his prepared habitation on all the dwellers on the earth; 15 who fashioned their hearts βalone; who understands all their works. 16 A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength. 17 A horse is vain for safety; neither shall he be delivered by the greatness of his power. 18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; 19 to deliver their souls from death, and to keep them alive in famine. 20 Our soul waits on the Lord; for he is our helper and defender. 21 For our heart shall rejoice, and we have hoped in his holy name. 22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee.

A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

I will bless the Lord at all times: his praise shall be continually in my mouth. 2 My soul shall boast herself in the Lord: let the meek hear, and rejoice. 3 Magnify ye the Lord with me, and let us exalt his name together.

4 I sought the Lord diligently, and he hearkened to me, and delivered me from all my afflictions. 5 Draw near to him, and be enlightened: and your faces shall not by any means be ashamed. 6 This poor man cried, and the Lord hearkened to him, and delivered him out of all his afflictions. 7 The angel of the Lord will encamp round about them that fear him, and will deliver them. 8 Taste and see that the Lord is good: blessed is the man who hopes in him. 9 Fear the Lord, all ye his saints: for there is no want to them that fear him. 10 The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing. Pause.

11 Come, ye children, hear me: I will teach you the fear of the Lord. 12 What man is there that desires life, loving to see good days? 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Turn away from evil, and do good; seek peace, and pursue it.

† Perhaps 'individually,' Vulg. sigillatim. 7 Gr. be praised. 8 Lit. neighbourhoods. 9 Ps. 8. 10-13
of the righteous, and his ears are open to their prayer: 16 but the face of the Lord is against them that do evil, to destroy their memorial from the earth. 

5 Therefore the Lord shall know the way of the righteous: and the king of the nations shall come to his judgment.

6 The eyes of the Lord are over the righteous; and his ears are open to their prayer: 17 but the face of the Lord is against them that do evil, to destroy their memorial from the earth. 

8 The way of the good man is like a shining light that shineth more and more unto the perfect day:

9 For the evil doers shall be cut off: but those of the right way shall possess the land. 

10 But the meek shall inherit the land, and shall dwell upon it for ever.

11 The meek shall inherit the land, and shall dwell upon it for ever.

12 He that sitteth in the throne of judgment shall hear them: and the prince shall judge them with righteousness.

13 The eyes of the Lord are in the whole earth to shew himself strong in the behalf of them whose heart is perfect; to give them that are of a pure heart

14 But the paths of the wicked shall perish: and he shall be cut off as for ever.

The Lord shall reign for ever.

The Psalms.

Psalms XXXIII. 15—XXXIV. 21.

A Psalm of David.

Judge thou, O Lord, them that injure me, fight against them that fight against me. 2 Take hold of shield and buckler, and arise for my help. 3 Bring forth a sword, and stop the way against them that persecute me: say to my soul, I am thy salvation. 4 Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame. 5 Let them be as dust before thee, and an angel of the Lord affecting them. 6 Let their way be dark and slippery, and an ambush to their bones: 7 For without cause they have hid for me their destructive snare: without a cause they have reproached my soul. 8 Let a snare which they know not come upon them; and the gin which they hid take them: and let them fall into the very same snare. 9 But my soul shall exult in the Lord: it shall delight in his salvation. 10 All my bones shall say, O Lord, who is like unto 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.

11 Unjust witnesses arose, and asked me of things I knew not. 12 They rewarded me evil for good, and bereavement to my soul. 13 But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer shall return into my own bosom. 14 I behaved agreeably towards them as if it had been our neighbour or brother: as if I had been myself one mourning and sad of countenance. 15 Yet they rejoiced against me, and plagues were plentifully brought against me, and I knew if not: they were scattered, but repeated not. 16 They tempted me, they mocked me: but I was not ashamed. 17 O Lord, when wilt thou look upon me? Deliver my soul from their mischief, mine only-begotten one from the lions. 18 I will give thanks to thee even in a great congregation: in an abundant people I will praise thee. 19 Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing and wink with their eyes. 20 For to me they spoke peaceably, but imagined deceits in their anger. And
Psalms XXXIV. 22—XXXVI. 7.

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ΨΑΛΜΟΙ.

7 Thou hast seen it, O Lord; keep not silence: O Lord, withdraw not thyself from me. 2 Arise, O Lord, and attend to my judgment; call to my cause, my God and my Lord. 3 Judge me, O Lord, according to thy righteousness, O Lord my God; and let them not rejoice against me. 4 Let them not say in their hearts, Aha, aha, our eyes have seen it.

5 O Lord, thou mercy is in the heaven; and thy truth reaches to the clouds. 6 Thy righteousness is as the mountains of God; thy judgments are as a great deep: O Lord, thou wilt preserve men and beasts. 7 How hast thou multiplied thy mercy, O Lord! so the children of men shall trust in the shelter of thy wings. 8 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. 9 For with thee is the fountain of life: in thy light we shall see light.

10 Extend thy mercy to them that know thee; and thy righteousness to the upright in heart. 11 Let not the foot of pride come against me, and let not the hand of sinners move me.

12 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. 2 For they shall soon be withered as the grass, and shall soon fall away as the green herbs. 3 Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it. 4 Delight thyself in the Lord; and he shall grant thee the requests of thine heart. 5 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.

6 Submit thyself to the Lord, and suppli—

δ Romans 3. 18. γ q. d. with regard to the discovering, etc. 4 Or, vast mountains. See Gen. 30. 8. ζ Or, intoxicated.

Εἰδες Κύριε, μὴ παρασιωτής, Κύριε μὴ ἀποστρή τὰ ἐμοὶ. 22 Εἴσαγηρθή κύριε, καὶ πρόσχες τῇ κρίσει μου, ὁ Θεός μου καὶ 23 ὁ Κύριος μου εἰς τὴν δίκην μου. Κύριον με κύριον κατὰ τὴν 24 δικαιοσύνην σου κύριε ὁ Θεός μου, καὶ μὴ εὐπρεπεσθάν μου. Μὴ εἴπουσιν ἐν καρδίᾳ αὐτῶν, εἰγε, εἰγε, τῇ ψυχῇ ἡμῶν μὴ δὲ 25 εἴπουσιν, κατεποίησιν αὐτῶν. Διασυρῆσθάν καὶ εὐπρεπεσθάν 26 αἰμα ὅπλαι κρίσεως τοῖς κακοῖς μου ἔνδοξοσθάν μισήν καὶ ἀντροπὴν ὅμοια μεγαλορρήμωνυτε ἐπὶ ἐμε. 27 Αγαλλιάζω τίς καὶ 28 εὐφράνεταις ἐν τῇ δικαιοσύνῃ μου, καὶ εὐπρεπεῖς διακάτω κυρίος, ἐν θεότητι τῆς εἰρήνης τοῦ δούλου αὐτοῦ. Καὶ ἡ γλῶσσα μου μελετήσῃ τῇ 28 δικαιοσύνῃ σου, ἐκεῖνῃ τῆς ἡμέρας τῶν ἐπανόμων.

Εἰς τὸ τέλος, τῷ δούλῳ κυρίου τῷ δαυίδι. 35 (36) Φρειν τὸν παράνομον τοῦ ἄμερτου ἐν ἀντιπόθεσιν, οὐκ ἐποίησεν Θεοῦ ἀπέχειν τῶν ὀφθαλμῶν αὐτοῦ. ὡς ἔδωκαν ἐνώπιον 2 αὐτοῦ, τὸν εὗρεν τὴν ἁμαρτίαν αὐτοῦ καὶ μοιήσαν. Τὰ τέκνα 3 τοῦ στόματος αὐτοῦ ἁμαρτία καὶ δόλος, οὐκ ἔμειναν καὶ ἐκεῖνος τὸν ἁγαθὸν. Ἀνομίαν ἐλογισάτο ἐπὶ τῆς κοίτης αὐτοῦ, 4 παρέστη πάντως ὁ ἄγαθος, τῇ δὲ κακίᾳ οὐ προσώποκε. Κύριε, εἰς τὸν οὐρανὸν τὸ πέος σου, καὶ ἡ ἀληθεία σου ἐξ 5 τῶν νεφελῶν. Ἡ δικαιοσύνη σου ὃς ὁρεῖ Θεοῦ, τὰ κρίματα 6 σου ὃς ἄμεινος πολλῷ ἀνθρώποις καὶ κρίσει σοφεῖς Κύριε. Ὁς ἐλευθερώσας τὸ ἔλεος σου ὃς Θεός; οἱ δὲ νιός τῶν ἀνθρώπων 7 ἐν σκέpsi τῶν πτερύγων σου ἐλευθερώσας. Μεταθητωσθαί ἀπὸ 8 πτέρυγις οἰκὸς σου, καὶ τὸν χειμαρρόν τῆς τρυφῆς σου ποτεῖς αὐτούς. Ἡ σοφία σοι τὴν ζωὴν, ἐν τῷ φωτὶ σου ὁ φῶς ἡμῶν.

Παρατενὸν τὸ ἔλεος σου τοῖς γυναῖκας καὶ τὴν δικαιοσύνην σου τοῖς εὐθείς τῇ καρδίᾳ. Μὴ ἐλθείτω μοι τοῖς ὑπερφαίνοντος καὶ τῷ ἀμαρτωλῷ μὴ σαλεύει με.

Ἐκεῖ ἐπέσων πάντες οἱ ἐργαζόμενοι τὴν ἁμαρτίαν, ἐξώθησαν 12 καὶ οὐ μὴ δύνανται στήνως.

Τῷ δαυίδι. 36 (37) Μὴ παραβαζὴν ἐν πονηρομενοῖς, μὴ ἐξελείπῃ τοὺς ποιοῦντας τὴν ἁμαρτίαν. ὡς ὲση ἡ ἁρπαγμὸς τοῖς ἀπεριήγηθησαίτω καὶ 2 ἀτράκτοι κλασίζονται ἐπὶ τοὺς ἁμαρτωλοὺς. Ἐλευθερώσας ἐπὶ Κύριον, 3 καὶ ποιεῖ ἤριπτας καὶ κατασκεύαζε τὴν γῆν, καὶ ποιμανθείπτη ἐπὶ τῷ πλούτῳ αὐτῆς. Καταπρήφησεν τῷ Κύριῳ, καὶ δῶσε 4 σοι τὰ αἰτήματα τῆς καρδίας σου. Ἀποκαλυφθησαι πρὸς Κύριον 5 τὴν ὑδὸν σου, καὶ ἐλευθερώσας ἐπὶ αὐτῶν καὶ αὐτῶς ποιήσει. Καὶ 6 ἐξίσους ὡς φῶς τὴν δικαιοσύνην σου, καὶ τὸ κρίμα σου ὡς μεγαβημία.

Ὑποσταρήθη τῷ Κυρίῳ καὶ ἑκάτερον αὐτῶν μὴ παραβαζήν.
en to the cateuodoimwv en thi odw auton, en anbropo prooounti 78 paroanomias. Paustai apo orwgoi kai ekatutlity theumon, mou 79 paraqiziel autse polreseba. Oi ois ponotheunomoi eklo- 80 brenouszontai, dei upomenvontes to Kuriou, autoi klironomi- 81 soun tiv gin. Kai eti olagnous kai ou me uparqo amartolos, 82 kai xetiqeseis tis topon auton, kai ou me eunw. Oi de prrei- 83 kloronomousin gin, kai katatriphounton tei plhthei erignis.

22 Paratrrhsetai o amartolos ton dikian, kai brwvei ep 84 auton ton odin ton auton. 'O de Kuriou ekgeleisastai auton, 85 ou probleite i nemea auton. 'Rromfainan eppasanto 86 ois amartoloi einvein tov ton, to katazaleine tovono 87 kai pante, ton sfragai ton eideoun kai karidia. 'H romfai- 88 ois auton einvein ois ton karidian auton, kai ta tova auton syn- 89 trheia.

16 Krewsou olagw ton dikia uper plouton amartolwn pollon. 90 Oi braxhones amartoloi syntrheizontai, uposthtrizei de teis 91 dikaios kai O Kuriou.

18 Gwstke Kuriou tis odwv ton amwman, kai ke klironomyia 92 auton eis ton aiwna estai. Oi kaiaxvsthneintai eis kairo 93 pnoth, kai en nemea lamh xorosththesantai. Oi ois am- 94 artoloi apolouontai, dei efhirai ton Kuriou amia to doxohthnai 95 auton kai wswthnai, ekleipontes oswai kappws exipion. Da- 96 neivetai o amartolos, kai ou akotitei, dei dikian oikteirei 97 kai adoi. 'Oti oi elugountes auton klironomoussai gin, ou 98 de kateramounon auton eklophrenousantai.

23 Pard Kuriou to debaithma anbropou katahunetai, kai tiv 99 odw auton thelesetai. 'Otan pesti o kataarthkhezetai, ou 100 Kuriou anasthrirezei cheira auton. Neosteroi egenvmen, kai gar 101 egirasa: kai ou edon dikaios egkatalelumewn, oivde te 102 stphma autou xetoi arwos. Olyn tin nemean eliei kai 103 danizei, kai to stphma autou eis elugwia estai.


30 Stwma dikaiou meletthi sofoi, kai e glwswa autov laik- 109 sei kriwv. O nvmou tov Theou autov en karidia autov, kai 110 oux uposkeluzhthesitai to debaithma autov. Katanaov o amar- 111 twlos ton dikian, kai xetiz tov thnastwisa autov. O de 112 Kuriou ou me egkataleipe auton eis tis cheiras autov, oude ep 113 katakikhasai auton, sti kriwv autov. 'Upomevov ton Kuri- 114 ou, kai phulen tin odov autov, kai wswtei se to katale- 115 nonomia tiv gin. En to eklophrenusetai amartolous, afw.

35 Eivw ton athevnon uperafoumenon, kai epamfrwmenon ois tais 116 kerdous ton Libanon. Kai patphion, kai odos oivn, kai 117 xetithena autov, kai oux eifhthe o topos autov. Fulkastei akav- 118 kiai kai ide ethynetai, oti estin egkatalelema anbropwv eire- 119 cate him; fret not thyself because of him: that prosper in his way, at the man that does unlawful deeds. Cease from anger, and forsake wrath: fret not thyself so as to do evil. For evil-doers shall be destroyed, but they that wait on the Lord, they shall inherit the land. And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find it. 12 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

18 A little is better to the righteous than abundant wealth of sinners. 17 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; and in days of famine they shall be satisfied. For the sinner 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 ruined: 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 yavenged, 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 weighty burden. 5 My bruises have become noise 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 spake vanities, 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, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boasting against me. 17 For I am ready for thine enemies, 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 they that hate me unjustly are multiplied. 20 They that reward evil for good slandered me; because I followed righteousness.

For sake me not, O Lord my God: depart not from me. 21 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.
Psalm 38

Eis to têlos, toj Davíd yauliños.

'Ypopémon oupetevna touto Kýriou, kai prososxhe mou, kai eiö-

2 hêkonte tis deisésws mou. Kai anýgaxhe me en lakko ton tala
eirias, kai apó plousiás, kai eisphagein épi petrón touto podás

3 mou, kai kauteiunva tis diaphmatia mou. Kai enêbalein eis tó
stoima mou ázma kainon, òmov tou ÓHE hìmwn. oufontai polloi

4 kai fofibhtosan, kai eliptovn épi Kýriou. Makarios miô, ou
ésthai to ónoma Kýriou elpitis mou, kai ouk eliptes eis

diastratatai kai manía vneôs.

5 Pollla epitépsis ou Kýrie ÓHE ou tov tháumastá mou, kai
tous dialegomous sou ouk ésthai tis órhoimostei sou; apí-
geilia kai elállsia, elpluthugosan épi arîmbon. Ónthan kai

6 prosphorai ouk héllesias, souma de katptisiav mou óloukautuma

7 kai peri ámartias ouk èttêsas. Tóte elipon, idou òmov en

8 kefaliwv bibliau gérrastai peri émov, tou poihsa to òblhma
sou õ ÓHE sou õboulthén, kai ton nómov sou en meto tis

9 karidias mou. Évgyggeleitovn dikaristhén en èkkalías megállh,

10 idou và xeirop mou ouk õíwv kallinwv. Kúrie, sv égywv tis
dikaiosthén mou, ouk èkrivsa en tis karidias mou tis álithèn

11 sou, kai to sóthriwv sou ou ev: ouk èkrivsa en tis èlous sou kai

12 õ álithèn sou ouk õíwv. Òtis periogon õin kaka, òmov õíwv

13 érho, ouk èrho, kai õi founasen ton blepen elplithugosan

14 õi tás têkis tis kefalís mou, kai õ álithèa mou égkatelitpè

within me, and a fire would kindle in my meditation: I spoke with my tongue.

4 O Lord, make me to know mine end, and the number of my days, what it is: that I may know what I lack. 5 Behold, thou hast made my days ßold; and my existence is as nothing before thee: nay, every man living is altogether vanity. Pause. 6 Surely man walks in a shadow: nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them.

And now what is my expectation? is it not the Lord? and my ground of hope is with thee. Pause. 8 Deliver me from all my transgressions: thou hast made me a reproach to the foolish. 9 I was ß dumb, and opened not my mouth; for thou art he that made me. 10 Remove thy scourges from me: I have fainted by reason of the strength of thine hand.

11 Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider’s web: nay, every man is disquieted in vain. Pause.

12 O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were. 13 Spare me, that I may be refreshed, before I depart, and be no more.

For the end, a Psalm of David.
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. 2 May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy. 3 May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness.

4 I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee. 5 Mine enemies have spoken evil against me, saying, When shall he die, and his name perish? 6 And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spake in like manner. 7 All my enemies whispered against me; against me they devised my hurt. 8 They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again? 9 For even the man of my peace, in whom I trusted, 10 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. 11 By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me. 12 But thou didst help me because of mine innocence, and hast established me before thee for ever. 13 Blessed 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. 2 My soul thirsts for the living God: when shall I come and appear before God? 3 My tears have been bread to me day and night, while they daily said to me, Where is thy God? 4 I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival. 5 Therefore art thou very sad, O my soul? therefore art thou very sad, O my soul? 6 O my God, my soul has been troubled within me: therefore will I remember thee

Eis to télōs, ἑαυτὸς τῷ Δαυίδ. 40 (41)

Ἐκδόκησαν Κύριε τοῦ ῥύσασθαι με, Κύριε εἰς τὸ βοήθησαι. 13 σαι μοι πρόσχες. Καταστοληθείσαι καὶ εντραπείσαι ἀμαὶ ἡμιαὶ 14 εἰς ἥτιναν, καὶ ἐντραπείσαι οἱ θλίκοι μοι κακά. Κομὶ 15 σάσασσαι παραχρήμα αὐξῆσαι αὐτῶν, οἱ λέγοντες μου, εὐγένεια. 4 Ἐγνω δὲ πτωχὸς καὶ 17 θητήν εἰμί, Κύριος φορτεῖ μοι βοήθους μοι καὶ ἀπεστασθῆ 18 μοι εἰ σὺ ὁ Θεὸς μου, μὴ χρυσίτης.
Psalmos to David.

42 (43)

Krivon me o Theos, kai dikason to dikein mou, ex thnous oux
2 oson, apto aneripon adikan kai dolon brasia me. "Oti so ei
o Theos kratewma mou, ina aptwso me; kai ina skhtrptai
3 poreswma en to ekplefison ton eho rhon mou; "Ezapat
stelelon to fous sou kai tin altheian sou, asta me udghsan
kai ithagw me eis oros agwn sou, kai eis ta sktrmata sou.
4 Kai eselteswma pros tonistrosthsion ton Theou, pros ton
Theon ton ephhymantwi thn nektita mou, ezoymologismoi sou en
kubara o Theos o Theos mou.
5 Ilnati perlupos ei t wuchy mou, kai ina syntarastse me;
elpesw en to ton Theon, oti ezoymologismoi autw, swsthsra
pton proswpon mou, o Theos mou.

43 (44)

Eis to telos, tois sivous Koroi eis sunein psyalmos.

O Theos en tois oson hwm oikousame, o pateres hwm angh
xyelai hwm, erayon o eragwso en tois hmeras autwn, en
meraies arhais. "H chefor sou ethn ezhoulhshen, kai katef
ptwseus autous, ekakwssas laous kai exezalhes autous. Oi ypar
en th roswma autwn eklytronwn gwn, kai o bhraxh autwn
ouk ethwsan autwn, allha diexia sou kai o bhraxh sou, kai
o phymesus ton proswpon sou, oti ediskhse en autous.
4 Sui ei autous o basteles mou kai o Theos mou, o entellefmenos
5 tas swntias Iaiovi. "En sou ethron hwm krateiwmou, kai
en to onwmati sou ezhoulhmonw tousw epantostamoun
hwm. Oi ypar ento tislyous mou elpiva, kai o romhph mou ou
swse me. "Esoforas gar hwmis ek ton thlwsontan hwm, kai
5 tosw muontwntan hwmis karthkwnas. "En ton Theou epantostamounen
bwn hwmis karthkwnas, kai en ton onwmati sou ezoymologismw eis
ton aion: deiasphila.
9 Nwni de apousw kai karthkwnas hwmis, kai ouk exeleusw en
10 tous omygmenous hwm. "Apoteleusma hwmis eis to swma par
10 tous ethron hwm, kai oi muontwntw hwm duostrapontai autous.
11 Ethous hwmis ws proswbta bphmewos, kai en tois ethsws deistera
12 hwmis. "Apwdin ton laos sou anw testhsw, kai ouk hq plhros en
13 tosw alalagmasi autwn. "Ethw hwmis oinwdois tois gelotewn
from the land of Jordan, and of the Er
monites, from the little hill. 7 Deep calls to
depth at the voice of thy cataracts: all thy
billows and thy waves have gone over me.
8 By day the Lord will command his mercy,
and 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 do I go sad of
countenance, while the enemy oppresses me?
10 While my bones were breaking, they
that afflicted approached me; while they
said to me daily, Where is thy God?
11 Wherefore art thou very sad, O my
soul? and wherefore dost thou trouble me?
I 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: whence hast thou
cast me off? and why do I go sad of coun-
tenance, while the enemy oppresses me?
3 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
gladens 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?
I 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.
Thine hand utterly destroyed the heathen,
and thou 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 commandest 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.
9 But now thou cast off, and put us
to shame: and thou wilt not go forth with
our hosts. 10 Thou hast turned us back
before our enemies; and they that hated
us spoiled for themselves. 11 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. 13 Thou hast

8 Heb. and Alex. his song shall be, etc.  3 Gr. we will 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 has covered me. 16 Because of the voice of the slanderer and reviler; because of the enemy and avenger.

17 All these things are come upon us: but we have not forgotten thee, neither have we dealt unrighteously in thy covenant. 18 And our heart has not gone back; but thou hast turned aside out of thy paths from thy way which thou commandedst us. 19 For thou hast laid us low in a place of affliction, and the shadow of death has covered us. 20 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? 21 For he knows the secrets of the heart.

22 Awake, wherefore sleepest thou, O Lord? arise, and do not cast us off for ever. 23 Wherefore turnest thou thy face away, and forgettest our poverty and our affliction? 24 For our soul has been brought down to the dust; our belly has cleaved to the earth. 25 Arise, O Lord, help us, and redeem us for thy name's sake.

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.

My heart 2 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 the sons of men: grace has been 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; 4 and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. 5 Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. 7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows. 8 Myrrh, and incense, and cassia are excelled from the garden, and out of the ivory palaces, 9 with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, and arrayed in divers colours. 10 Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house. 11 Because the king has desired thy beauty; for he is thy Lord. 12 And the daughter of Tyre shall adorn him with gifts; the rich of the people of the land shall supplicate thy favour.

13 All her glory is that of the daughter of

Eis to telos, upo toin allouziosemousin tois uiois 44 (45)

Korei es syneveni, pho upe toin agapeinou.

'Exeptheastei o karhia mou logon agadon, loge eu to erea mou to basilei: e glousa mou kalamos grammatew deugraphe

'Erano kalie para toin ouisin toin anbropin, exhuthi 2 charis en cheleiso sou, dio tou ouvngesi se o Theos eis toin aiwna.

Perizwasi toin mofapingan sou epi ton mporon sou dunati: 3 omoitisi sou, kai to kalie sou, kai enetean, kai kateuod, 4 kai Basilei ouk hlikiai kai praktitos kai dikaiotitas, kai endyesi se thumastou h dezi sou. Ta bhe sopin en upoum ena dunati, laoi upokato sou peseintai, en karidia ton exwron ton basileos.

O thronos sou o Theos eis aiwona aiwona, rabis esuititou 6 rabis ton basileias sou. 'Hgaptisa dikaiotitas, kai emi 7 sigas anomiai, dia tou oxiexe se o Theos o Theos sou elaioun agapallassin parim tois metioux sou.

Smyria kai stakty kai kasia apo ton isatow sou, apo 8 bareaes elaphantian, ezoi dhfranain se thugateres basilewn en to tiri ton sourou este the basiliasa ek deziou sou, en isatowm diachromai peribazilen, peoukilep. 9 Akonoan 10 thigherai kai to klinon to ou sou, kai exalabhs ou basileo sou, kai ton oikou ton patros sou. 10 Oi exalabhs o basileas ton kalous sou, oti aiwnto estin o Kyrion sou. 11 Kalo prokynosoun autou thugateres Tiron en douro, to prospoaton sou latoanousin oin plounin ton laou tis ghs.

Pasas 4a doxa aitieis thugatros ton basileos 'Esebion, en 13
Psalm 146 (46) Eises to telos, hip tér tov Komor, hip tér ton krupton paralimos.

'O Theos hwmw katabugh kai dunamis, bothos en thlisei
2 taies euvounias hwmis sofiodora. Dia tauto o foibhseioymba
en to torasebhaia thyn gen, kai metatisebhaia orpi en korbas
3 thalassew. 'Hgywra kai etaraqothen tis vouda auton,
etaraqothen tis orpi en th krayatwsi auton diaphalma.
4 Tov potamov tis dromimata euvfainvousin tin polin ton Theou,
5 xisase to skipnima autou o ypsiostos. 'O Theos en mego autis ou salvenbhsetai,
6 Bbhossei authe o Theos to proswpa.

8 Devte kai ideite to erga tov Komor, o xeto terata epi tis
9 gyes: antanawron pollewn mekri ton peraton tis gyes,
toyn suntrapezei, kai suggklasei uplon, kai wthreous kathe.
10 Kaistai en tivn. Xholasaste kai gnwste, oti egw eimi o Theos,
11 psiwhtima en tois enwn, psiwhtima en tis ym. Kyrwos
tow dunamewn meb hymon, antithptw hymon o Theos Iakwbs.

Psalm 147 (47) Eises to telos, hip tér tov Komor paralimos.

Painata ta etha krotisaste xeras, alalasaste to Theou en
2 fwnth agvaliasse. Oti Kyrwos ypsiostos, fwbhros, basilevs
3 megas epi pswcen tis ym. Ypetace laous hymon, kai
4 etha upo tous pswcen hymon. Exelekato hymon tis klhronomia
5 autov, tis kalhnon Iakwbs, en ngaptrwse diaphalma.

5 Anvesh o Theos en alalagwma, Kyrwos en fwnth kalpignos,
6 Plaste to Theos hymon, plaste plaste to basilei hymon,
7 Plaste. Oti basileiws paishe tis ym o Theos, plaste
8 sunetos. 'Ebashneuse o Theos epi ta etha, o Theos katheta
9 epi throno agon autou. Arxhotes laoun sphyxhshn metu
10 tov Theou 'Afbhama, oti tov Theou oikos tis ymes sofioda
epirhashn.

Psalm 148 (48) Paralimos ydhas tois viois Komor deuterha sarbaston.

Megas Kyrwos, kai aiwos sofioda en polie tov Theou
2 hymon, en deis agw mob autou. Euphizwn, agallamati praghe tis
yges, orph Syma ta pleura tou Boyma, or polis tou basilew

Psalm 144 (49) Eises to telos, hip tér tov Komor paralimos.

The king β of Eesion, robed as she is golden fringed garments, 1 in embroidered clothing; virgins shall be brought to the king after her; her fellows shall be brought to thee. 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 γ for ever and ever.

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 troubled, 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.

Pause. 4 The crowns of the kings of earth shall be the city of God: the Most High hath sanctified his tabernacle. 5 God is in the midst of her; she shall not be moved: God shall help her δ with his countenance. 6 The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook.

The Lord of hosts is with us; the God of Jacob is our helper. Pause.

Pause. 8 Come, and behold the works of the Lord, which he hath accomplished on the 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.

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.

5 God is gone up with a shout, the Lord with a sound of a trumpet. 6 Sing praises to our God, sing praises: sing praises to our King, sing praises. 7 For God is king of all the earth: sing praises with understanding. 8 God reigns over the nations: God sits upon the throne of his holiness. 9 The rulers of the people are assembled with the God of Abraam: for God's mighty ones of the earth have been greatly exalted.

A Psalm of 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 The city of the great King is well planted on the mountains of Sion. with the joy of the whole earth, on the sides

\[\text{5 Alex.} \text{ isomos, within, so Heb.} \quad \text{5 Gr. to the age of the age.} \quad \text{5 Alex. and Heb. before, or, toward the morning.} \quad \text{7 A song}\]
of the north. 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. They saw, and so they wondered; they were troubled, they were moved. Trembling took hold on them: there were the pangs as of a woman in travail. Thou wilt break the ships of Tarshish with a vehement wind. 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. According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. Let mount Sion rejoice, let the daughters of Judah exult, because of thy judgments, O Lord.

12 Go round about Sion, and compass her: tell ye her towers. Mark ye well her strength, and observe her palaces: that ye may tell the next generation. 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: both the sons of mean men, and sons of great men; the rich and poor man together. My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding. I will incline mine ear to a parable: I will open my riddle on the harp.

Wherefore should I fear in the evil day? theiquity of my heel shall compass me. 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, 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.

10 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. And their sepulchres are their houses for ever, even their tabernacles to all generations: they have called their lands after their own names. And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. This their way is an offence to them: yet afterwards men will commend their sayings. Pause. They have laid them as shot 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. But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.

Fear not when a man is enric...
When the glory of his house is increased. 17 For he shall take nothing when he dies; neither shall his glory descend with him. 18 For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him. 19 And he shall go in to the congregation of the mountains, and shall see with his eyes.

20 Man that is in honour, understandeth not: he is compared to the senseless cattle, and is like them.

A Psalm for Asaph.

The God of gods, the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof. 2 Out of Sion comes the excellency of his beauty. 3 For 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. 4 He shall summon the heaven above, and the earth, that he may judge his people. 5 For assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices. 6 And the heavens shall declare his righteousness; for God is just. 7 Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God. 8 I will not reprove thee on account of thy sacrifices: for thine whole-burnt-offerings are before me continually.

I will take no bullocks out of thine house, nor he-goats out of thy flocks. 10 For all the wild beasts of the thicket are mine, the cattle of the deserts are mine. 11 I know all the birds of the sky; and the beauty of the field is mine. 12 If I should be hungry, I will not tell thee: for the world is mine, and the fulness of it. 13 Will I eat the flesh of bulls, or drink the blood of goats? 14 Offer to God the sacrifice of praise; and pay thy vows to the Most High.

15 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 hath said, Why dost thou declare my ordinances, and take up my covenant in thy mouth? 17 Whereas thou hast hated instruction, and hast cast my words behind thee. 18 If thou sawest a thief, thou shinest with him, and hast cast in thy lot with adulterers. 19 Thy mouth has multiplied wickedness, and thy tongue has framed deceit. 20 Thou didst sit and speak against thy brother, and didst scandalise thy mother's son.

These things thou didst, and I kept silence: thou thoughttest wickedly that I should be like thee; but I will reproduce thee, and set thee offener before thee. 22 Now 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 throughly 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 \(^d\) 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, \(^g\) offering, and whole-burnt-sacrifices: then shall they offer calves upon thine altar.

For the end, a Psalm of \(^d\) instruction by David, when Doec the Edumean 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 mischief? 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.

5 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. 6 And the righteous shall see, and fear, and shall laugh at him, and say, Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

8 But I am as a fruitful olive in the house of God: I have trusted in the mercy of 

\(^d\) Gr. governing. \(^g\) Properly, 'a heave or wave-offering. \(^e\) Gr. understanding.
Eis to télados, uper meléth sunéstes tov Davíd.

'Eis to télados, ὑπὲρ μακελθείν συνέσεως τῷ Δαβίδ.

52 (53)
Eis to télados, ὑπὲρ μακελθείν συνέσεως τῷ Δαβίδ.

Eis to télados, ὑπὲρ μακελθείν συνέσεως τῷ Δαβίδ.

53 (54)
Eis to télados, ὑπὲρ μακελθείν συνέσεως τῷ Δαβίδ.

54 (55)
Eis to télados, ὑπὲρ μακελθείν συνέσεως τῷ Δαβίδ.


God for ever, even for evermore, I will give thanks to thee for ever, for thou hast done it: and I will wait on thy name; for it is good before thy saints.

For the end, a Psalm of David upon Maceleth, of instruction.

The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in iniquities: there is none that does good. 2 God 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 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 were they greatly afraid, where there was no fear: 5 for God has scattered the bones of the men-pleasers; they were ashamed, for God despised them. 6 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. 2 O God, hear my prayer; hearken to the words of my mouth. 3 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. 6 He shall return evil to mine enemies; utterly destroy them in thy truth. 6 I will willingly sacrifice to thee: I will give thanks to thy name, O Lord; for it is good. 7 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. 2 Attend to me, and hearken to me: I was grieved in my meditation, and troubled; 3 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 with me.

4 My heart was troubled within me; and the fear of death fell upon me. 6 Fear and trembling came upon me, and darkness covered me. 6 And I said, O that I had wings as those of a dove! then would I flee away, and be at rest. 7 Lo! I have fled afar off, and lodged in the wilderness. Pause.

5 I waited for him that should deliver me from distress of spirit and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen iniquity and gain
Psalms LIV. 10—LV. 12.

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saying in the city. 16 Day and night he shall go round about it upon its walls: inquir- ing and sorrow and unrighteousness are in the midst of it; and usury and craft have not failed from its streets.

For, if 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. 21 But thou, O man likened, my guide, and my acquaintance, 22 who in companion- ship with me sweetened our food: we were a feeder of God in concord. 23 Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

16 I cried to God, and the Lord hearkened to me. 17 Evening, and morning, and at noon I will declare and make known my wants; and he shall hear my voice. He shall deliver my soul in peace from them that draw nigh to me: for they were with me in many cases. 18 God shall hear, and bring them low, even he that has existed from eternity. Pause.

20 For they suffer no reverse, and therefore they have not feared God. 21 He has reached forth his hand for retribution; they have profaned his covenant. 22 They were scattered at the anger of his countenance, and his heart drew them high. His words were smoother than oil, yet are they darts.

25 Cast thy care upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. 26 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 sanctuary, by David for a memorial, when the Philis- tines 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 abominat- ed my words; all their devices are against me for evil. 6 They will dwell, and have themselves; they will watch my steps, according as I have waited patiently in my soul. Thou wilt on no account save them; thou wilt bring down the people in wrath.

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; be- hold, I know that thou art my God. 10 In God will I praise his word; in the Lord will I praise his saying. I have hoped in God; I will not be afraid of what man shall do to me. 13 The vows of thy praise, ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἀγώνων μεμεριμνα 55 (56) μένου, τῷ Δανίῳ εἰς στηριγματικά, ὅπθεν ἐκτάσατο αὐτῶν οἱ ἄλλοι πρόσωπα ἐν Γῆ.
Eis to têlos, μὴ διαφθείρης, πώς ὁ Θεός ἐστίν αἰνέτεος σου. Ἡμένος Την ψυχήν μου ἐκ θανάτου, καὶ τοὺς πόδας μου ἐξ ὀλισθήματος, τοῦ εὐφρενίζομεν ἐνώπιον τοῦ Θεοῦ ἐν φωτὶ ᾿ζωντων.

'Ελησόνετε με ὁ Θεός, ἐλησόνετε με, ὅτι ἐπὶ σοι πέποιηκεν ᾗ ψυχήν, καὶ ἐν τῇ σκα. τῶν πτερύγων σου ἑλπίζω, ἐως ὅ τι παρέλθη ἡ ἀνομία. Κεκράζομαι πρὸς τὸν Θεοῦ τὸν ψιστὸν τὸν θεοῦ τὸν εὐφρενιστήν με, διάψαλμα. Ἐξαπέστειλεν ἐξ οὐρανοῦ καὶ ἔσωσε με, ἐδωκεν ἐν καταπατώνας τοὺς· Ἐξαπέστειλεν ὁ Θεός τὸ ἔλεος αὐτοῦ καὶ τὴν ἀληθ. 4 θειαν αὐτοῦ, καὶ ἐφρύσατο τὴν ψυχὴν μου ἐκ μέσου σκίμων. ἐκομισθήνει τεταραγμένος νῦν ἀνθρώπων, οἱ δόντες αὐτῶν, ὅπλοι καὶ βέλη, καὶ ᾗ γλώσσα αὐτῶν, μάχαρα ὄξεια.

5 ῾Υψώθητε ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πάσαν τὴν γῆν ἥ δόξα σου. Παγιάς ἤτοι μασαν τοῖς ποσὶ μοι, καὶ κατέκαμψαν τὴν ψυχήν μοι ἀπὸ προσωποῦ μου βοῦθρον, καὶ ἐνέπτευαν εἰς αὐτῶν διάψαλμα. Ἑστοίμη ἡ καρδία μου ὁ Θεός, ἐστοίμη καρδία μου, ἄσομαι καὶ ψαλο. Ἐξεγερθήτη ἥ δόξα μου, ἐξεγερθήτον ψαλτήριον καὶ κυθάρα, ἐξεγερθήσομαι 9 ὅρθρον. Ἐξομολογήσομαι σοι ἐν λαὸς Κύριε, ψαλὸ σοι ἐν ἐβναιο. ὡστε ἐμεγαλύνη ἔως τῶν οὐρανῶν τὸ ἔλεος σου, καὶ ἐως τῶν νεφελῶν ἥ ἀλήθεια σου. Ὑψώθητε ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πάσαν τὴν γῆν ἥ δόξα σου.

57 (58) Εἰς τὸ τέλος, μὴ διαφθείρης, πώς ὁ Θεός ἐστίν αἰνέτεος σου.

Εἰς τὸ τέλος, μὴ διαφθείρης, τῷ Δαβίδ ἐστὶν στηριγμή
tou. Ei αἶκα τή διαφθείρησιν λαλείτε, εὔθεια κρίνετε οἱ νοὶ.

6 Ὁ Θεός συνέτρυψε τῶν δόντων αὐτῶν ἐν τῷ στόματι αὐτῶν, τὰς μύλας τῶν λεώντων συνθάλασσαν οἱ Κύριοι. Ἐξουδενωθήσονται ὡς ὄνωρ διαπορευόμενοι, ἐνενείπε τὸ τόξον αὐτῶν ἐως ὅ ἀνθρεπόντως. Ὡσεὶ κηρὸς τοὶ τακτεῖς ανταναρεζοῦμαι, ἔπεε 9 πῦρ, καὶ οὐκ εἶδον τῶν ἁλίκον. Πρὸ τὸν συνέκα τὰς ἀκάνθας ὑμῖν τὴν πάμνυν, ὥσει ἐγκατατέρατη ἔμας.

7 Ἐνυφρανθήσεται δίκαιος, οὗ τῷ ἐκδίκησαν ἀδεβίαν, τὰς χεῖρας αὐτῶν νύεται ἐν τῷ αἵματι τοῦ ἀμαρτωλοῦ. Καὶ ἐφετέρῳ ἀνθρώπος, εἰ ἀρα ἐστὶ καρτος τῷ δικαίῳ, ἀρα ἐστὶν ὁ Θεὸς κρίνων αὐτῶν ἐν τῇ γῇ.
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 they be ensnared; be denounced: 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. They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur.

15 But I will sing to thy strength, and in the morning I will 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 pitted 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 Sicima, and measure out

Εἰς τὸ τέλος, μη διαφθείρης, τῷ Δαβίδ εἰς στηλο- γράφιον

'Εξεκόν με έκ τῶν ἐχθρῶν μου ο Θεός, καὶ έκ τῶν ἐπαναστά- μενῶν ἐπέκαθι οὐ με. 'Ρυσά με έκ τῶν ἐργαζομένων με, καὶ έν τῶν ἐνδράτων σωσώ με. 'Οτι έδόθησαν τὴν ψυχήν μου, ἐπέθετο ἐπέκαθι έγερθήσης εἰς συνάντησιν, καί εἶναι, καὶ εἶναι άνατοματικοί σωσώ με. 'Ακούς τον Θεό τὸ σφυγνον τον Θεό 5 του ἰσραήλ, πρόσχυσε τον ζωοκομοσφησαί πάντα τὰ ζωή, μή οὐκέτερης πάντας τῶν ἐργαζόμενων τὴν ἀνομίαν διάφαλμα. 'Επιστρέφοντας εἰς ἐσπέραν, καὶ λυμάζουσαν ὡς κόσμος, καὶ εἶναι τοις ἐχθροῖς μου.

Μὴ ἀποκταίης αὐτοῖς, μήποτε ἐπιλάθονται τοῦ νόμου σου 11 διασκορπίσται αὐτοῖς εἰς τὴν δύναμιν σου, καὶ κατάγεσθαι αὐτοῖς ὁ ὑπερασπιστής σου Κυρίε. Ἄμαρτιαν στόματος αὐτοί, 12 λόγον χειλῶν αὐτῶν, καὶ συλλυφθάσθωσαν εἰς τὴν ὑπερθέλαναν αὐτῶν καὶ εἶναι ἀράς καὶ πεινάνσας διουργεσθούσαν συντέλεια, 13 εἰς ἀρχήν συντέλειας, καὶ ὡς ἐπάρχοντο καὶ γρωφάσθωσαν δι' ὅτι ο Θεός τοῦ ἰακώβ δεσπότες τῶν περατῶν τῆς γῆς διάφαλμα. 'Επιστρέφοντας εἰς ἐσπέραν, καὶ λυμάζουσαν ὡς κόσμος, καὶ 14 κυλώσωσαν τῶν. Αὐτοῖς διασκορπίσθησασθησαν τοῦ φαγεῖν, 15 ἀν δὲ μη χορτασθῶσαν, καὶ γυγυγύστωσαν.

'Εγὼ δὲ ἂσθομα τῇ δύναμις σου καὶ ἀγγαλλάσσω τιτρωφή 16 τό ἔλεος σου, ὅτι ἐγενήθης ἀμετάπτωτος μου καὶ καταφυγὴ μου ἐν ἑμέρᾳ δικαιοσύνης μου. Βοσθοῦσαν σου, σοὶ ψαλῶ ὁ Θεός 17 μου, ἀμετάπτωτος μου ἐν Θεού μου, τό ἔλεος μου.

Εἰς τὸ τέλος, τοῖς ἀλυσοθησιμοῖς εἰς, εἰς στολογραφίαν τῷ Δαβίδ εἰς διδαχήν, ὅπως ἐνετύρυσε τὴν Μεσοποταμίαν Συρίαν, καὶ τὴν Συρίαν Σοβάλ, καὶ ἐπέτρωπεν Ἰωνία, καὶ ἐπάτησε τῇ φάραγκῃ τῶν ἀλών, δωδεκά χιλιάδας.

'Ο Θεός ἀποδώσει ἡμᾶς καὶ καθὲλεῖς ἡμᾶς, ἀφρεδίτης καὶ ὀφείλερας ἡμᾶς. Συνείσασα τὴν γῆ καὶ συνετάραξα αὐτὴν, 2 ιασα συν ευνοματικά αὐτής, ὅτι ἐγενήθη. 'Εδειξάς τῷ 3 λάθος σου σκληροῦ, ἐπέτυγκας ἡμᾶς οὐκαν κατανυκτικώς. 'Εδώκας 4 τοῖς φοβομένοις στη σημείωσιν, τῷ φυγεί ἀπὸ προσώπων τῶν διάφαλμα. Ὄτις ἄν ῥυθμοθεοῦσιν τοῖς ἀγαπητοῖς σου, 5 σωσάς τῇ θείᾳ σου καὶ ἐπανοικοῦσαν μου.
For the end, among the Hymns of David.

O God, hearken to my petition; attend to my prayer. From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock, thou didst guide me; because thou wert my hope, a tower of strength from the face of the enemy. I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. Pause.

For thou, O God, hast heard my prayers; thou hast given an inheritance to them that fear thy name. Thou shalt add days to the days of the king; thou shalt lengthen his years to all generations. He shall endure for evermore; he shall inherit the kingdom of heaven; his name shall be everlasting. Pause.

Nevertheless do thou, my soul, be subject to God; for of him is my salvation. For he is my God and my Saviour; my helper, I shall not be moved; very much. How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge. They only took counsel to set at nought mine honour: I ran in thrist: with their mouth they blessed, but with their heart they cursed. Pause.

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. Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. God has spoken once, and I have heard these two things, that power is of God; and mercy is thine, O Lord; for thou wilt recompense every one according to his works.

\( ^{2} \) Or, strengthening. \( ^{3} \) Gr. work power. \( ^{4} \) Or, any more. \( ^{5} \) Gr. on. \( ^{6} \) Gr. altogether.
Psalmos τῷ Δαυίδ, ἐν τῷ εἶναι αὐτῶν ἐν τῇ ἐρήμῳ τῆς Ἰδωμαίας.

Ὁ θεὸς ὁ θεὸς μον πρὸς σέ ἀθροίζο, ἐδιψήφη σοι ἡ ψυχή μου, ποσαλπάτωσι σοι ἡ σάρξ μου, ἐν γῇ ἐρήμῳ καὶ αἰθάτῳ καὶ ἀνύψῳ, οὕτω σὲ τῷ ἀγίῳ ωφθην σοι, τοῦ ἰδειν τὴν δύναμιν σου καὶ τινί δίεις σου. Ὅτα κρέατον τὸ έλεος σου ὑπέρ 3 ζώας, τὰ χείλη μου ἐπανέσυνοι σε. Οὕτως εὐλογήσονσε σε ἐν 4 τῇ ἐνωμίᾳ, ἐν τῷ ὀνόματι σου ἀρῶ τὰς χεῖρας μου. Οὐκεὶ 5 στεῖος καὶ πιότητος ἐμπληθεῖσθαι ἡ ψυχή μου, καὶ χεῖλα ἀγαλλιάσωμες αἰνέσει τῷ οὐρανῷ σου.

Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.

Εἰσάκουσον ὁ θεὸς τῆς προσευχῆς μου ἐν τῷ δέεσθαι με πρὸς σέ, ἀπὸ φοβίαν ἐξχωρο ἐξελοῦ τὴν ψυχήν μου. Ἡσκέ- τις με ἀπὸ συντροφῆς πονηρευμένων, ἀπὸ πλῦσαν ἐργα- ζόμενων ἀδικίαν. Οὕτως ἤκονσιν ὡς ῥομφαίαν τὰς γλώσσας 3 αὐτῶν, ἐνέτειναν τόκον πράγμα πικρόν, τὸν κατατέθειν εἰς ἐν 4 ἀποκρίφος ἄμωμον, ἐξάπτα καταταξαζόντων αὐτὸν, καὶ οὐ φοβηθήσονται. Ἐκκαταράσσων ταυτοῦ λόγον πονηρόν, διηγη- σαντο τὸν κρυψα παγιδαί: ἦταν, τὰ δίσετοι αὐτοῖς; Ἐξή- 6 ρεύσαντο ἀνοικά, ἐξελοῦσιν ἐξερεύνητες ἐξερευνήσας προσε- λεύστε ἄνθρωπος, καὶ κυριατικὴ θαλατία, καὶ ὑψιθρεύσαι ὁ θεὸς: 7 βέλος νεφελῶν ἐγκύθησαν αἱ πληγαι αὐτῶν, καὶ ἐχωντίζων 8 αὐτῶν ἄγλωσσαι αὐτῶν ἠταράφησαν πάντες ἦσαν βεβηροῦντες αὐτοῖς, καὶ ἐφοβήθη τὰς ἁχρούς καὶ ἀνταγιελεῖ τὰ ἐρα 9 τοῦ θεοῦ καὶ τὰ ποιήματα αὐτῶν συνήκαν. Ἐφιαλάσσεται 10 δίκαιος ἐν τῷ Κυρίῳ, καὶ ἐλπίζει ἐπ' αὐτῶν καὶ ἐπανῄσκονται πάντες οἱ εὐθείες τῇ καρδίᾳ.

Εἰς τὸ τέλος, ψαλμός τῷ Δαυίδ, ὄψι. 64 (65)

Σοι πρέπει ψυμον ὁ θεὸς ἐν σιών, καὶ σοι ἀποδοθήσεται εὐχή. Εἰσάκουσον προσευχῆς μου, πρὸς σέ πάσα σάρξ ᾧζει. 2 Λόγοι ἀνώμων ὑπερευνάμωσιν ἥμας, καὶ τὰς αἰτείσεις ἦμων 3 σὺ ἡλελ. Μακάριος, δι᾽ εὐελίκα καὶ προσελάβων, κατα- 4 σκηνούσε εἰς ταῖς αἰλάίσι σὺν πληροθομοῦσα ἐν τοῖς ἀγαθοῖς 5 τοῦ ἀκούσας σου, ἄγιος ὁ ναός σου, θυμαστὸς δι᾽ ἐκκαταράσσιν 5 τοῦ θεοῦ σὸς τῆς ἡμῶν ἦμων, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς, καὶ τῶν ἐν θαλάσσαι μακράν ὥστεμάζων 6

<unknown> <unknown> <unknown> See Acts 26. 23. <unknown> been glued. 7 <unknown> prepare.
Mountains in thy strength, being girded about with power; 7 who troublest the depth of the sea, the sounds of its waves. 8 The nations shall be troubled, and they that inhabit the ends of the earth shall be afraid of thy signs: thou wilt cause thy outgoings of morning and evening to rejoice.

Thou hast visited the earth, and saturated it; thou hast abundantly watered it. 9 The river of God is filled with water; thou hast prepared their food, for thus is the preparation of it. 10 Saturate her furrows, multiply her fruits; the crop springing up shall rejoice in its drops. 11 Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness. 12 The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy. 13 The rams of the flock are clothed with wool, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns.

For the end, a Song of a Psalm of resurrection.

Shout unto God, all the earth. 2 O sing praises to his name; give glory to his praise. 3 Say unto God, How awful are thy works! through the greatness of thy power thin enemies shall lie to thee. 4 Let all the earth worship thee, and sing to thee; let them sing to thy name. Pause.

5 Come and behold the works of God; he is terrible in his counsels beyond the children of men. 6 Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him, 7 who by his power is Lord over the ages, his eyes look upon the nations; let not them that provoke him be exalted in themselves. Pause.

8 Bless our God, ye Gentiles, and make the voice of his praise to be heard; 9 who quickens my soul in life, and does not suffer my feet to be moved. 10 For thou, O God, hast proved us; thou hast tried us with fire as silver is tried. 11 Thou broughtest us into the snare; thou laidest afflictions on our back. 12 Thou didst mount men upon our heads; we went through fire and water; but thou broughtest us out into a place of refreshment.

13 I will go into thine house with whole-burnt-offerings; I will pay thee my vows, 14 which my lips framed, and my mouth uttered in my affliction. 15 I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause.

16 Come, hear, and I will tell all ye that fear God, how great things he has done for my soul. 17 I cried to him with my mouth, and exalted him with my tongue. 18 If I have regarded iniquity in my heart, let not the Lord hearken to me. 19 Therefore God has hearkened to me; and has attended to the voice of my prayer. 20 Blessed be God, who has not turned away my prayer, nor his mercy from me.
Psalms LXVI. 1—LXVII. 18.

For the end, a Psalm of David among the Hymns.

God be merciful to us, and bless us; and cause his face to shine upon us. Pause. 1 That men may know thy way on the earth, thy salvation among all nations. 2 Let the nations, O God, give thanks to thee; let all the nations give thanks to thee. 4 Let the nations rejoice and extol, for thou shalt judge the peoples in equity, and shalt guide the nations on the earth. Pause. 5 Let the peoples, O God, give thanks to thee; let all the peoples give thanks to thee. 6 The earth has yielded her fruit; let God, our God, bless us. 7 Let God bless us; and let all the ends of the earth fear him.

For the end, a Psalm of a Song by David.

Let God arise, and let his enemies be scattered; and let them that hate him flee from before him. 2 As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God. 3 But let the righteous rejoice; let them exult before God: let them be delighted with joy.

Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him, 5 who is the father of the orphans, and judge of the widows: such is God in his holy place. 6 God settles the solitary in his own house, leading forth prisoners with gladness, also them that act provocatively, even them that dwell in tombs.

O God, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause: 7 the earth quaked, yea, the heavens dropped water at the presence of the God of Sina, at the presence of the God of Israel. 8 O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it.

Thy creatures dwell in it: thou hast in thy goodness prepared for the poor. 9 The Lord God will give a word to them that preach it in a great company. 10 The king of the forces of the beloved, shall even grant them, for the beauty of the house to divide the spoils.

Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold. 12 When the heavenly One scatters kings upon it, they shall be made snow-white in Selah. 13 The mountain of God is a rich mountain; a swelling mountain, a rich mountain. 16 Wherefore do ye conceive evil, ye swelling mountains? this is the mountain which God has delighted to dwell in; yea, the Lord will dwell in it forever.

The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, in Sina, in the holy place. 17 Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them.

Eis το τέλος, εν υμνοις ψαλμοι τω Θεω. 66 (67)

'O Theos oikteimai humas, kai elougyiai humas, epifainai to prosostwn autou ef humas diaphila. Tou gnwri ev ton idion en, en pasin thewste to swtirion sou. 'Exeimo loghsaathw sou laoi o Theos, exeimologhsaathw sou laoi pantes. Efrephanthw kan kai agalliaswthen eph, ak 4 krinei laois en ethihtkai, kai ethi en ton idion odhghthei diaphila. 'Exeimologhsaathw sou laoi o Theos, exeimologh-5 saathw sou laoi pantes. 'Eph ethkei to karpon autou: 6 elougyiai humas o Theos, o Theos humas, elougyiai humas o Theos, 7 kai foforiwthw kan auton panta ta perata tis yois.

Eis το τέλος, τω David ψαλμοι φθιν. 67 (68)


'Asate ton Theou, fylalle ton doymati autou, ddoopoiaste ton 4 epiblethkonti eni oisomw, Kyrwv oinoma autou, kai agalliaswth-6 evnion autou: paraphugonta apo prosostwn autou, ton 5 patrion ton ofrphanon, kai kresto ton xhrwv, o Theos en to ypo agw autou. 'O Theos katoikizei maniotropon en okw, exeiv 6 pepedemvnes en andwria: omywous tois paraprikainontos, tois katoikwontas en taffos.

'O Theos, en ton ekporeusthai eni wton ton laoi sou, en 7 ton dbainawi eni eni yermw diaphila. 'H ystei, kai 8 ypar ois oorwvnoi estoan apo prosostwn o Theou ton Xwv, apo prosostwn o Theou IsraeI. Brochi ekounw ophorieis 9 o Theos tji khrnomvma sou kai genwthen, su de kathtrwv autin.

Ta ζωa sou katakoivoun en auti, htoymasas en ton ypo-10 tith sou ton plothw. 'O Theos Kyrws douvei ryma tois ev-14 aygelizemvnoi dunamv polloud, o basilev ton dunamwv ton 12 aparwv, ton apantwv, kai phariwthi ton oikou dielathsw skola. Ean koumbhete anamewv ton khrwn, ptrungvs 13 peristeras periphrwvmena, kai ta metafrena autin en diawrtoti xrhswi. 'En ton diastrlevn ton eiswpwv 14 basilewv en auti, xwrophiwthw kan esti Selvwn. 'Orois ton 15 Theou oros pion, oros teturomwv, oros pion. 'Ivasti upolam-16 bainete orh teturomwma: to oros o eudonetrn o Theos katakivn en auti' kai yap o Kyrwv katakoivw eis telen.

T0 arima ton Theou mewplastov, xilwvdes euthyounntov 17 Kyrwv en autiws en Xwv en ton ypo. 'Anabas eis ypsiws, 18 dhmalwteiasauximhlosi: elabes domata en antrwpon, kai yap anepitoiotes ton kataskeiwna.
Psalm 84

Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. Pause. 

Our God is the God of salvation; and to the Lord belong the issues from death. But God shall crush the heads of his enemies; the hairy crown of them that go on in their trespasses. The Lord said, I will bring again from Basan, I will bring my people again through the depths of the sea. That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies. 

Thy going, O God, have been seen; the goings of my God, the king, in the sanctuary. The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels. Praise God in the congregations, the Lord from the fountains of Israel. There is Benjamin the younger one in estate, the princes of Juda, their rulers, the princes of Zabulon, the princes of Nephthali. 

O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us. Because of thy temple at Jerusalem shall kings bring presents to thee. Rebuke the nations, Lord: 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. 

Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God. Sing to God, ye kingdoms of the earth; sing psalms to the Lord. Pause. Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice. Give ye glory to God: his excellency is over Israel, and his power is in the clouds. 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. There is no health without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I am restored that which I took not away.

O God, thou knowest my foolishness; and my transgressions are not hidden from thee. Let not them that wait on thee, O Lord of host, 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

\footnotesize{Psalm 84}

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\footnotesize{Footnotes:}

1 Or, mounts, or, has mounted. 2 Or, among his holy ones. 3 See Ps. 44. title. 4 Or, paid for, or, made up for. 5 \textsuperscript{John 2.17; also Rom. 15. 8.}
them that reproached thee are fallen upon me. 10 And I bowed down my soul with fasting, and that was made my reproach. 11 And I put on sackcloth for my covering; and I became as one that had no meat. 12 They that sat in the gate talked against me, and they that drank wine sang against me. 13 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 waters 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: hear me 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. 20 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. 21 They gave me also gall for my food, and made me drink vinegar for my thirst. 22 Let their table before them be for a snare, and for a trap, and for a stumbling-block. 23 Let their eyes be darkened that they should not see; and bow down their back continually. 24 Pour out thy wrath upon them, and let the fury of thine anger take hold on them. 25 Let their habitation be made desolate; and let there be no inhabitant in their tents: 26 because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. 27 Add iniquity to their iniquity; and let them not come into thy righteousness. 28 Let them be blotted out of the book of the living, and let them not be written with the righteous.

29 I am poor and sorrowful; but the salvation of thy countenance has helped me. 30 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. 31 Let the poor see and rejoice: seek the Lord diligently, and ye shall live. 32 For the Lord hears the poor, and does not set nought his fettered ones. 33 Let the heavens and the earth praise him, the sea, and all things moving in them. 34 For God will save Sion, and the cities of Judah shall be built; and men shall dwell there, and inherit it. 35 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 31 through all that seek me. 32 Let them be turned back and shamed that seek my soul, for trouble shall not come near me. 33 And those that trouble me shall be ashamed; they shall be troubled, and shall be turned backward.

Els to teflos, to David eis ananyen, eis to svosa me 69 (70) Kyrion.

'O Theos eis ti procession mou prosyches. Atoucheiteisan kai 2 entrapeishan oi ezousontes tih puxhron mou, apostrophiwan

Psalm LXVIII. 10—LXIX. 2.
70 (71)  Τὸ  Δαυὶδ  νῦν  ᾧ ἤωναθαβ,  καὶ  τῶν  πρῶτων  αἰχμαλωτισθέντων.

Ἐπὶ  σοὶ  Κύριε  ἡλπίσα,  μὴ  κατασχυνθεῖσαι  εἰς  τὸν  αἰώνα.

Ἐν  τῇ  δικαιοσύνῃ  σου  ῥῦσαι  με  καὶ  ἐξελοῦ  με,  κλίνον  πρὸς  μὲ  τὸ  οὐς  σου  καὶ  σώσον  με.  Γενοῦ  μοι  εἰς  Θεὸν  ὑπερασπισθῆν,  καὶ  εἰς  τὸν  ὄχυρον  τοῦ  σώσας  με,  ὁ  ἀπερεθάνων  μου  καὶ  καταφυγή  μου  εἰ  σὺ.  'Ὁ  Θεὸς  μου  ῥῦσαι  με  ἐκ  χειρὸς  ἀμαρτωλοῦ,  ἐκ  χειρὸς  παρανοοῦντος  καὶ  ἀδικοῦντος.  Ὅτι  σὺ  εἰ  ἡ  ὑπομονή  μου  Κύριε,  ἡ  ἐλπὶς  μου  ἐκ  νεότητς  μου.

Ἐπὶ  σὲ  ἐπετρήθην ἀπὸ  γαστρός,  ἐκ  κοιλᾶς  μητρὸς  μου  σὺ  μοι  εἶ  σκεπασθῆσαι  ἐν  σῷ  ἡ  ὑμνησία  μου  διαπατῶν.

7  Μετὰ  τέρας  ἐγενήθην  τοῖς  πολλοῖς,  καὶ  σὺ  βοηθὸς  κραταῖος.

8  Πληρωθήτω  τὸ  στόμα  μου  αἰνέσεως,  ὅπως  νύμφη  τὴν  δοξὰν  σου,  ὅλην  τὴν  ἡμέραν  τὴν  μεγαλοτρεπέσθαιν  σου.  Μὴ  ἀπορήθησί  μοι  καὶ  καταφυγήσον μου  καταφυγή  καὶ  εἰς  τὸν  χώρον  μου  μὴ  ἐγκαταλίπῃσί  μου.

9  Ὄτι  εἶ  οἱ  ἐχθροὶ  μου  ἐμοί,  καὶ  οἱ  φυλάσσοντες  τὴν  ψυχήν  μου  ἐξουσίασταν  ἐπιτιθεντο,  λέγοντες,  ὁ  Θεὸς  ἐγκατάλειπεν  αὐτοὺς,  καταδώκατε  καὶ  καταλάβετε  αὐτοὺς,  ὅτι  οὐκ  ἐστίν  ὁ  ῥυμοῦς.  Ὁ  Θεὸς  μὴ  μακρύνητι  ἀπ'  ἐμοί,  μὴ  τὸ  τοὐτὸ  λείψει  μοι.  Ἀλογοθητῶν  καὶ  ἐκπεφυγάν  καὶ  ἐν  διαμορφώθησαν  τὴν  ψυχήν  μου,  περιβάλλεσθαι  ἀλογοθητῶν  καὶ  ἐντρόπην  τα  κακὰ  μου.

14  Ἐγὼ  δὲ  διαπατῶν  ἐλπὶως,  καὶ  προσθῆσαι  ἐπὶ  πάσαν  τὴν  αἰνεῖσθαι  σου.  Τὸ  στόμα  μου  ἐξαγγελεῖ  τὴν  δικαιοσύνην  σου,  ὅλην  τὴν  ἡμέραν  τὴν  σωτηρίαν  σου  ὅτι  οὐκ  ἔργων  πραγματείας.

15  Ἐξελεύσομαι  ἐν  δυναστείᾳ  Κύριον,  Κύριε  μιανθοῦσα  τῆς  δικαιοσύνης  σου  μόνον.  Ἐδίδασα  μὲ  ὁ  Θεὸς  ἐκ  νεότητός  μου,  καὶ  μέχριν  νῦν  ἀπαγγέλω  τὰ  δυναμικὰ  σου  καὶ  ἐως  γῆρος  καὶ  πρεσβεῖον  ὁ  Θεὸς  μὴ  ἐγκαταλίπῃσί  μη,  ἐως  ἐκ  ἀπαγγέλεο  τῶν  βραχυνά  σου  πάση  τῆς  γενείας  τῆς  εἰρήμενή.  Τὴν  δυναστείαν  σου  καὶ  τὴν  δικαιοσύνην  σου  ὁ  Θεός  ἐως  ἐνεχθῆν,  δι'  ἑποίησις  μεγάλεως.  ὁ  Θεός  τῶς  ὁμοίως  σοι;

20  ὁ ὅσα  ἐδείξας  μοι  θλύσεις  πολλάς  καὶ  κακάς;  καὶ  ἐπιστρέψαις  ἐξωστισθήσας  με,  καὶ  ἐκ  τῶν  ἀβύσσων  τῆς  γῆς  πάλιν  ἀνήγαγές  με.  Ἐπιδέξασας  τὴν  δικαιοσύνην  σου,  καὶ  ἐπιστρέψας  παρεκάλεσάς  με,  καὶ  ἐκ  τῶν  ἀβύσσων  τῆς  γῆς  πάλιν  ἀνήγαγές  με.  Καὶ  γὰρ ἐγὼ ἐξομολογήσαμαι σοι ἐν σκέψει ψαλμοῖ τῶν ἀληθείαν σοῦ ὁ Θεὸς, ψαλῳ σοι ἐν κυθάρᾳ ὁ ἄγιος τοῦ Ἰσραήλ.
Psalms LXX. 23—LXXII. 6.

Psalm for Asaph.

A Psalm for Asaph.

How good is God to Israel, to the upright in heart! 2 But my feet were almost overthrown; my going was very nearly slipped. 3 For I was jealous of the transgressors, beholding the tranquility of sinners. 4 For there is no sign of reluctance in their death: and they have firmness under their affliction. 5 Therefore pride has possessed them; they have clothed

Eis Salomwv.

'Ο θεός το κρίμα σου το βασιλεί δός, και την δικαιοσύνην σου το νόημα του βασιλέως' κρίνειν τον λαόν σου εν δικαίως και συνήθεις και τους πτωχούς σου εν κρίσει. Αναλαβέτω το δρόμον εἰρήνης τον λαόν, και οἱ βουνοί 3 δικαιοσύνην κρίνειν τούς πτωχούς τον λαόν, και σώσει τους 4 νεούς των πνευμάτων και ταπεινώσει συκοφάντης, και συμ- παρακολουθήσει το ἠλίῳ, και πρὸ τῆς σελήνης γενεῖς γενέων. Καταβάλθηται ὁ υπότος ἐπί τόκον και ὦκεί δαγκύνες στάξουσαν 6 ἐπὶ την γῆν. Ανατελεῖ εἰς τάς ὕμειρας αὐτοῦ δικαιοσύνην, 7 και πλήθος εἰρήνης ἔως οὐν αντανακλήθη ἡ σελήνη. Καὶ κατα- 8 κυρίσεσθαι ἀπὸ ταλασσῶς ἐως βαλαάσσης, καὶ απὸ τομα- 9 τούς ἐπί τῶν ὀλιγομένης. 'Ενωτόν αὐτοῦ προεσπευούνται 9 αἰθίον, καὶ οἱ ἐχθροί αὐτοῦ χων λείαν. Βασιλεῖς θρονίσοντας 10 και αἱ νήσοι δώρα προσούονται, βασιλεῖς Ἀράβων καὶ Σαβί 11 δώρα προσάγονται. Καὶ προσκυνήσουν αὐτῷ πάντες οἱ 12 βασιλεῖς, πάντα τὰ ἔθνη δουλεύονται αὐτῷ. Ὁ ἐρίσαται 13 πτωχόν ἐκ δυνάστου, καὶ πέντε δ' οὐχ ἀπερηχεί βοηθός. Φει- 14 στείρα πτωχόν καὶ πένητος, καὶ ψυχάς πένητων σώσε. Ἐκ 15 τούκο καὶ εξ ἀδύκαιας λυτρώσουσα τὰς ψυχὰς αὐτῶν, καὶ ἔτομεν 16 τὸ ὄνομα αὐτῶν ἐνωτόν αὐτόν. Καὶ ἐξέβαλεν, καὶ δοθῆται 17 αὐτῷ ἐκ τοῦ χρυσοῦ τῆς Ἀραβίας, καὶ προσερχόμενον περί 18 αὐτοῦ διαπαντός ἄλλην την ἠμέραν εὐλογήσουσαν αὐτῶν. Ἡστατήσεται ἐν τῇ γῇ ἐπὶ ἄκρον τῶν ὄρων. ἐπαρθησεται ἐν 19 τῶν Λίβανον ὁ καρπὸς αὐτοῦ, καὶ εὖανθησοῦσαν ἐκ πόλεων ὀρτήσει τῆς γῆς. Ἐστὸ τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰώνας, πρὸ 20 τοῦ ἡλίου δίαμενε τὸ ὄνομα αὐτοῦ, καὶ εὐλογηθοῦσαν εἰς αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μακαρίσουσαν αὐτῶν. Ἐλογηγός Κύριος ὁ Θεός τοῦ Ἰσραήλ, ὁ ποιῶν βασιλεύα 21 μῶν, καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα 22 καὶ εἰς αἰὼν τοῦ αἰώνος καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πάσα ἡ γῆ γένοιτο, γένοιτο. Ἐξελίσσον οἱ ἦμοι Δαυίδ τοῦ 23 νυστο Ἰεσσαί.

Psalmos τον Ἀσάφ.

'Ως ἀγάθος ὁ Θεός τοῦ Ἰσραήλ, τοὺς εὐθέτας καρδίαν. Ἐμοὶ δὲ παρὰ μικρὸν ἐσταλεύθησαν οἱ πόδες, παρὰ δόγοιν ἐγείρθη τὰ διαβῆματα μου. Οτι ἐξέβαλα ἐπὶ τοὺς ἀνόμους, εἰρήνην ἀμαρ- 24 τοιλών θεωρῶν. Ἐτοι οὐκ ἔστιν ανάνεως εἰς τοῦ βασιλέω ἀνών, καὶ στερεῶμαι 4 ἐν τῇ μάστιγι τῶν αὐτῶν. Ἐν κόσμοις ἄνθρωπων οὐκ εἴησα, καὶ μετὰ 5 ἄνθρωποι οὐ μαστιγωθήσονται. Διά τούτου ἐκράτησεν αὐτῶν 6

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they suddenly alleged their own guilt, and yet they said: How does God know? and ye have knowledge in the Most High. Behold, these are the sinners, and they that prosper always have possessed wealth.

13 And I said, Vain in vain have I justified my heart, and washed my hands in innocency. For I was plagued all the day, and my reproach was every morning. If I said, I will speak thus; behold, I should have broken covenant with the generation of thy children. And I undertook to understand this, but it is too hard for me, until I go into the sanctuary of God; and so understand the latter end.

18 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 Lorp, in thy city thou wilt despise their image.

21 For my heart has rejoiced, and my reins have been gladly. 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 upon the earth that I desire? My heart, and my flesh have failed: but God is the strength of my heart, and God is my portion for ever.

27 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 us, 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 Sinai 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 boastcd 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 cutten. 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. 9 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? 12 But God is our King yea of old; he has wrought salvation in the midst of the earth. 13 Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water. 14 Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations. 15 Thou didst cleave fountains and torrents; thou didst dress up 5 mighty rivers. 16 The day is thine, and the night is thine; thou hast prepared the sun and the moon. 17 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. The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause.

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. For good comes neither from the east, nor from the west nor from the desert mountains. For God is the judge; he puts down one, and raises up another. 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.

But I will exalt for ever: I will sing praises to the God of Jacob. And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.

Eis to toleos, μη διαβείρης, ψαλμος ψωθης των Ασαφ. 74(75)

'Εξομολογομέναι σοι ὁ θεός, εξομολογησόμεθα, και ἐπεκαλεσόμεθα τὸ ὄνομά σου διαγγέλωμα πάντα τὰ θαυμασία σου. "Ως τῶν λάβων καρνίων, έξω εὐθυτής κράνους. Ετάχθη 2, 3 ᾗ γῆ, καὶ πάντες οἱ κατοικούντες αὐτήν, έξω εὐτερέως τούς στύλους αὐτής: διάφαλαμα.


'Εγὼ δὲ ἀγαλλίασομαι εἰς τὸν αἴωνα, ψαλμὸ τοῦ θεοῦ Παλαβ. 9 Καὶ πάντα τὰ κέρατα τῶν ἀμαρτωλῶν συγκλάσω, καὶ ψυθήθη 10 σεται τὰ κέρατα τοῦ δικαιοῦ.
Psalm 76

For the end, for Idithun, a Psalm

18. I cried to the Lord with my voice, yea, my voice was addressed to God; and he gave heed to me.

2 And in the day of mine 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? 7 Will he cut off his mercy for ever, even for ever and ever? 8 Will God forget to pity? or will he shut up his compassions in his wrath? Pause. 9 And I said, Now I have begun; this is the change of the right hand of the Most High. 10 I remembered the works of the Lord; for I will remember thy wonders from the beginning. 11 And I will meditate on all thy works, and will consider thy doings.

12 O God, thy way is in the sanctuary; who is a great God as our God? 13 Thou art the God that dost wonders; thou hast made known thy power among the nations.

14 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Pause. 15 The waters saw thee, O God, the waters saw thee, and feared; and the depths were troubled. 16 There was an abundant sound of waters: the clouds uttered a voice; for thine arrows were abroad. 17 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 Ye will open my mouth in parables: I will utter dark sayings, 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.

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 its heart aright, and its spirit was not steadfast with God.

The children of Ephraim, bonding 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 before them in their fathers' land, in the land of Egypt, in the plain of Tames. 12 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 let them drink as in a great deep. 16 And he brought water out of the rock, and caused waters to flow down as rivers.

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?

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; he sent them provision to the full.

He removed the south wind from heaven; and by his might he brought in the
27 aitou L6ba. Kai ebr6c6n ep autous ose iovn sarkas, kai
28 ose ai mou thalasson pesteia pertwta. Kai epekeven eis
29 me6n tis paramebolhs autwn, kiklw twn skhnmatwn autwn.
30 Kai ephagasan kai eneploqhtesan sofdrta, kai twn epitiymwn
31 autwn thnse autwn, kai
32 En pa6i toytous hymartou epi, kai oik epiwstesin tois
33 thumasiaous autou. Kai egektron eivn mataxutpi a1 hmerai
34 autwn, kai taw autwn meto stoophs.
35 "Otan aksekavkastai autous, egkhtou autou, kai epestrafevon
36 ophr6zon prois twn Theou. Kai enmpasmpheis oti o Theos bophs
37 autwn esti, kai o Theos o upostotus lurtwthis autwn esti.
38 Kai egkatthsan autou en tis stgmati autwn, kai tis gulosis autwn
39 efpistavan autou; de kai paroia autou oik ephthixei met autou,
40 oide eutptasthkan en tis diabhtis autou.
41 Autous de estin oiktymwn, kai ouleita taia armparitas
42 autwn, kai ou diaphrerei kai plhnynei to upostrfwv ton
43 thgmon autou, kai ouk ekkaqaste panw tis orghn autou.
44 Kai emwnouthei oti sarp eisi, pneuma porenwmen kai oik
45 eutptrefon.

Psalm LXXVII. 27—56.

40 Poteakis paraprikaran auton en tis erghmi, parwrghsan
41 autou en yh anwro; Kai epestaravan kai episeparavan tnon Theon,
42 kai ton anegov ton Israfil parowven. Oik emwpnousen tis
43 xerou autou, hemrapa h elwtrwstat autous ek xerou thl-
44 bovntos: "Eis etheto en Aygupto tis semeia autou, kai tis
45 tertsia autou en pedw Theov: Kait metasprafenv eis aima tois
46 patowmen autous, kai tis ombriamata autow apwsis mimhpiwsas
47 xepistelen eis autous kouvmen kai katefagasan autous, kai
48 bataraxov, kai diephtereusan autous. Kai eowke tis
49 euvosov tis karpon autow, kai tous pwnous autou tis akriov.
50 Apsektenan en xalakka tis ampeletou autow, kai tas
51 stwsws autow en tis pargh. Kai parexane en xalakka tis khtin autow,
52 kai tis uparxen autow tis purn. "Xepistelen eis dous orghen
53 thumov autou, thymon kai orghn kai thlwn, anestolh d
54 aggelous pynwron. "Oiptoiphe trbhis tis orghen autou, ouk
55 efwiasato apo thnaton twn psychon autow, kai tis khtin autow
56 eis thnaton sunklpseis. Kai etpatag toxn prwttokon en yh
57 Aygupto, aparchen pwnous autow en tois skhnwmati. Xam
58 Kai akpttov ou pr ponta tois laiv autou, yngagen ouwsws
59 pwnomis en ergimho. Kai wghraghen autous en elipida, kai ouk
60 ediasken, kai tous ethron autwn ekallipse thalassata. Kai
61 elthgarh autous eis orous agymastos autou, oros tuto t o
62 ekthtato ou dekia autou. Kai egekalven apo prwosth autow
63 ethnta, kai elhdrostheren autous en skhnwmati klerodiasa, kai
64 katekypsren en tois skhnwmati autw tis philas ton
65 Israfil.

56 Kai epiwarasan kai paraprikaran ton Theon ton upostou, kai
south-west wind. And he rained upon them flesh like dust, and feathered birds like
the sand of the sea. And they fell into the midst of their camp, round about their
tents. So they ate, and were completely filled; and he gave them their desire.

30 They were not disappointed of their desire: but when their food was yet in their
mouth, then the indignation of God rose up against them, and slew the fattest of
them, and overthrew the choice men of Israel.

31 In the midst of all this they sinned yet more, and believed not his miracles. And
their days were consumed in vanity, and their years with anxiety.

32 When he slew them, they sought him: and they returned and called betimes
upon God. And they remembered that God was their helper, and the most high
God was their redeemer. Yet they loved him only with their mouth, and lied to him
with their tongue. For their heart was not right with him, neither were they
steadfast in his covenant.

33 But he is compassionate, and will forgive their sins, and will not destroy them:
yea, he will frequently turn away his wrath, and will not kindle all his anger. And
he remembered that they are flesh; a wind that passes away, and returns not.

43 How often did they provoke him in the wilderness, and anger him in a dry land!
Yea, they turned back, and tempted God, and provoked the Holy One of Israel.
They remembered not his hand, the day in which he delivered them from the hand
of the oppressor. How had he wrought his signs in Egypt, and his wonders in the
field of Tanes: and had changed their rivers into blood; and their streams, that they
should not drink. He sent against them the dog-fly, and it devoured them; and the
sea covered their enemies. And he gave their fruit to the canker worm, and
their labours to the locust. He killed their vines with hail, and their sycamores
with frost. And he gave up their cattle to hail, and their substance to the fire. He
sent out against them the fury of his anger, wrath, and indignation, and affliction, a
message by evil angels. He made a way for his wrath; he spared not their souls
from death, but consigned their cattle to death; and smote every first-born in the
land of Egypt; the first-fruits of their labours in the tents of Cham. And he
removed his people like sheep; he led them as a flock in the wilderness. And
he guided them with hope, and they feared not; but the sea covered their enemies. And
he brought them in to the mountain of his sanctuary, this mountain which his right
hand had purchased. And he cast out the nations from before them, and made them
to inherit by a line of inheritance, and made the tribes of Israel to dwell in their
tents.

56 Yet they tempted and provoked the
most high God, and kept not his testimonies. 57 And they turned back, and broke covenant, even as also their fathers; they became like a crooked bow, 58 And they provoked him with their high places, and moved him to jealousy with their graven images.

59 God heard and lightly regarded them, and greatly despised Israel. 60 And he rejected the tabernacle of Sedom, his tent where he dwelt among men. 61 And he gave their strength into captivity, and their beauty into the enemy’s hand. 62 And he gave his people to the sword; and disdained his inheritance. 63 Fire devoured their young men; and their virgins morned not. 64 Their priests fell by the sword; and their widows shall not be wept for.

65 So the Lord awaked as one out of sleep, and as a mighty man who has been heated with wine. 66 And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.

67 And he rejected the tabernacle of Joseph, and chose not the tribe of Ephram; 68 but chose the tribe of Juda, the mount Sion which he loved. 69 And he built his sanctuary as the place of unicorns; he founded it for ever on the earth. 70 He chose David also his servant, and took him up from the flocks of sheep. 71 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance. 72 So he tended them in the innocency of his heart; and guided them by the skiffulness 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 store-house 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 avengers of thy servants’ blood that has been shed be known among the heathen before our eyes.
Psalm LXXVIII. 11—LXXX. 5.

11 Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones. 12 Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord. 13 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 cherubs, manifest thyself; 2 before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us. 3 Turn us, O God, and cause thy face to shine; and we shall be delivered.

4 O Lord God of hosts, how long art thou angry with the prayer of thy servant? 5 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. 7 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. 9 Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it. 10 Its shadow covered the mountains, and its shoots equalled the goodly cedars. 11 It sent forth its branches to the sea, and its shoots to the river.

12 Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? 13 The boar out of the wood has laid it waste, and the wild beast has devoured it.

14 O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine; and restore that which thy right hand has planted; and look on the son of man whom thou didst strengthen for thyself. 15 It is burnt with fire and dug up: they shall perish at the rebuke of thy presence. 16 Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

17 So will we not depart from thee: thou shalt quicken us, and we will call upon thy name. 18 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 wine-presses.

Rejoice ye in God our helper; shout aloud to the God of Jacob. 2 Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. 3 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. 5 He made it to be a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language of 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.

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.

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.

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.

For behold, thine enemies have made a noise; and they that hate thee have lifted up the head.

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.

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 Agarenes; 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.

Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison. They were utterly destroyed at Aendor: they became as dung for the earth. Make their princes as Oreb and Zeb, and Zebee
Psalm 12

O Lord, thou hast turned back the captivity of Jacob. Thou hast forgiven thy people their transgressions; thou hast covered all their sins. Pause. Thou hast caused all thy wrath to cease: thou hast turned from thy fierce anger.

Turn us, O God of our salvation, and turn thy anger away from us. Wouldst thou continue thy wrath from generation to generation? O God, thou wilt turn and quicken us; and thy people shall rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation.

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. More-
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 in the day of my trouble. 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.

In the day of my trouble I cried to thee: for thou didst hear me.

There is none like to thee, O Lord, among the gods; and there are no works like to thy works. 9 All nations whom thou hast made shall worship thee, and shall declare thy name. 10 For thou art great, and doest wonders: thou art the only and 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.

For thy mercy is great toward me, and thou hast delivered my soul from the lowest hell.

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. But thou, O Lord God, art compassed about of light, and merciful, long-suffering, and abundant in mercy and truth. 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.

Glorious things have been spoken of thee, O city of God. Pause. 4 I will make mention of Raab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born thereto. 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.

foibouménw autón to swstíriaun autóu, tou katastipnusias dozan eiv tý xýmwn. 'Eleso kai alithia suntvntas, 10 dikanósth h kai eirín h katefilasen. 'Alithia ek tis xýs anéteile, kai dikanósth h ek tou óupanou dieukhe. Kai gar 12 o Kýrios dioue chréstotita, kai h xýmýn wóseri tou karpou autís. Dikanósth enántian autóu proepróssetai, kai òthei 13 eis ódhen ta diafbímatata autóu.

Пресевыч тó Давыйд. 85 (86)

Клйнв Кýрйе тó úsou, kai elasakoumou mou, óti prwth kai pántes eimi égyo. Phulashen týn pschhy món, óti dous eimi 2 swstón tou doulou sou Í Théous, tón elpízon épti sté. 'Elep- 3 són me Kýrvice, óti prós st ekkrázmai òlyn týn ñméran. Euphranen týn pschhy tóu doulou sou, óti prós st Kýrvice gýra týn pschhy món. 4Oti su Kýrvice chréstot Í épikhêsia, kai 5 poluélles pása tais épikouménous. 6 Evaróstase Kýrvice 6 týn prosebfch món, kai próshces tý fwnh tís déshés món. Ên ñméra býléws món ekkérra próst sté, óti elástikonántas 7 món.


'Í Théous, paránomoi ëpanésthtan ép ère, kai sunanugy 14 krateisw éksththtan týn pschhy món, kai ou prósèthi se evó- 15 tos autón. 16 Kýrvice Í Théous ókterímou kai ìelémou, 15 makrópmou kai poluélles kai álhrinóus. 16 Epísblefou ép ère, 16 kai ëlghizou me, Íos to kórate sou tó pайдi sou, kai ñwoun ton 17 xulon tís pайдiskhs sou. Poióvon me ép émoso stigménoi eis ìgn- 17 ñvn, kai ëdtoussan ouí ismouuntsi mé, kai ìsañwhhtosan tás Í Kýrvice ìelhésousi món, kai parékaleúsais mé.

Τοις νυόσι Κορε ψαλμός φῶνησι. 86 (87)

Oi ðemeloi autou en tis ðresi tais ágyous. Agapá 2 Kýrivos tás týlous Síwv, úptê pánta ta skenymátata Ytákov. Òdikoçmíena elabíthi peri sou Í pólos tou Ì Théou diáfsalma. 3 Ménsháromai Ráwb, kai Bâboulwón, tooi gnwskouni me 4 kai ïðou állofrólo kai Týros kai laús Athrátoo, óntou ègnyn- thhtan ékéi. Mýghra Síew ërei ánðrrotos, kai ánðrrotos 5 ègenvnía en autí, kai autí ðemelélwos autí ñ ùfótos. 6 Kýrivos dýgrýstetai en gráphi lânos, kai ñrhóntos toutou tôn 6 ègenvnémon autí diáfsalma. 7 Ós ëfûndrosoménon tónten 7 ën kataqína eis sói.

Gr. have been in her.
87 (88) 'O dē ψαλμός τοῦ νῦν Κορέ, εἰς τὸ τέλος, ὑπὲρ μελέτη
τοῦ ἀποκριθήναι, σύνεσις Αἰμαι τῷ Ἰσραήλετη.

Κύριε ὁ Θεός τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν
νυκτὶ ένακτίον σου. Εἰσελθέτω ἐνοπτός σου ἡ προσευχή μου,
cλάνο τοὺς οἴκους σου εἰς τὴν δεσποτήν μου, Κύριε.

3 ὅτι ἐπλήσθη κακῶν ἡ ψυχή μου, καὶ ἡ ζωὴ μου τῷ ἔθε
γήγησε. Προσελεύσθη μὲτὰ τῶν καταβαίνοντων εἰς λάκκον,
4 ἐγενήθη ὡς άνθρωπος ἀβυσσότος, ἐν νεκροῖς ἐλέειδος, ὡσεὶ
tραματισμῷ ἐξίμηλαι καθευδόντες ἐν τάφῳ, δὲν οὐκ ἐμφύθης
5 ἐπὶ, καὶ αὐτοὶ ἐκ τῆς χειρός σου ἀπώθησαν. Ἐβεβηκαὶ με ἐν
7 λάκκῳ κατωτάτῳ, ἐν σκοτεινῷ καὶ ἐν σκῖ σώματάς.
8 σου ἐπιγέρας ἐπ' ἐμ' διάφαμα. Εἰμαρκύνος τοὺς γνωστοῖς
μου ἀπ' ἐμοῦ, ἐθνοῦ μὲ βδέλυγμα ἀνατομ.: παρέδοθε καὶ οὐκ
9 εξεπορευόμεν. Οἱ ὄφθαλμοί μου ἠσθενήκαν ἀπὸ πτωχείας
καὶ ἐκέκραξα πρὸς σε Κύριε δόλην τὴν ἡμέραν, διεπέσα πρὸς
σε τὰς χεῖρας μου.

10 Μὴ τοῖς νεκροῖς ποιήσῃς θανάσιμα, καὶ ἵπτοι ἀναστήσοντι
11 καὶ ἐξομολογήσονται σοι; Μὴ ἀναγάγῃς τις εἰς τάφῳ τὸ
12 ἐλέος σου, καὶ τὴν ἀλήθείαν σου εἰς τῇ ἀτολεία; Μὴ γνω
θησθῇς ἐν τῷ σκότεις τὰς θάνασιμα σου, καὶ Μὴ δικαιοσύνη σου
13 εἰς γῇ ἐπιλελημνή; Κάρω πρὸς σε Κύριε ἐκέκραξα, καὶ
τοπολῷ ἡ προσευχή μου προβάλεσθαι σε.

14 'Ινατί Κύριε ἀπωθείς τὴν προσευχή μου, ἀποστρέφεις τὸ
15 πρόσωπον σου ἀπ' ἐμοῦ; Πτωχὸς εἰμί ἐγὼ καὶ ἐν κόσινοι
ἐν νεκρότῃς μου, ὑψίστος δὲ γεγονέργης καὶ ἔκτενος; Εἶπεν, ἐμ'
16 ἐμ' ἰδίλλου αἱ ὀργαί σου, καὶ οἱ φοβερομενοὶ σου ἐξε-
tάραξαν με. Ἐκκυνδόται με ὡς ὄδωρ, ὅλην τὴν ἡμέραν περι-
17 ἐτούχων με. Ἐμαρκύνα ἐμ' ἑπόμηνα, καὶ τοὺς γνωστοῖς
μου ἀπὸ ταλαντώριος.

88 (89)

Συνέσεως Αἰθήμον τῷ Ἰσραήλετη.

Τὰ ἐλέη σου Κύριε εἰς τὸν αἴωνα ἄσομαι, εἰς γενεάν καὶ
2 γενεὰν ἀπαγαγεῖ τὴν ἀλήθειαν σου εἰς τῷ στόματί μου. Ὄτι
eίπας, εἰς τὸν αἴωνα ἐλέος οἰκοδομήθηκε, εἰς τὸν οὐρανόν
3 ἐτομασθῆται ἡ ἀλήθεια σοῦ: Διεθέμην διαθήκην τοῖς ἐκ-
4 λεκτοῖς μου, ὠμοσα Δαυίδ τῷ δούλῳ μου. Ἐως τοῦ αἰῶνος
ἐτομασθή τὸ στέρμα σοῦ, καὶ οἰκοδομήθη εἰς γενεάν καὶ γενεάν
τοῦ θρόνου σου διαφαλμα.

5 Ἐξομολογήσεται οἱ οὐρανοί τὰ θαμαίματα σου Κύριε, καὶ
6 τὴν ἀλήθειαν σου εἰς ἐκκλησίαν ἄγιων. Ὄτι τίς εἰς νεφέλαις
ἰσωθήθη τῷ Κυρίῳ, καὶ τίς ὄρμωθήθη τῷ Κυρίῳ εἰς
7 νῖους θεοῦ; Ὁ θεός ἐνδοξάζωμεν εἰς βουλή ἁγίων, μέγας
8 καὶ φοβερῶς ἐπὶ πάντας τοὺς περικύκλωσαν αὐτοῦ. Κύριε ὁ θεός
9 τῶν ὀνέμων, τῶν ὄνεμων σου; δυνατός εἶ Κύριε, καὶ ἡ ἀλήθεια
σου κύκλῳ σου. Σὺ δεσπότης τοῦ κράτους τῆς βαλασίστης, τὸν

A Psalm of instruction for Ἁθήμου the Israelites.

I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations. 2 For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens. 3 I made a covenant with my chosen ones, I sware unto David my servant. 4 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.

God is glorified in the council of the saints; great and terrible toward all that are round about him. 8 O Lord God of hosts, who is like thee? thou art mighty, O Lord, and thy truth is round about thee. 9 Thou guist the power of the sea, and thou calnest 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 thin enemies.

The heavens are thine, and the earth is thine: thou hast founded the world, and the fulness of it. Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name. Thine is the mightiest strength, and the best right hand be exalted. 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. Thy countenance shall be against them: and in thy faithfulness shalt thou gird up thy loins. And in thy righteousness shall they be exalted. For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted.

For our help is of the Lord, and of the Holy One of Israel, our king.

Then thou spakest in vision to thy children, I have laid help on a mighty one; I have exalted one chosen out of my people. I have found David my servant; I have anointed him by my holy spirit.

For my hand shall support him; and under his arm shall strengthen him. He shall not have to fear of any enemy: for the Lord will be with him, and shall help him again.

And I will hew down his foes before him, and will to flight those that hate him. But my truth and my mercy shall be with him; and in my name shall his horn be exalted. And I will set his hand in the sea, and his right hand in the rivers.

He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation. And I will make him my first-born, higher than the kings of the earth.

I will keep my mercy for him for ever, and my covenant shall be firm with him. 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; if they should profane my ordinances, and not keep my commandments; I will visit their transgressions with a rod, and their sin with scourgings. But my mercy I will not utterly remove from him, nor wrong my truth. Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips. Once have I sworn by my holiness, that I will not lie to David.

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. Pause.

But thou hast cast off and set at nought, thou hast rejected thin enemy. Thou hast overthrown the covenant of thy servant; thou hast profaned his sanctuary, casting it to the ground. Thou hast broken down all his hedges; thou hast made his beard a terror. All that go by the way have spoiled him: he is become a reproach to his neighbours. Thou hast exalted the right hand of his enemies;
Psalms 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 his glory: thou hast broken down his throne to the ground.
45 Thou hast shortened the days of thy viceroy: thou hast poured shame upon him.
46 How long, O Lord, wilt thou turn away, for ever? shall thine anger be out as fire? 47 Remember what my being is: for hast thou created all the sons of men in vain? 48 What man is there who shall live, and not see death? shall any one deliver his soul from the hand of Hades? Pause.
49 Where are thine ancient mercies, O Lord, which thou hast in thy truth?
50 Remember, O Lord, the reproach of thy servants, which I have borne in my bosom, even the reproach of many nations; 51 whereby with thine enemies have reviled, O Lord: whereby they have reviled the recom pense of thine anointed. 52 Blessed be the Lord for ever. So be it, so be it.

A Prayer of Moses the man of God.

Lord, thou hast been our refuge in all generations, before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art.
5 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.
6 Years shall be vanity to them: and the wise shall be ashamed and confounded for all their power.
7 In the morning it let it flower, and pass away: in the evening let it droop, let it be withered and dried up: 8 For we have perished in thine anger, and in thy wrath we have been troubled.
9 Thou hast set our transgressions before thee: our age is in the light of thine countenance. 10 For all our days are passed away, and we have passed away as a smoke.
11 As for the days of our years, we know but to be vanity. 12 The year of God is like a thing that is passed away: the age of our years is as grass. 13 The spring of thine anger shall they be cut off from the earth, and from the sons of men as from grass.

Praise of a Song, by David.

That he dwell 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 For he shall deliver thee 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 pestilence that walketh in the darkness; nor of the evil spirit at noon-day. 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 evils shall come upon thee, and no scourge shall draw nigh to thy 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 sinners spring up as the grass, and all the workers of iniquity shall be scattered. 8 But my horn shall be exalted as the horn of a unicorn; and mine ear shall hear the wicked that rise up against me. 9 The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Lebanon. 10 They that are planted in the house of the Lord shall flourish in the courts of our God. 11 Then shall they be increased in a fine old age; and they shall be prosperous, that they may declare that the Lord my God is righteous, and there is no iniquity in him.


*Oti ep imel apistou, kai rousome auton: sketasso auton, 14 oti evno to onoma mou. *Entikaleista pros me, kai eisakou- 15 souma autou, met autou eimi en thlipe, kai exelegoua auton, kai douxou auton. Makropthi heerein eimelos auton, kai 16 deexi autou to swthron mou.

*Psalmos goeis eis tin hemaran tou saubastou. 91 (92)

*Agathon to exomologouimai to Kipros, kai philein tov 2 donmati sou, ypsiste to anagkeilem totopo to 3 leos sou, kai tin althei sou kath vukta, en dekaxodoro phalaros, met 3 phosin en kaphara. *Oti evforias me, Kipre, en to poymati sou, kai en tois erous tou chiron sou agialiasmou.


*Oti idoi ois ekhoi sou aposthonetai, kai diasarkipti anasthonetai 9 pantes ois ergazemones tin anoimi. Kai ousphoton eis 10 monokhrono to keras mou, kai to ypras mou en etlep pion. Kai 11 epeidh o ophiambos mou en tois ekhoi mou, kai en 12 tois epistamoneis epime ponnevomenous akousetai to ous mou.

Δικαιος ὃς φοίνιξ ανθίσει, ὃς ἡ κέδρος ἡ ἐν τῷ Δαίμον 12 πληθυνθήσεται: Πεφυτευμένοι εν τῷ οἴκῳ Κυρίου, εν ταῖς αἷλαις τοῦ Θεοῦ ἡμῶν εξανθήσουσιν. Τότε πληθυνθήσεται εν 14 γηρίᾳ πινιν, καὶ εὑραυνόμενες ἔσονται τον ἀναγεννημα: ὃτι 15 εὐθύς Κύριος ὁ Θεός μου, καὶ οὐκ ἐστίν αδικία ἐν αὐτῷ.
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 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 recompense hath declared himself. Be thou exalted, thou that judgest the earth: render a reward to the proud.

1 How long shall sinners, O Lord, how long shall sinners boast? 2 They will utter and speak unrighteousness; all the workers of iniquity will speak so. 3 They have afflicted thy people, O Lord, and hurt thee not to perceive? 4 He that chastises the heathen, shall not he punish, even he that teaches man knowledge? 5 The Lord knows the thoughts of men, that they are vain.

6 Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law; 7 to give him rest from evil days, until a pit be digged for the sinner. 8 For the Lord will not cast off his people, neither will he forsake his inheritance; 9 until righteousness return to judgment, and all the upright in heart shall follow it. Pause.

10 Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity? 11 If the Lord had not helped me, my soul had almost sojourned in Hades. 12 If I said, My foot hath been moved; 13 thy mercy, O Lord, helped me. 14 O Lord, according to the multitude of my griefs within my heart, thy consolations have soured my soul.

15 Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance? 16 They will hunt for the soul of the righteous, and condemn innocent blood. 17 But the Lord was my refuge; and my God the helper of my hope. 18 And he will recompense to them theiriquity and their wickedness: the Lord our God shall utterly destroy them.

The praise of a Song by David.

Come, let us exult in the Lord; let us
Psalm 144

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. 2 Sing to the Lord, bless his name; proclaim his salvation from day to day. 3 Publish his glory among the Gentiles, his wonderful works among all people.

4 For the Lord is great, and greatly to be praised; he is terrible above all gods. 5 For all the gods of the heathen are devils: but the Lord made the heavens. 6 Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

7 Bring to the Lord, ye families of the Gentiles, bring to the Lord glory and honour. 8 Bring to the Lord the glory becoming his name: take offerings, and go into his courts. 9 Worship the Lord in his holy court: let all the earth tremble before him. 10 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. 11 Let the heavens rejoice, and the earth exult; let the sea be moved, and the fulness of it. 12 The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of the Lord: 13 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.

5 Cloud and darkness are round about him; righteousness and judgment are the establishment of his throne. 6 Fire shall go before him, and burn up his enemies round

Ote o oikois kōdōmēta metà tìn aîxhmalowían, 95 (98) ύοι τοῦ Δαυίδ.

*Ασάτε τῷ Κυρίῳ ἄσμα καίνων, ἀσάτε τῷ Κυρίῳ πάσα ἡ γῆ. *Ασάτε τῷ Κυρίῳ, εὐλογησάτε τὸ ὄνομα αὐτοῦ, εὐαγγελιάτε· ἵνα ἵμαραν ἐξ ἵμαρας τὸ σωτήριον αὐτοῦ. *Αναγγέλλετε ἐν τοῖς ἔθνεσιν τὴν δόξαν αὐτοῦ, ἐν πάσι τοῖς λαοῖς τὰ βαυμάσια αὐτοῦ.

*Οτί μέγας Κύριος καὶ αἰνετός σοφόδρα, φωτορίζει ἐστίν 4 ἐπὶ πάντας τοὺς θεοὺς. *Οτί πάντες οἱ θεοὶ τῶν ἐθνῶν δαμοῦν, ὁ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησεν. *Εξομολογήσεις 6 καὶ φωραίτες ἐνότον αὐτοῦ, ἀγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἀγιάσματι αὐτοῦ.

*Ενέγκατε τῷ Κυρίῳ αἰ πατριῶν τῶν ἐθνῶν, ἐνέγκατε τῷ 7 Κυρίῳ δόξαν καὶ τιμὴν, ἐνέγκατε τῷ Κυρίῳ δόξαν ὑμῖν ὑμῶν, ἀσάτε θυσίας καὶ εἰσπρονεσθείς εἰς τὰς αἰλᾶς αὐτοῦ. *Προσκυνήσατε τῷ Κυρίῳ ἐν αἰλῇ ἄγια αὐτοῦ, σαλαβήσατε ἀπὸ προσώπου αὐτοῦ πάσα ἡ γῆ. *Εἰσάγεντε ἐν τοῖς ἔθνεσιν, ὁ Δύναμις 10 ἐβασίλευσεν· καὶ γὰρ κατάρριψεν τὴν οἰκομένην, ἦς οἶς σαλαβήσατε, κρεῖνε λαοὺς ἐν εὐθύτητι. *Εὐφραίνεσαν οἱ 11 οὐρανοὶ καὶ ἀγαλλίασθαι ἡ γῆ, σαλαβήσατο ἡ βάλασα καὶ τὸ πλήρεμα αὐτῆς. *Χαρίσεται τὰ πεδία, καὶ πάντα τὰ ἐν 12 αὐτῶν· τότε ἀγαλλίασται πάντα τὰ ἐξαίλα τοῦ δρυμοῦ πρὸ προσώπου τοῦ Κυρίου, ὅτι ἔρχεται, ὅτι ἔρχεται κρίνει τὴν γῆν· κρεῖνε τὴν οἰκομένην ἐν δικαιοσύνῃ, καὶ λαοῖς ἐν τῇ ἀληθείᾳ αὐτοῦ.

Τῷ Δαυίδ, ὅτι ἡ γῆ αὐτοῦ καθίσταται. 96 (97)

Ο Κύριος ἐβασίλευσεν, ἀγαλλίασθαι ἡ γῆ, εὐφραίνεσαν νῦν οἱ πολλαὶ.

Νεφέλη καὶ γνόσις κύκλῳ αὐτοῦ, δικαιοσύνη καὶ κρίμα 2 κατάρριψαν τοῦ θρόνου αὐτοῦ. Πῦρ ἐναντίον αὐτοῦ προ-

8 Heb. and Alex. omit this clause. See Ps. 89. 14.
9 Heb. 3. 7-12.
6 Note, ἀμαθεία is the reading of several editions.
Psalmos τὸ Δαυίδ.

Ασατέ τῷ Κυρίῳ ἁσμα καυνόν, ὅτι θαιμαστά ἐπούθενεν ὁ Κύριος· ἐσώσεν αὐτὸν ἡ δεξία αὐτοῦ, καὶ ὁ βραχίων ὁ ἀγίος αὐτοῦ.

2 Ἐγνώρισεν Κύριος τὸ σωτηρίον αὐτοῦ, ἐναντίον τῶν θνῶν ἀπέκαλυσε τὴν δικαιοσύνην αὐτοῦ. Ἐμηνύσε τὸ ἐλέον τοῦ αὐτοῦ τῷ ἦκωβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ ὀίκῳ Ἰσραήλ· εἰδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτηρίον τοῦ Θεοῦ ἡμῶν.

3 Ἀλαλάζατε τῷ Θεῷ πάσα ἡ γῆ, ἄσατε καὶ ἀγαλλίασθε καὶ ψάλτε. Ψάλτε τῷ Κυρίῳ ἐν κιβάρα, ἐν κιβάρα καὶ φωνῇ ψαλμοῦ. Ἐν σάλπιγγες ἐλαταῖς, καὶ φωνῇ σάλπιγγοι κερατίνης· ἀλαλάζατε ἐνώπιον τοῦ βασιλέως Κυρίου. Σαλευθήτο ἡ βάλασσα καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ οἱ κατοικίαι αὐτῆς. Ποιμαίροι κρύτησαν χειρὶ ἐπιτσαῦτα, τὰ ὄρη ἀγαλλίασον. Οτι ἤκει κρίνει τὴν γῆν· κρίνει τὴν οἰκουμένην ἐν δικαιοσύνῃ, καὶ λαοὶ ἐν εὐθύτητι.

Psalmos τὸ Δαυίδ.

Ὁ Κύριος ἐβασάλευσεν, ὄργυζεν οἱ λαοί· ὁ καθήμενος· 2 ἐπὶ τῶν χερουβίμ, σαλευθήτω ἡ γῆ. Κύριος ἐν Σιών μέγας, καὶ ψυλλός ἐστιν ἐπὶ πάντα τῶν λαῶν. Ἐξομολογήσατοσαν τὸ ὄνομά του τῷ μεγάλῳ, ὅτι φοβερὸν καὶ ἀγών ἐστιν.

4 καὶ τιμὴ βασιλέως κρίνει ἀγάπα· σὺ ἐκτόμασα εὐθύτητα, κρίνει καὶ δικαιοσύνην ἐν ἰακωβ ἐπόπτεις. Ὑψητε Κύριον τοῦ Θεοῦ ἡμῶν, καὶ προσκυνεῖτε τῷ ὑποπότῳ τῶν ποδῶν αὐτοῦ, ὅτι ἀγών ἐστιν.

5 Μωυσῆς καὶ Ἀράων ἐν τοῖς ιερεύσιν αὐτοῦ, καὶ Σαμουήλ ἐν τοῖς ἑπικαλυμένοις τὸ ὄνομα αὐτοῦ· ἐπεκαλυτοῦ τόν Κυρίον.

6 καὶ αὐτὸς ιερόγλφον, ἐν στῦλῳ χειρός ἐλάλη ἀντὶ πρὸς αὐτοῦ· ἐφύλασσεν τὰ μαρτυρία αὐτοῦ, καὶ τὰ προστάγματα ἐδώκεκαν αὐτοῖς. Κύριε ὁ Θεός ἡμῶν, σὺ ἐπτήκους αὐτῶν· ὁ Θεός, A Psalm of David.

Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.

The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations. He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God.

Shout to God, all the earth; sing, and exult, and sing psalms. Sing to the Lord with a harp, with a harp, and the voice of a psalm. With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to the Lord before the king.

Let the sea be moved, and the fulness of it; the world, and they that dwell in it. The rivers shall clap their hands together; the mountains shall exult. For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness.

A Psalm of David.

The Lord reigns;—let the people rage; it is he that sits upon the cherubs, let the earth be moved. The Lord is great in Sion, and is high over all the people. Let them give thanks to thy great name; for it is terrible and holy. And the king's honour loveth judgment; thou hast prepared equity, thou hast wrought judgment and justice in Jacob.

Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he heard them. He spoke to them in a pillar of cloud; they kept his testimonies, and the ordinances which he gave them. O Lord our God, thou heardest them; O God, thou

Psalms XCVI. 4—XCVIII. 8. about. His lightnings appeared to the world; the earth saw, and trembled. The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens have declared his righteousness, and all the people have seen his glory.

Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

Sion heard and rejoiced; and the daughters of Judæa exulted, because of thy judgments, O Lord. For thou art Lord most high over all the earth; thou art greatly exalted above all gods.

Ye that love the Lord, hate evil; the Lord preserves the souls of his saints; he shall deliver them from the hand of sinners. Light is sprung up for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

3 Heb. l. 4. 5 Alex. + before the Lord, for he comes. 6 Gr. equities.
Psalm 91

A Psalm for Thanksgiving.

Make a joyful noise to the Lord, all the earth. Serve the Lord with gladness; come before his presence with exultation. 

Know that the Lord he is God; he made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and his courts with praise, give thanks to him, praise his name. For the Lord is good, his mercy is for ever; and his truth endures to generation and generation.

A Psalm of David.

I will sing to thee, O Lord, of mercy and judgment; I will sing a psalm, and I will be wise in a blameless way. When wilt thou come to me? I walked in the innocence of my heart, in the midst of my house. I have not set before mine eyes any unlawful thing; I have hated transgressors. A perverse heart has not cleaved to me; I have not known an evil man, forasmuch as he turns away from me. Him that privily speaks against his neighbour, him have I driven from me: he that is proud in look and insatiable in heart,—with him I have not eaten. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walked in a perfect way, the same ministered to me. The proud doer dwelt not in the midst of my house; the unjust speaker prospered not in my sight. Early did I slay all the sinners of the land, that I might destroy out of the city of the Lord all that work iniquity.

A Prayer for the Poor; when he is deeply afflicted, and pours out his supplication before the Lord.

Hear my prayer, O Lord, and let my cry come to thee. Turn not away thy face from me: in the day when I am afflicted, incline thine ear to me: in the day when I shall call upon thee, speedily hear me.

For my days have vanished like smoke, and my bones have been parched like a stick. I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread. For reason of the voice of my groaning, my bones have cleaved to my flesh. I have become like a pelican of the wilderness; I have become like an owl in a ruined house. I have watched, and am become as a sparrow dwelling alone on a roof. All the day long mine enemies have reproached me; and they that praised me have sworn against me. For I have eaten ashes as it were bread, and mingled my drink with weeping; because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down.

My days have declined like a shadow; and I am withered like grass. But thou, Lord, endurest for ever, and thy memorial to generation and generation. Thou hast turned my woe into joy, and my miseries into gladness; thou hast delivered me from the depths of the grave; thou hast prevented mine ears from the shouts of destruction. Selah.

Psalm 92

Psalmos εἰς εὐσυμολογίαν.

Psalmos τῷ Δαβίδ.

Psalmos τῷ Δαβίδ.

Psalmos τῷ Δαβίδ.

Psalmos τῷ Δαβίδ.

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Psalmos τῷ Δαβίδ.
Psalm 2

1 Great is the Lord, and greatly to be praised; in the city of our God, in his holy hill.

2 Praise be for your hand, which lays the foundations of the earth, and builds it above the waters; he who stirs up the sea and makes its waves roar; the Lord is his name.

3 The Lord is my strength, and my song; he has become my salvation. He is my God, and I will praise him; my father's God, and I will exalt him.

4 The Lord is the strength of his people; a fortress, and a refuge in the day of trouble.

5 And he changes the hard places of his people into pathways, and makes his ways straight.

6 And the Lord is a fortress for his people, the stronghold of the children of Jacob.

7 The Lord has brought upon his people the words of the law, and has found none in them, for he works according to his word.

8 The Lord has prepared his throne for judgment, and has seated the judge upon it, in the temple of his holy temple.

9 For the Lord is a great God, and a strong, and a mighty king, a terrible judge in the land.

10 And the Lord will defend his people according to the oath that he has sworn to them, and according to the covenant that he made with them.

11 The Lord has prepared his servants with praise, and he shall sing for joy before the Lord, the Lord shall prepare a lamp for his people, and the Lord shall give them the fruits of the earth.

12 And the Lord will cause them to be fruitful and multiply, and he will give them the rights of the Gentiles, and make them to inherit the earth.

13 And the Lord will be their king for ever, and his name shall be for ever.

14 And the Lord will reign over his people for ever, and his kingdom shall have no end.

15 And the Lord shall arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come.

16 For thy servants have taken pleasure in her stones, and they shall pity her dust.

17 So the nations shall fear thy name, O Lord, and all kings thy glory.

18 For the Lord shall build up Sion, and shall appear in his glory.

19 He has had regard to the prayer of the lowly, and has not despised their petition.

20 Let this be written for another generation, and the people that shall be created shall praise the Lord.

21 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven;

22 To hear the groaning of the fettered ones, to loosen the sons of the slain;

23 To proclaim the name of the Lord in Sion, and his praise in Jerusalem;

24 When the people are gathered together, and the kings, to serve the Lord.

25 He answered him in the way of his strength; tell me the fewness of my days.

26 Take not away my soul in the midst of my days: thy years are seventy years;

27 In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands.

28 They shall perish, but thou remainest: and they all shall wax old as a garment; and as a garment shalt thou change them, and they shall be changed.

29 But thou art the same, and thy years shall not fail.

30 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.

2 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 corruption, and 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.

3 The Lord executes mercy and judgment for all that are injured.

4 He made known his ways to Moses, his will to the children of Israel.

5 The Lord is compassionate and pitiful, long-suffering, and full of mercy.

6 He will not be always angry; neither will he be wrathful for ever.

7 He has not dealt with us according to our sins, nor recompensed us according to our iniquities.

8 For as the heaven is high above the earth, so far has he removed our transgressions from us.

9 As a father pities his children, the Lord pities them that fear him.

10 For he knows our frame: remember that we are dust.

11 As for man, his days are as grass; as a flower of the field, so shall he flourish.

12 For the wind passes over it, and it shall not be; and it shall know its place no more.

13 But the mercy of the Lord is from generation to generation upon them that fear
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 heavens 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.

Who establishes the earth on her sure foundation: it shall not be moved for ever. The deep, as it were a garment, is his covering: the waters shall stand 70 on the hills. 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.

He sends forth his fountains among the valleys: the waters shall run between the mountains. 10 They shall give drink to all the wild beasts of the field: the wild asses shall take of them to quench their thirst. 11 By the streams of waters; they shall utter a voice out of the midst of the rocks. 12 He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works.

He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth; 13 and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengthens man's heart. 14 The trees of the plain shall be full of sap; even the cedars of Lebanon which he has planted. 15 There the sparrows will build their nests; and the house of the heron takes the lead among them. 16 The high mountains are a refuge for the stags, and the rock for the rabbits.

He appointed the moon for seasons: the sun knows his going down. Thou didst make darkness, and it was night: 17 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. 18 The sun arises, and they shall be gathered together, and shall lie down in their dens. 19 Man shall go forth to his work, and to his labour till evening.

How great are thy works, O Lord! in

tous φθορομένων αυτών: καὶ ἡ δικαιοσύνη αὐτῶν ἐπὶ υἱῶν
νιῶν, τοῖς φυλάσσοντι τὴν διαθήκην αὐτῶν, καὶ μεμημένους 18
τῶν ἐνστολῶν αὐτοῦ τοῦ ποίησαι αὐτάς.

Κύριος ἐν τῷ οὐρανῷ ὠφιέματε τῶν θρόνων αὐτοῦ, καὶ ἡ 19
βασιλεία αὐτοῦ πάντων διαπέσει. Εἴλυγετε τὸν Κύριον 20
πάντες ἄγγελοι αὐτοῦ, δυνατοὶ ἵσχι ποιοῦντες τὸν λόγον αὐτοῦ,
τοῦ ἀκούσαι τῆς φωνῆς τῶν λόγων αὐτοῦ. Εἴλυγετε τὸν 21
Κύριον πάσαι αἱ δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ ποιοῦντες τὰ
θελήματα αὐτοῦ. Εἴλυγετε τὸν Κύριον πάντα τὰ ἐργά αὐτοῦ, 22
ἐν παντὶ τόπῳ τῆς δυνάστειας αὐτοῦ εἴλυγει ἡ ψυχή μου τὸν
Κύριον.

Τῷ Δαβίδι. 103 (104)

Εἴλυγει ἡ ψυχὴ μου τὸν Κύριον. Κύριε ὁ Θεός μου ἐμευγαλύνθης σφόδρα· ἐξομολόγησαν καὶ εἰσπέμπτειν ἐνέδυσε, ἀναβαλλόμενος φῶς ὡς ἰμάτιον, ἐκεῖνοι τὸν οὐρανόν ὤσει 2 δέρμαν· ὁ στέγαζον ἐν ὑδασία τὰ ὑπέρρη ἀντί τις, τοῖς νεφέων 3 τὴν ἐπηθάνα τοῦ καὶ πετραπών ἀνέμουν. Ὁ 4 τοὺς πτοὺς αὐτοῦ πτερύγια, καὶ τοὺς λειτουργοὺς αὐτοῦ πτόρ φλέγον.

Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφαλείαν αὐτῆς, οὐ κλήθησαι 5 εἰς τῶν αἰώνα τῶν αἰώνων. Ἀβύσσος ὡς ἰμάτιον τὸ περί 6 βαλαίνον αὐτῷ, ἐπὶ τῶν ἄριστων στηρίζοντα ὕδατα. ἀπὸ ἐπιτι- 7 μῆσεως σου φειδέων, ἀπὸ φωνῆς βροντῆς σου δειλάσων. Ἀναβάλλον ὅρη, καὶ καταβάλλον τίθα ἐὰς τόπον. Ὁ ἐκθάλασσαι αὐτῶς, ὁρίων ἔκαθα, τοίς παρελθόντες, ὑπὸ 9 ἐπιστρέφοντα καλύπτα τὴν γῆν.

Ο ἐξαποστέλλων πέτασιν ἐν φάραγγί, ἀναμέλησέν τοι. Ἑσπερίδας αὐτών ὕδατα. Ποιοῦσι πάντα τὰ ἡμερινὰ τοῦ ἄγρου, 11 προσδεόμεθα τὸν ἐναγριών ἐς δῆμον αὐτῶν. Ἔτο τούτο πετείνα 12 τοῦ οὐρανοῦ κατασκηνώσει, ξέμεν τῶν πετρών δώσω ψωμί, ὁποῖον ἔκαθεν ἐν τῶν ὑπέρρην, ὡς αὐτῷ ἑκάτερον 13 ἐργα οὐρ σαποθεσίσεται η γῆ.

Ὁ ἐξανατέλλων κάρπον τούτος κτήνει, καὶ χλόη τῇ δουλείᾳ 14 τῶν ἀνθρώπων: τοῦ ἐξαγαγόν αὐτῶν ἐκ τῆς γῆς, καὶ οἶνος 15 εὐφράειν καρδίαν ἀνθρώπων τοῦ ληρίζον πρόσωπον ἐν ἐλαίῳ, καὶ ἀρτίσεις ἀνθρώπων στηρίζει. Χορηγᾶσθαι τῶν 16 ἔξω τοῦ πεδίου, αἱ κέροι τοῦ Διόνυσος διέφυεσαν. ἐκεῖ 17 στροφᾶ ἐννοεύουσαν, τοῦ ἑρωδίου ὁ οἶκος ἔγειρεν αὐτῶν. ὁρίῃ τῇ ὑψηλᾷ ταῖς ἐλάφοις, πέταρκαν καταφύγιον τοὺς χορωγρι- 18 λοίς.

Ἐποίησε σελήνην εἰς καιροὺς, ὁ Ἑλίος ἐγνώ τὴν δύσιν αὐ- 19 τοῦ. Ἐθούν σκότος καὶ ἐγένετο νῦν, ἐν αὐτῇ διελεύσιται 20 πάντα τὰ θηρία τοῦ δρυμοῦ. Σκυμμονωὶ ἀριστοῦρᾳ ἀρτάσαι, καὶ 21 ζητήσαι παρὰ τοῦ Θεοῦ βρῶσεν αὐτῶς. Ἀνέτειλεν ὁ Ἑλίος καὶ 22 συναγαγότας, καὶ ἐν ταῖς μάνδραις αὐτών κοιτασθῆσαν. 23 Ἐξελευθερεῖ, αὐτόν ἐπὶ τὸ ἐργά αὐτοῦ, καὶ ἐπὶ τὴν ἐργα- 24 σιαν αὐτοῦ ἐώς ἠσπέρας.

Ὡς ἐμεγαλύνη σοῦ ἐργά σοι Κύριε, πάντα ἐν σοφίᾳ ἐποίη-
wisdom hast thou wrought them all; the earth is filled with thy creation. 2 So is this great and wide sea: there are things creeping innumerable, small animals and great. 3 There go the ships; and this dragon whom thou hast made to play in it. 27 All wait upon thee, to give them their food in due season. 28 When thou hast given it them, they will gather it; and when thou hast opened thine hand, they shall all be filled with thy blessings. 30 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 Sing to him, yes, sing praises to him: tell forth all his wonderful works. 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 Abram, 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 word which he commanded a thousand generations: 9 which he established as a covenant to Abram, 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 hurt his feet with fetters; his soul passed into iron, until the time that his cause came on; the word of the Lord tried him as fire. 19 The king sent and loosed him; even the prince of the people, and let him go free. 20 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 lie in all their coasts. 32 He turned their rain into hail, and sent lightning 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 trees 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 rejoiced at their departing; for the fear of them fell upon them. 39 He spread out a cloud for a covering to 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 Abraam 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 the memory of 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 the host of heaven to be told? 3 Blessed are they that keep judgment, and do righteousness at all times.

4 Remember us, O Lord, with thy favour toward thy people: visit us with thy salvation; 5 that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may glory 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 aitou, to padehsai tois arqantas aitou wos etalou, kai tois 22 prosbetwron aitou sofoijsai.


'Etheo ev aitouvs tois logous tois smeivn aitou, kai tois 27 trentwv en gis Xam. 'Eoxasteile skotos kai enkostase, kai 28 parptikran tois logous aitou'. Metetstrepe tis tis' wata ait- 29 tovs eis aima, kai apkeinein tois 'raxas aitwv. 'Eoxwe 30 v' aitou baspraxou, en tois tamieion tois baste theon aitwv. 31 'Etheo tis bpxas aitwn xalaxan, pws kataphlegon en tis 32 aitwv. Kai etapaxe tis amepelous aitwv kai tas sunia, 33 aitwv, kai sunwtrase pav efxulon orion aitwv. 34 Kai xelven 35 akrias, kai brop'tos ou ouk h en armbwos, kai kataphane panta 36 tois chorton en tis' gis aitwv, kai kataphane tois karpton tis' gis aitwv. KAI etapaxe pav prwtotoken ek tis gis aitwv, apax- 37 chrn pavtois pwnw aitwv. KAI xelvan pav theeis aitwv en argywio 38 kai xopwv, kai ouk h en tais phulais aitwv o anabwv. 39 Ephiwvny Aiguptos en tis' efxwv aitwv, ote eppsev o' fwxos 40 aitwv ep' aitwv. Diwpetaxe vefel' eis skp'ta aitwv, kai 41 puv tois frotisai aitwv tis' nvktis. 'Hitpav, kai xelven 42 orphwmytpa, kai arton ouvarou enepheisen aitwv. 43 Diwp- 44 puv' petrwan, kai epvrhseisen en anadwio potamoi.

Oti xwei otei tois logous tois aigwn aitwv, tov prs 45 A'braam 46 tois dooul aitwv'. Kai xelvan tov laad aitou en aghaliwvte, 47 kai tois ekkelwv aitwv en efphorwv'. Kai xelvan ait- 48 tois phusov efnwv, kai pwnwv laad ekphronmven. 'Otos 49 efwdwsan tois dikevmaata aitwv, kai tov nwn aitwv ekprassan.

'Alleglouia.

'Exomologeste to Kýriw, oti chrstos, oti eis tois aian 50 to elos aitou'. Tis lalcheis tis dunamis tois Kýriou, 51 akoustas poishse pasas tois anveis aitwv; Makarios ois 52 philoxonites krina, kai poionves dikaiowmven en panti kaiwv.

Mnhrthei hymov Kýriw en tis eidoika tois laou sou, ep't. 4 skheias hymas en tis swthris sou tis idein en tis chrestosthseis 55 tois ekkelwv sou, tois efphorwv en tis efphorwv tois elous sou, tois epainwchis meta tis klyronomias sou.

'Hmaromev meta tois patwrwv hymov, hroumhsamev, hunikta- 6 mev. Oi patwres hymov en Aigupto oti svnthkasan tis theaumata 7 sou, kai oti xeiosthsonan tois plhrous tois elous sou kai parapikranan anabainontes en tis epfrhse balaswv. Kai 8 etwov aitwv enekne toin lamatos aitou, tov gnwrwta tis
9  and  10  and  11  and  12  and  13
14  and  15  and  16  and  17  and  18
19  and  20  and  21  and  22  and  23
24  and  25  and  26  and  27  and  28
29  and  30  and  31  and  32  and  33
34  and  35  and  36  and  37  and  38
39  and  40  and  41

Kai  ἐπετίθησε  τῇ  ἐρυθρᾷ  θαλάσσῃ,  καὶ  ἐξηράνθη·  καὶ  ὄρθησαν  αὐτούς  ἐν  ἄβυσσω  ὡς  ἐν  ἐρήμῳ.  Kai  ἔσωσαν  αὐτοὺς  ἐκ  χειρῶν  μισοῦντος,  καὶ  ἐλυτρώσατο  αὐτούς

1  καὶ  ἐκάλυψεν  ὑδάς  τοὺς  θίβοντας  αὐτούς,  καὶ  ἐξέκρησαν  τοὺς  λόγους  αὐτῶν,  καὶ  ζητοῦσαν  τὴν  αίσθησιν  αὐτῶν.  Εἴτε,  ἐπέλαθον  τῶν  ἐργῶν  αὐτῶν,  οὐκ  ὑπέμειναν  τὴν  βουλὴν  αὐτῶν.  Καὶ  ἐπεκθάμισαν  ἐπιθυμίαν ἐν  τῇ  ἐρήμῳ,  καὶ  ἐπέφρασαν  τὸν  Θεὸν  ἐν  ἄγνμοι.
their enemies; and they that hated them ruled over them. And their enemies oppressed them, and they were brought down under their hands. Many a time he delivered them; but they provoked him by their counsel, and they were brought low by their iniquities. Yet the Lord looked upon their affliction, when he heard their petition. And he remembered his covenant, and repented according to the multitude of his mercy. And he caused them to be pitted in the sight of all who carried them captive.

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. 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.

Let them say so who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy; and gathered them out of the countries, from the east, and west, and north, and south.

They wandered in the wilderness in a dry land; they found no way to a city of habitation. Hungry and thirsty, their soul faintied in them. Then they cried to the Lord in their affliction, and he delivered them out of their distresses. And he guided them into a straight path, that they might go to a city of habitation.

Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. For he satisfies the empty soul, and fills the hungry soul with good things, even them that sit in darkness and the shadow of death, fettered in poverty and iron; because they rebelled against the words of God, and provoked the counsel of the Most High. So their heart was brought low with troubles; they were weak, and there was no helper. Then they cried to the Lord in their affliction, and he saved them out of their distresses. And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

Let them acknowledge to the Lord his mercies, and his wonders to the children of men. For he broke to pieces the brazen gates, and crushed the iron bars.

He helped them out of the way of their iniquity; for they were brought low because of their iniquities. Their soul abhorred all meat; and they drew near to the gates of death. Then they cried to the Lord in their affliction, and he saved them out of their distresses. He sent his word, and healed them, and delivered them out of their destructions.

Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. And let them offer to him the sacrifice of praise, and proclaim his works with exultation.

Psalm 106 (107)

The Lord saved them, but afflicted them for their sins.

The Lord is long-suffering, and plenteous in mercy;
And will not always chide; for if he should, the earth should melt away.
And the foundations of the earth should be laid in water.

Therefore let the children of Israel approach and hear.
The things I have done before them.

The Lord saved them, but afflicted them for their sins.

The Lord is long-suffering, and plenteous in mercy;
And will not always chide; for if he should, the earth should melt away.
And the foundations of the earth should be laid in water.

Therefore let the children of Israel approach and hear.
The things I have done before them.

>B Gn. 30a. > Gr. embittered the oracles. > See the Hebrew.
They that go down to the sea in ships, doing business in many waters; 22 these men have seen the works of the Lord, and his wonders in the deep. 23 He speaks, and the stormy wind arises, and its waves are lifted up. 24 They go up to the heavens, and go down to the depths; their soul melts because of troubles. 25 They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up. 26 Then they cry to the Lord in their affliction, and he brings them out of their distresses. 27 And he commands the storm, and it is calmed into a gentle breeze, and its waves are still. 28 And they are glad, because they are quiet; and he guides them to their desired haven.

Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. 29 Let them exalt him in the congregation of the people, and praise him in the seat of the elders.

He turns rivers into a desert, and streams of water into dry land; 30 a fruitful land into saltiness, for the wickedness of them that dwell in it. 31 He turns a wilderness into pools of water, and a dry land into streams of water. 32 And there he causes it to wax hungry, and dwelleth, and they establish for themselves cities of habitation.

And they sow fields, and plant vineyards, and they yield fruit of increase. 33 And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle. 34 Again they become few, and are brought low, by the pressure of evils and pain. 35 Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land. 36 But he helps the poor out of poverty, and makes him families as a flock. 37 The upright shall see and rejoice; and all iniquity shall stop her mouth. 38 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 hath spoken in his sanctuary: 7 I will be exalted, and will divide Sichem, and will measure out the valley of tents. 8 Galad is mine; and Manasses is mine; and Ephrain is the help of mine hand; Judas is my king; 9 Moab is the caldron of my hope; over Idumea will I cast my cord; the Philistines 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
Psalms CVII. 12—CVIII. 29.

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with our hostes? 12 Give us help from tribulation: for vain is the help of man. 13 Through God we shall do valiantly; and he will bring us 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 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, O 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
Chapter 109: 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.

Chapter 110: A Hallelujah.

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 according to all his will. 3 His work is worthy of thanksgiving and honour; and his righteousness endures for ever and ever. 4 He has caused his wonderful works to be remembered: the Lord is merciful and compassionate. 5 He has given him the works of men, and the results of their thoughts to the children of men: the fear of the Lord is established for ever. 6 He has declared to his people the power of his works, to give them the inheritance of the heathen. 7 The works of his hands are truth and judgment: all his commandments are sure: established for ever and ever, done in truth and uprightness. 8 He sent redemption to his people, he commanded his covenant for ever: holy and fearful is his name. 9 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.

Chapter 111: A Hallelujah.

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 pithful, 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 themselves with their shame as with a mantle. 9 I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise him. 10 For he stood on the right hand of the poor, to save me from them that persecute my soul.

Notes:

\* Or, holiness, i.e. holy things.  
\* Or, sung.
Psalms CXI. 9—CXIII. 14.

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 yet 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; 10 as at any time; they may say. Where is their God? 11 But our God is in heaven and on earth, whatsoever he has pleased.

The idols of the nations are silver and gold, the works of men's hands. 3 They have a mouth, but they cannot speak; they have ears, but they cannot hear: 4 they have noses, but they cannot smell; 5 they have hands, but they cannot handle; they have feet, but they cannot walk: they cannot speak through their throat. 6 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.

οὐ ἐπίθη ἐπὶ τοὺς ἐχθροὺς αὐτοῦ. Ἑσκυρρίπτετο, ἐδοκεῖ τοῖς 9
πέντε, ἕνα διψασμόν αὐτοῦ μένει εἰς τὸν αἰώνα τοῦ αἰῶνος· τὸ κέρας αὐτοῦ ψυχωθήσεται εἰς δόξην. Ἀμαρτωλός δέσεται καὶ 10
ἁγιασθήσεται, τοὺς ὁδόντας αὐτοῦ βριζεῖ καὶ ταχύτατα ἐπι-
θυμία ἀμαρτωλοῦ ἀπολεῖται.

alleluia.

'Allheloiia.

Aìneìte paìdes Kýriou, aìneìte to ónoma Kýriou. Eîth to 2
ónoma Kýriou eulogíyemôn án toû vín kai ἐως toû αἰῶνος. 3
Ἄπο άνατολοῦ ἠλιοῦ μέχρι δυσμῶν, αìneton to ónoma Kýriou. 3
Ὑμῖν ἐπὶ πάντα τὰ ἔθνη ο Kýriou, ἐπὶ τοὺς ὄρους ἡ δόξα 4
αὐτοῦ.

Tìs óv Kýrios ὁ Θεός ἡμῶν; ὃ ἐν ψυχής κατοικῶν, καὶ τά 5, 6
tapeinã ἐφορῶν ἐν τῷ υἱῷ ἡμῶν, καὶ ἐν τῷ γῆς ὁ ἐγκρῶν ἀπό 7
gῆς πτωχῶν, καὶ ἀπὸ κοριστὰς ἀνυψῶν πένητα, τοῦ καθάσα 8
αὐτόν μετὰ ἀρχόντων, μετὰ ἀρχόντων λαοῦ αὐτοῦ. 9 ὁ κατοι-
κών στειάνει ὑπὸ οἴκων, μητέρα ἐπὶ τέκνων εὐφράντωμεν.

alleluia.

'En exódo 'Israēl ἐξ Αιγυπτοῦ, οἶκον Ἰακώβ ἐκ λαοῦ Bar-
βάρου, ἐγενήθη Ἰσραήλ ἀγίωμα αὐτοῦ, Ἰσραήλ ἐξούσια 2
αὐτοῦ. Ἡ θάλασσα στέκει καὶ ἐγέρνει, ὁ Ἰσραήλ ἐστάρα με 3
to òπιστῶ. Τὰ ὄρη ἐσκίρθησαν ὡσεὶ κραῖον, καὶ οἱ βουνοὶ ὡς 4
ἄρμα προβάτων.

Τὶ σοι ἔστι θάλασσα ὅτι ἐφέρες; καὶ σὺ Ἰσραήλ ὃ ὑπέτα 5
φης εἰς τὸ ὄπιστο; Τὰ ὄρη ὃ ὑπέκιροσμεν ὡσεὶ κραῖον; καὶ οἱ 6
βουνοὶ ὡς ἄρμα προβάτων; Ἀπὸ προσώπου Kýriou ἐσαλεύθη 7
ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰακώβ, τὸ στρεφάντος τὴν 8
πέτραν εἰς ἱμᾶς ὕδατας καὶ τὴν ἀκρόπολιν εἰς πηγάς ἔδαθον.

Mη ἡμῖν Kύριε, μη ἡμῖν, ἀλλ’ ἡ τοῦ οὐρανοῦ σου δόξαν, (115)
ἐπί τῷ ἐλέει σου καὶ τῷ ἀληθείᾳ σου μὴ τοτε εἰσώτα τά 2
ἔθνη, τοῦ ἐστιν ὁ Θεὸς αὐτῶν; ‘Ο δὲ Θεὸς ἡμῶν ἐν τῷ ὄραν 3
καὶ ἐν τῇ γῆ; πάντα δοκεῖ, ἑθέλθηνε, ἐπισώτηρη.

Τὰ εὐδοκά τῶν ἐθνῶν, ἀρχών καὶ θυσίων, ἔργα χειρῶν 4
ἀνδρώτων. Στόμα ἔχουν καὶ οὐ λαλήσουσιν, ἄδιδωλος 5
ἔχουσιν καὶ οὐκ ὑπονοοῦνται Οτά ἔχουσιν καὶ οὐκ ἄκοινονται, 6
μίναν ἔχουσιν καὶ οὐκ ἀσφαλθηθοῦσιν. Χεῖρας ἔχουσιν καὶ οὐ 7
ψηλαφήσουσι, τάδες ἔχουσιν καὶ οὐ πεπιστητόσουσιν, οὐ φωνή-
σουσιν ἐν τῷ λάργαγε αὐτῶν. ὁμοία αὐτῶν γένοιτο ὄν ποι-
σύντο αὐτῶ, καὶ πάντες οἱ πεπόνθουσιν ἐπὶ αὐτοῖς.

Οἴκος Ἰσραήλ ἐλπίζει ἐπὶ Kύριον, βοήθει καὶ ὑπὲρ- 9
αστιτίας αὐτῶν ἐστίν. Οἴκος Ἀαρών ἐλπίζει ἐπὶ Kύριον, 10
βοήθει καὶ ὑπεραστιτίας αὐτῶν ἐστίν. Οἱ φοβοῦντοι τὸν 11
Kύριον ἐλπίζει ἐπὶ Kύριον, βοήθει καὶ ὑπεραστιτίας αὐτῶν
ἐστί.

Kύριος μητροθείς ἡμῶν εὐλόγησεν ἡμᾶς, εὐλόγησε τὸν οἶκον 12
'Israēl, εὐλόγησεν τὸν οἶκον 'Aarōn. Εὐλόγησε τοὺς φοβοῦ 13
μένου τὸν Kύριον, τοὺς μικροὺς μετὰ τῶν μεγάλων. Προσβείει 14

3 Cor. 9. 8. 4 Or, scorruputed thing. 5 Gr. sharp rock. 9 Gr. will not. 8 Or, increase you.
114 (116)

'Αλληλουία.

'Ἡγατῆσα, ὦτι εἰσακούσται Κύριος τῆς φωνῆς τῆς δήσεως
μου. Ὅτι ἐκλέω τὸ υἱὸν αὐτοῦ ἐμοί, καὶ ἐν τοῖς ἡμέρας μου
ἐπικαλέσαμαι. Περιέσχυν με πῦνες θανάτου, κἀκενός ἄνω
εὐροομαι μὲ βλάψιν καὶ ὀδύνην εὐρον, καὶ τὸ ὄνομα Κυρίου
ἐπεκαλέσαμαι, ὦ Κύριε ὥσι τῇ ψυχῇ μου.

5 Ἐλεήμονος ὁ Κύριος καὶ δίκαιος, καὶ ὁ Θεὸς ἡμῶν ἐλεής.
6 Φυλάσσων τὰ νάτια τοῦ Κυρίου, ἐπανενεμής καὶ ἐσώσα με.

7 Ἐπιστρέφων ψυχή μου εἰς τὴν ἁπάναντι σου, οτι Κύριος
ἐνεργείη σε. Ὅτι ἐξεύλετο τῇ ψυχῇ μου ἐκ βαπάτου, τοὺς
ὀφθαλμοὺς μου ἀπὸ ἀδικίας, καὶ τοὺς πόδας μου ἀπὸ ὀλισθή-
ματος. Ἐδιερεύνων ἐνόπιον Κυρίου ἐν χώρᾳ λατωνο.

115

'Αλληλουία.

10 Ἐσπευσία, διὸ ἀλάσθα, ἐγὼ δὲ ἐπανενεχθήνα σφόδρα.
11 Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, πᾶς ἀνθρώπων ψυχής.
12 Τὸ ἀνταπόδωσο τῷ Κυρίῳ περὶ πάντων ὧν ἀνταπέδωκε μοι;
13 Ποτήριον σωτηρίου λήψομαι, καὶ τὸ ὄνομα Κυρίου ἐπικαλέσα-

14 μαι. Τὰς εὐχὰς μου τῷ Κυρίῳ ἀποδώσω, ἐναντίον παντὸς τοῦ

λαοῦ αὐτοῦ.

15, 16 Τίμιος εὐαντίον Κυρίου ὁ βαπάτος τῶν υἱῶν αὐτοῦ. Ὀ

Κύριε ἐγὼ δούλος σῶς, ἐγὼ δούλος σῶς, καὶ νῖθα τῆς παιδίσκης

σου, δέρρής τες δεσμοί σου, Σοὶ θύσω θυσίαν ἀνένεσω,

18 καὶ ἐν ὅνομα Κυρίου ἐπικαλέσαμαι. Τὰς εὐχὰς μου τῷ

19 Κυρίῳ ἀποδώσω, ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ, ἐν αἰώναις

οίκου Κυρίου, ἐν μέσῳ σου 'Ἰερουσαλήμ.

116 (117)

'Αλληλουία.

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἐθνη, ἐπανεσθάται αὐτοῦ πάντες
2 οἱ λαοί. Ὅτι ἐκκατατείχε τὸ ἐλέος αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλή-
θεια τοῦ Κυρίου μένει εἰς τὸν αἰώνα.

117 (118)

'Αλληλουία.

'Εξωμολογεῖτε τῷ Κυρίῳ, ὅτι ἀγάθος, ὅτι εἰς τὸν αἰώνα τὸ
2 ἔλεος αὐτοῦ. Εἰσέβαζε δὴ ὀίκος Ἰσραήλ, ὃ ἀγάθος, ὅτι εἰς τὸν
3 αἰώνα τὸ ἔλεος αὐτοῦ. Εἰσέβαζε δὴ ὀίκος ἉλαΒ, ὃ ἀγάθος,
4 ὅτι εἰς τὸν αἰώνα τὸ ἔλεος αὐτοῦ. Εἰσέβαζε δὴ πάντες οἱ
φοβούμενοι τὸν Κυρίον, ὅτι ἀγάθος, ὅτι εἰς τὸν αἰώνα τὸ ἔλεος

αὐτοῦ.

5 'Εκ θλίψεως ἐπεκαλέσαμαι τὸν Κυρίον, καὶ ἐπέκοιμενοι μου
6 εἰς πλατυμοῦν. Κύριος ἐμοὶ βοήθησε, καὶ οὐ φοβηθήσομαι τι
Psalms CXVII. 7—CXVIII. 10.

Psalm CXVII.

Praise ye the Lord.

He cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalms CXVIII.

Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

John Baptist preaches the coming of the Lord.

Blessed is he that cometh in the name of the Lord.


The Lord shall have dominion for ever.

John 12. 13.
Psalm CXVIII. 11—48.

Verse 11: "I have hidden thine oracles in my heart, that I might not sin against thee. 12 Blessed art thou, O Lord: teach me thine ordinances. 13 With my lips have I declared all the judgments of thy mouth. 14 I have delighted in the way of thy testimonies, as much as in all my days. 15 I will meditate on thy commandments, and consider thy ways. 16 I will meditate on thine ordinances: I will not forget thy words.

Verse 25: "I declared my ways, and thou didst hear me; teach me thine ordinances. 26 I instructed me in the way of thine ordinances; and I will meditate on thy wondrous works. 27 My soul has slumbered for sorrow; strengthen thou me with thy words. 28 Remove from me reproach and contempt: for I have sought out thy testimonies. 29 For princes sat and spoke against me: but thy servant was meditating on thine ordinances. 30 For thy testimonies are my meditation, and thine ordinances are my counsellors.

Verse 33: "Teach me, O Lord, the way of thine ordinances, and I will seek it out continually. 34 Instruct me, and I will search out thy law; Yea, I will keep it with my whole heart. 35 Guide me in the path of thy commandments; for I have delighted in it. 36 Incline mine heart to thy testimonies, and not to covetousness. 37 Turn away mine eyes that I may not behold vanity: quicken thou me in thy way. 38 Confirm thine oracle to thy servant, that he may fear thee.

Verse 41: "And let thy mercy come upon me, O Lord; even thy salvation, according to thy word. 42 And so I shall render an answer to them that reproach me: for I have trusted in thy words. 43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. 44 So I shall keep thy law, meditating thereon for ever and ever. 45 I walked also at large: for I sought out thy commandments. 46 And I spake of thy testimonies before kings, and was not ashamed. 47 And I meditated on thy commandments, which I loved exceedingly. 48 And I lifted up my hands to thy
Psalm CXVIII. 49—84.

commandments 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 swerved 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 land of my mourning. 65 I remembered thy name, O Lord, in the night, and kept thy law. 66 This I had, because I diligently sought thine ordinances.

57 Thou art my portion, O Lord: I said that I would keep thy law. 58 I besought thy favour with my whole heart: have mercy upon me according to thy word. 59 I thought on thy ways, and turned my feet to thy testimonies. 60 I prepared myself, (and was not terrified,) to keep thy commandments. 61 The snares of sinners entangled me: but I forgot not thy law. 62 At midnight I arose, to give thanks to thee for the judgments of thy righteousness. 63 I am a companion of all that fear thee, and of them that keep thy commandments. 64 O Lord, the earth is full of thy mercy: teach me thine ordinances.

56 Thou hast wrought kindly with thy servant, O Lord, according to thy word. 57 Teach me kindness, and instruction, and knowledge: for I have believed thy commandments. 58 Before I was afflicted, I transgressed; therefore have I kept thy word. 59 Good art thou, O Lord; therefore in thy goodness teach me thine ordinances. 60 The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart. 61 Their heart has been curdled like milk; but I have meditated on thy word. 62 It is good for thou hast afflicted me; that I might learn thine ordinances. 63 The law of thy mouth is better to me than thousands of gold and silver.

64 Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments. 65 They that fear thee will see me and rejoyce: for I have hoped in thy words. 66 I know, O Lord, that thy judgments are righteousness, and that thou in truthfulness hast afflicted me. 67 Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant. 68 Let thy compassions come to me, that I may live: for thy law is my meditation. 69 Let the proud be ashamed, and those that know thy testimonies, turn to me. 70 Let mine heart be blameless in thine ordinances, that I may not be ashamed.

65 My soul faints for thy salvation: I have hoped in thy words. 66 Mine eyes failed in waiting for thy word, saying, When wilt thou comfort me? 67 For I am become as a bottle in the frost: yet I have not forgotten thine ordinances. 68 How many are the days...
773

78 Therefore the
79 of his 
80 on the 
81 and 
82 a 
83 , 
84 or.  
85 for
86 and 
87 to the
88 a 
89 and 
90 and 
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111 of 
112 of 
113 of 
114 of 
115 a 
116 a 
117 a 
118 a 
119 a 

8 That is, as a lawgiver.  
9 Heb. and Alex. my.  
6 See Heb.  
102  
103  
104  
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Psalm CXVIII. 85—119.

of thy servant? when wilt thou execute judgment, for me on them that persecute me? 88 Transgressors told me tales; but not according to thy law, O Lord. 89 All thy commandments are truth; they persecuted me unjustly; help thou me. 90 They nearly made an end of me in the earth; but I forsook not thy commandments. 91 Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

Thy word, O Lord, abides in heaven for ever. 92 Thy truth endures to all generations; thou hast founded the earth, and it abides. 93 The day continues by thy arrangement; for all things are thy servants.

Were it not that thy law is my meditation, then I should have perished in mine affliction. 94 I will never forget thine ordinances; with them thou hast quickened me. 95 I am mine; save me; for I have sought out thine ordinances. 96 I wait for me to destroy me; but I understood thy testimonies. 97 I have seen an end of all perfection; but thy commandment is very broad.

How I have loved thy law, O Lord! it is my meditation all the day. 98 Thou hast made me wiser than mine enemies by thy commandments; for it is mine for ever. 99 I have more understanding than all my teachers; for thy testimonies are my meditation. 100 I understand more than the aged; because I have sought out thy commandments. 101 I have kept back my feet from every evil way, that I might keep thy words. 102 I have not declined from thy judgments; for thou hast instructed me.

How sweet are thine oracles to my throat! more so than honey to my mouth! 103 I am understanding by thy commandments: therefore I have hated every way of unrighteousness.

Thy law is a lamp to my feet, and a light to my paths. 104 I have sworn and determined to keep the judgments of thy righteousness. 105 I have been very greatly afflicted, O Lord; quicken me, according to thy word. 106 Accept, I pray thee, O Lord, the free-will-offerings of my mouth, and teach me thy judgments. 107 My soul is continually in thy hands; and I have not forgotten thy law. 108 Sinners spread a snare for me; but I erred not from thy commandments.

I have inclined my heart to perform thine ordinances for ever, in return for thy mercies. 109 I have hated transgressors; but I have loved thy law. 110 Thou art my helper and my support: I have hoped in thy words.

Depart from me, ye evil-doers; for I will search out thy commandments of my God. 111 Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation. 112 Help me, and I shall be saved; and I will meditate in thine ordinances continually.

Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous. 113 I have reckoned all the
sinners of the earth as transgressors; therefore have I loved thy testimonies. 120 Penetrate my flesh with thy fear; for I am afraid of thy judgments.

121 I have done judgment and justice; deliver me not up to them that injure me. 122 Receive thy servant for good: let not the proud.secoun falsely. 123 Mine eyes have failed for thy salvation, and for the word of thy righteousness. 124 Deal with thy servant according to thy mercy, and teach me thine ordinances. 125 I am thy servant; instruct me, and I shall know thy testimonies.

126 It is time for the Lord to work: the world has utterly broken thy law. 127 Therefore have I loved thy commandments more than gold, or the topaz. 128 Therefore 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 of thine words, that I may keep thy commandments.

130 The manifest word of thy word 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 accusers 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.

137 Righteous art thou, O Lord, and upright are thy judgments. 138 Thou hast commanded righteousness and perfect truth, as thy testimonies. 139 Thy zeal has quite wasted me: because mine enemies have forgotten thy words. 140 Thy word has been very fully tried: and thy servant loves it. 141 I am young and despond: yea, I have not known the forgotten thine ordinances. 142 Thy righteousness is an everlasting righteousness, and thy law is truth. 143 Afflictions and distresses found me: but thy commandments were my meditation. 144 Thy testimonies are an everlasting righteousness: instruct me, and I shall live.

145 I cried with my whole heart: hear me, O Lord: I will search out thine ordinances. 146 I cried to thee: save me, and I will keep thy testimonies. 147 I arose before the dawn, and cried: I hoped in thy words. 148 Mine eyes prevented the dawn, that I might meditate on thine oracles. 149 Hear my voice, O Lord, according to thy mercy; quicken me according to thy judgment. 149 They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law. 151 Thou art near, O Lord; and all thy ways are true. 152 I have known of old concerning thy testimonies, that thou hast founded them for ever.

153 Look upon mine afflication, and rescue me: for I have not forgotten thy law. 154 Plead my cause, and ransom me: quicken me because of thy word. 155 Salvation is far from sinners: for they have not searched
out thine ordinances. 

158 Thy mercies, O Lord, are many; quicken me according to thy judgment. 

159 Many are they that persecute me and oppress me: but I have not declined from thy testimonies. 

160 I beheld men acting foolishly, and I pined away; for they kept not thine oracles. 

161 Behold, I have loved thy commandments, O Lord; quicken me in thy mercy. 

162 The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever. 

163 Princes persecuted me without a cause, but my heart feared because of thy words. 

164 I will exult because of thine oracles, as one that finds much spoil. 

165 I hate and abhor unrighteousness; but I love thy law. 

166 Seven times in a day have I praised thee because of the judgments of thy righteousness, 

167 Great peace have they that love thy law: and there is no stumbling-block to them. 

168 I waited for thy salvation, O Lord, and kept thy commandments. 

169 My soul has kept thy testimonies, and loved them exceedingly. 

170 I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord. 

171 Let my supplication come near before thee, O Lord; instruct me according to thine oracle. 

172 Let my petition come in before thee, O Lord; deliver me according to thine oracle. 

173 Let my lips utter a hymn, when thou shalt have taught me thy ordinances. 

174 Let my tongue utter thine oracles; for all thy commandments are righteous. 

175 Let thine hand be prompt to save me; for I have chosen thy commandments. 

176 I have longed after thy salvation, O Lord; and thy law is my meditation. 

177 My soul shall live, and shall praise thee; and thy judgments shall help me. 

178 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. 

Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue. 

What should be given to thee, and what should be added to thee, for thy crafty tongue? 

Sharpened weapons of the mighty, with coals of the desert. 

Woe is me, that my sojourning is prolonged; I have tabernacled among the tents of Kedar. 

My soul has longed after my sojourner; 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. 

My help shall come from the Lord, who made the heaven and the earth. 

Let not thy foot be moved; and let not thy keeper slumber. 

Behold, he that keeps Israel shall not slumber nor sleep. 

The Lord shall keep thee: the Lord is thy shelter upon thy
right hand. 6 The sun shall not burn thee by day, neither the moon by night. 7 May the Lord preserve thee from all evil: the Lord shall keep thy soul. 8 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. 2 Our feet stood in thy courts, O Jerusalem. 3 Jerusalem is built as a city whose foundation is complete. 4 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. 5 For there are set thrones for judgment, even thrones for the house of David.

6 Pray now for the peace of Jerusalem: and let there be prosperity to them that love thee. 7 Let peace, I pray, be within thine host, and prosperity in thy palaces. 8 For the sake of my brethren and my neighbours, I have incense spoken peace concerning thee. 9 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. 2 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 hands of our God, until he have mercy upon us. 3 Have pity upon us, O Lord, have pity upon us: for we are exceedingly filled with contempt. 4 Yea, our soul has been exceedingly filled with it: yea 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, let Israel now say: If it had not been that the Lord was among us, when men rose up against us; 3 verily they would have swallowed us up alive, when their wrath was kindled against us; 4 verily the water would have drowned us, our soul would have gone under the torrent. 5 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. 2 Our soul has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered. 8 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. 2 The mountains are round about her, and the hills round about his people, from henceforth and even for ever. 3 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.

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ΨΑΛΜΟΙ.

121 (122)

Ἐφφαράνθη ἐπὶ τοὺς εἰρήκοσι μοι, εἰς οἶκον Κύριου πορευόμεθα. Ἑστίττεις ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖσ σου. 2 Ἰερουσαλήμ. Ἰερουσαλήμ οἰκοδομομηθή γώς πόλις, ἥ ἡ μετοχή αὐτῆς ἐπίστατο. "Εκεῖ γὰρ ἀνέβησαν αἱ φωλια, 4 φωλια Κύριον μαρτύρτω Τῷ Ἰσραήλ, τοῦ ἔξωφορος ἢπάσαν τῷ ὄνοματι Κύριου. Ὑπὲρ οἴκαν Δαώνι. Ὑποτάσσηται ἐν ταῖς εἰρήκοις τῆς Ἰερουσαλήμ, καὶ εὐθυραία 6 τοῖς ἀγάπωσι σε. Γενεσίων δὴ εἰρήκη ἐν τῇ δυνάμει σου, καὶ 7 εὐθυραία ἐν ταῖς πυργοβάσεις σου. "Ενεκα τῶν ἀδέλφων μου 8 καὶ τῶν πλησίουν μου, ἔλαλον δὴ εἰρήκην περὶ σοῦ. "Ενεκα 9 τοῦ οἴκου Κύριου τοῦ Θεοῦ ἡμῶν εξέχειται ἀγάδι σοι.

122 (123)

Πρὸς σε ἦμα τοὺς ὀφθαλμοὺς μοι, τῶν κατοικοῦν ἐν τῷ οὐρανῷ. ἐδών ως ὀφθαλμοί δουλῶν εἰς χεῖρας τῶν κυρίων 2 αὐτῶν, ως ὀφθαλμοί παιδίακης εἰς χεῖρας τῆς κυρίας αὐτῆς, ως γὰρ οἱ ὀφθαλμοί ἡμῶν πρὸς Κύριον τοῦ Θεοῦ ἡμῶν, ἐς οὐκ εἰκονίζεται ἡμᾶς. Ἐλέησον ἡμᾶς Κύριε, ἐλέησον ἡμᾶς, δότε μοι 3 πολιτεύεσθαι εὐδοκείμενοι. Ἠπι πλειόνοι εἰρήκησί μοι 4 ψυχή ἡμῶν, τὸ ὄνειδος τοῖς εἰρήκοις καὶ ἡ εὐδοκείμενος τοῖς ὑπερήφανοις.

123 (124)

Εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ἰσραήλ, εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, ἐν τῷ ἐπαναστάσει ἀνθρώπων ἐφ' ἡμᾶς, ἢρα 3 ἔπεσεν ἀν κατέπτωσαν ἡμᾶς. ἐν τῷ ἐργασθῇ τὸν θυμὸν αὐτῶν ἐφ' ἡμᾶς, ἢρα τὸ ὕπο τὸν κατευθυνόταν ἡμᾶς χειράρριν δηλ. 4 ἢν τὸν ψυχή ἡμῶν. "Ἀρα δηλήσθην ἡ ψυχή ἡμῶν τὸ ὕπο τὸ 5 άντιστατόν.

Εὐλογήσοντος Κύριος, δο οὐκ ἔθωκεν ἡμᾶς εἰς θήραν τοῖς δοῦν 6 σιν αὐτῶν. "Η ψυχή ἡμῶν ὡς στροφινὸν ἐρρύθη ἐκ τῆς 7 παγίδος τῶν ἱέρουντων. ἡ παρίσις συνετρίβη, καὶ ἡμῖν εὐρήσθημεν. "Η βοήθεια ἡμῶν ἐν ὄνοματι Κύριου, τοῦ ποιήσαντος 8 τὸν οὐρανόν καὶ τὴν γῆν.

124 (125)

Οἱ πεποιθότες ἐπὶ Κύριον ὦς ὄρος Σωτός, οὐ σαλευθησότα εἰς αἰώνα ὁ κατοικοῦν Ἰερουσαλήμ ὄρη κύκλωσε αὐτῆς, καὶ οἱ Κύριος 2 κύκλω του λαοῦ αὐτοῦ, ἀπὸ τοῦ νῦν καὶ ἐως τοῦ αἰῶνος. Ὕπτι 3 ὅτι ἀφήσει Κύριος τὴν βραδέον τῶν ἁμαρτῶν ἐπὶ τῶν κληρών 7 τῶν δικαίων, ὅπως ἢ μὴ εκτείνοντο οἱ δικαιοὶ ἐν ἀνομίαις χεῖρας αὐτῶν.

8 Or, ask Jerusalem how it is with her. 9 Or, we are the reproach of them that are at ease.
Psalms CXXIV. 4—CXXVIII. 7.

1. Do good, O Lord, to them that are good, and to them that are upright in heart.

2. 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. "Then has our mouth filled with joy, and our tongue with singing: then will we say among the Gentiles, 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. *They that sow in tears shall reap in joy. *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. *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. *As arrows in the hand of a mighty man; so are the children of those who were outcasts. *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. *Thou shalt eat the labours of thy hands; blessed art thou, and it shall be well with thee. *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. *May the Lord bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life. *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: *Many a time have they warred against me from my youth; yet they prevailed not against me. *The sinners wrought upon my back: they prolonged their iniquity. *The righteous Lord has cut asunder the necks of sinners.

4. Let all that hate Sion be put to shame and turned back. *Let them be as the grass of the house-tops, which withers before it is plucked up. *Wherewith the
A Song of Degrees.

Out of the deeps have I cried to thee, O Lord. 2O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication. 3If thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? 4For with thee is forgiveness; for thy name's sake 5have I waited for thee, O Lord; my soul has waited for thy word. 6My soul has hoped in the Lord; from the morning watch till night. 7Let Israel hope in the Lord; for with the Lord is mercy, and with him is plentiful redemption. 8And he shall redeem Israel from all his iniquities.

A Song of Degrees.

O Lord, my heart is not exalted, neither have mine eyes been hāngishly raised; neither have I exercised myself in great matters, nor in things too wonderful for me. 2I 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. 3Let Israel hope in the Lord, from henceforth and for ever.

A Song of Degrees.

Lord, remember David, and all his meekness: how he sware to the Lord, and vowed to the God of Jacob, saying, 5I will not go into the tabernacle of my house; I will not go up to the couch of my bed; 6I 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. 7Behold, we heard of it in Ephratha: we found it in the fields of the wood. 8Let us enter into his tabernacles: let us worship at the place where his feet stood.

Arise, O Lord, into thy rest; thou, and the ark of thine holiness. 9Thy priests shall clothe themselves with righteousness; and thy saints shall exult. 10For the sake of thy servant David turn not away the face of thine anointed.

The Lord swears 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. 12If 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. 13For 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. 14I will surely bless her provision; I will satisfy her poor with bread. 15I will clothe her priests with salvation; and her saints shall greatly exult. 16There will I cause to spring up a horn to David: I have prepared a lamp for my anointed.
18 κέρας τῷ Δαβίδ, ἦτοίμασα λύχνον τῷ χρυσῷ μου. Τοὺς ἐξήρωσι αὐτῶν ἐνδύσω αἰσχρῆν, ἵνα δὲ αὐτῶν ἐξανθήσετο τὸ ἀγάσμα μου.

132 (133) Ὁδή τῶν ἀναβαθμῶν.

Ἰδοὺ δὴ τὰ καλῶν, ἦ τὰ τερπνῶν, ἀλλ’ ἦ τὸ κατοικεῖν ἄδελφον. 1 ο ους ἐπίκειστο; Ὡς μύρων ἐπὶ κεφαλῆς τὸ καταβαίνει ἐπὶ πάγωνα, τὸν πάγωνα τὸν Ἀρωμ, τὸ καταβαίνει ἐπὶ τὴν ων· 2 τοῦ εὐδήματος αὐτοῦ. Ὡς δράσος Αερμῶν ὁ καταβαίνει τῇ τῷ ἄρπα ἦν, ὀτι ἐκεί ἐνετεῖλατο Κύριος τῇ εὐλογίᾳ, ζωῆν ἐς τῶν αἰώνων.

133 (134) Ὁδή τῶν ἀναβαθμῶν.

Ἰδοὺ δὴ εὐλογεῖτο τῷ Κυρίῳ πάντες οἱ δοῦλοι Κυρίου, οἱ ἐστῶτες ἐν οἴκῳ Κυρίου ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν ἐν ταῖς νυχὶς ἐπάρατο τὰς χείρας ἡμῶν εἰς τὰ ἁγία, καὶ εὐλογεῖτο τόν Κύριον. Εὐλογήσας τῷ Κύριῳ ἐς Ζων, ὁ ποιήσας τὸν οὐρανόν καὶ τὴν γῆν.

134 (135) Ἀλληλούια.

2 Αἰνεῖτο τὸ ὅνομα Κυρίου, αἰνεῖτο δοῦλοι Κυρίου. Οἱ ἐστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν. Αἰνεῖτο τῷ Κύριῳ, ὁ ἀγαθὸς Κύριος, ψάλτη τῷ ὅνοματι αὐτοῦ, ὁ χαλέπιον.

4 Οτι τῷ Ἰακώ β ἔξελεν ἡ ἄνωτερος τοῦ Κυρίου, Ἰσραὴλ εἰς περισσοτερομνάν ἄνωτερος. Οτι ἔγει ἐγνώκα, ὅτι μέγας ὁ Κύριος, καὶ ὁ Κύριος ἡμῶν παρὰ πάντας τοὺς θεοὺς. Πάντα ὅσα ἠφελήσεν ὁ Κύριος, ἐστιν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, ἐν ταῖς βαλλασσαίς καὶ ἐν πᾶσαι ταις ἀδύνασσαι. Ἀνάγων νεφέλας καὶ ἐκ ἐσχάτου τῆς γῆς, ἀστράπας καὶ ἐν τοῖς ἐποιήσεν ὁ ἐξάγων ἀνέμους καὶ θυρανούς αὐτοῦ. ΟΣ ἑπάταξε τὰ πρωτότοκα Ἀλίγουτον ἀπὸ αὐτοῦ ἐκ τῆς κτησίν. Ἐξαπέστειλε σημεία καὶ τέρατα ἐν μέσῳ σου Αἴγυπτε, ἐν Φαραώ καὶ ἐν πάσῃ τοῖς δοῦλοι τοῦ.

9 ΟΣ ἐπάταξεν ἐν εἰκόνα, ἀπέκτεινε βασιλείας κραταιοῦς τοὺς Σιων βασιλεία τῶν Ἀμορραίων, καὶ τὸν Ἡν <κ> βασιλεία τῆς Βασάν, καὶ παῖς, καὶ τὸ τίς Χαναάν. Καὶ ἐδώκε τῇ γῆν αὐτῶν κληρονομίαν, κληρονομίαν Ἰσραήλ ἔδωκε αὐτὸν.

13 Κύριε τὸ ὅνομα σου εἰς τὸν αἰώνα, καὶ τὸ μνημόσυνόν σου εἰς τὸν γενεάν καὶ γενεάν. Ὁτι κρῖνει Κύριος τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοὺς δοῦλοι αὐτοῦ παρακληθῆσεται. Τὰ ἐδώκα τῶν ἐθνῶν ἀργύριον καὶ χρυσόν, ἐργα χερου ἀνδρός. Στοίμα ἐξουσίᾳ καὶ να χαλεπούς, ἀφθαρμός ἐχουσία καὶ οὐκ ἀφθάροι. Μόνη ἔχουσι καὶ οὐκ ἐνωτήρισθήσονται, οὐδὲ γάρ ἐστιν πνεῦμα ἐν τῷ στόματι αὐτῶν. Ἑμῶν, αὐτῶν γένοντο οἱ ποιητές αὐτήτα, καὶ πάντες οἱ πεποιθούσες ἐπὶ αὐτοῖς.

19 Ὁ θεός Ἰσραήλ εὐλογήσατε τὸν Κύριον, ὁ θεός 'Αρωμ εὐλογήσας τὸν Κύριον. Ο θεός Δειν εὐλογήσεται τὸν Κύριον, οὶ
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. 2 Give thanks to the God of gods: for his mercy endures for ever. 3 Give thanks to the Lord of lords: for his mercy endures for ever.

4 To him who alone has wrought great wonders: for his mercy endures for ever. 5 To him who made the heavens by understanding: for his mercy endures for ever. 6 To him who established the earth on the waters: for his mercy endures for ever. 7 To him who alone made great lights: for his mercy endures for ever. 8 The sun to rule the day: for his mercy endures for ever. 9 The moon and the stars to rule the night: for his mercy endures for ever.

10 To him who smote Egypt with their first-born: for his mercy endures for ever. 11 And brought Israel out of the midst of them: for his mercy endures for ever; 12 with a strong hand, and a high arm: for his mercy endures for ever. 13 To him who divided the Red Sea into parts: for his mercy endures for ever: 14 and brought Israel through the midst of it: for his mercy endures for ever: 15 and overthrew Pharaoh and his host in the Red Sea: for his mercy endures for ever. 16 To him who led his people through the wilderness: for his mercy endures for ever.

17 To him who smote great kings: for his mercy endures for ever: 18 and slew mighty kings: for his mercy endures for ever: 19 Seon king of the Amorites: for his mercy endures for ever: 20 and Og king of Bashan: for his mercy endures for ever: 21 and gave their land for an inheritance: for his mercy endures for ever: 22 even an inheritance to Israel his servant: for his mercy endures for ever.

23 For the Lord remembered us in our low estate: for his mercy endures for ever: 24 and redeemed us from our enemies: for his mercy endures for ever. 25 Who gives food to all flesh: for his mercy endures for ever. 26 Give thanks to the God of heaven: for his mercy endures for ever.

b For David, a Psalm of Jeremiah.

By the rivers of Babylon, there we sat; and wept when we remembered Sion. 2 We hung our harps on the willows in the midst of it. 3 For there they that had taken captive asked of us the words of a song; and they that 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? 5 If I forget thee, O Jerusalem, let my right hand forget its skill. 6 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.

foboymiou ton Kyrioi eidoigamxetai ton Kyriou. Eilelgethoi 21 Kyriou en Sion o katoikou Ieroupolh.

Psiamoi.

'Alphalphouia. 135 (136)

'Exomologeisw th ton Kyriou, oti agathos, oti eis ton aiwona to eleos autou. 'Exomologeisw th ton Theou ton theon, oti eis ton 2 aiwona to eleos autou. 'Exomologeisw th ton Kyriw ton kuriwn, 3 oti eis ton aiwona to eleos autou.

Tpi poihsan ti theou megala monon, oti eis ton aiwona to 4 eleos autou. Tpi poihsan ton ourano eis sunvergei, oti eis 5 ton aiwona to eleos autou. Tpi stergeisant ton gin epi ton 6 udston, oti eis ton aiwona to eleos autou. Tpi poihsan fwsa 7 megala monon, oti eis ton aiwona to eleos autou. To 8 exousian ton theon, oti eis ton aiwona to eleos autou. Tpi 9 selinhe n tois ansteres eis exousian ton nuktos, oti eis ton aiwona to eleos autou.

Tpi pataxan anagstinou sun tois proswotokous auton, oti eis 10 ton aiwona to eleos autou. Kai exagagw ton Ieraphe ek 11 mesou auton, oti eis ton aiwona to eleos autou. 'En cheri kra 12 tauma eis ex畹q cunhli, oti eis ton aiwona to eleos autou. Tpi katadeiontw ton theon balsasaon eis diarrestes, oti eis 13 ton aiwona to eleos autou. Kai diagagwwe ton Ieraphe dia 14 mesou auton, oti eis ton aiwona to eleos autou. Kai ektenw 15 evant Faraon eis kynimn ton, oti eis ton aiwona to eleos autou. To diagagwwe ton laion autou eis ton theon, oti eis ton aiwona to eleos autou.


Tov Daiv, 'Ieremion. 136 (137)

'Epi ton to-Outov Basiolwn okei ekathiasamen, kai ekliah- samen eis ton megistin ginovn tivn Sion. 'Epi tais teias eis 2 megistin autou ekrematameno to orhmon ginovn. 'Oti okei epitrw- 3 tin ginovn ois aichmaloteiasa ginovn, laugos ouod, kai oina agapoxentas ginovn, ouod anaste ginovn ek ton ouod Sion.

Pois asomev ton fwti Kyriou epi gotis allotrias; 'Ean 4, 5 eplhalwmenw to 'Ieroupolh, eplhalwmenw te xeiwsa to. Kolv 6 lthias e o plwso oto tivn laragyni oto, ean my oum munthw- eian my proanatexomai tivn 'Ieroupolh ois eis archi tis eisfor- svnhs oto.

b Alex. omits. 7 Gr. organs, or, instruments. 8 Gr. om.
Psalms CXXXVI. 7—CXXXVIII. 15.

Remember, O Lord, the children of Edom in the day of Jerusalem, who said, 
Rase it, raise it, even to its foundations. 
Wretched daughter of Babylon! blessed shall he be who shall reward thee as thou hast rewarded us. 
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. 
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. 
In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul. 
Let all the kings of the earth, O Lord, give thanks unto thee; for they have heard all the words of thy mouth. 
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. 
Thou hast stretched forth thine hand against the wrath of mine enemies, and thy right hand has saved me. 
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. 
Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts afar long before. 
Thou hast traced my path and my $bed$, and hast foreseen all my ways. 
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.

The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it. 
Whither shall I go from thy Spirit? and whither shall I flee from thy presence? 
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 toward, and sojourn in the extremity of the sea, it would be vain, for even there thy hand would guide me, and thy right hand would hold me. 
When I said, Surely the darkness will cover me; even the night was light in my $luxury$. 
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. 
For thou, O Lord, hast possessed my reins; thou hast helped me from my mother's womb. 
I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well. 
My bones which thou madest in secret were not hidden from thee, nor my substance, in
the lowest parts of the earth. Then 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 Lord, have been greatly honoured by me; thy rule has been strictly enjoined. 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 Lord; depart from me, ye men of blood. For thou wilt say concerning their thought, they shall take thy cities in vain. Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies? I have hated them with perfect hatred; they were counted my enemies. Prove me, O Lord, and know my heart; examine me, and know my paths; 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 going. 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 hasted 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 unrighteous man to destruction.

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 pretenses.

*Psalmos του Δαυιδ.*

Kύριε εκέκραξα πρός σέ, εἰσάκουσόν μον· πρόσχες τῇ φωνῇ τῆς δεήσεως μου, ἐν τῷ κεκραγαίνα με πρὸς σέ. Κατευθύνθητι ἡ προσευχή μου ὡς θυμαία ἐνώπιον σου· ἐπαρισσί τῶν χειρῶν μου θυσία ἐσπερνήν. Θεό, Κύριε, φυλαχίν τῷ στόματί μοι, καὶ θύραν περιοχῆς περὶ τῇ χείλῃ μου. Μη ἐκκλίνῃς τὴν 4 καρδίαν μου εἰς λογίαν πνευμάτων, τοῦ προφασίζοντα προ-

8 Rom. 8. 13. γ See Heb. 5. 7. d Gr. singular ξ Λίτ. a door of fortification. θ Gr. pretend pretenses.
Psalm 141 (142)

Sīwēsos tō Dāuīd, en tō iēnai αὐτῶν en tō
στρατηγά, προσεύχα.

Phiwγ μοῦ πρὸς Κύριων ἐκέκραξα, φωνγ μοῦ πρὸς Κύριων
2 ἐδέχθην. Ἐκεχὺ ἐναντίων αὐτῶν τὴν δήσιν μου, τὴν θλίψιν
3 μου ἐνώπιον αὐτῶν ἀπαγγέλα. Ἐν τῷ ἐκέλευsemi ἐμοῦ τῷ
πνεῦμα μου, καὶ σὺ ἐγὼς τὰς τριβοὺς μου ἐν οὐδέ τινί η
ἐπορεύομαι, ἐκρυβαν παγίδα μου. Κατενύσατε εἰς τὰ δεξιά καὶ
ἐπέβλεπον, ὅτι οὐκ ἦν ὁ ἐπιγυνάωκεν με ἀπώλετο φυγῆ ἄπ
5 ἐμοῦ, καὶ οὐκ ἐστιν ὁ ἐκχώρις τῆς πνευμής μου. Πρὸς σὲ,
Κύριε, ἐκέκραξα, καὶ εἶπα, σὺ εὶ ἡ ἐλπίς μου, μερίς μοι εν
6 γῇ ζωτίων. Προσέχε πρὸς τὴν δήσιν μου, ὅτι ἐπανειδήση
σφόδρα: ὢνατε με ἐκ τῶν καταδυσκότων, ὥστε καταινήθη,
7 σαν ὑπὲρ ἐμεν. Ἐξάγαγε εἰς φωλιάτων τῆς πνευμῆς μου, τῷ
ἐξομολογήσατα τῷ οὐνατί ἁμου, Κύριε: ἐμὲ ὑπομονεύσων
δικαίοι, ἐως οὗ ἀνταπόδοθοι μοι.

Psalm 142 (143)

Υαλμύς τῷ Ναυπείδι, ὅτε αὐτῶν ὁ νόος κατεδώκει.

Κύριε εἰσάκουσόν τῆς προσεύχης μου, εἴσπεσαι τὴν δήσιν
μου ἐν τῷ ἀληθείᾳ σου, ἐπάκουσόν μου ἐν τῇ δικαιοσύνῃ σου.
2 Καὶ μη εἰσέλθης εἰς κρίσιν μετά τοῦ δούλου σου, ὅτι οὐ
dικαιοσυνήσεις εὐνούς σου τὰς ζων.
3 ὃ οἰκεῖται καὶ οἱ ἐξηθρὸς τῆς πνευμῆς μου ἐπανειδήσει εἰς
tὴν γῆν τῇ ζωή μου, ἐκάθαρτε με ἐν σκοτεινοῖς ὡς νεκρός
4 αἰώνος, καὶ ἤχοδαιεν ἐμὲ τὸ πνεῦμα μου ἐν ἐμοὶ ἐταράχθη
5 ἡ καρδία μου. Ἐμνήνυσθαι ἥμερων ἀρχαιῶν καὶ ἐμελετήσα
ἐν πάσῃ τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων.
6 Διεπέτασα πρὸς σέ τὰς χεράς μου, ὥστε αὐτὴν ἁμοῦ
σου διάγαλμα.
7 Ταξὶ εἰσάκουσόν μου, Κύριε, ἐξέλτη πτῶμα μου μή
ἀποστρέφῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ, καὶ ὑμοιοθετήσα
8 τοῖς καταδυσκότως εἰς λάκκον. Ἀκουστὸν ποίησόν μοι τοπρὶ
tὸ ἐλεός σου, ὅτι σὺ σὺ ἠπιστᾷς γνώρισό μου, Κύριε, δόν
9 ἐμὶ πορεύσομαι, ὅτα πρὸς σέ τὴν πνευμή σου. Ἐξέλαθα
10 με ἐκ τῶν ἐχθρῶν μου Κύριε, ὅτα πρὸς σὲ κατέφυγον. Δίδαξα
με τοῦ ποιεῖ τὸ θέλημά σου, ὅτι Θεός μου εἰ σὺ, τὸ πνεῦμα

γ for sins, with men who work iniquity: and
γ let me not unite with their choice ones.
δ The righteous shall chasten me with
δ mercy, and reprove me: but let not the oil
η of the sinner anoint my head: for yet shall
η my prayer also be in their pleasures.
ε Their mighty ones have been swallowed up
ε near the rock: they shall hear my words,
ε for they are sweet.
δ A lump of earth is crushed upon the ground,
η our bones have been scattered by the mouth
η of the grave.
ε For mine eyes are to thee, O Lord God:
ε I have hoped in thee; take not away my life.
ε Keep me from the snare which they have
ε set for me, and from the stumbling-blocks
ε of them that work iniquity. Sinners
ε shall fall by their own net: I am alone
ε until I shall escape.

A Prayer

I cried to the Lord with my voice; with
my voice I made supplication to the Lord.
I will pour out before him my supplication;
I will declare before him mine affliction.
When my spirit was fainting within me,
then thou knewest my paths; in the very
way whereon I went forth, they hid a
snare for me. I looked on my right hand,
and beheld, for there was none that noticed
me; refuge failed me; and there
was none that cared for my soul. 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. 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 Prayer

O Lord, attend to my prayer: hearken to
my supplication in thy truth; hear me in
thy righteousness. And enter not into
judgment with thy servant; for in thy sight
shall no man living be justified.
For the enemy has persecuted my soul;
he has brought my life down to the ground;
his name has made me to dwell in a dark place,
as those that have been long dead. Therefore
my spirit was grieved in me; my heart
was troubled within me. I remembered
the days of old; and I meditated on all thy
doings: yea, I meditated on the works of
thine hands. I spread forth my hands to thee;
my soul thirsts for thee, as a dry land.

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 an abyss, and into the depths of the
pit. As I look upon the works of men, and
meditate upon all thy doings, yea, I
meditated on the works of thine hands. I
spread forth my hands to thee; my soul
thirsts for thee, as a dry land. Pause.

Teach me to do thy will; for thou art
my God; thy good Spirit shall guide me in the
David's Psalm of praise.

I will exalt thee, my God, my king; and I will bless thy name forever and ever. 3 Every day will I bless thee, and I will praise thy name forever and ever. 4 The Lord is great, and greatly to be praised; and there is no end of his greatness. 5 Generation after generation shall praise thy works, and tell of thy power. 6 And they shall speak of the power of thy terrible acts; and recount thy greatness. 7 They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

8 The Lord is compassionate, and merciful; long-suffering, and abundant in mercy. 9 The Lord is good to those that wait on him; and his compassions are over all his people.

David's Psalm of praise.

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8 The Lord is compassionate, and merciful; long-suffering, and abundant in mercy. 9 The Lord is good to those that wait on him; and his compassions are over all his people.
works. 10 Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee. 11 They shall speak of the glory of thy kingdom, and talk of thy dominion; 12 to make known to the sons of men thy power, and the glorious majesty of thy kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations. The Lord is faithful in his words, and holy in all his works.

The Lord supports all that are failing, and sets up all that are broken down. 14 The eyes of all wait upon thee; and thou givest them their food in due season. 15 Thou openest thine hands, and fillest every living thing with pleasure. 16 The Lord is righteous in all his ways, and holy in all his works.

The Lord is near to all that call upon him, to all that call upon him in truth. 17 He will perform the desire of them that fear him; and he will hear their supplication, and save them. 18 The Lord preserves all that love him; but all sinners he will utterly destroy. 19 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Alleluia, a Psalm of Aggæus and Zacharias.

My soul, praise the Lord. 2 While I live will I praise the Lord: I will sing praises to my God as long as I exist. 3 Trust not in princes, nor in the children of men, in whom there is no safety. 4 His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.

Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God: 5 who made heaven, and earth, the sea, and all things in them: who keeps truth for ever: 6 who executes judgment for the wronged: who gives food to the hungry. The Lord looses the fettered ones: 7 the Lord gives wisdom to the blind.

The Lord sets up the broken down: 8 the Lord loves the righteous: the Lord preserves the strangers; 9 he will relieve the orphan and widow: but will utterly remove the way of sinners. 10 The Lord shall reign for ever, even thy God, O Sion, to all generations.

Alleluia, a Psalm of Aggæus and Zacharias.

Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God. 2 The Lord builds up Jerusalem; and he will gather together the dispersed of Israel. 3 He heals the broken in heart, and binds up their wounds. 4 He numbers the multitudes of stars; and calls them all by names. 5 Great is our Lord, and great is his strength; and his understanding is infinite. 6 The Lord lifts up the meek; but brings sinners down to the ground.
Begin the song with thanksgiving to the Lord; 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; and green herb for the service of men; and gives to cattle their food, and to the young ravens that call upon him. He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man. The Lord takes pleasure in them that fear him, and in all that hope in his mercy.

Alleluia, a Psalm of Aggeus and Zacharias.

Praise ye the Lord, O Jerusalem; praise thy God, O Zion. For he has strengthened the bars of thy gates; he has blessed thy children within thee. He makes thy borders peaceful, and fills thee with the flour of wheat. He sends his oracle to the earth: his word will run swiftly. He gives snow like wool: he scatters the mist like ashes. Casting forth his ice like morsels: who shall stand before his cold? He shall send out his word, and melt them: he shall blow with his wind, and the waters shall flow. He sends his word to Jacob, his ordinances and judgments to Israel. He has not done so to any other nation; and he has not shewn them his judgments.

Alleluia, a Psalm of Aggeus and Zacharias.

Praise ye the Lord from the heavens: praise him in the highest. Praise ye him, all his angels: praise ye him, all his hosts. Praise him, sun and moon: praise him, all ye stars and light. Praise him, ye heavens of heavens, and the water that is above the heavens. Let them praise the name of the Lord: for he spoke, and they were made; he commanded, and they were created. He has established them for ever, even for ever and ever: he has made an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye serpents, and all deeps. Fire, hail, snow, ice, stormy wind: the things that perform his word. Mountains, and all hills; fruitful trees, and all cedars: wild beasts, and all cattle; reptiles, and winged birds; kings of the earth, and all peoples; princes, and all judges of the earth: young men and virgins, old men with youths: let them praise the name of the Lord: for his name only is exalted; his praise is above the earth and heaven, and 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.
Psalms

5:4 150

Αλληλογία.

Αἶνετε τὸν Θεὸν εὐτοῖς αὐτοῦ, αἶνετε αὐτὸν ἐν ἑτέρῳ ὑπάρχῃσι αὐτοῦ, αἶνετε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλουχίας αὐτοῦ. Αἶνετε αὐτὸν ἐν ἑρωτήμασι σοῦ αὐτοῦ, αἶνετε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλουχίας αὐτοῦ.

Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς Δαβίδ, καὶ ἔσωθεν τοῦ ἀρχιμοῦ, ὦτε ἐμονομάχητο τῷ Γολιαθ.

Μικρὸς ἤμην εἰς τοῖς ἀδελφοῖς μου, καὶ νεότερος εἰς τὸ ὅχθος μου, ἑτερομενὸν τὰ πρόβατα τοῦ πατρὸς μου. Αἴχειρές μου ἐποίησαν ὄργανον, καὶ οἱ δύκτυλοι μου ἔμμοσαν τὸν Ψαλτήριον. Καὶ τὰς ἀναγκαίες τῷ Κυρίῳ, καὶ τὰς ἐναγκαίες τοῦ Κυρίου, αὐτὸς ἐμακαρίστηκε. Εἶπεν ἡ Μακροτάλα, καὶ ἔδειπνησάτο με ἐν τοῖς ἐνδοκοίτοιν τοῦ Ναοὺ, καὶ ἔφαξε με ἐν τῷ ὕδατι τῆς κρίσεως αὐτοῦ. Οἱ δύκτυλοι μου καλοὶ καὶ μεγάλοι, καὶ όντων ἐν τοῖς μαγευτικοῖς, εἰς τὸν ἱερόν Κυρίως. Καὶ ἐξήλθεν ἐν τοῖς Κυρίως.

6. Εἶπεν δὲ στασάμενος τὸν παρ' αὐτὸν μάχαραν, ἀπεκεφαλίσα αὐτὸν, καὶ ἔμαχαν αὐτὸν, καὶ ἔμαχαν αὐτὸν, καὶ ἔμαχαν αὐτὸν, καὶ ἔμαχαν αὐτὸν.

Is in the assembly of the saints. Let Israel rejoice in him that made him; and let the children of Zion exult in their king. Let them praise his name in the dance; let them sing praises to him with timbrel and psaltery. For the Lord takes pleasure in his people; and will exalt the meek with salvation.

The saints shall rejoice in glory; and shall exult on their beds. The high praises of God shall be in their throat, and two-edged swords in their hands; to execute vengeance on the nations, and punishments among the peoples; to bind their kings with fetters, and their nobles with manacles of iron; to execute on them the judgment written: this honour have all his saints.

Alleluia.

Praise God in his holy places: praise him in the firmament of his power. Praise him on account of his mighty acts: praise him according to his abundant greatness. Praise him with the sound of a trumpet: praise him with psaltery and harp. Praise him with timbrel and dance: praise him with stringed instruments and the organ. 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 Goliad.

I was small among my brethren, and youngest in my father’s house: I tended my father’s sheep. My hands formed a musical instrument, and my fingers tuned a psaltery. And who shall tell my Lord? the Lord himself, he himself hears. He sent forth his angel, and took me from my father’s sheep, and he anointed me with the oil of his anointing. My brothers were handsome and tall; but the Lord did not take pleasure in them. I went forth to meet the Philistine; and he cursed me by his idols. But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

3 Gr. exultations, q. d. extollings. 4 Gr. inscribed, sc. in the scripture. 5 Alex. Goliath.
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 hard sayings, and to understand true justice, how to direct judgment; 4 that he might give subtlety to the simple, and to the young man discretion and understanding. 5 For by the hearing of these a wise man will be wiser, and the man of understanding will gain direction; 6 and will understand a parable, and a dark speech; the sayings of the wise also, and riddles.

7 The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practice 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 spoil: 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 they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil.

17 These are the ways of all that perform lawless deeds; for by ungodly they destroy their own life. 18 Wisdom sings aloud in passages, and in the broad places speaks boldly. 19 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, 20 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 reproofs. 21 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

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Gr. turnings, q. d. knotty words. See Heb. 4 Or, discretion. 5 Or, sum, or, top. 6 For ver. 16, see Appendix.
24 "Etpede ekalou, kai oix upheicoustathe, kai exeitewen logoun, kai oix prosoche, alla akrysous espouite emas boulas, touto de emou elousous upheicous. Toiagorou kaw tois urmetra apoleia epitelopsis, kataxaroumen de xinika erquei tyna elous. Kav tas an afekate oix afrou thymobos, de katasstropho omowis kataxhgi parh, kai oan erchetai oix thluis kai poliorxia, h oan erchetai oix elous. Eposta gar oan etikalesthe me, geno de ouk eisakousiai umon.

25 Zetousai me kako, kai ouk ephrourounen. He miasgan gar ssoian, ton de logon tov Kuriou o prooelanto, odev helelou emas prosogien boulais, ekutirizou de emou elous. Toutgorou odontai tois eanontoud oix karpouis, kai tois eanontoud asebeias plieshontai. Anv oin gar hlokon nptous, founhontai, kai exeisamos asebeis ede. "O de emou akouon katastkipsei epi elpida, kai hgnexisei afobous apo pantos kakou.

26 Yie, ein deexamenos rhiston emhs entolh krupheis para seanto, upakoustathe ssoias to oix sou, kai paraebaleis kariban sou eis sunea, paraebaleis de autn epi nochteoun to xwir sou.

27 Ean gar twn ssoian epikaleistai, kai tis syneaseis deis fowh sou, kai ean zetousai autn oix arghaion, kai ois thesanous ekereunhais autn. Tote syneaseis fobion Kuriou, kai epignousen Theo ephrouriseis.

28 Oti Kuriou deisou ssoian, kai apo prosopton auton gnwstai kai suneeais. Kai thesanous eis tois katroebusai sotirian, uperastou tis poriean auton, to phulaxai odois dikaumatos, kai odois euiahoumenois auton diaphulasei. Tote syneaseis dikaiothein kai kremea, kai katroebousai pantas axosas argaous.

29 Ean gar elh eis ssoia eis tin diwoun, o de aisthousi sth sth psnhi kalh eina de, boulh kalh phulazei se, entou de osia tumei se. "Iva hinionai se apo odoi kakhis, kai apo aneres laloitoumen metadiv tostou.

30 Oi ekataleipontes odois eideias taut parousiai en odois skoton. Oi ephranoimenoi eti kakois kai xhrontes eli diastrophe kakhis. "Oin ai tribo skolai, kai karmplai ai troxh auton, ton makran se poiei apo odoi eideias, kai allhtrion tis dikaiai gnwshis vie, m se katalabai kakh.

31 Aplousai didaskalai nehtous, kai diathkhen theiai epilelmesmenai. "Edeito gar para thianai ton oikon auton, kai para tis di metata ton gregen ton axosas auton.

32 Pantes oti peroumenoi en auton ouk anastrophous, oude m tow katalambainous tribois eideias. "O gar katalambainontai upo anamantos koshis. Ei gar ephorionti tribois argaious, eurousan kai tribois dikaiotheis dieias. Oti eideias katakefwnousousi

34 Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed; but ye set at nought my counsels, and disregarded my reproofs; therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you; 2 when your days shall come upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. 3 For it shall be that when ye call upon me, I will not hearken to you; wicked men shall seek me, but shall not find me. 4 For they hated wisdom, and did not choose the word of the Lord; neither would they attend to my counsels, but derided my reproofs. 5 Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. 6 For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. 7 But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

My son, if thou wilt receive the utterance of my commandment, and hide it with thee; 2 thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shall apply it to the instruction of thy son.

3 For if thou shalt call to wisdom, and utter thy voice for understanding; 4 and if thou shalt seek it as silver, and search diligently for it as for treasures; 5 then shalt thou understand the fear of the Lord, and find the knowledge of God.

6 For the Lord gives wisdom; and from his presence come knowledge and understanding, and he treasuries up salvation for them that walk uprightly; he will protect their way; 8 that he may guard the righteous ways; and he will preserve the way of them that fear him. 9 Then shalt thou understand righteousness, and judgment; and shalt direct all thy course aright.

10 For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul, 11 good counsel shall guard thee, and holy understanding shall keep thee; 12 to deliver thee from the evil way, and from the man that speaks nothing faithfully.

13 Alas for those who forsake right paths, to walk in ways of darkness; 14 who rejoice in evils and delight in wicked perverseness; 15 whose paths are crooked, and their courses winding; 16 to remove thee far from the straight way, and to estrange thee from a righteous purpose. My son, let not evil counsel overtake thee, 17 of her who has forsaken the instruction of her youth, and forgotten the covenant of God. 18 For she has fixed her house near death, and guided her wheels near Hades with the giants. 19 None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life. 20 For had they gone in good paths, they would have found the paths of righteousness easy. 21 For the upright shall dwell in the
Earth, and the holy shall be left behind in it. 22 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: 2 for length of existence, and years of life, and peace, shall they add to thee. 3 Let not mercy and truth forsake thee; but bind them about thy neck: 4 so shalt thou find favour: 5 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. 6 In all thy ways acquaint thyself with her, that she may rightly direct thy paths. 7 Be not wise in thine own conceit, but fear God, and depart from all evil. 8 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: 9 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: 10 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. 11 For it is better to be the servant of the Lord, than for treasures of gold and silver. 12 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. 13 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. 14 Her ways are good ways, and all her paths are peaceful. 15 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. 16 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: 17 that thy soul may live, and that there may be grace round about thee; and it shall be health to thy flesh, and safety to thy bones: 18 that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. 19 For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly. 20 And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. 21 For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved.

Beware not to do good to the poor, whensoever thy hand may have power to help him. 22 Say not, Come back another time; to-morrow I will give: while thou art able to do him good: for thou knowest not the time of thine end.

Ye are angels of God, ye are children of God, ye are beloved of God. 23 Wherefore ye ought to be perfect, and to be complete, lacking nothing.

Blessed is the man that feareth the Lord, that departeth from evil. 24 Blessed is the man that trusteth in the Lord, and whose hope is the Lord. 25 For he shall be as a tree planted by the rivers of water, that bringeth forth, which bringeth forth, in season, the fruit of righteousness, and increaseth.
what the next day will bring forth. 27 Devise not evil against thy friend, living near thee and trusting in thee.

30 Be not ready to quarrel with a man without a cause, lest he do thee some harm.

31 Procure not the reproaches of bad men, neither do thou covet their ways. For every transgressor is unclean before the Lord; neither does he sit among the righteous.

32 The curse of God is in the houses of the ungodly; but the habitats of the just are blessed.

33 The Lord resists the proud; but he gives grace to the humble.

34 The wise shall inherit glory; but the ungodly have exalted their own dishonour.

35 Hear, ye children, the instruction of a father, and attend to know understanding.

36 For I give you a good gift; forsake ye not my law.

37 For I also was a son obedient to my father, and loved in the sight of my mother; 4 who spoke and instructed me, saying, Let our speech be fixed in thine heart, keep our commandments, forget them not: and do not neglect the speech of my mouth. 6 And forsake it not, and it shall cleave to thee: love it, and it shall keep thee.

6 Secure it, and it shall exalt thee: honour it, that it may embrace thee; that it may give unto thy head a crown of graces, and may cover thee with a crown of delight.

10 Hear, my son, and receive my words; and the years of thy life shall be increased, that the resources of thy life may be many.

11 For I was wise from the beginning; and I cause thee to go in right paths.

12 For when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not be distressed. 13 Take hold of my instruction; let it not go, but keep it for thyself for thy life.

14 Go not in the ways of the ungodly, neither covet the ways of transgressors. 15 In whatever place they shall pitch their camp, go not there to harbour them and pass away.

16 For they cannot sleep, unless they have done evil: their sleep is taken away, and they rest not. 17 For these live upon the bread of ungodliness, and are drunken with wine of transgression.

18 But the ways of the righteous shine like light; they go on and shine, until the day 4 be fully come. 19 But the ways of the ungodly are dark; they know not how they stumble.

20 My son, attend to my speech; and apply thine ear to my words: 21 that thy fountains may not fail thee; keep them in thine heart. 22 For they are life to those that find them, and health to all their flesh.

23 Keep thine heart with the utmost care; for out of these are the issues of life. 24 Remove from thee a forward mouth, and put far away from thee unjust lips. 25 Let thine eyes look right on, and let thine eyelids assent to just things.

26 Make straight paths for thy feet, and order thy ways aright.

27 Turn not aside to the right hand nor to the left, but turn away thy foot from an evil way: 4 for God knows the ways on the right hand, but those on the
left are crooked: 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; 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 pleasing thy palate: but afterwars thou wilt find her more bitter than gall, and sharper than a two-edged sword. 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 my words of none effect. Remove thy way far from her; draw not near to the doors of her house: lest thou give away thy life to others, and thy substance to the merciless: lest strangers be filled with thy strength, and thy labours come into the houses of strangers. 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. 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. Let not waters out of thy fountain be split by thee, but let thy waters go into thy streets. 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. Let thy loving hart 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. Be not intimate with a strange woman, neither fold thyself upon a woman not thine own. For the ways of a man are before the eyes of God, and he looks on all his paths.

Iniquities ensnare a man, and every one is bound in the chains of his own sins. Such a man dies with the unconstructed; 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. For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. My son, do what I command thee, and deliver thyself; for on thy friend's account thou art come into the pangs of evil men: faint not, but stir up even thy friend for whom thou art become surety. Give not sleep to thine eye, nor slumber with thine eyelids; 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.
7 ὅδοις αὐτοῦ, καὶ γενοῦ ἐκείνου σοφότερος. Ἐκεῖνος γὰρ γεωρ-
gregatorι ἤ ὑπάρχοντος, μηδὲ τὸν ἀναγκαζόντα ἔχουν, μηδὲ ὑπὸ
δεσποτὴν ὁπεὶ, ἐποιεῖται θέρων τὴν τροφήν, πολλὴν τε ἐν
tῷ ἀμύτῳ ποιεῖ τὴν παράσειν. ἦ δὲ γεράιας ἐπὶ τὰς ταῖς
cατασκευάζειν, καὶ πόλεμοι διὰ τῶν ὑποτελότητων ἐθνῶν
tὸποιεῖται τοῦ ἀμύτου τοῦ ὑποτρέπει τὸν ἄνδρα καὶ τὴν
τὴν παράσειν. Εἰς τὸν τέμνειν, καὶ τὴν αὐτοῦ ἐννοεῖται ἐν

12 Ἀνὴρ ἄρθρων καὶ παράνομως ποιεῖται ὅδοις οὐκ ἄρρητα.
13 ὁ δὲ αὐτοῦ ἐνεῖδε ὁφθαλμοῖς, σημαίνει δὲ ποικίλος, διάδεκτος δὲ
14 ἐνεῴμαις δικτύων. Διεστραμμένη καρδία τεκτάνεται κακά,
15 ἐν πάντι καρδίᾳ τοῦτος ταραχὴς συνίστησι στείλει. Διὰ
τὸν τοῦτο ἐξαιτίας ἐρχεῖται ἡ ἀπώλεια αὐτοῦ, διακοπὴ καὶ συντρίβη
ἀνίατος.
16 Ὁτι χαίρει πάσιν οὐς μισεῖ ὁ Θεός, συντρίβεται δὲ διὶ
17 ἀκαθαρσία ψυχῆς. Ὁφθαλμοῖς ἰδρυμοῦ, γλώσσα ἄδικος
18 χεῖρες ἔκχουσιν αἰμα δικαιού, καὶ καρδία τεκτανομεῖ λογ-
19 γισμοῖς κακοῖς, καὶ πόδες ἐπιπεσοῦσιν κακοτελεῖ. Ἐκ-
20 καίησε ψυχῆς μάρτυς ἄδικος, καὶ ἐπιπέμπει κρίσεις ἀναμένων
21 ἄδελφων.
20 Υἱὸς, φύλασσε νόμον πατρὸς σου, καὶ μη ἀπώλεις θεσμοὺς
21 μητρὸς σου. Ἀφαίρει δὲ αὐτοῦ ἐπὶ σῆ ψυχῇ διαπαντός, καὶ
22 ἐγκλούσκα ἐπὶ σῷ τραχήλῳ. Ἥνικα ἄν περιπατῆσῃ, ἐπάγω
αὐτὴν καὶ μετὰ σῷ ἐστώ, ὡς ἄν καθευδὸς φιλασσάτο σε, ἐν
23 ὑπερμέρῳ συναλλάξοις. Ὁτι λέγω ἄπολος νόμον καὶ
24 φῶς, ὄνος ἐξωθικ, καὶ ἐλέγχος καὶ παιδεία, τὸν διαφυλάσσεις
25 απὸ ὕπνοι ὑπάρχων, καὶ ἀπὸ διαβολής γλώσσῆς ἀλ-
λοτρίας.
26 Ἔπε πενθῇ κάλλους ἐπιθυμία, μηθὲ ἀγαθῆς σοῦς ὑφαλ-
μοῖς, μηθὲ συναρπασθής ἀπὸ τῶν αὐτῆς βλέφαρός.

8 Gr. strength. 7 Comp. Heb. 6 Gr. sends forth judgments.
full of jealousy: he will not spare in the
day of vengeance. 
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
ear none but him: keep my command-
ments, 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 assault thee
with flattering words.
5 For she looks from a window out of her
house into the streets, at one whom she
can 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 har-
lot, and in her heart of young men to
flutter. 
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 will I pay 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 shames of
her lips she seduced 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 shot hart in
the liver with an arrow: 
20 and he hardens as a bird into a snare, not knowing that he
is running for his life.
21 Now therefore, my son, hearken to me, and
attend to the words of my mouth. 
22 Let not thine heart turn aside to her ways: 
23 for she has wounded and cast down
many, and those whom she has slain are
innumerable. 
24 Her house is the way of
hell, leading down to the chambers of death.
Thou shalt proclaim wisdom, that understand-
ing may be obedient to thee. 
2 For she is on loftyeminences, 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
untaught, instruct knowledge. 
6 Hearken

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7 Gr. of.  
8 Alex. 4 'and stray not in her paths.'  
9 Gr. ways.  
10 For the uses of ἄκακος and πανοφηγος in this book, see Appendix.
7 And, a man of honest eyes hath a wise look.
8 For he is wise to understand signs of time, and the ways of necessity.
9 He is conversant with the outgoings of life, and the abominations of man.

12 Ye shall speak the things that are fit, and ye shall speak the true things, and ye shall speak the right sayings from my lips.
13 For I shall not say any thing false, and the false lips are an abomination before me.
14 All the words of my mouth are in righteousness; there is nothing in them wrong or perverse.
15 They are all evident to those that understand, and right to those that know, and wise to the uprightness rather than tried gold.
16 For wisdom is better than precious stones; and no valuable substance is of equal worth with it.
17 I have dwelt with counsel and knowledge, and I have called upon understanding.
18 It is better to have my fruit than to have gold, and my days than to live for the sinner's stones; and my produce is better than choice silver.
19 I walk in ways of righteousness, and am conversant with the paths of judgment; that I may divide substance to them that love me, and may fill their treasures with good things.
20 If I declare to you the things that daily happen, I will remember also to recount the things of old.

22 The Lord made me the beginning of his ways for his works. He established me before time was in the beginning, before he made the earth; even before he made the depths; before the fountains of water came forth; before the mountains were settled, and before all hills, he beget me.
23 The Lord made countries and uninhabited tracts, and the highest inhabited parts of the earth.
24 When he prepared the heavens, I was present with him; and when he apprised his throne upon the winds; and when he strengthened the clouds above; and when he secured the foundations of the earth; and when he strengthened the foundations of the earth: I was by him, setting myself to him, was that wherein he took delight; and daily I rejoiced in his presence unceasingly.
25 For he rejoiced when he had completed the world, and rejoiced among the children of men.
26 Now then, my son, hear me; blessed is the man who shall hearken to me, and the mortals who shall keep my ways: watching daily at my doors, waiting at the posts of my entrances. For my outgoings are the outgoings of life, and in them is prepared favour from the Lord. But they that sin against me act wickedly against their own souls: and they that hate me love death.

Wisdom has built a house for herself; and set up seven pillars. She has killed her.
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. 7 He that reproves evil shall get dishonour to himself; and he that rebukes an ungodly man shall disgrace himself. 8 Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. 9 Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. 10 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. 11 For in this way thou shalt live long, and years of thy life shall be added to thee.

12 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. 13 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.

14 A foolish and bold woman, who knows not modesty, comes to want a morsel. 15 She sits at the doors of her house, on a seat openly in the streets, 16 calling to passers by, and to those that are going right on their ways; saying, 'Take and enjoy secret bread, and the sweet water of theft.

17 But he knows that mighty men die by her; and he falls in with a snare of hell. But he that is wise, delves not in the place, neither fixeth his 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.

18 A wise son makes his father glad: but a fool is a grief to his mother. Treasures shall not profit the lawless: but righteousness shall deliver from death. The Lord will not famish a righteous soul; but he will overthrow the life of the ungodly.

19 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. 20 A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

21 The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mounth of the ungodly. The memory of the just is praised; but the
Proverbs X. 8—XI. 7.

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 starts false ways 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 Righteous lips cover enmity; but they that utter railings are most foolish. 13 By a multitude of words thou shalt not escape sin; but if thou refrain thy lips thou wilt be prudent. 14 The tongue of the just is a well of life, but the heart of the ungodly shall fail. 15 The lips of the righteous know sublimes truths; but the foolish die in want. 16 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.

17 A fool does mischief in his sport; but wisdom brings forth prudence for a man. 18 The ungodly is engulfed in destruction; but the desire of the righteous is acceptable. 19 When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. 20 As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it. 21 The fear of the Lord adds length of days: but the years of the ungodly shall be short. 22 The mouth of the righteous drops wisdom; but the tongue of the unjust shall perish. 23 The lips of just men drop grace; but the mouth of the ungodly is perverse. 24 False balances are an abomination before the Lord: but a just weight is acceptable unto him. 25 Wherever pride entereth, there will be also disgrace: but the mouth of the lowly mediates wisdom. 26 When a just man dies he leaves regret: but the destruction of the ungodly is speedy, and causes joy. 27 Righteousness trace out blameless paths: but ungodliness encounters unjust dealing.

The righteousness of upright men delivers them: but transgressors are caught in their own destruction. At the death of a just man his hope does not perish: but the boast of the ungodly perishes.

[6 Lit. heartless man. Hebrewism. 7 Gr. laughter. 8 See Appendix. 9 Comp. Hebr. 10 Gr. rightly divides. See 2 Tim. 2. 16]
A righteous man escapes from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospers; but by the mouths of ungodly men it is overthrown.

A man void of understanding sneers at fellow citizens: but a sensitive 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.

May he that hords corn leave it to the nation: but blessing be on the head of him that gives it.

He that devises good counsels seeks profit: but an evil tongue after evil, evil shall overtake him.

He that trusts in wealth shall fall: but he that helps righteous men shall rise.

He that deals not grudgingly 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.

The thoughts of the righteous are true judgments: but ungodly men devise deceit.

The words of ungodly men are crafty: but the mouth of the upright shall deliver virtue.

Murmurers provoke politics in their heart, and that of the unkind to them.

An evil tongue stirs up contention, and a foolish man is appointed to be of the assembly.

Or. 15. Or. - 16. 20, and - - - . 24.

9-18. A righteousness of the ungodly man is 27. a snare to his soul, and he is snared in his ways. 'As the snare is for the fowl, so is the death of the wicked: and a flaming sword is the way of the righteous.'-Ps. 37. 6. 10. 11. The righteous are made perfect. But the word of the ungodly man is not acceptable to the Lord. (Psa. 12. 2.) He that out of the heart speaks evil of his neighbour, his mouth too is unclean. (Matt. 15. 11.)

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7 ὃς ἄν ἀστραφῇ ὁ ἀσβεύς, ἀφαιρέται, οἶκοι δὲ δικαίων παραμένουσι. Στόμα συνετοῦ ἐγκομίζεται ὑπὸ ἄνδρος, νοθροκόρος δὲ μυκτηρίζεται. Κρείσσων ἀνὴρ ἐν ἄτμια δουλεύων ἐαυτῷ, ἡ τιμὴ ἐαυτῷ περιθέεις καὶ προσδέμενος ἀρτοῦ.

10 Δίκαιος οἰκτείρει ψυχὰς κτηνῶν αὐτοῦ, τὰ δὲ σπλάγχνα ἑαυτοῦ ἀνέλειμμα. ὁ ἐργαζόμενος τὴν ἐαυτῷ γίνεται ἐμπληθήσεται ἄρτῳ, οἱ δὲ διώκοντες ματᾶς, ἐνδεικνύων ἄρτῳ, ὁ δὲ ἐστὶν ὄρος ἐν οἷσιν διατριβᾶς, ἐν τοῖς ἄρτοις ὄφρωμαι καταλείψει ατιμίαν.

12 Ἐπειδήμαι ἐσβευν ἀκαία, αἱ δὲ ρίζαι τῶν ἐσβευν ἐν ὄρφωμαι. Δι' ἀμαρτίαν χειλέων ἐμπίπτει εἰς παραγόν ἀμαρτωλοῖς, ἐκφεύγει δὲ εἰς αὐτῶν δίκαιοι: ὁ βλέπων λεία ἐλεηθεῖται, ὁ δὲ σωτηρίων ἐν πύλαις ἐκδίλησε ψυχὰς. Ἀπὸ καρπῶν στόματος ψυχὴ ἄνδρος πληροθεῖται ἁγαθῶν, ἀνταποδομῶν δι' ἀρετῶν αὐτοῦ δοθῆται αὐτῷ. Ὁδοὶ ἄφρονων ὁ δὲ εἰς ἐπωνύμιοι εἰς μυθολογία σοφὸς. Ἀφροὶ αὐθαίρετοι ἐξαγγέλλει ὄργῆν αὐτοῦ, κρύπτει δὲ τὴν ἐσβευν ἀτιμίαν ἄνηρ πανοργοῦ. Ἐπειδήκησαν τιστὶς ἀπαγγέλλει δίκαιοι, ὁ δὲ μάρτυς τῶν ἀδικῶν δόλιος.

18 Εἰσὶν οἱ ἑτέροις ιτωρώκοι, μάχαρα γλώσσαι δὲ σοφοὶ λύουται. Χείλη ἀλήθεια κατορθοῦ μαρτυρίαν, μάρτυς δὲ ταχὺς γλώσσαν ἐχει ἄδικου. Δόλοι ἐν καρδίᾳ τεκνανωμένοι, μέγιον κακά, οἱ δὲ βουλόμενοι εἰρήνην εὐφρανύουσιν. Οὐκ ἄρετα τῶν δικαίων οὐδέν ἄδικοι, οὐκ ἀσβεῖς πληροθεῖται κακῶν. Βόλτημα Κυρίῳ χείλη ψέυδος, ὁ δὲ τῶν πιστῶν δεκτὸς παρ' αὐτῶ. Ἀνὴρ συνετὸς θρόνος ἀσβεσθεις, καρδία δὲ ἄφρονών συναντηθεῖσα ἄρας.

24 Χείρ ἐκκλησίων κρατήσει εὐχάριστο, δόλιοι δὲ ἐσυνται ἐν τροπον. Φοβέρος λόγος καρδίαις παραστεί αὐθαίρετος δικαίων, ἄγγελα δὲ ἁγάθῳ εὐφρανύουσιν αὐτῶν. Ἐπιφορμύνοι δίκαιος ἐαυτῷ φίλος ἐστὶ, ἀμαρτάνοντας δὲ κατατάσσεται κακά, ἡ δὲ ὁδὸς τῶν ἀσβευν ψυχῆς αὐτοῦς. Οὐκ ἐπιτεύχθησι δόλιος βήρας, κτήμα δὲ τίμιον ἀνὴρ καθάρος. Ἐν ὁδοῖς διακοησίας ἡμῶν, οὐδεὶς δὲ μηνυσακῶν εἰς βάθων.

13 Υἱὸς πανοργοῦ ὑπόκοιος πατρὸς, ὦς δὲ ἀνήκος ἐν ἄπωλεια. Ἀπὸ καρπῶν διακοησίης φάγεται ἁγάθως, ψυχαὶ δὲ παρανόμοι ὠλοῦνται ἀφοῦ. ὡς νεφελεζοῦται τὸ ἐαυτῷ στόμα τηρεῖ τὴν ἐαυτῷ ψυχήν, ὁ δὲ προτετής χείλεις πτωχεῖ ἐαυτὸν. Ἐν ἐπιθυμίαις ἐστὶν πάς ἄρχον, χειρὶς ἡ ἀδρείαν ἐν ἐπιμελείᾳ. Δόγων ἂδικοι μισεῖ δίκαιος, ἁσταθεῖς δὲ αἰαχυνεῖται, καὶ οὐκ ξέει παραρρητά. Εἰσὶν οἱ πλουτίζοντες ἐαυτῶν μηδὲν ἧκοντες, καὶ εἰσὶ οἱ ταπεινώντες ἐαυτῶν ἐν πολλῷ πλουτῷ.

8 Ἀντιφόροι ἄνδρος ψυχῆς οἱ ἰδιὸς πλούτως, πτωχῶς δὲ οὐχ.
life: but the poor endureth not threatening. 9 The righteous always have light: but the light of the ungodly is quenched. Crafty souls go astray in sins: but just men pity, and are merciful. 10 A bad man does evil with insolence: but they that are judges of themselves are wise. 11 Wealth gotten hastily with iniquity is diminished: but he that gathert for himself with godliness shall be increased. The righteous is merciful, and lendeth. 12 Better is the little that the Lord loveth with than the masses of multitude that are not. 13 The law of the wise is a fountain of life: but the man void of understanding shall die by a snare. 14 Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

Every prudent man acts with knowledge; but the fool displays his own mischief. 2 A rash king shall fall into mischief: but a wise messenger shall deliver him. Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured. The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge. If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known. 5 Evil shall pursue sinners: but good shall overtake the righteous. A good man shall inherit children's children: and the wealth of ungodly men is laid up for the just. The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

3 He that spares the rod hates his son: but he that loves, carefully chastens him. 4 A just man eats and satisfies his soul: but the souls of the ungodly are in want.

Wise women build houses: but a foolish one digs hers down with her hands. He that walks uprightly fears the Lord: but he that is perverse in his ways shall be dishonoured. Out of the mouth of fools comes a rod of pride: but the lips of the wise preserve them. Where no oxen are, the crib is clean: but where there is abundant produce, the strength of the ox is apparent. A faithful witness does not lie: but an unjust witness kindles falsehoods. Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

7 All things are adverse to a foolish man: but wise lips are the weapons of discretion. The wisdom of the prudent will understand their ways: but the folly of fools leads astray. The houses of transgressors shall need purification; but the houses of the just are acceptable.

9 A man's mind is intelligent, his soul is sorrowful: and when he rejoices, he has no fellowship with pride. 10 The houses of
ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand. 16 There is a way which seems to be right with men, but the ends of it leadeth to death. 17 Grief mingles not with mirth; and joy in the end comes to grief. 18 A stout-hearted man shall be the friend of princes; and a good man with his own thoughts. 19 The simple believes every word; but the prudent man hearkens to himself after-thought. 20 A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor. 21 A passionate man acts inconsiderately; but a sensible man bears up under many things. 22 Fools shall have mischiefs for their portion; but the prudent shall take fast hold of understanding. 23 Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous. 24 Friends will hate poor friends; but the friends of the rich are many. 25 He that dishonours the needy sins: but he that has pity on the poor is blessed. 26 They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth; but compassion and faithfulness are with the framers of good. 27 With every one who is careful there is abundance; but the pleasure-taking and indulgent shall be in want. 28 A prudent man is the crown of the wise: but the occupation of fools is evil. 29 A faithful witness shall deliver a soul from evil; but a deceitful man kindles falsehoods. 30 In the fear of the Lord is strong confidence: and he leaves his children a support. 31 The commandment of the Lord is a fountain of life; and it causes men to turn aside from the snare of death. 32 In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince. 33 A man slow to wrath abounds in wisdom; but a man of impatient spirit is very foolish. 34 A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones. 35 He that oppresses the needy provokes his Maker: but he that honours him has pity upon the poor. 36 The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just. 37 There is wisdom in the good heart of a man: but in the heart of fools it is not discerned. 38 Righteousness exalts a nation: but sins diminish tribes. 39 An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace. 40 Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger. 41 The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things. 42 The eyes of the Lord behold both the evil and the good in every place. 43 He whose tongue is wholesome is a tree of life, and he that keeps it shall be filled with understanding. 44 A fool scorcs his father’s instruction: but he that keeps his commandments is more prudent. In abounding righteous-

\"Gr. come. \, Lit. bold-hearted. \, Comp. Heb. \, Gr. the healing of the tongue. \, 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 reproves die disgraefully.

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 wise men. 13 When the heart rejoices the countenance is cheerful; but when it is 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 friendship and kindness, than a feast of calves, with enmity. 18 A passionate man stirs up strife; but he that is slow to anger appeases evil. 19 A wise man sendeth away evil, and a fool sendeth it on to himself. 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 snares his mother. 22 The ways of a foolish man are wiser than the ways of a wise man proceed 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 A righteous man thinketh of the ways of life, that he may turn aside and escape from hell. 26 The Lord pulls down the houses of scorners; 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 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 even 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
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.
32 The fear of the Lord is instruction and wisdom; and the highest honour will Pm respond therewith. All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day.
33 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.
34 There is an oracle upon the lips of a king; and his mouth shall not err in judgment.
35 The poise of the balance is righteousness with the Lord; and his works are righteous measures.
36 An evil-doer is an abomination to a king; for the throne of rule is established by righteousness.
37 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 woman will pacify him.
38 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.
39 The ybrood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver.
40 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.
41 Pride goes before destruction, and folly before a fall.
42 Better is a meek-spirited man with lowliness, than one who divides spoils with the proud.
43 He who is skilful in business finds the wealth of a man; and he that loves knowledge finds treasure in God is most blessed.
44 Men call the wise and understanding evil; but they that are pleasing in speech shall hear more.
45 Understanding is a fountain of life to its possessors; but the instruction of fools is evil.
46 The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge.
47 Good words are honeycombs, and the sweetness thereof is a healing of the soul.
48 There are ways that seem to be right to a man, but the end of them looks to the depth of hell.
49 A man who labours, labours for himself, and drives from him his own ruin.
50 But the perverse bears destruction upon his own mouth; a foolish man digs up evil for himself, and transgressors fire their own lips.
51 A transgressor tries to ensnare friends, and leads them in ways that are not good.
52 And the man that fixes his eyes devises
Proverbs XVI. 31—XVII. 25.

persevereth things, and marks out with his lips all evil: he is a furnace of wickedness. 21 Old age is a crown of glory, but it is found in the ways of righteousness. 22 A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city. 23 All evil come upon the ungodly into their bosoms; but all righteous things come of the Lord.

Better is a morsel of peace in peace, than a house full of many things and unjust sacrifices, with strife. 24 A wise servant shall have rule over foolish masters, and shall divide portions among brethren. 25 As silver and gold are tried in a furnace, so are choice hearts with the Lord. 26 A bad man hearkeens to the tongue of transgressors: but a righteous man attends not to false lips. 27 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 are the glory of children. Faithful has the whole world full of wealth; but the faithless not even a farthing. Faithful lips will not suit a fool: nor lying lips a just man. Instruction is to them that use it a gracious reward: and whithersoever it may turn, it shall prosper. 29 He that conceals injuries seeks love; but he that hates to hide them separates friends and kindred. 30 A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. 31 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. 32 Whoso rewards evil for good, evil shall not be removed from his house.

Rightful rule gives power to words; but sedition and strife precede poverty. 33 He that pronounces the unjust just, and the just unjust, is unclean and abominable with God. 34 Why has the fool wealth? for a senseless man will not be able to purchase wisdom. He that exalts himself will be humbled; and he that thrusts aside from instruction shall fall into mischiefs. 35 Have thou a friend for every time, and let brethren 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. 36 A lover of sin rejoices in strifes; and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into mischiefs; 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. 42 A glad heart promotes health; but the bones of a sorrowful man dry up.

The ways of a man who unjustly receives gifts in his bosom do not prosper; and an ungodly man perverts the ways of righteousness. 43 The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth. 44 A foolish son is a cause of anger to his father, and grief to her that bore him.

Orifice de tois xelestws autòs panta tais kaikais ósos kaimon lóti kakis. Stéfanes kaukhtésous ýmías, ev òdous dikaiosun yúntes eirísketai. Kréisis tôn antrin makedónon ýmirkou, ò de kratón arýgous kréisis katallambánomenou polon. Eis kóllos tônous ékperetai panta tois àdikous, para de Kúrios ònta tais dikaiosun.

Kriestos wosou meb òdous ev érphn, ò oikos pollon 17 ághavon kai àdikwn thumátov metà máchh. Oikétos noímwn 2 krateis desiptow arfónion, ev ò de àdelfoi dikelitai mérrh. 'Oster dòkimaetá ev kaimion árgroous kai ýrhoous, òdous 3 ékpatra kárrhá para Kúrios. Kákkos áytan ùllysws 4 paronómów, dúkios ò de ðy prostevex xelestw vënésthwn. 5 Ò de katagelkwn patròk kovnizovn tòv pousánnta autòn, ò de épibairwn ápóllymwn ouk ádhwsthsetai, ò de épistaplaxhónoménoi ellysthetai.

Stéfanos georónwv tékna têknon, kaukhtma ò de têknon 6 patérivs autwv tòv pístwv òlou kòsmos tôn chrówmatow, tòv ò de ápitous oude òbblas. Oùx arnwmwv xelestw pásta, 7 oude dikaiw xelestw vésev. Místhos xarítwn puiedían tòs 8 chrómewns, ò ó ò an épisteláthi évdósthsetai. Òs krupteitai 9 ádómoima, xhtei filián ò de músei krupteitai, didasth filiwn kai õikieinw. Xntrixei apeiell kárrhán fôron, 10 áfrov ò de masteugiaswv ouk aúthnatai. 'Antiíllyas ògei-11 réi pás kakkos, ò de Kúrios ággelew análempma õkavatís õ autóv.

'Epexeitai mérimma ántrin noímwn, ò de áfroves diálo-12 govnatai kakia. 'Oùs ápódôioun kakia ánta ághavon, ou kinhth-13 seita kakia õkous autwv. Exouván diðwv lógos 14 àrgëi dikaiaoíthmn, pro poured civ ò de tòv évdewa sthais và máchh. 'Oùs dúkian krvnei tôn àdikou, àdikou ò de tôn díkanwv, ákardíatoi 15 kai bdelikútos parà Theó. 'Ianni ðyhrizei chrímata àfroves; 16 khtissáthi xár svofían àkardíwv ou dúvsthsetai: ò òsìfhlwv t postpon òvavnoutik oúth, xhtei svntrophén ò de skolaiwv tôn mabhwn, épexeitai õis kakia. Eis pánta kawvn filoù ðpar-17 xéto so, àdelfoi ðe ò de õn ángkaxi chrðmamai õsthswon, tônout õv xár vèntetetai. 'Anwrh àfroves éukoretai kai épiphrætai 18 õavto, òs kai õ epignómewn õghvnon õ vavnoutik filon.

26 It is not right to punish a righteous  
man, nor is it holy to plot against righteous  
princes. 27 He that forbeareth anger  
meek, and whose 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 repentance.  A senseless man feels no  
need of wisdom, for he is still more 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  
the slothful; and the souls of the effeminate  
shall hunger. 9 A man who helps not him  
self by his labour is brother of him that  
ruins himself.  

The name of the Lord is great for great  
those that are of earth, and exalted  
and of the ungodly, they are exalted.  
10 The wealth of a rich man is a strong city; and its glory casts  
a broad shadow. 11 Before ruin a man's  
heart is exalted, and before honour it is  
humble. 12 Whoso answers a word before  
his hears a command, it is folly and reproach  
to him. 13 A wise servant calms a man's anger;  
but who can endure a faint-hearted man? 14  
The heart of the sensible man purchases  
discretion; and the ears of the wise seek  
understanding. 15 A man's gift enlarges  
him, and seats him among princes. 16 A  
righteous man accuses himself at the beginning  
of his speech, but when he has entered  
upon the attack, the adversary is reproved.  
17 A silent man quells strife, and determines  
between great powers. 18 A brother helped by a brother is  
as strong and high city; and is as strong as a well-founded  
palace. 19 A man fills his belly with the fruits of his mouth;  
and he shall be satisfied with the fruits of his lips.  
20 Life and death are in the power of the tongue; and they  
that rule it shall eat the fruits thereof. 21  
He that has found a good wife has found  
favours, and has received grace from God.  
22 He that puts away a good wife, puts away  
a good thing, and he that keeps  
an adulteress is foolish and ungodly.  

The folly of a man spoils his ways:  
and he brings God in his heart.  

A wealth acquires many friends; but the  
poor is deserted even of the friend he has.  
24 A false witness shall not be unpunished,  
and he that accuses unjustly shall not  
escape. 25 Many count the favour of kings;  
but every bad man becomes a reproach to  
another man. 26 Every one who hates his  
poor brother shall be far from friendship.  
Good understanding will draw near to  
them that know it, and a sensible man  
will find. Folly that does much harm per-  
fects mischief; and he that uses provoking  
words shall not escape.
"A foolish son is a disgrace to his father:
and he that keeps wisdom shall find good:
and he that loves wisdom shall find it good.
A secret witness shall not be unpunished;
and the wise man will hear and know the secret.
Cowardice and shame, and a man is long-suffering;
and he will deliver him from bond servants.
The threatening of a king is like the roaring of a lion:
but as dew on the grass, so is his favor.
"A foolish son is a disgrace to his father:
and the commandment of his own soul;
but he that despises his ways shall perish.
He that has pity on the poor lends to the Lord;
and he will recompense him according to his gift.
The fear of the Lord is life to a man:
and he will not stand in the judgment.
When a pestilent character is scourged, a simple man is made wiser:
and if thou reprovest a wise man, he will understand discretion.
He that dishonours his father, and drives away his mother, shall be disgraced
and shall be exposed to reproach.
A son that ceases to attend to the instruction of a father will cherish evil designs.
He that becomes secure for a foolish child will despise the ordinance:
and the mouth of ungodly men shall drink down judgments.
Understand wisdom and discipline:
and keep my commands; for they shall prolong thy days,
and lengthen the years of thy life.
"Wisdom is a tree of life to them that lay hold on her.
And he that holds her fast shall not be moved.
The fear of the Lord is the beginning of wisdom:
and the wisdom that is from above is pure.
If the root of wisdom is bitter, whatsoever he plants, and whatsoever he sows in the earth;
and if the root of wisdom is sweet, whatsoever he plants, and whatsoever he sows in the earth.
"Counsel in a man's heart is deep water:
but a prudent man will draw it out.
A man is valuable, and a merciful man precious:
but it is hard to find a faithful man.
He that walks blameless in justice, shall leave his children blessed.
Whensoever a righteous king sits on the throne, every thing can stand before his presence.
Who will boast that he has a pure heart?
or who will boldly say that he is pure from the beginning?
20 **wisdom** wisdom and **counsel** counsel are a **gold** gold to him that **heareth** heareth them.

21 **lips** lips of the **wiseman** wiseman are **a golden** golden treasuries; **he that** he that heareth them **shall never** never want.
better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman. 23 A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. 24 The way of righteousness and mercy will find life and glory. 25 A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted. 26 He that keeps his mouth and his tongue keeps his soul from trouble.

27 A bold and self-willed and insolent man is called a pest; and he that remembers injury will seethe it. 28 Desires kill the sluggard; for his hands do not choose to do anything. 29 An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. 30 The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly. 31 A false witness shall perish; but an obedient man will speak cautiously. 32 An ungodly man 33 impudently withstands with his face; but the upright man himself understands his ways. 33 There is no wisdom, there is no courage, there is no counsel against the ungodly. 34 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. 2 The rich and the poor meet together; but the Lord made them both. 3 An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and are punished. 4 The fear of the Lord is the spring of wisdom, and wealth, and glory, and life. 5 Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them. 6 The rich will rule over the poor, and servants will lend to their own masters.

7 He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. 8 God loves a cheerful and liberal man; but a man shall fully prove the folly of his works. 9 He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. 10 He that gives liberally secures victory for himself; but he takes away the life of them that possess them. 11 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.

12 The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips. 13 But the eyes of the Lord preserve discretion; but the transgressor despises wise words. 14 The sluggard makes excuses, and says, There is a lion in the ways, and murderers in the streets. 15 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. 16 Folly is attached to the heart of a child, but the rod and instruction are then far from him.

17 He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.

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17 Λόγους σοφῶν παράβαλλε σὸν ὀὖς, καὶ ἄκον τὸ ἔμοι λόγων.
18 τὴν δὲ στὴ κυρίαν ἐπιστήμην, ὑπὸ ἡμῶν ὡς τὰ καλὸν εἶπεν καὶ ἔμβαλεν αὐτὸς ἕως τὴν κυρίαν σου, εὑρονόμασα σε ἀμα ἐπὶ τῶν κυρίων σου, γνῶρισῃ σὺ τὴν ὀὖς σου. Καὶ δὲ ἀπόγραψαι αὐτὰ σειστῶς, ἐσθιστήν καὶ γνώσῃ ἐπὶ τὸ πλῆθος τῆς κυρίας σου.
21 κυρίας σου. Διδάσκω σε ἐὰν ἐλεησὶ λόγων, καὶ γνώσῃ ἄγαθην ἑπακολουθεῖν. τὸ ἀπόκρυφον σε ἐν λόγοις ἀληθείας τοὺς προβαλλομένους σου.

22 Μὴ ἀποθανόω πρῦντα, πτωγός γὰρ ἐστι, καὶ μὴ ἀτιμάσῃς
23 ἀσθενὴν ἐν πῦλας. Ὁ γὰρ Κύριος κρανεῖ αὐτοῦ τὴν κρίσιν, καὶ ρύθμισε σὴν ἄσυλον ψυχήν.
24 Μὴ ἵσθι ἐτάιρος ἀνδρὶ θυμοδί, φίλῳ δὲ ἀργύλῳ μὴ συνί,
25 αὐλίζων μὴποτε μάθης τῶν ὄνων αὐτοῦ, καὶ λάβης βρόχους τῇ σῇ ψυχῇ.
26 Μὴ δῶσαι σεαυτὸν εἰς ἐγγύην αἰσχρομένους πρόσωπων.
27 Ἐὰν γὰρ μὴ ἔχῃ πῦθεν ἀποτίσῃς, λήφωσαι τὸ στρομά τὸ ὕπο τὰς πλευράς σου. Μὴ μεταίρε ὁρᾶ ἀιώνια, ἀ ἐθέντο οἱ πατέρες σου.

28 Ὅρατικον ἀνδρὶ καὶ ὃς ἐν τοῖς ἐργοῖς αὐτοῦ βασιλεύει ἐν παραστάσει, καὶ μὴ παραστάσαι ἄνδρις νοθροῖς.
29 Ἐὰν καθίσῃς διτυνν ἐπὶ τραπέζῃς δυναστῶν, νοτώς νύε
30 τὰ παρατηθέντα σου. Καὶ ἐπίπαλλε τὴν χείρά σου, εἰδὼς ὅτι τοιαύτα αὐτός σου ἐπηρεακέναι. εἰ δὲ ἀπλῶτστερος εἰ,
31 μὴ ἐπιλείμη κῆς ἐθεμάτων αὐτοῦ, ταύτα γὰρ ἔχεται ζωῆς σου.

32 Μὴ παρεκτέινους πένης δι' πλουτίων, τῇ δὲ σῇ έννοια ἀπό-
33 σχοῦ. Ἐὰν ἐσπαρτίησης τὸ σῶν ὁμά πρὸς αὐτόν, οὐδαμοῦ φανείται κατεσκευαστά γὰρ αὐτοῦ πτέρυγες ἀπόρος αἶτο,
34 καὶ ὑπόστρεφει εἰς τὸν οἴκον τοῦ προσερχότος αὐτοῦ. Μὴ συνέδειτε ἀνδρὶ βασιλίν, μὴ εἰπείτε τῶν βρωμών αὐτοῦ,
35 δὲ τὸν θρόνον γὰρ εἰς τὰς καταποδί τρίζε, οὕτως ἐσθήτει καὶ πίνει μὴ ἔδω τοὺς ἑξισαγαγής αὐτῶν καὶ φάγης τῶν φυσών,
36 καὶ σου μετ αὐτοῦ, ἐξεμένει γὰρ αὐτοῦ, καὶ λυμανείται τῶν λόγων σου τοὺς καλοὺς.

37 Ἐὰν ἄφρονος μὴδὲν λέγει, μὴποτε μικτηρήτα τῶς
38 συνετῶν λόγους σου. Μὴ μεταθῆς ὁμᾶ αὐτών, εἰς δὲ κτίμα
39 ὄρφανον μὴ εἰσέλθης: Ὁ γὰρ λυτροφέοις αὐτῶν Κύριος,
40 κραταὶς ἐστι. καὶ κρανεῖ τὴν κρίσιν αὐτῶν μετὰ σου. Δὲς
41 εἰς παπεδεῖς τὴν καρδίαν σου, τῇ δὲ ὡτα σου ἐστομασών λόγους αἰσθήσεως.

42 Μὴ ἀπώνυχῃς νῆτον παιδείων, ὅτι ἐν πατέξις αὐτοῦ βὰδω,
43 νὶ μὴ ἀποθάνῃς. Σὺ μὴ γὰρ πατέξεις αὐτοῦ βὰδω, τὴν δὲ ψυχὴν αὐτοῦ ἐν διανόμην ψυχῆς.
44 Υἱὲ, ἔναν σοφὴ γάρ αὐτοῦ, η καρδία, εὑρονόμασα καὶ τὴν
45 ἐμίν καρδίαν, καὶ ἐνυπακόμενος λόγους σὰς κῆρετα πρὸς σὰ
46 ἐμα χεὶλες εἶναι ὀρθὰ ὅσι. Μὴ ἐγκλοῦν ἡ καρδία σου ἁμαρτή
47 λοῦν, ἀλλὰ εἰς φῶς Κυρίου ἤσθι ὅλῳ τὴν ἡμέραν. Ἐὰν
48 γὰρ τηρήσῃς αὐτὰ, ἔσται σοὶ ἐκγώνα, ἢ ἐδοτὶ σοὶ αὐτὸ ἀποστίρηται.

See 1 Peter 8. 15. Gr. eternal.

19 Hear, my son, and be wise, and rightly direct the thoughts of thine heart. 20 Be not a wine-bibber, neither continue long at feasts, and purchases of flesh: 21 for every drunkard and whoremonger shall be poor; and every staggard shall clothe himself with tatters and ragged garments.

22 Hearken, my son, to thy father which begot thee, and despise not thy mother because she is grown old. 23 A righteous father brings up his children well; and his soul rejoices over a wise son. 24 Let thy father and thy mother rejoice over thee, and let her that bore thee be glad.

25 My son, give me thine heart, and let thine eyes observe my ways. 26 For a strange house is a vessel full of holes; and a strange well is narrow. 27 For such a one shall perish suddenly; and every transgressor shall be cut off.

28 Who has woe? who trouble? who has quarrels? and who vexations and disputes? who has bruises without a cause? whose eyes are livid? 29 Are not those of them that stay long at wine? are not those of them that haunt the places where banquets are? Be not drunk with wine; but converse with just men, and converse with them openly.

30 For if thou shouldst set thine eyes on bowls of wine, and choose to go towards go more naked than a pestle. 32 But at last such a one stretches himself out as one smitten by a serpent, and venom is diffused through him as by a horned serpent.

33 Whenever thine eyes shall behold a strange woman, then thy mouth shall speak perverse words. And thou shalt lie as in the midst of the sea, and as a pilot in a great storm. 35 And thou shalt say, They amote me, and I was not pained; and they mocked me, and I knew it not: when will it be morning, that I may go and seek those with whom I may go in company?

34 My son, envy not bad men, nor desire to be with them. 35 For their heart meditates falsehoods, and their lips speak mischief.

36 A house is built by wisdom, and is set up by understanding. 37 By discretion the chambers are filled with all precious and excellent wealth. 38 A wise man is better than a strong man; and a man who has prudence than a large estate. 39 War is carried on with generality, and aid is supplied to the heart of a counselor.

40 Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord, but deliberate in council. 41 Death befalls uninstructed men. The fool also dies in sins; and is attached to a pestilent man. 42 He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed.

43 Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not thy help. 44 But if thou shoulddest say, I know not this man; know that the Lord knows the hearts of all: he that formed breath for all, he knows all things, who renders to every man according to his works.

45 My son, eat honey, for the honeycomb is good, that thy throat may be delicate as wax unto thine enteries.
The verses of this chapter are much intermingled with parts of other chapters.

δ Lit. be outside of. ζ Or, fold of his robe.
And this thing I say to you that are wise for you to learn: it is not good to have respect of persons in judgment. He that says of the ungodly, He is righteous, shall be cursed by peoples, and hateful among the nations. But they that reprove him shall appear more excellent, and blessing shall come upon them. Men will kiss lips that answer well. Prepare thy works for thy going forth, and prepare thyself for the field; and come after me, and thou shalt rebuild thine house. Be not a false witness against thy fellow citizen, neither exaggerate with thy lips. Say not, As he has treated me, so will I treat him, and I will avenge myself on him for that wherein he has injured me. A foolish man is like a farm, and a senseless man is like a vineyard. If thou let him alone, he will altogether remain barren and covered with weeds; and he becomes destitute, and his stone walls are broken down. Afterwards I reflected, I looked that I might receive instruction. The sluggard says, I slumber a little, and I sleep a little, and for a while I fold my arms across my breast. But if thou do this, thy poverty will come speedily; and thy want like a swift courier.

The lion-leech had three dearly-beloved daughters; and these three did not satisfy her; and the fourth was not contented so as to say, Enough. The grave, and the love of a woman, and the earth not filled with water; water also and fire will not say, It is enough.

The eye that laughs to scorn a father, and dishonours the old age of a mother, let the ravens of the valleys pick it out, and let the young eagles devour it. Moreover there are three things impossible for me to comprehend, and the fourth I know not: the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth. Such is the way of the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing yamiss.

By three things the earth is troubled, and the fourth it cannot bear: if a servant reign; or a fool be filled with food; or if a maid-servant should cast out her own mistress; and if a hateful woman should marry a good man.

And there are four very little things upon the earth, but these are wiser than the wise: the ants which are weak, and yet prepare their food in summer; the rabbits also are a feeble race, who make their houses in the rocks. The locusts have no king, and yet march orderly at one command. And the eel, which supports itself by its hands, and is easily taken, dwells in the fortresses of kings.

And there are three things which go well, and a fourth which passes along finely. A lion's whelp, stronger than all other beasts, which turns not away, nor fears any beast; and a cock walking in boldly among the hens, and a goat leading the herd; and a king publicly speaking before a nation.
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 butter, 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.

2 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 troublesome days.

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 Judah copied out. 

The glory of God conceals a matter: but the glory of a king honours a 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, that thou mayst 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 is better than silver, and sweet words than the honey of drossy silver, 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 for thy soul, and vomit 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.

\[\beta\] The usual punctuation has been altered. 7 Possibly genuine, q. d. beyond doubt.

Proverbs XXX. 32—XXV. 18.
The way of the wicked and the foot of the transgressor shall perish in an evil day.  
20 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.

21 If thine enemy hunger, give him bread; if he thirst, give him drink; 22 for so doing shall thou shew them kindness and it shall be repaid thee with good.  
23 The north wind raises clouds; so an impudent face provokes the tongue.  
24 It is better to dwell on a corner of the roof, than with a railing woman in an open house.  
25 As cold water is agreeable to a thirsting soul, so is a good message from a land far off.  
26 As if one should stop a well, and corrupt a spring of water, so is it unseemly for a righteous man to fall before an ungodly man.  
27 It is not good to eat much honey; but it is right to honour venerable sayings.  
28 As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.  
29 As dew in harvest, and as rain in summer, so honour is not seemly for a fool.  
30 As birds and sparrows fly, so a curse shall not come upon one without a cause.  
31 As a whip for a horse, and a tongue for a fool, so is a rod for a simple nation.  
32 Answer not a fool according to his folly, lest thou become like him.  
33 Yet answer a fool according to his folly, lest he seem wise in his own conceit.  
34 He that sends a message by a foolish messenger procures for himself a reproach from his own ways.  
35 As well take away the motion of the leg, as transmission from the mouth of fools.  
36 He that binds up a stone in a sling, is like one that gives glory to a fool.  
37 Thorns grow in the hand of a drunkard, and servitude in the hand of fools.  
38 All the flesh of fools endures much hardship; for their fury is brought to nought.  
39 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.  
40 There is a shame that brings sin; and there is a shame that is glory and grace.  
41 I have seen a man who seemed to himself to be wise; but a fool had more hope than he.  
42 A sluggard when sent on a journey says, There is a lion in the ways, and there are murderers in the streets.

43 As a door turns on the hinge, so does a sluggard on his bed.  
44 A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth.  
45 A sluggard seems to himself wiser than one who most satisfactorily brings back a message.

46 As he that lays hold of a dog’s tail, so is he that makes himself the champion of another’s cause.  
47 As those who need correction put forth fair words to men, and he that first fall in with the proposal will be over him, so are all that lay wait for their own friends, and when they are discovered, say, I did it in jest.  
48 With much wood fire increases; but where there is not a double-minded man, strife ceases.  
49 A hearth for coals, and wood for fire; and a
22 μάχης. Λόγοι κερκώτων μαλακοί, οὕτω δὲ τύπτουσιν εἰς ταμεία σπλάγχνων.

23 Ἀργυρίων διδόμενον μετὰ δόλου, ὡσπερ ὀστρακον ἄγχος·
24 κεύλι λεία καρδίαν καλύπτει λυπηράν. Χειλεία πάντα ἐπι

νεύει σπάκλαμεν ἔχθρον, ἐν τῇ καρδίᾳ τεκταίνεται δόλους.

25 Ἐὰν σου δεῖται ὁ ἔχθρος μεγάλη τῇ φωνῇ, μὴ πεισθῇς, ἐπί
26 γὰρ εἰς πυρίτην ἐν τῇ φωνῇ αὐτοῦ. Ὁ κρύσταλλον ἔχθρον

συνάστηται δόλου, ἐκκαθάρισθαι δὲ τὰς αὐτοῦ ἀμαρτίας ἐγγυνώτος
27 εἰς συνεδρίας. Ὁ δρόμων βόθρων τὸ πλῆρος, ἐπεστείλι
28 εἰς αὐτῶν ὡς δὲ κυλὼν λίθον, ἐρ ἐκατον κύλει. Γλώσσα

ψευδός μοιέναι ἀλήθειαν, στόμα δὲ ἀστεγὸν ποιεῖ ἀκαταστά

σιας.

27 Μὴ καυχᾶτε τὰ εἰς αὐριόν, οὐ γὰρ γινώσκετε τί τέτει ἔ

πιονοῦσα· Ἐγκαμμαίζετε σὲ τὸ πέλας καὶ μὴ τὸ στόμα, τὰ
3 ἄλλοτροις καὶ μὴ τὰ σὲ κεύλη; Ἡμεῖς λίθος καὶ δυσβάστακτον
4 ἄμισος, ὀργὴ δὲ ἀφορίσοις βαρύτερα ἀμφιτέρων. Ἀντιλέμοι
5 θυμὸς καὶ δείει ὀργῆς, ἀλλ' οὗτοι ὕφισται ἐν ζήλος. Κρίεις
6 σοῦ ἐλεγχοὶ ἀποκεκαλυμμένοι κρυπτομενής φιλίας. Ἀξιο

πιστότερα ἐστὶ τρακμάται πῆλον, ἢ ἐκουσία φιλήματα ἔχθροι.

7 Ψυχῇ ἐν πλησιμοῦ σὺν κηρίων ἐμπαίζει, ψυχῇ δὲ
8 ἐνδείκται τὰ πικρὰ γλυκαὶ φαίνεται. Ὡσπερ ὅταν ὀρέουν

καταπετάσθη ἐξ τῆς οἰδίας νοοσίας, οὕτως ἄνθρωπος δουλεύει
9 ὅταν ἀπὸζονθῆκεν ἐξ τῶν ἰδίων τῶν σου. Μύρων καὶ οὐνοῦς

καὶ θυμαμασις τέρπεται καρδία, καταρρίπτεται δὲ ὑπὸ συμπτωμά

τῶν ψυχῆς.

10 Ψιλον στὸν ἡ πῆλον πατρῶν μὴ ἐγκαταλήπτης, εἰς τὸν
11 οἰκὸν τῶν ἀδελφῶν σου μὴ ἐκτελῆς ἄντυνχον κρείσσον πῆλο
12 ἕργος, ἡ ἀδελφός μακρὰν οἰκὸν. Σὺνός γίνεις υἱε, ἵνα σου

ἐφραίνηται ἡ καρδία, καὶ ἀπὸστρέψῃ ἀπὸ τῶν ἑπόνεικτῶν
13 λόγων. Πανουργος κακῶν ἐπερχόμενον ἀπεριβή, ἄφορες
14 ἐν ἐπερχόμενοι ζημίας τίσουσιν. Ἀβεβλοῦ τὸ ἱματίαν αὐτοῦ,
15 παρρηθῇ γὰρ ὑβριστής, ὅτις τὰ ἄλλοτρα λυμάνεται. Ὅσ

ἀν εὐλογῇ πῆλον τοπω τεταμηλή τῇ φωνῇ, καταρρευμένοι οὐδὲν

διαφέρειν ὀδεί.

15 Σταυροὶ ἐκβάλλουσιν ἄνθρωπον ἐν ἡμέρα χειμερή τοῦ
16 οἰκον αὐτοῦ, ὁσατόν καὶ γυνή λοιπός ἐκ τοῦ ίδιον οἰκον.
17 Βαρεῖας σκληροῖς ἀνέμοις, ὀνομαίτε ἐπείδεις καλείται.

18 Σκόρπος στόχον ὀνείρε, ἀνὴρ δὲ παρακάς πρόσωπον ἐπαφοῦς.
18 Οὐ φυτεύει σκορπίων γίγανται τοὺς καρποὺς αὐτότι, ὥσ τὸ
19 τὸν αὐτοῦ κύριον τιμήσετε. Ὡσπερ οὐχ ἀποτοίμαται

προσώποι, οὕτω σοὶ ἐπανοίγεται τὸν ἄνθρωπον. ἰδής καὶ
20 ἀψάλλει αὐτοὺς ἐμπάλλεται, ὁσατόν καὶ οἱ ὀρθαλμοί τῶν

ἀνθρώπων ἀπληστοῦ βεβληγμα Κυρίων στρεφοῦς ὀρθαλμοί,
21 καὶ οἱ ἀπακεφάλι ακρατεῖς γλυστοί. Δοκίμων ἄργυρωι καὶ
χρυσοῦ πύρρων, ἀνὴρ δὲ δοκιμάζεται ἀπὸ τῶν ἐγκωμιαζόν

των αὐτῶν καρδία ἀνόμος ἐκχίστει κακά, καρδία δὲ εὐθὺς ἐχθρεῖ

6 Heb. omits to ver. 21.
seeks knowledge. 22 Though thou seest a fool, dis- grace him in the midst of the council, thou wilt still in no wise remove his folly from him.

23 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 herbivore in the field, and thou shalt cut grass, and gather the mountain hay; 26 that thou mayest have wool of sheep for clothing; pay attention to the land, that thou mayest have lambs. 27 My son, thou hast words very wholesome for thy life, and for the life of thy servants.

The ungodly man flies 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 impudent 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.

6 A poor man walking in truth is better than a rich liar. 7 A wise son keeps the law: but he that keeps up debauchery dishonours his father. 8 He that increases his wealth by usuries and unjust gains, gathers it for him that pities the poor. 9 He that turns away his ear from hearing the law, envy he has 10 made his prayer abominable. 11 He that words very wholesome to err in an evil way, himself shall fall into destruction: transgressors also shall pass by prosperity, but shall not enter into it. 12 A rich man is wise in his own conceit; but an intelligent poor man will condemn him. 13 By reason of the help of righteous men great glory arises: but in the places of the ungodly men are caught.

14 He that covers his own ungodliness shall not prosper: but he that blames himself shall be fared. 15 Blessed is the man who religiously fears 16 always: but the hard of heart shall fall into mischiefs. 17 A hungry lion and a thirsty wolf is he, who, being poor, rules over a poor nation. 18 A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time. 19 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. 20 He that walks justly is assisted: but he that walks in crooked ways shall be entangled therein. 21 He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

22 A man worthy of credit shall be much blessed; but the wicked shall not be unpunished. 23 He that reverences not the persons of the just is blacked: such a one will sell a man for a morsel of bread. 24 An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

25 A man that afflicteth the poor, that saith to him, give me bread; he that extends on the multitude of bread, he shall not be fed that serveth men, 26 but shall be fed by death in the city of the Lord. 27 A man that is content in his own evil is not happy; but he that pities the wicked is a happy man.

28 A righteous man is likely in the time of adversity, but a wicked man is not so. 29 As a man that is wise in his own opinion is not happy, so also is he that is the chief of his own counsel.

30 He that is poor and transgresseth, he is disdained: but he that despiseth the poor, is abhorred of them that be just. 31 He that despiseth the word, shall be destroyed: but he that reverences my word, shall be happy.
23 "Oh, the prudent man esteems wisdom, and the cunning man adds to knowledge.

24 A prudent man, who regards knowledge, will profit from it; and he who loves knowledge will find it. He who corrects a man, corrects for his good; and he who overrules, objects to be accounted blameless.

25 If a man corrects a man, he corrects for his good; and he who overrules, objects to be accounted blameless.

26 "He who has knowledge acquires benefits, and he who has wisdom directs his path.

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prosouta ήγουμένων, παρά δέ Κυρίου γίνεται το δίκαιον ἀνδρός.
Βεβελυγμα δίκαιος ἀνήρ ἀνδρί ἄδικος, βεβελυγμα δέ ἀνόμως κατευθύνοντα ὅδος.
Γυναῖκα ἀνδρείαν τίς εὑρήσει; τυμιωτέρα δέ ἐστι λίθων πολυτελών ἡ τοιαύτη. Θαρσεὶ ἐπ αὐτῆς ἡ καρδία τοῦ, ἀνόρος αὐτῆς· ἡ τοιαύτη καλῶν αἰκών σύκων ὅποι ἀπορρήτη. Ἐνερ-12
gεί γὰρ τὸ ἀνδρὶ εἰς ἀγαθὰ πάντα τῶν βίων. Πηρομομένην ἔρμα καὶ λιανὸν, ἐποίησεν ἐξυριστὸν ταῖς χερσίν αὐτῆς. Ἐγε-17
νετο ὠσεί νοῦς ἐμπαρανομεῖν μακρόθεν, συνάγει δὲ αὔτη τὸν βίων. Καὶ ἀνίσταται εἰς νυκτῖς, καὶ ὠδεὶς βρωμάτω τῷ ὄικῳ, καὶ ἐργα ταῖς θεραπαίναι. Θεωρήσασα γεώργιον ἐπιτράπτο, καὶ ἀπὸ δὲ καρπῶν χερῶν αὐτῆς κατεφύευε τετίμα. Ἀναζώ-18
μείται ἀσχορίως τὴν ὀσφυν αὐτῆς ἦρεισε τοὺς βραχίονας αὐτῆς εἰς ἐργον. Καὶ ἡγεύσαιτο ὅτι καλὸς ὅτι τὸ ἐργαζόμενα, καὶ 18
οὐκ ἀποσβέννυται ο λύχνος αὐτῆς ὄλης τὴν νύκτα. Τοὺς ἀνθρεῖς αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέραντα, τὰς ἐκ δειν ἀρείας ἐκεῖνοι ἐρείσει ἐδρακτόν. Χείρας δὲ αὐτῆς δύναυξε πενητ., καρπον 20
δὲ ἔξετειν πτωγοῦ.

Οὐ φροντίζει τῶν ἐν ὀικῷ ὁ ἀνήρ αὐτῆς ὅταν που χρωνίζῃ, 21
πῶστε γάρ οἱ παρ αὐτῆς ἐνδεδομένου εἰσί. Δυσότας θλαίνας 22
ἐποίησε τῷ ἀνδρὶ αὐτῆς, ἐκ δὲ βίστου καὶ πορφυράς αὐτῆς
ἐνδύματα. Περιβλέπτος δὲ γίνεται ὁ ἀνήρ αὐτῆς ἐν πύλαις, 23
ὅνικα ἃν καθήγη ἐν συνεδρίῳ μετὰ τῶν γεροντῶν κατόικων τῆς γῆς. 24
Σιωνίνας ἐποίησε καὶ ἀπέστειλε πορεύοματα τοὺς Χαναναίους 25
στόμα αὐτῆς διήγησε προσεχώριστος καὶ ἐννόμως, καὶ τὰ ἐστει-
λατο τῇ γλῶσσῃ αὐτῆς. Ἰσχύν καὶ εὐπρέπειαν ἐνενώσατο, καὶ 25
ἐνεφράνυθ ἐν ἡμέραις ἐσχάταις. Στεναῖς διατραβῶν οἰκῶν 27
αὐτῆς, στίτα δὲ ὅκυνκα οὐκ ἔφαγε. Τὸ στόμα δὲ ἀνοίγει 26
σοφὸς καὶ νομοθέτης. Ἡ δὲ ελεφήσωτιν αὐτῆς ἀνέστησε 28
τὰ τέκνα αὐτῆς καὶ ἐπλύνθησαν, καὶ ὁ ἀνήρ αὐτῆς ἔρεαν αὐτὴν.
Πολλαὶ γυναῖκες ἐκτίμαντο πλοῦτον, πολλαὶ ἐποίησαν 29
δύναμιν, σύ δὲ ὑπέρκεισαν, ὑπέρρας πάσας. Ψευδεὶς 30
ἀδέσποτα, καὶ ματαιον κάλλος γυναῖκος· γυνὴ γὰρ συντη-
τεύεται, φόβον δὲ Κυρίου αὐτῆς αἰνεῖται. Δύτε αὐτῆς 31
ἀπὸ καρπῶν χειλῶν αὐτῆς, καὶ αἰνεῖσθω ἐν πῦλαι ὁ ἀνήρ
αὐτῆς.

B Gr. those with her.  G Comp. Hebr. and A 1
The words of the Preacher, the son of David, king of 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 shall speak and say, 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 a 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 a 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...
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. I enlarged my work; and I planted me vineyards, and made me gardens and orchards, and planted in them every kind of fruit-tree. I made me pools of water, to water from them the timber-bearing wood. I got servants and maids, 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, and a butler, and a female cupbearer.

So I became great, and advanced beyond all that were before me in Jerusalem: also my wisdom was established to me. 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. 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 where-in he employs it? And I saw that wisdom excellently, as much as light excels darkness. 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: and 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 before me: for all is vanity and waywardness of spirit. 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. And who knows whether he will be wise man or 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. So I went about to dismiss from my heart all
my labour wherein I had laboured under the sun. For there is such a man that his labour is in wisdom, and in knowledge, and in fortitude; yet this man shall give his portion to one who has not laboured there in. This is also vanity and great vexation of spirit is his; in the night also his heart rests not. This is also vanity.

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.

To all things there is a time, and a season for every matter under heaven. A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted; a time to kill, and a time to heal; a time to pull down, and a time to build up; a time to weep, and a time to laugh; a time to lament, and a time to dance; a time to throw stones, and a time to gather stones together; a time to embrace, and a time to abstain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to be silent, and a time to speak; a time to love, and a time to hate; 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 men 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.

Gr. wickedness. Or. distraction. Gr. which he shall eat and which, etc. Χ. i.e. God. Gr. age.
I said in my heart, concerning the
speech of the sons of man, God will judge
them. and that they are beasts. Also to them is the event of the
sons of man, and the event of the brute; one event befalls 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. 11 And all go to one place: all your
formed of the dust, and all will return to
dust. And who has seen the spirit of the
sons of man, whether it goes upward? and
the spirit of the beast, whether it goes
downward to the earth? 12 And I saw that
there was no good, but that wherein a
man shall rejoice in his works, for it is his
portion, for who shall bring him to see any
tHING of that which shall be after him?

So I returned, and saw all the oppressions
that were done under the sun; and beheld
the tears of the oppressed: and on the side of
them that oppressed was power; but they had
no comforter: 2 and I praised all the dead
that had already died more than the living,
as many as are alive until now. 3 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.

And I saw all labour, and all the
baffling work, that this is a man's envy from
his neighbour. This is also vanity, and an evil
trouble. Two are better than one, seeing
they are good: 4 for if they shall fall, the one will lift up
his fellow: but wo to him that is alone when he falls, and there is not a second to lift
him up. 5 Also if two should lie together, they also get heat: but how shall one be
warmed alone? 6 And if one should prevail
against him, the two shall withstand him;
and a threefold cord shall not be quickly
broken.

Better is a poor and wise child than
an old and foolish king, who knows not how
to take heed any longer. 14 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. I beheld all
the living who were walking under the sun,
with the second youth; who shall stand up
in each one's place. 16 The crone no more to
tend all who were before them: and the
least shall not rejoice in him: for this
also is vanity and waywardness of
spirit.

Keep thy foot, whencesoever thou goest to

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13. The sonship of the sacred books. 14. The vanity of good and bad is in the
same. 15. The king may come out of prison. 16. The crone's divided empire.

I said in my heart, concerning the
speech of the sons of man, God will judge
them. and that they are beasts. Also to them is the event of the
sons of man, and the event of the brute; one event befalls 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. 11 And all go to one place: all your
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tend all who were before them: and the
least shall not rejoice in him: for this
also is vanity and waywardness of
spirit.
and every one of them is for the birds of the heaven.

5 My soul keepeth my soul from them, and my heart from the reproach of them.

6 Therefore did the wise say, Vain is the man that trusteth in man; vail is the man that maketh Jacob his trust, andabetes shall perish.

7 For the moon hath a voice, and the stars of heaven declare, and speak every one in his season.

8 And even the beasts of the field know their seasons: they know when they shall come to eat the grass of the field.

9 Yet when none of these things perisheth, one thing is certain, and that is, man is not able to discern the time of his own end.

10 Which is good, yea, it is better than all.

11 Because that in that also heart is established in man, and he shall find it good.

12 For who can bring him to understand that thing which is least in his soul?..
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.

2 If a man beget a hundred children, and live many years, yea, however abundant the days of his years shall be, yet if his soul shall not be satisfied with good, and also he have no burial; I said, An untimely birth is that of the fatherless. 3 For he came in vanity, and departeth 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. For what advantage has the wise man over the fool, since even the poor knows how to walk in the direction of life? The sight of the eyes is better than that which wanders in soul: this is also vanity, and a wearyness of spirit. If anything has been, its name has already been called: and it is known what man is; neither can he contend with him who is stronger than he. For there are many things which increase vanity.

What advantage has a man? for who knows what is good for a man in his life, during the number of the days of the life 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. To hear the voice 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 high-minded. 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
1. Wisdom will help the wise man more than ten mighty men which are in the city.
2. And 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.
3. For many times he shall promise, but afterwards he shall do evil.
4. And he shall speak falsely: but afterwards he will be found that he hath said false words.

So shall thy heart judge thee: for to do evil is in thine heart.

5. 1. And if I feared God and did what is right, I should have comfort in my heart: but he put a snare in my way.
2. And he put a dark thing in my path: and he took away the light out of my eyes.
3. And he brought me into open correction, and brought me before the people, and made me a wonder in their sight.
4. And he set me as a wonder to them, and as a byword among the people.
5. And he made me a byword among my people: he hath made me the laughter of all my neighbours: as a spectacle to them.

Lit. concerning speech.  
Heb. in order that.  
Alex. he that fears God shall come forth well in all respects.  
Comp. Heb. with 03.
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discharge in the day of battle; neither shall ungodliness save her totary.

3 So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein man has power over man to afflict him. 4 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: also is vanity.

5 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.

6 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: 7 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.

8 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 is also vanity.

9 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. 10 And I beheld all the works of God, that a man shall not be able to discover the work which is wrought under the sun; whatsoever things a man shall end, he shall not be able to find it: for I applied all this to my heart, and my heart has seen all this.

11 I saw that the righteous and the wise, and the sinner, were in the hand of God: yea, there is no man that knows either love or hatred, though all are before their face.

12 Vanity is in all; there is one event to the righteous, and to the wicked; to the good, and to the bad; both to the pure, and to the impure; both to him that sacrifices, and to him that sacrifices not: as is the swearer, so is he that fears an oath.

13 There is this evil in all that is done under the sun, that there is one event to all: yea, the heart of the sons of men is filled with evil, and madness is in their heart during their life, and after that they go to the grave.

14 For who is he that has fellowship with all the living? there is hope of him: for a living dog is better than a dead lion. 15 For the living know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost. 16 Also their love, and their hatred, and their envy, have now

οὐκ ἔστιν ἀποστολή ἐν ἡμέρᾳ πολέμου, καὶ οὐ διασώσει ἀσέβειαν τοῦ παρ’ αὐτῆς.

Καὶ συμπέται τούτῳ ἐδώκω, καὶ ἔδωκα τὴν καρδίαν μου εἰς ἅπαν τὸ ποιήμα δι’ αὐτὸν ἕως ὅτι ἔσονται καὶ ἐξουσιάζουσιν ἀνθρώπου ἐν ἀνθρώπων ἐν αὐτοῖς τού ποιήσαται τὸ ποιημα. "Οσ’ ἤμαρτεν ἐποίησεν τὸ ποιημα ἀπὸ τότε καὶ ἀπὸ μακράτης αὐτῶν ἐκ τούτου ἔσονται καὶ γεννώσκει ἐγὼ, ὡς ἐστίν ἀγάθου τούς φοβουμένους τοῦ Θεοῦ, ὅπως φοβοῦνται ἀπὸ προσωποῦ αὐτοῦ. Ὅτι ἐστίν ἀσέβεια, καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ, οὐκ ἔστι φοβούμενος ἀπὸ προσωποῦ τοῦ Θεοῦ.

"Εστιν ματαιότης ἡ πετάσαται ἐπὶ τῆς γῆς, ὡς εἰκαί δίκαιοι," 14 ὃ φθαίνει ἂν αὐτοῖς ὡς πόιμα τῶν ἀσέβων, καὶ εἰσίν ἀσέβεις, ὃ φθαίνει πρὸς αὐτοὺς ὡς πόιμα τῶν δικαιῶν ἡπία, ὡς καὶ γε τούτῳ ματαιότης. καὶ ἐπέρρεσα ἐγὼ σὺν τὴν 15 εὐφροσύνην, ὅτι οὐκ έστιν ἀγάθου τὸ ἀνθρώπῳ ἐν τῷ ἔλεγχώ, τὸ μέθοδος οἰκονομίας, μισοῦντος αὐτὸν ἐν μόρισθοι αὐτοῦ ἡμέρας ζωῆς αὐτοῦ, ὡς εἴδωκαν αὐτὸν ὁ Θεὸς ὑπὸ τοῦ ἔλεγχος.

"Ἐν οἷς ἔδοκα τὴν καρδίαν μου τοῦ γυναικῶν τὴν σοφίαν, καὶ 16 ὁ θεός τοῦ περίπατον τοῦ ποιημένου ἐπὶ τῆς γῆς, ὡς καὶ ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὑπὸν ὄφθαλμοι αὐτοῖς οὐκ ἔστι βλέπειν. Καὶ εἰδὼν σύμπτα τὰ ποιήματα τοῦ Θεοῦ, οὐκ ο λου διαδήμαται ἀνθρώπου τού εἰρεών σὺν τῷ ποιήμα τού πεποιημένων ὑπὸ τοῦ ἔλεγχος: ὅτι αὐτὴν ἀνθρώπου τού λέγεται, καὶ οὐκ εἴρεται: καὶ γε οὐάν ἐπί τοῦ σοφοῦ τοῦ γυναικός, ὡς διαδήμαται τού εἰρεών: καὶ σύμπτατο τὸ ποιημα οἰκονομίας αὐτοῦ, καὶ καρδία μου σύμπταν εἴδε τούτῳ.

"Ος οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργαζόμενοι αὐτῶν εἰς χειρὶ 9 τοῦ Θεοῦ, καὶ γε ἀγάπην καὶ γε μίσθοι οὐκ έστιν εἴδος ὁ ἀνθρώπος: τα πάντα πρὸ προσωποῦ αὐτῶν. Ματαιώθη ἐν 2 τοῖς πάσιν συναντίματα ἐν τῷ δίκαιω καὶ τῷ ἄσεβεῖ, τῷ ἀγάθῳ καὶ τῷ κακῷ, καὶ τῷ καθαρῷ καὶ τῷ ἀκαθαρτῷ, καὶ τῷ θυσιαστῇ καὶ τῷ μνημονεύτῳ, ὡς ὁ ἀγάθος ὁ ἀμαρτάνων, ὡς ὁ ὄμων καθιστός τοῦ ὄρκον φοβουμένους.

Τούτῳ ποιημαν ἐν πάντι πεποιημένω ὑπὸ τοῦ ἔλεγχος, ὅτι 3 συναντίματα ἐν τοῖς πάσιν καὶ γε καρδία νού τοῦ ἀνθρώπου ἐπιθυμήσει ποιηματικαὶ, καὶ περιέφερα ποιημάτα αὐτῶν ἐν ἡμέρᾳ αὐτῶν, καὶ όπειροι αὐτῶν προς τοὺς νεκροὺς. "Οτι δι’ 4 κοινοῖς πρὸς πάντας τούς ζωντας; ἔστιν ἐλπίς, ὅτι οἱ κίνδιοι ἐν ᾿αντίοι μισθός ύπὲρ τοῦ λέγοντος τον νεκρόν. "Οτι δι’ 5 ζωντες γινομένους ὅτι ἀποθανούντες, καὶ οἱ νεκροί οὐκ εἰσὶν διαγωνισκέτες οἴδαν καὶ οὐκ έστιν αὐτοῖς ἐν μισθός, ὅτι ἔπειτα ἔπεξεὶ ἡ μισθία ἐτούτη εἰς ἡμέραν ἐτούτην ἐπικλησια καὶ ἔχει μῖσος αὐτῶν, καὶ γε ἀγάπη αὐτῶν, καὶ γε μίσθος αὐτῶν ὑπ’ ἀπωλείαν καὶ γε μερις οὐκ

β. Gr. forgotten.
827 Ecclesiastes IX. 7—X. 9.

"Whatsoever he hath, he hath; and he hath his heart with him. If a man eat the increase of the vineyard, he is not put to shame; but if he eat the increase of the field, then come and take him.

But if he be poor, and have nothing, if he be alone, if his soul entreat for him, or if it be the Lord's secret; then what can he do but sigh? because he shall have nothing to his soul.

And I saw all the work that God did to trouble it. I saw also that it is vanity and mischief of all that is done under the sun.

Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works. Let thy garments be always white; and let not oil be wanting on thine head. 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.

Whatsoever thine hand shall find to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades whither thou goest.

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. For surely man also knoweth not his time: as fishes that are taken in an evil net, and as birds that are caught in a snare; even thus the sons of men are snared at an evil time, when it falls suddenly upon them.

This I also saw to be wisdom under the sun, and it is great before me: "Suppose there were a little city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it; 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. And I said, Wisdom is better than power; yet the wisdom of the poor man is set at nought, and his words are not heard.

The words of the wise are heard in quiet more than the cry of them that rule in folly.

Wisdom is better than weapons of war; and one sinner will destroy much good. Pestilent flies will corrupt a preparation of sweet ointment; and a little wisdom is more precious than great glory of folly.

A wise man's heart is at his right hand; but a fool's heart is at his left. Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinks of is folly.

If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences. There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler. The fool has been set in very high places, while rich men would sit in a low one. I have seen servants upon horses, and princes walking as servants on the earth.

He that diggs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.

8 So the Heb. 7 Gr. as thy power is. 8 Gr. will think of.
Ecclesiastes X. 10—XII. 1.

10 If the wise man should fall asleep, then the man who has counted his days, and he must put forth more strength: and in that case skill is of no advantage to a man.\(^\text{b}\)

11 If a serpent bite when there is no charmer's whisper, then there is no advantage to the charmer.\(^\text{c}\) The words of a wise mouth are gracious: but the lips of a fool will swallow him up.\(^\text{d}\) The beginning of the words of a man is foolish: and he shall be ashamed at the end of his talk mischievous madness.\(^\text{e}\) A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him?\(^\text{f}\) The labour of fools will afflict them, as that of one who knows not to go to the city.

13 Woe to thee, O city, whose king is young, and thy princes eat in the morning!\(^\text{g}\) 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.

14 By slothful neglect a building will be brought low: and by idleness of the hands the hovel will fall to pieces.

15 Men prepare bread for laughter, and wine and oil that the living should rejoice: but 5 to money all things will humbly yield obedience.

16 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.\(^\text{h}\) Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth.\(^\text{i}\) 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.\(^\text{j}\) He that observes the wind sows not; and he that looks at the clouds will not reap.\(^\text{k}\) Among whom none knows what is the way of the wind: as the bones are hid in the womb of a woman, so they will not know the works of God, even all things whatsoever he shall do.\(^\text{l}\) 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.

7 Moreover the light is sweet, and it is good for them that see the sun.\(^\text{m}\) 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.\(^\text{n}\) Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.

And remember the Creator in the days of thy youth, before the days of evil come, and the years overtake thee in which thou shalt
say, I have no pleasure in them. 3 While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain: 4 in the day wherein the keepers of the house shall tremble, and the mighty men shall become bent, and the grinding women cease because they have become few, and the women looking out at the windows be dark; 5 and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds at the mill; and he shall rise up at the voice of the sparrow, and all the daughters of song shall be brought low; 6 and they shall look up, and fears shall be in the way, and the almond tree shall blossom, and the locust shall increase, and the caper shall be scattered: because man has gone to his eternal home, and the mourners have gone about the market: 7 before the silver cord be let go, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern; 8 before the dust also return to the earth as it was, and the spirit return to God who gave it. 9 Vanity of vanities, said the Preacher; all is vanity. 10 And because the Preacher was wise above others, so it was that he taught man excellent knowledge, and the ear will trace out the parables. 11 The Preacher sought diligently to find out acceptable words, and a correct writing, even words of truth. 12 The words of the wise are as goads, and as nails firmly fastened, which have been given from one shepherd by agreement. 13 And moreover, my son, guard thyself by means of them: of making many books there is no end; and much study is a weariness of the flesh.

Hear the end of the matter, the sum: Fear God, and keep his commandments: for this is the whole man. 14 For God will bring every work into judgment, with everything that has been overlooked, whether it be good, or whether it be evil.
The Song of songs, which is Solomon's.

Let him kiss me with the kisses of his mouth: for thy breasts are better than wine. And the smell of thine ointments is better than all spices: thy name is ointment poured forth: therefore do the young maidens love thee. 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.

I am black, but beautiful, ye daughters of Jerusalem, as the tent-curtains of Solomon. 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.

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.

If thou know not thyself, thou fair one among women, go thou forth by the feet-steps of the flocks, and feed thy kids by the shepherds' tents. I have likened thee, my companion, to my horses in the chariots of Pharaoh. How are thy cheeks beautiful as those of a dove, thy neck as chains! We will make thee figures of gold with studs of silver.

So long as the king was at table, my spikenard gave forth its smell. My kinsman is to me a bundle of myrrh; he shall lie between my breasts. My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves. Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed. The beams of our house are cedars, our ceilings are of cypress. I am a flower of the plain, a lily of the valleys.

As a lily among thorns, so is my companion among the daughters.

As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow, and sat down, and his fruit was sweet in my throat. Bring me into the wine house; set love before me.

*ASMA όσμάτων, δ έστι Σαλωμών. Φιλησάτω με ἀπό φιλή 
ματα στόματος αὐτοῦ ὧτι ἀγαθοὶ μαστοὶ σου ὑπὲρ ὀίνου, καὶ ὅρια μύρων σου ὑπὲρ πάντα τα ἄρωματα μυρων ἐκκενθήθη 3 ὅποια σου διὰ τοῦτο νεάνιδες ἐγκατηγησαν σε, εἰκενσαν σε-4 ὅποιος σου εἰς ὅσμιν μύρων σου δραμοῦνε εἰστηγεκε με ὁ βασιλεὺς εἰς το ταμεῖον αὐτοῦ ἀγαλλιασομεθα καὶ εὐφρανθομεν ἐν σοι ἀγαπήσωμε μαστοῖς σου ὑπὸ ὀίνου εὔβητης ἐγκατηγησε σε.

Melaná εἰμι ἡγούκι καὶ καλὴς, θυγατέρες Ἰερουσαλήμ, ὡς 5 σκριψόματα Κηδάρ, ὡς δήρεις Σαλωμών. Μή βλέψῃ με ὅτι ἐγὼ εἰμι μεμελανωμένη, ὅτι παρέβλεψε με ὁ ἄλος νὰ μυροῦνε μου ἐμαχακτάτο ἐν ἑμοῖ, ἐδεντο με φυλάκισον ἐν ἀμπελώνω, ἀμπελώνα ἐμὸν οὐκ ἐφώλεα.

Ἀπάγγελον μοι ὃν ἐγκατηγῆν ἡ ἴψῃ μου, τοῦ ποιμαίνει, 7 ποῦ κοσταξει εν μεσομήδια, μπιπτε γένωμα ὡς περιβαλλομένη ἐπ' ἀγελάες ἐταιρών σου.

Ἐὰν μὴ γινὸς σεαυτήν ἡ καλῆ ἐν γυναικίν, ἐξέλθε σοῦ ἐν 8 πέρινις τῶν ποιμένων, καὶ ποιμαίνες τάς ἐρίφους σου εἰπ' σκριψάσαι τῶν ποιμένων. Τῇ ὑπερ μου ἐν ἀραμισι Φαραώ 9 ἀρμισι σε ἐν πλεκτόν μου. Τὺ ὀραθῆσῃς σιαγόνε σοι ὡς τρυγόνοι, πράσχλος σοῦ ὃς ὀρμισικό; Ὀμοιώματα χριστνὸ σιον παισμένε σος μετά στεγμάτων τοῦ ἀρχοντος.

Ὡς συ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ νάρδους μου ἐδωκεν 12 ὅριαν αὐτοῦ. Ἀπόδεσιμος τῆς στακτῆς ἀδελφίδους μου ἐμοὶ, ἀναμένων τῶν μαστῶν μου ἀλλοθηγῆται. Ἐδυρίσ θῆς κύπρος ἀδελφίδους μου ἐμοὶ, ἐν ἀμπελώνισ Ἑγγαδί.

Ἰδοὺ εἰ καλῇ ἡ πλησίον μου, ἱδοὺ εἰ καλῇ ὁ βασιλεύς σου σοι 15 περιστεραὶ. Ἀδελφῖς μου ἐγενεὶς ἐπὶ σοῦ ἀδελφίδος μου, καὶ γε ὁρασὶ ἐν πρὸς κλῆ ἡμῶν σῶσισκο. Δοκοὺ ὀποὶ ἡμῶν κεδροὶ, φαντὶς 17 ματα ἡμῶν κυτάρσιο.

Ἐγὼ ἀνθοῦς τοῦ πεδίου, κρύνων τῶν κολαζῶν. 2

Ὡς κρύνων ἐν μέσῳ ἄκανθων, οὐτως ἡ πλησίον μου ἀναμένω τῶν θυγατέρων.

Ὡς μῆλον ἐν τοῖς ἔνυλοις τοῦ δρυμοῦ, οὔτως ἀδελφίδος μου 3 ἀναμένων τῶν ῥιῶν ἐν τῇ οἰκῇ αὐτοῦ ἐπεθύμησα, καὶ ἐκάθησα, καὶ καρπὸς αὐτοῦ γλυκὸς ἐν λάρυγγί μου. Εἰσαγάγετε με εἰς 4
5 oikon tov oinou, tażeite et' émè ágáptin. Sthnísate me en múrous, stoúbástate me en múhlos, óti tèrmoméne ágáptis égew.
6 Eúnúmpois autòv upo thn kefalh mou, kai ò degei autòv perúlpetai me.
7 Órkoasa hmais thugatéres 'Ierousalhìm en dynámewi kai en ígchoestoi tou ágrōu. Óan égeírheti kai égeírheti thn ágáptin óws o òhelw.
8 Òfhny adelphímous mou, idou oútos hèke trōdwn étpi to òrhi, diaalómmenes étpi twn bouniou.
9 O'mouis óstis adelphídous mou th dorikáu ò nebrów eláfwn étpi to òrhi Baisilh. Idou oútos ópsio tòi thcioi hmaiv, paralikteiatoi dòi thn òrhdoi, ékktwni dìa thn diktwi. 'Apokrínetai adelphídous mou, kai légei mou, ánastà, òleb ò plhstion
10 mou, kalh mou, perústera mou. 'Oti idou ó chewmí parélhven, ouch ó òtòs apélhven, époredei òntw. Ta ánwt òfwbh en th yhi, karmos ths tòrmis éfhwke, òfhny ths tòrmis òkóswthi en th yhi.
11 hmaiv. 'H sýkhe éxegygei ólínous autéis, ói ámpeloi kuriózouan, òdwh kan dphm. ánastà, òleb ò plhstion mou, kalh mou, perústera mou, kai òleb.
12 Ó vou perústera mou, en skétp tis tètras, éxómena tou proutexýtmatos: Òdèoxen mou tì thn yin sou, kai òkóswthou mì thn thfwn sou, òti ò fhwni sou òheidha, kai ò òmws sou òfría.
13 Plástrate hmaiv alópeskos mikrovos afanízontas ámpelównas kai ái ámpeloi hmaiv kuriósan.
14 'Adelphídous mou en òmi, kexi authi ó pomaíwos en tis kroinous.
15 'Ews ó ò dianwússeth ò hímera, kai kwnhsws ói skias aptostrepow, diámodhéti só adelphide mou tò dórkom ò nebró eláfwn étpi òrhi koulwmátous.
16 òpí koitìn mou en nuyi, òtúpteta òh ògástis en òsykíh mou òzhtisa autón, kai ònh evron autón. òkálwse autón, 2 kai ònh úppkonou mou. 'Anastúsosai òh kai kutilósw òn th tóle, en tais ágorais, kai en tais plátetais, kai òytíno òn òghástis ò sykíh mou òzhtisa autón, kai ònh evron autón.
17 Éfousan ói tìrónwtes, òi kutilówtes òn tì tóle. Mì 4 òn òghástis ò sykíh mou òdète; Oi mikróv òte parúbloov aπ' autón, òw òh evron òn òghásti úppkonou òzhtisa autón kai ònh afhka autón, òw òh íiónghen autón òi òkhnoi mtnrmos mou, kai elá teomén tì sullambwsis sou me.
18 'Omaksa hmais thugatéres 'Ierousalhìm en tais dúnumaí, kai en tais ígchoestoi tou ágrōu, òan égeírheti kai égeírheti thn ágáptin òan òhelw.
19 Tis authi ò anabainvov aπ tòs érhmou, ów steléchh kaptovn tevúymaíven sthmínav kai lívnav aπ tòs pánton kómpov.
20 Tis mnwofiov; 5 òh klinh tòs Salwrov, ékhtousa dínatoi kúklh autóπ aπ dívnton òrhami. Pántes katéxontes rómpfáian ded dévdgaxénov tòleumòv ònir rómpfáia autóπ òtòi múrrov autóπ aπ thámbovs en ywí.
21 Òfrein óppóthén ònautó ò baaslwv Salwrov aπ tòs élwìn.

6 Comp. Heb. và A. V. 7 Lit. neths.

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8 Strengthen me with perfumes, stay me with apples; for I am wounded with love.
8 His left hand shall be under my head, and his right hand shall embrace me.
9 I have charged you, O 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.
10 The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.
11 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.
12 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 prouining has arrived; the voice of the turtle-dove has been heard in our land. The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yea, come.
13 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.
14 Take us the little foxes that spoil the vines: for our vines put forth tender grapes.
15 My kinsman is mine, and I am his: he feeds his flock among the lilies.
16 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. 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.
17 I have charged you, O daughters of Jerusalem, by the powers and by the virtues of the field, that ye rouse not nor awake my love, until he please.
18 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.
19 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.

11 He went 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 beard: thy hair is as flocks of goats, that have appeared from Galaad. 12 Thy lips are as a seals, thou art fair, thy cheeks are like the fruit of spices, my cousin, my kinsman, that sitteth by the gardens, that watereth her garden.

How beautiful are thy breasts, my sister, my spouse! how much more beautiful are thy breasts than any other, and the smell of thy garments than all spices! 14 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 all the pleasant; all the pleasant; all the pleasant; all the pleasant.

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 of 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; ye, brethren, drink abundantly.

15 I sleep, but my heart is awake: the voice of my kinsman knocks at the door, saying, 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. 16 I have put off my coat; how shall I put it on? I have washed my feet, to thy Lævan. Stúlous autòv époínhs en ágrýmnon, kai aná-10 kítou autòv chrýsowen épibásis autòv porfírav, étios autòv lábostrotów, ágántan ápò thugatéron Ĥerousalēm. Thugaté-11 res Siwòv éxwistav, kai ídei eín tív basilei Ἐλλαμων, eín tív steftáv òi látevávounen autòv òi mékttr autòv, eín íméra vnu-12 mfeusoiv autòv, kai eín íméra evphorosíthi karíddi autòt.
The Song V. 4—VI. 10.

The Kinsman's Choice

4. Thou art fair, my companion, as Plea-
Sure, beautiful as Jerusalem, terrible as
armies set in array. 4 Turn away thine eyes
from before me, for they have ravished me:
thy hair is as flocks of goats which have
appeared from Galad. 5 Thy teeth are as
flocks of shorn sheep, that have gone up
from the washing, all of them bearing twine,
and there is none barren among them: thy
lips are as a thread of scarlet, and thy
speech is comely. 6 Thy cheek is like the rind
of a pomegranate, being seen without thy
veil.

7. There are sixty queens, and eighty con-
cubines, and maidens without number.

8. 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. 9 Who is this that looks
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10. I went down to the garden of nuts, to
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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. Thy neck is an ivory tower; thine eyes are as pools in Eshbon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus. 4 Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the 6 galleries. 5 How beautiful art thou, O daughter of Sion! how sweet are thy breasts that didst bring me the sheaves! 6 I will bring thee into the banquet of my mother, and the delights of the daughters of my kindred. 7 Thy breasts are two fields, grapes sprung up; thy breasts are as pomegranates, 8 Thy lips are like pillars of corn, thy teeth like a flock of rams. 9 Thy border is like an ivory tower; thine napes are pools of gall and myrrh. 

10 I am a vineyard of one man, of his own planting; my choice fruit is in mine hand, when I shall bring thee forth, and give thee the best of the fruits of mine husband. 11 I will not despise thee, O vineyards of my delights; I will not let thee fail, when I return my love; I will not be greatly displeased with thee, when thou returnest my love. 12 When I plucked thee from the thorns, I will set thee among palm-trees; thou shalt drink the rivers of delights, and the streams of 14 fatness. 15 I will set thee among many breasts, as one among ten of women, in songs of love, and songs of joy.
The vision which Esaias the son of Amos saw, which he saw against Juda and against Jerusalem, in the reign of Ozi, and Joatham, and Achaz, and Ezekiels, who reigned over Judea.

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? 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. 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 Beelamon; 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.

9 Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear it.

10 Away, my kinsman, and be like a doe or a fawn on the mountains of spices.
had not left us a seed, we should have been as Sodom, and we should have been made like to 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 in 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 tarry my court. 13 Though ye bring fine flour, it 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 repentance, and work from your souls; 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 applications, I will not hearken to you; for your hands are full of blood.

Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; 16 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

And come, let us reason together, saith the Lord; and though your sins be as scarlet, I will make them white as snow; and though they be as scarlet, I will make them white as wool. 17 And if ye be willing, and hearken to me, ye shall eat the good of the land: but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this. 18 How has the faithful city Sion, once full of judgment, become a harlot! wherein righteousness lodged, but now murderers. 19 Your silver is worthless, thy wine merchants mix the wine with water. 20 Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for the orphan, and not heeding the cause of widows.

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. 21 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. 22 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.

For her captives shall be saved with judgment, and with mighty war. 23 And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed. 24 For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. 25 For they shall be as a accursed tree that has cast its leaves, and as a garden that has no water. 26 And their strength shall be as a

"Aconitate logon Kyrious, arxontes Sodomyn, prosopektate 10 nymon Theo, laos Gomorrhas. Ti moi plathos ton dunam tis omu; 11 loge Kyrion plrny evi dlokatomwv krwv, kai sye arwv kai aim tawv kai trwv ovo boulwvma, ovo an 12 arxhse odfhiai mou: tis yas exethetai taiva eke tov chrwv omwv; patev tin aly mou o prosohtese. 13 Ean fwpotei semidali, mataion thumvma, bddlyma mou isti tais nuwvnyias omwv, kai ta sabvata, kai hmeran megalh ovo anekmantoias, kai arxhia, kai tais nuwvnyias omwv, kai eis erowt 14 omw muvei ypsi mou egenvthei mou eis plrnyvmon, oiketi anvitos tais amartias omwv. "Otan ekteinai tois cheiras, 15 apostrefw touis odfbaloumon mou af omwv. kai ean plrnon tis dechr, oiketai seo omwv aima- tos plrnyvmon.

Doxasthe, kathoroi genethste, afleste tois pnyrvas apto tois 16 swyron omwv. anavnai ton odfbaloumon mou panstase apto tois pnyrvas omwv, mashete kalon pouloin, ekxsthste kris- stov, rousathe adikoumenon, krisias orfanov, kai dikwswste Chhras.


Pws egeneto torpny pllyc pnyt Swn plrnyv kriswv; ev 21 h dikaiowthn ekkmpsth en auti, wv de fovyntai. To arqyrou 22 omwv adokimov o kaptliov sou mgywthv tin oinov astai. Oi arxontes sou apetbouv, koumono kletwv, agwvnwdew duo, 23 diwokivtes antaprodma, orfanov o oivai, krisias xhrv o prosohtwv.


G 31 Gr. to pureness.
a. Or. conspicuous.

2. Or. aliens, see Appendix.

3. Or. ver. 10.
the caverns of the solid rock, and into the crevices of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

Behold now the Lord, the Lord of hosts, will take away from Jerusalem and from Judah the mighty man and mighty woman, the strength of bread, and the strength of water, 2 the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder, 3 the captain of fifty also, and the honourable, the counsellor, and the intelligent hearer. 4 And I will make youth their princes, and mockers shall have dominion over them. 5 And the people shall fall, man upon man, and every man upon his neighbour: the child shall insult the elder man, and the base the honourable. 6 For a man shall lay hold of his brother, as one of his father's household, saying, Thou hast raised up my father in whose stead I will be a ruler, and let my meat be under thee. 7 And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment; I will not be the ruler of this people. 8 For Jerusalem is famished, and the mouth of all food is fallen, and speech is not in their mouth. 9 Tongues have spoken with iniquity, disobedient as they are towards the Lord. 10 Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaim their sin as Sodom, and made it manifest. 11 Woe to their soul, for they have devised an evil against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works. 12 Woe to the transgressor! evils shall happen to him according to the works of his hands. 13 O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blessed lead you astray, and pervert the path of your feet. 14 But now the Lord will stand up for judgment, and will enter into judgment with his people. 15 The Lord himself shall enter into judgment with the elders of the people, and with their rulers: but they have set in the vineyard their paths, and why is the spoil of the poor in your houses? 16 Why do ye wrong my people, and shame the face of the poor? 17 Thus saith the Lord, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with wringing of the eyes, and mending of the feet, at the same time drawing the garments in trains, and at the same time sporting with their feet: 18 therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day: 19 and the Lord will take away the glory of their raiment, and the curls and the fringes, and the crown upon the head, and the array of the ornaments of their faces, 20 and the array of glorious ornaments, and the armlets, and the bracelets, and the wrought work, and the fingers, and the ornaments for the right hand, 21 and the ear-rings, and the garments with scarlet borders, and the girdle of cedars, and the veil of purple, and the mantle, and the headband, and the armlets of gold. 22 And the Lord said, What shall I do in the day of their visitation, when they shall come to visit me? 23 Who is this that came from Sion, and announced in Jerusalem? 24 Who has heard of me in the first time? Whom have I seen in the innermost parts of the earth? Or who has declared my Spirit? and who has declared my counsels to the father? 25 Thus saith the Lord, The captive of the sons of Judah shall not judge you in the matter of the transgression of the children of Jerusalem, which have transgressed against me: 26 therefore the children of Jerusalem shall be gathered together to him from the four corners of the earth. 27 For I, saith the Lord, will cause them to come out from the north country, and gather them from the west, and the east, and from the uttermost parts of the earth. 28 And I will gather them within my tabernacle, and they shall know my name, saith the Lord: 29 And ye shall know that I am the Lord, when I have gathered you out of all the nations, and have brought you again into your own land. 30 Thus saith the Lord, Behold, I will gather unto me all the nations of the heathen, and choose me out of them a people, and they shall confound themselves with one another, and they shall confound themselves with the nations. 31 For, lo, I will call unto them against the nations of the heathen, unto assembly, against the house of Israel, saith the Lord: 32 that I may pour out my spirit upon the house of Israel, and open their eyes, and they shall see the falsehood of their own heart; and the falsehood of their own princes; 33 when they shall say, Lo, who shall come against us? who shall come to fight against our people? 34 In that day shall the Lord be for a banner to the house of Israel, and for a glory to the nations. 35 And when the house of Jacob shall return, the Gentiles shall come, and carry them away, even all of them, and they shall bring them to the land of their fathers. 36 And the house of Jacob shall come unto the Lord, and Israel shall rest among them. 37 And Jacob shall return unto the land of Israel, saith the Lord. 38 And it shall be in the day when ye shall return, saith the Lord, the city shall be heard from the south, when ye shall be gathered together to the troth; and the Lord shall hear them, and answer them. 39 And they shall come, and they shall lay down their weapons; they shall not brandish their swords any more, neither shall they take up their bows any more, neither shall they abide in the land of the heathen, neither shall they look upon the land of Israel: they shall be turned to the Lord their God, and to Zebulun their ruler. 40 And the glory of Jacob shall return, and the glory of Israel shall be manifested; and the house of Jacob shall be constituted as the house of David, and the house of the Lord be gathered. 41 And it shall be, if it be said unto him, Do ye see such a thing? he shall say, I do see it. And he that doeth this thing shall be called a my spirit. 42 And it shall be, if any shall say unto him, Where is the Lord our God? let him see, and let him hear it; there shall there be delight and joy, there shall there be gladness and gladness. 43 And I will cause to cease from them the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride; the sound of the mill shall be heard in the streets. 44 And it shall be in that day, saith the Lord, that the great noise of a nation shall be heard from the land of Judah, and from the streets thereof, and from the wilderness thereof; and the battle cry of the horsemen and the battle cry of galloping horses, and the battle cry of chariots, and the battle cry of horsemen. 45 And it shall be answered, the Lord is my strength, and my song; he is also become my salvation. 46 And it shall be in that day, that the Lord shall roar among his people, and in that day shall he roar among them, as in the day wherein he roared against the sea, and made the horses nere the sea, and made them to shake for fear of his presence. 47 And the Lord will be as a enemy, and as a enemy he shall destroy the chariot of the people, and break in pieces upon the sea his wheels. 48 And he shall have judgment also upon the sea, and upon the river, and upon his waves; and the heathen shall be as the cormorant, and the sea shall be as the crocodile. 49 And it shall be, that there shall be a road in the wilderness of the sea, and a path shall rise up out of the waters, and there the glory of Israel shall be brought to the Gentiles.
ments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses, and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple with tufts for couches. 24 And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth. 25 And thou shalt be left alone, and shall be levelled with the ground.

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. 3 And it shall be, that the remnant left in Sion, and the remnant left in Jerusalem, even every one that is appointed to life in Jerusalem, shall be called holy. 4 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. 5 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. 6 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 highhill in a fertile place. 2 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 thorns. And now ye dwellers in Jerusalem, and every man of Juda, judge between me and my vineyard. 4 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. 5 And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for me a spoil; and I will pull down its walls, and it shall be left to be trodden down. 6 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 Juda his beloved plant: I expected it to bring
forth judgment, and it brought forth iniquity; and not righteousness, but a cry.

8 Wo 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 Therefore is the Lord of hosts mighty, for a time as he thought; a day of trouble, and not of evil, a day of salvation; as he thought, it shall come to pass, that the glory of Jacob shall return, and the men of Judah shall be among the sons of the nations, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among flocks of sheep, which devoureth the prey, and taketh his spoil, and none can deliver.

11 They shall return, after many days, out of the land of asses and camels, out of a country which is a waste; and they shall be acknowledging the name of the Lord, and the house of his sanctuary, and shall worship in the holy place, and shall worship before the Lord, and shall revere him, 12 for he shall come, and shall be known as the Lord before the ends of the earth: these shall be the nations of the Lord, when he shall be known among the nations, saith the Lord of hosts.

13 Therefore will not they take of the works of your hands, nor of the fruit of your地上, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

14 Therefore said the Lord, in the tumult of Jacob, and in the haughtiness of Israel; now will I bring to an end his measure, according to his way, and according to his doings; and I will recompense his ways upon his head, and will bring upon him his righteousness.

15 For thus saith the Lord God of hosts; As I have done, and have not repented, saith the Lord, so shall they do, and have not turned, saith the Lord of hosts.

16 For the Lord of hosts shall make a consumption, even as he hath said in the book of this generation, saying, A consumption, even unto death.

17 If ye will not work, then ye shall not eat; for the earth shall no more yield unto you the bread of the land for want of labour.

18 But if ye turn again unto the Lord your God, and if ye shall obey his voice, and do his commandments, I will open to you the窗户 of heaven, and will pour you out a blessing, as I have done unto your fathers.

19 And the earth shall yield her increase, and ye shall eat your fill, and dwell therein in safety, and in prosperity.

20 And the Lord shall cause his sweet wind to ascend from Bashan, and his brightness from Nemeth; and it shall reach unto the end of the earth, and the mountains shall shine.

21 For thus saith the Lord, as the picture of Jacob, and as the picture of Israel, which, though they might be in much, yet were not filled; though they were many, yet were not sufficient, and the nation was not saved.

22 Therefore shall he lift up a signal to the nations that are afar off, and shall lift his hand for them from the end of the earth; and behold, they are coming very quickly. 22 They
shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they lose their girdles from their loins, neither shall their shoe-latches be broken.

Whose arrows are sharp, and their bows bent; their horses' hoofs are shod as a lion's; their chariot-wheels are as a storm.

They rage as lions, and draw nigh 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.

And he shall roar on account of them in that day, as the sound of the swelling sea: and they shall look to the land, and, behold, there shall be thick darkness in their perplexity.

And it came to pass in the year in which king Ozias died, that I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.

And seraphs 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. 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 pricked in the heart; for 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 seraphs, 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, but ye shall not understand; and ye shall see, but ye shall not perceive.

For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they 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 desolate 5 by reason of their not being 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 burning tree, and as an ascrom when it falls out of its bough. And it came to pass in the days of Acha the son of Jotham, the son of Ozias, king of Juda, there came up Rasim king of Aram, and Phakee son of Romelias, 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 Esaias, 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 disharmonized because of these two smokes of Ephraim: for when my fierce anger is over, I will heal again.

And as for the son of Aram, and the son of Romelias, forasmuch as they have devised an evil counsel, saying, We will go up against Juda, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it; thus saith 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, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from being a people. And the head of Ephraim is Soromon, and the head of Somoron the son of Romelias; but yet 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 man was upon the earth, even to this day. And the king of the Assyrians.

And it shall come to pass in that day that the Lord shall hiss for the flies, which inseet shall rule over a part of the river of Egypt, and for the bee which is in the land of the Assyrians. And they all shall enter into the cliffs of the land, and into the holes of the rocks, and into every ravine. In that day the Lord shall shave with the hired 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 prosegtho Kyrion allagisa to 'Achaz, legwv, aitw, 10, 11 sai seavnoi smiavon para Kyrion Thov sou eis b'asos, h eis yfous. Kai enTen 'Achaz, eis me ait ton, oude me piroson 12 Kyrion. Kai eite, akounaste de oikos Davipoi me mikron yfous 13 agones parexein anbropouioi, kai tois Kyrion parexei agwna; Diados toswte Kyrion aitou yfous smiavon. hodi h yfous 14 en gnostri l'fetai, kai teteu yfous, kai kalenteis to onoma aitou 'EmmanouH. Bvtiurou kai meli stygetai prw ton gnwv 15 autou prosebisthetai yfous, eklysethe to agwv. Diout 16 prw ton gnwv aitou anagnwv, oth, apteitai yfous, eklysethe to agwv kai kataleipheisthe h yf h en sph. proswk polwv ton dvv basilewv.

Alla epaxei o Theos eiti ekei kai eite tov laob sou kai eite 17 ton oikov ton patrov ton mevras, a oute hkanas arf h ymara afeleiv 'Ephrai aitou Iouda tov basileioi ton Asovarion. Kai eite en h ymara keinei smirh Kyrion miaiov, 18 o kurepseis meros topatov Agiupvou, kai t melisvth, h estin en xwra 'Asovarion. Kai eklexwv tantes en taib fgraxhe 19 tis xwras, kai en taib trpoulais ton petrov, kai eis ta styli, kai eis pasas bagona. En h ymara keinei yufisei Kyrion 20 en to xwro to mevasthmwn peiran ton topatov basilewv 'Asovarion ton kefalh, kai tis triha ton petrov, kai ton tripouw afeleiv. Kai eite en h ymara keinei trepsi an 21 bropovs damaliv bovou, kai duo probrata. Kai eite apo ton 22 plieiston peiv nyal, bwtiurou kai meli stygetai pds o katal 23 keinei eis tis ymara.

Kai eite en h ymara keinei pws topov o eis 23 othikiai ampeleioi xilwv stikov, eis xerion stygetai, kai eis akavan. Mtv betaivs kai toveumatos eioulev 24 svntai ekei oth xerous kai akavan eis paya h yf h.
And every valley shall be exalted, and every mountain and hill shall be made low:

Isaiah 40:4

The wilderness and the dry land shall be glad, and the meadows shall rejoice before the Lord.

Isaiah 40:5

Then said I, Lo, I come: in the scroll of the book it is written of me, I said, I will open my mouth in parables; I will declare things from of old.
Esaias VIII. 20—IX. 15.

That speak vain words, who speak out of their belly: shall not a nation diligently seek the Lord God? why do they seek me in their land? and shall I find among them that are not polluting the living? 2 For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it.

And famine shall come sorely upon you, and it shall come to pass, that when ye shall be hungry, then shall ye be filled; and when ye shall be thirsty, then shall ye be satisfied: and when ye shall look up to heaven, and behold the sun, then shall ye not be comforted.

And the multitude of the people shall be angered for the shadow of death: they shall be smitten before the face of heaven, they shall be smitten before they rejoice in harvest, and as they that divide the spoil.

Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madim.

And for they shall compensate for every garment that has been acquired by deceit, and all raiment with restitution; and they shall be willing, even if they were burnt with fire.

For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.

His government shall be upon his shoulder, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever.

The zeal of the Lord of hosts shall perform this.

The Lord has sent death upon Jacob, and the people of Ephraim shall dwelt in Samaria shall know, who say in their pride and lofty heart.

The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower.

And God shall dash them down that rise up against him, that shall scatter his enemies; even Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth.

For all this his anger is not turned away, but still his hand is exalted.

But the people turned not until they were smitten, and they sought not the Lord God. 5 So the Lord took away from Israel the head and tail, great and small, in one day: 6 the old man, and them that

κολιάς φωνοῦν· οὐκ ἔθνος πρὸς Θεόν αὐτοῦ ἐκείστηκον; τί ἐκείστηκον περὶ τῶν ζωτῶν τοὺς νεκροὺς; Νάμον γὰρ εἰς 20 βοηθεῖαν ἔδωκεν, ινα ἐπιστώπου ὁ ὅ τῷ βῆμα τούτῳ, περὶ οὐκ ἐστὶ δώρα δοῦναι περὶ αὐτοῦ.

Καὶ ἦξει ἐφ' ὑμᾶς σκληρὰ λιμὸς, καὶ ἔσται ὅ ἃν πεινά. 21 σήτη, λυπηθήσοντες, καὶ κακῶς ἐρεῖται τὸν ἀρχοντα τὰ τά πάτρα; καὶ ἀναβληθῶσιν εἰς τῶν ὑδάτων ἀνώ, καὶ εἰς τὴν 22 γῆν κάτω ἐμβλέψονται καὶ ἱδον ἀπορία στενή, καὶ σκότος, θλίψις, καὶ στενοχωρία, καὶ σκότως ὁτὲ μη βλέπετε καὶ οὐκ ἀπορήστησατο ὦ ἐν στενοχωρίᾳ ἐν ἑως καιροῦ.

Τούτῳ πρωτον τις ταχύ ποίει χώρα Ζαβίλων, ἡ γ' Νεφθα- 9 λειμ, καὶ οἱ λουποί οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰσραήλον Ἑλλαδία τῶν ἑδύν.

Ὁ λαὸς ὁ πορευόμενον εἰς σκότης, ἵδετε φῶς μέγα: οἱ κατοι- 2 κόντες εἰς χώρα σκῆς βαθάντω, φῶς λάμψει εἰς υμᾶς. Τὸ 3 πλείστον τοῦ λαοῦ, δ' κατήγαγες εἰς ἐνυφαίνησιν σου καὶ εὐ- φρανθήσονται ενυφάινησιν σου, ὥσ τι εὐφρανθήσομεν ἐν ἀμήτῳ, καὶ ον πρόπος οἱ διαρρόμενοι σκῦλα.

 callbacks and sort out the text.}

The Lord has sent death upon Jacob, and the people of Ephraim shall dwell in Samaria shall know, who say in their pride and lofty heart. The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower. And God shall dash them down that rise up against him, that shall scatter his enemies; even Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this his anger is not turned away, but still his hand is exalted.

But the people turned not until they were smitten, and they sought not the Lord God. So the Lord took away from Israel the head and tail, great and small, in one day: the old man, and them that

See Hebrew. δ Or, do it quickly, i.e., 'drink.' See Hebrew. Λ Gr. greatest part.

A Gr. reconciliation, or, exchange.

μ Alex. + Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace.

Father of the age to come. Compare Heb. 2. 2.
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respect persons, this is the head; and the prophet teaching unlawful things, he is the tail. 10 And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them. 11 Therefore the Lord shall not take pleasure in their young men, nor shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaks unjustly. For all this his anger is not turned away, but his hand is yet exalted.

And iniquity shall burn as fire, and shall be devourd by fire as dry grass; and it shall burn in the thickest of the wood, and shall devour all that is round about the hills. 1 The whole earth is set on fire because of the fierce anger of the Lord, and the people shall be as men burnt by fire: no man shall pity his brother. 20 But one shall turn aside to the right hand, for he shall be hungry, and shall eat on the left, and a man shall by no means be satisfied, with eating the flesh of his own arm. 21 For Manasses shall eat the flesh of Ephraim, and Ephraim the flesh of Manasses; for they shall besiege Juda together. For all this his anger is not turned away, but his hand is yet exalted.

Woe to them that write wickedness, for when they write they do write wickedness, perverting the cause of the poor, violently wresting the judgment of the needy ones of my people, that the widow may be a prey to them, and the orphan a spoil. 3 And what will they do in the day of visitation? for affliction shall come to you from afar: and to whom will ye flee for help? and where will ye lay your glory, that ye may not fall into 6 captivity?

For all this his wrath is not turned away but his hand is yet exalted.

6 Woe to the Assyrians; the rod of my wrath, and anger are in their hands. 6 I will send my wrath against a sinful nation, and I will charge my people to take plunder and spoil, and to trample the cities, and to make them desolate; and I will do this thing to them: neither did he devise thus in his soul: but his mind shall change, and that to destroy nations not a few. 8 And if they should say to him, Thou alone art ruler: 9 then shall he say, Have I not taken the country above Babylon and Chalane, where the tower was built? and have I not taken Arabia, and Damascus, and Samaria? 10 As I have taken them, I will also take all the kingdoms: how, ye idols in Jerusalem, and in Samaria. 11 For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols. 12 And it shall come to pass, when the Lord shall have finished doing all things on mount Sion and Jerusalem, that I will visit the proud heart of the Assyrian, upon the boastful heightenings of his eyes. 13 For he said, I will act in strength, and in the wisdom of my understanding I will remove the boundaries of nations, and will spoil their strength. 14 And I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will

\[8\] Heb. and Alex. + ' and they shall fall under the slain.'

\[7\] Gr. great mind.
even take them as eggs that have been left; and there is none that shall escape me or contradict me. 18 Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that hews with it? or shall the Lord of hosts be as he that scatters the sandy beach that is washed away? 19 In 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. 20 And they that are left of them shall be a small number, and a child shall write them. 21 And it shall come to pass in that day that the remnant of Israel shall no more join themselves with the remnant of Jacob, neither shall they enter into the remnant of Jacob, nor shall the remnant of Jacob enter into the remnant of Israel; but shall be for the Lord of hosts, for the Holy God of Israel in the land of Zion. 22 And though the people of Israel be in the sand of the sea, a remnant of them shall be saved. 23 He 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. 24 For yet a little while, and the indignation shall cease: but my wrath shall be against their seven 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. 25 And 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. 26 For he shall arrive at the city of Angai, and shall pass on to Magged, and shall lay up his stores in Machmas. 27 And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. 28 The daughter of Gathim shall flee; Laisa shall hear; one shall hear in Anathoth. 29 Madebna is amazed, and the inhabitants of Gibbir. 30 Exhort 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 ones shall be crushed, and the lofty shall be brought low: and the lofty ones shall fall by the sword, and Libanus shall fall with his lofty ones. 32 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 as a child, the spirit of knowledge as the ancient of days, the spirit of the fear of the Lord, and the spirit of the spirit of knowledge as the holy one of the Lord.


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and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him; the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report: but he shall judge the cause of the lowly, and shall reprove the mighty 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. And he shall have his loins girt with righteousness, and his sides clothed with truth.

And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young lion and the calf shall feed together; and a little child shall lead them. And the ox and the bear shall feed together; and their young shall be together; and the lion shall eat straw like the ox. And an infant shall put his hand on the holes of asps, and on the nest of young asps. 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. And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious. 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. 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 Juda from the four corners of the earth. 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. 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 Iudæans: and they shall lay their hands on Moab first; but the children of Ammon shall first obey them.

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 divide the seven channels, so that men shall pass through it dry-shod. And there shall be a passage for my people that is left in Egypt: and it shall be for Israel as the day when he came forth out of the land of Egypt. 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. Behold, my God is my Saviour; I will trust in him, and not be afraid for the Lord is my glory and my praise, and is become my salvation. Draw ye therefore water with joy out of the wells of salvation. 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 Esaias 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 fulfil my wrath, rejoicing at the same time and insulting. A voice of many nations on the mountains, even like to 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 counsels into 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 the Temple. For the heavens shall be removed, 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 fleecing fawn, and as a stray 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 over-threw Sodoma and Gomorria. It shall never be inhabited, neither shall any enter into it.

Therefore, after the Lord has exalted his kingdom, the Lord shall gather to himself all the nations of the earth; and in his holy mount shall be exalted and glorified before all the nations, and shall be a name that shall be glorious throughout all the earth. They shall bring all their wealth into it, and the treasure of all nations shall be gathered thereunto. And the mount of the house of the Lord shall be established above all the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall come and say: 'Come ye, and let us go up to the mount of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' For out of Jerusalem shall go forth the law, and the word of the Lord from Sion. He shall judge between many peoples, and shall rebuke strong nations far off. They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O Lord, thou hast ascended upon the heavens; thou art exalted far above all the sons of the earth. They have taken the馨 of thy righteousness from the altar, and cast thy judge from his seat. Therefore they have gathered together round about thee, as Saul gathered them in Baal-peor, and fought against thee in the mount of Carmel. For thy people have fallen by many sides; and thy strongholds are destroyed by the sword. They cut off the heads of thy young men; and they smote down thy young women with the sword. They have set up their standard as the height of the aged; and all their prisoners have gone down into the earth. For, lo, I have a name which is greater than the name of Esaias; and I give a name to the people's house, which is greater than the names of all the nations. And after that, I have delivered them to be a name that is feared before the Lord, and shall be established in the earth. And they shall say: 'The Lord shieldeth all the love of the sons of Jacob: and the Lord shall preserve all that love him; for he shall not destroy the works of his hands.'"
How has the extortioner ceased, and the taskmaster ceased? 4 The Lord has broken the yoke of sinners, and has slain the princes of Ethiopia. 5 Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared them not, he rested in quiet. 6 All the earth cries aloud with joy; 7 the trees also of Libanus rejoice against thee, and the cedar of Libanus, saying, From the time that thou hast been laid low, even one has come up to cut us down. 8 Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations. 9 All shall answer and say to thee, Thou hast been even as we; and thou art numbered amongst us: now come down from the heaven that is above; and thy great might: under thee they shall spread corruption, and the worm shall be thy covering. 10 How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth. 11 But thou sittest in thine heart, I will go up to heaven, I will set my throne above the stars of heaven. 12 I will sit upon the lofty mountains toward the north: 13 I will go up above the clouds; I will be like the Most High. 14 But now thou shalt go down to hell, even to the foundations of the earth. 15 They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake their swords, who sat as the white clouds, and destroyed its cities; he loosed not those who were in captivity. 16 All the kings of the nations lie in honour, every man in his house. 17 But thou shalt be cast forth on the mountains, as a loathed carcasse, with many dead who have been pierced with swords, going down to the grave. 18 As a garment defiled with blood shall not be pure, so neither shalt thou be pure; because

14 Kαι ἐλεήσει Κύριος τὸν Ἰακώβ, καὶ ἐκλέξεται ἐπὶ τὸν Ἰσραήλ, καὶ ἀναπαυθήτω οὐ τῆς γῆς αὐτῶν, καὶ ὁ γεωργὸς προτεθείηται πρὸς αὐτοὺς, καὶ προτεθείηται πρὸς τὸν οἶκον τοῦ τιτοῦ αὐτῶν, καὶ κατακληρονομίσθωσαι, καὶ πληθυνθήτω τῆς γῆς αὐτῶν, καὶ νοστιοποιηθήτων ἔχων ἐν τοῖς οὐκοὶς αὐτῶν. Ταχὺ ἐρχεται καὶ οὐ χρονιεῖ.

3 Καὶ εἶσαι ἐν τῇ ἡμέρᾳ ἐκείνῃ, ἀναπάυεσθαι σε Κύριος ἀπὸ τῆς ὀδύνης καὶ τῆς ὑμητίας σου, τῆς δούλειας σου τῆς σκληρᾶς, ἢ ἐδούλευσας αὐτοῖς. Καὶ λήψη τοῦ βρήκον τουτὸ, τοῦ βασιλείας Βαβυλῶνος,
thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, 38 thou an evil seed. 39 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. 40 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. 41 And I will make the region of Babylon desert, so that hedgeshals shall dwell there, and it shall come to nothing: and I will make it a pit of clay for destruction.

32 Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so the matter shall remain: 33 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. 34 This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations. 35 For what the Hittites has purposed to do shall frustrate: and who shall turn back his uplifted hand?

36 In the year in which king Achaz died this word came.

37 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 asps, and their young shall come forth flying serpents: 38 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. 39 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. 40 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 Debon, where your altar is, shall be destroyed: that he may go up to weep, over Nabat 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 Ecbon the voice heard to Jassa: 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 Segor: for it is as a heifer of three years old: and on the ascent of Luithe they shall go up to thee weeping by the way of Aromim: she cries. Destruction, and trembling. 6 The watery river of爱奇艺 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 take
TO THE PHRMATOS KATA DAMASKOY.

17 The Word against Damascus.

Behold, Damascus shall be taken away from among cities, and shall become a ruin; its cities, its strongholds, its arches, and all of its excellences shall be made desolate. Damascus shall never be inhabited again; it shall be a waste city forever. The glory of Damascus has been brought to an end; it shall no longer be a city of nations, nor a resort for nations; and the Arabians shall occupy it, and they shall make it desolate.
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 if there should gather ears in a rich valley; 6 and as if there should be left stubble therein, or 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 deserted, as the Amorites and the Ewans deserted theirs, 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 shalt 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 Till the multitude of many nations, as the swelling sea, so shall ye be confounded; and the force of many nations shall sound like water; 13 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 chalk when men winnow before the wind, and as a storm whirling the dust of the wheel.

14 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.

15 Woe to you, ye wings of the land of ships, beyond the rivers of Ethiopia. 16 He sends messengers by the sea, and paper letters on the water: for swift messengers go to a lofty nation, and to a strange and harsh people. Who is beyond it? a nation not looked for, and trodden down. 17 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 mountain; it shall be audible as the sound of a trumpet.

18 For thus said the Lord to me, There shall be security in my city, as the light of noon heat, and it shall be as a cloud of dew in the day of harvest. 19 Before the reaping time, when the flower has been completely formed, and the fruit is gathered from a mountain; 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; 20 and he shall leave them to the leopards of the mountains, upon the vultures, that shall feed, and upon the little children, that shall devour.
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 saying, the 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 3 law against law. 4 And the Egyptians shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods and their images, and them that speak out of the earth, and 5 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.

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 7 reservoir of water shall be dried up, in every marsh also of reed and papyrus. 8 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. 8 And shame shall come upon them that work fine flax, and them that make fine linen. 8 And they that work at them shall be in pain, and all that make beer shall be grieved, and be pained in their souls. 8 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? 2 Where are now thy wise men? and let them declare to thee, and say, What hath the Lord of hosts purposed upon Egypt? 2 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. 4 For the Lord has prepared for them a spirit of error, and they have caused Egypt to err in all their works, as one staggerers who is drunken and vomits also. 4 And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

8 ALEX. 1 district, the accent being different. 4 Gr. the ventrilouquists. 3 Lit. gathering. See Gen. 1. 2 : also Jer. 25. 31 52.
whoever shall name it to them, they shall fear, because of the counsel which the Lord of hosts has purposed concerning it. 2 In that day there shall be five cities in Egypt speaking the language of Chanaan, and swearing by the name of the Lord of hosts; one city shall be called the city of Asedec. 3 In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. 4 And the Lord shall smite the Egyptians with a stroke, and shall completely heal them: and they shall return to the Lord, and he shall hear them, and thoroughly heal them. 5 In that day there shall be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt, and the Egyptians shall go to the Assyrians, and the Egyptians shall serve the Assyrians. 6 In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts has blessed, saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel mine inheritance.

In the year when Tanach came to Azotus, when he was sent by Amon king of the Assyrians, and warred against Azotus, and took it; 2 then the Lord spake to Esaias the son of Amos, saying, Go and take the sackcloth off thy loins, and loose thy sandals from off thy feet, and do thus, going naked and barefoot. 3 And the Lord said, As my servant Esaias has walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians; 4 for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men old, naked and barefoot, having the shame of Egypt exposed. 5 And the Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory. 6 And they that dwell in this island shall say in that day, Behold, He who could not save themselves from the king of the Assyrians: and how shall we be saved?

THE VISION OF THE DESERT.

As though a whirlwind should pass through the desert, coming from a desert, even 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 travailing woman: I dealt wrongfully that I might not hear; I hastened
4 awoke, they rose, and filled the city with their shoutings. 'He made the river small, so that we might not see it; 
11 The word of the valley of Sion.

What has happened to thee, that now ye are all gone up to the houses of God, and to the mount of assembly?

22 The vision of Idumea.

11 They shall be filled with the slaughter of thy foes, and the valiant men of thy enemies; and they shall fall by the sword, and be consumed by fire; 12 For it shall be a day of trouble, and of deliverance, and of vengeance, and of the Lord vengeance.

13 And they shall be ashamed of Idumea, and all that are in it; and the inhabitants of Idumea shall be cut off from the children of Israel; 

and to the mount of assembly.

12 And it shall come to pass in that day, that the Lord shall wash away the filth of the daughters of Zion, and the bloodshed of Jerusalem; and there shall be a rest for the rest of her that is left.

13 And it shall be in that day, that the Lord shall be king over all the earth; in that day shall there be one Lord, and his name shall be one.
and they saw that they were many, and that one had turned the water of the old pool into a city; and that they had pulled down the houses of Jerusalem, to fortify the wall of the city. 11 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. 12 And the Lord, the Lord of hosts, called that day for a fast, and lamentation, and baldness, and for girding with sackcloth; 13 but they engaged 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. 14 And these things are revealed in the ears of the Lord of hosts: for this sin shall not be forgiven you, until ye die.

15 Thus saith the Lord of hosts, Go into the chamber of Somnas the vtreasurer, and say to him, Why art thou here? 16 and what hast thou to do here, that thou hast here hewn thyselr a sepulchre, and madest thyself a sepulchre on high, and hasted graven for thyself a dwelling in the rock? 17 Behold now, the Lord of hosts casteth forth and will utterly destroy such a man, and will take away his days and his glorious crown, 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. 18 And, thou shalt be removed from thy stewardship, and from thy place. 19 And it shall come to pass in that day, that I will call my servant Eliakim the son of Chelias; 20 and I will put on him 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. 21 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. 22 And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father's house. 23 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. 24 Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and be 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 Citates: she is led captive. 2 To whom are the dwellers in the island become like, the merchants of Pharnace, passing over the sea? 3 In great waters, a generation of merchants? as when the harvest is gathered in, so are these traders.
Kúrios σαβαωθ ἐβουλευσαν παραλίσα τὰ πάν τῶν ὑπότον καὶ ἀτμάσαν πᾶν ἐνδοξόν ἐπὶ τῆς γῆς.

15 Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καταλείψεται Τύρος ἐτη ἐξομολογήσεται, ὡς χρόνος βασιλέως, ὡς χρόνος ἀνθρώπων καὶ ἐσται μετὰ ἐξομολογήσεται ἐτη, ἐσται Τύρος ὡς ἀσμα πύρησ.

16 Λάβε κιλάραν, ῥέμυσθες πόλεις ἐπίλεξησθήνες, καλῶς κιβάρισαν, πολλὰ ἄσων, ἵνα σου μενεά γένηται. Καὶ ἐσται μετὰ τὰ ἐξομολογήθη, ἐξοπικοτὴν ποιήσει ὁ Θεὸς Τύρον, καὶ πάλιν ἀπόκαταστησθήσεται εἰς τὸ ἀρχαίον, καὶ ἐσται ἐμπόροιν πάντας ταύτας βασιλείας τῆς ὁικομηνίας ἐπὶ πρόωσον τῆς γῆς.

18 Καὶ ἔσται αὕτη ἡ ἐμπορία, καὶ ὁ μισθὸς ἄγων Κυρίων οὗτοι αὐτοῖς συναχθήσεται, ἀλλὰ τοῖς κατοικοῦντας ἔναντι Κυρίου, πάντα ἡ ἐμπορία αὕτης, φαγεῖν καὶ πιεῖν καὶ ἐμπλησθήσεται, καὶ εἰς συμβολὴν μημόσυνον ἔναντι Κυρίου.

23 Ίδον Κύριος καταθέτει τὴν ὁικομηνίαν, καὶ ἐνρομᾶυε αὐτὴν, καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς, καὶ διαστερητέρ τοὺς ἐνοικοῦντας ἐν αὐτῇ.

24 Φθορά φθαρήσεται ἡ γῆ, καὶ προνοεῖ προνοευθεύσεται.

S See chap. 5. 25; 14. 15.
shall sigh. The mirth of timbrels has ceased, the sound of the harp has ceased. 9 They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink it. 10 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 has ceased, 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, 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. 14 Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious.

15 O Lord God of Israel, from the ends of the earth we have heard wonderful things, and my heart rejoiced, and my tongue spoke: but they say, Woe to the desipers, that despise the law. 16 Fear, and a pit, and a snare, are upon you that dwell on the earth. 17 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, the earth shall be utterly confused, and the earth shall be completely perplexed. 18 It reeks 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 no longer be able to rise. 19 And God shall bring his hand upon the host of heaven, and upon the kings of the earth. 20 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. 21 And the brick shall decay, and the wall shall fall; for it shall not be built again from Sion, and out of Jerusalem, and shall be glorified before his elders.

O Lord God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, even an ancient and faithful counsel. So be it. 2 For thou hast made cities a heap, even cities made strong that their foundations should not fail: the city of ungodly men shall not be built for ever. 3 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 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 mountain they shall drink gladness, they shall drink wine: they shall anoint themselves with ointment in this mountain. Import thou all these things to the nations; for

Pépantai eúfrosúnta tuptánwv, pépantai fainh kathárás. 8 Hugánthésan, ouk épyan ouvnon, tukrón égeúne to súkera tov 9 pínouson. 9 Hrwmh pása pólles, kléisai oikía tou tòv mi eisvel- 10 thevn. 'Olokleisai perì tov ouvnon pantaçh, pépantai pása 11 eúfrosúnta tis yhS, áphte pása eúfrosúnta tis yhS. Kál 12 katalisfíngontai póleis érmwv, kai oukoi egkatelécmwvnu apolonta.'

Ταῦτα πάντα ἐσοντα ἐν τῇ γῇ ἐν μέσῳ τῶν ἐθνῶν ὄραθ 13 τρόπον λάς τις καλάμησηται ἐλαίαν, οὗτος καλαμήσηται αὐτοῦ· καὶ εἶναι πακόνται ὁ τρυγγός, οὐτοὶ βοή φωνεῖσαι- 14 οἱ δὲ καταλιθάσθητες ἐπὶ τῆς γῆς εὐφροσύνην ἂμα τῇ δόξῃ Κυρίων, ταραξήσεται τὸ υδόρ τῆς βαλαστησ. Δια- 15 τοῦτο ἡ δόξα Κυρίων ἐν ταῖς νήσοις ἔσται τῆς βαλαστήσης, τὸ όνομα Κυρίων ἐνδοξοῦ ἔσται.

Κύριε ὁ Θεός Ἰσραήλ, ἀπὸ τῶν περάγων τῆς γῆς τέρατα ἱκουσαμένοι, ἐλπίς τῷ εἰσεβεβεί καὶ ἐρωτόμενοι, οὐάν τοῖς ἀδετούσας, οἱ ἀδετούσας τῶν νόμων. Φόβος καὶ βόθυοι 17 καὶ παγίς ἐφ' ὑμᾶς τοὺς ἐνικούσας ἐπὶ τῆς γῆς. Καὶ ἔσται ὁ φεύγων τῶν φοβοῦν, ἐμπιστεύει εἰς τὸν βοθύνων· καὶ ὁ ἐκβιάων ἐκ τοῦ βοθύνου, ἀλλοτίσεται ὑπὸ τῆς παγί- δος· ὅτι θυρίδες ἐκ τοῦ ὕπαρχον ἀνεχθήσαν, καὶ σκαοθή- σεται τὰ θεμέλια τῆς γῆς. Ταραχῇ ταραξήσεται ἡ γῆ, 19 καὶ ἀπορία ἀπορθησάται ἡ γῆ. Ἐκλινὲν ὁ μέθαν καὶ 20 κρασταλὼν, καὶ σκαοθήσεται ώς ὑποροσφυλακίον ἡ γῆ καταίχυσε γὰρ ἐπ' αὐτῆς ἡ ἀνομία, καὶ πεσεῖται, καὶ οὗ μὴ δυνηται ἀναστηίναι.

Καὶ ἔπαξ ὁ Θεός ἐπὶ τὸν κύοσμον τοῦ ὑπαρχον τῆς χειρᾶ, 21 καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς. Καὶ συνάγομεν συναγωγὴν 22 αὐτῆς εἰς δεσμωτήριον, καὶ ἀποκλείσουσιν εἰς ἀνθρώπων διὰ τῶν γενεῶν ἐπισκόπη ἔσται αὐτῶν. Καὶ τακτορᾶται 23 ἡ πλήθος, καὶ πεσεῖται τὸ τείχος· ὁ βασιλεὺς Κυρίων ἐκ Σιών, καὶ ἔς Ιερουσαλήμ, καὶ ἐνώπιον τῶν πρεσβυτέρων δοξάσησε.

Κύριε ὁ Θεός δοξάσω σε, ὕμνησό τι τὸ ὄνομά σου, ὅτι ἐποίησας 25 διαμαστὰ πράγματα, βούλην ἀρχαίαν ἀληθευν 36 γένοντο. Ὠτι 2 ἐλθασαν πόλεις εἰς χώμα, πόλεις ὄχρας τοῦ μὴ πεσεῖν αὐτῶν τὰ θεμέλια τῶν ἀσέβων πόλεις τοῦ αἰῶνα οὐ μὴ ὀκοδομηθῇ. Διατοῦτο εὐλογηθείση σε ὁ λαὸς ὁ πτωχὸς, καὶ πόλεις ἀνθρώπων 3 αἰδικομένων εὐλογησοῦσι σε. Ἐγένετο γὰρ πάντα πόλεις ταπενῆς 4 βοθύθως, καὶ τοῖς ἀδικομέναις δι' ἐνεάδες σκέπη, ἀπὸ ἀνθρώπων τοιχῶν μίση αὐτῶν· σκέπη δεδομένων, καὶ πενείνιη ἀνθρώπων ἀιδικομένων.

Ὡς ἀνθρώπων ὁλιγόφιχνοι διψώσετε ἐν Σιών, ἀπὸ ἀνθρώπων 5 ἄεβες, οῖς ἡμᾶς περιδόκας. Καὶ τούρκει Κύριος σαβαὼθ 6 πάσι τοῖς ἔθεσιν· ἐπὶ τὸ ὀρος τοῦτο πίονται eúfrosúntai, πίονται οὐν. Χρίσονται μύρον ἐν τῷ ὄρει τούτῳ· παρίδοσ 7 ταῦτα πάντα τοῖς ἔθεσιν· ἢ γὰρ βουλή αὐτὴ ἐπὶ πάντα τὰ

b Heb. and Alex. "in."
this is God's counsel upon all the nations: 8 Death has prevailed and swallowed men up; but again the Lord God 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. 9 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.

10 God will give rest on this mountain, and the country of Moab shall be trodden down, as they tread the floor with waggons. 11 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. 12 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 Judah: 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 trusted with confidence for ever, the earth, and all that filleth it, the world, and they that dwell therein.

Behold, the Lord's name is a strong tower: the righteous shall run into it and be safe. 3 And it shall come to pass in that day, that the Lord shall be for a refuge to the sun, and a cloud for the rain, and for the latter rain. 4 And he shall be for a甸 for a habitation for the sun, and a stronghold for the throne: and he shall be for the sanctuary and for the拯救 of all the land. 5 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and offer burnt offerings. 6 And they shall make his name known in the heathen, and in all generations the people of the Lord.

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we shall not fall, but all that dwell upon the land shall fall. 19 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. 20 Go up into a housetop, hide thyself on a housetop, into the closer, shut thee in, hide thyself for a little season, until the anger of the Lord have passed away. 21 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 there are cut off, and all enter into the tabernacles of death. Let us make peace with him, let us make peace, 6 that 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? 7 Fighting and reproaching he will dismiss them; didst thou not meditate with a wrathful spirit, to slay them with a wrathful spirit? 8 Therefore shall the injustice of Jacob be taken away; and this is his blessing, when I shall have taken away his sin; when they shall have broken to pieces all the stones of the altars as fine dust, when the sacrifice shall cease, and their idols shall be cut off, as a thicket afar off. 9 The flock that dwelt there shall be left, as a deserted flock; and the ground shall be for a long time for pasture, and there shall flocks lie down to rest. 10 And after a time there shall be in it no green thing because of the ground being parched. Come hither, ye women that come γ 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 that God shall fence men off from the channel of the river as far as Rhinocorus; but do ye gather one by one the children of Israel. 13 And it shall come to pass in that day, that they shall blow the great trumpet, and the last ones in the land of the Assyrians shall come, and the last ones in Egypt, and shall worship the Lord on the holy mountain in Jerusalem. 14 Woe to the crown of pride, the hirings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, they that are drunken without wine. 15 Be hold, the anger of the Lord is strong and
severe, as descending hail where there is no shelter, viciously descending; as a great body of water sweeping away the soil, he shall make rest for the land. 3 The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet. 4 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.

5 In that day the Lord of hosts shall be the crown of hope, the worn crown of glory, to the remnant of the people. 6 They shall be left in the spirit of judgment for judgment, and for the strength of them that hinder slaying. 7 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. 8 A curse shall devour this counsel, for this is their counsel for the sake of covetousness. 9 To whom have we reported evils? and to whom have we reported a message? even to those that are wakened by the milk, who are drawn from the breast. 10 Expectation is in affliction, hope upon hope: yet a little, and yet a little, 11 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. 12 Therefore the oracle of God shall be to them affliction and to them astonishment, hope upon 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.

13 Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem. 14 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 made falsehood our hope, and by falsehood shall we be preserved; 15 therefore thus saith the Lord, even the Lord.

S'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. 17 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 your means destroy you, except it also take away your covenant of the land. 18 And your trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it. 19 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, 20 ye that are distressed; we cannot fight, but we are ourselves too weak for you. Now have I gathered. 21 The Lord shall rise up as a mountain of ungodly men, and shall be in the valley of Gabon; he shall

\[\text{8 Gr. hope of glory.} \quad \text{7 Lit. from.} \quad \text{6 1 Cor. 14. 21.} \quad \text{5 Rom. 9. 33. 1 Pet. 2. 6.} \quad \text{4 Or, shall it not also? etc.}\]
perform his works with wrath, even a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange. 22 Therefore do not ye rejoice, neither let your bands 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.

23 Hearken, and hear my words; and be not deceived by words of vanity.

21 Will the ploughman plough all day? or will he prepare the seed beforehand, before he tills the ground?

22 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?

23 So thou shalt be chastened by the judgment of thy God, and shalt rejoice. 24 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; 25 for I will not be wroth with you for ever, neither shall the voice of my anger crush you. 26 And these signs came forth from the Lord of hosts. Take counsel, exult vain comfort.

27 Alas for the city Ariel, which David 28 besieged. Gather ye fruits year by year; eat ye, and drink ye, but do not积蓄.

29 For I will grievously afflict Ariel; and her strength and her wealth shall be mine. 30 And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee. 31 And thy words shall be brought down to the earth, and thy words shall sink down to the earth, and thy voice shall be as that of a man that is weak out of the earth, and thy voice shall be lowered to the ground.

32 But the wealth of the ungodly shall be as dust with the wind, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment, 33 from the Lord of hosts: for there shall be a visitation with thunder, and earthquake, and tempest, and whirlwind, 34 and the earth shall be destroys with burning flame of fire. 35 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. 36 And as men drink and eat 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.

37 Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine. 38 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. 39 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. 40 And this book shall be given into the hands of a man that is
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. Woe to them that deepen their counsel, and not by the Lord. Woe to them that take secret counsel, and work works in darkness, and say, Who has seen us? and who shall know us, or what we do? Shall ye not be counted as clay of the potter? 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? Is it not yet a little while, and Libanus shall be changed as the mountain of Carmel, and Carmel shall be as a forest? And in that day the deaf shall hear the words of the book, and that are in darkness, and they that are in mist: the eyes of the blind shall see, and the poor shall rejoice with joy because of the Lord, and they that had no hope among men shall be filled with joy. The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed: 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.

Therefore thus saith the Lord concerning the house of Jacob, whom he set apart from Abraam, Jacob shall not now be ashamed, neither shall he now change countenance. 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. And they that erred in spirit shall know understanding, and the murmurers shall learn obedience, and the stammering tongues shall learn to speak peace.

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 Pharao shall be 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 'Η ὈΡΑΣΙΣ ΤΩΝ ΤΕΤΡΑΠΟΔΩΝ ΤΩΝ' ἘΝ ΤΗ ΕΡΗΜΟ.

Ἐν τῷ βλέπει καὶ τῇ στενοχωρίᾳ, λέων καὶ σκύμνος λέωντος, ἐκεῖθεν καὶ ἀσπίδες, καὶ ἐγγόνα ἀσπίδων πετομένων, οἱ ἐφερον

6 Mat. 5. 9. 1 Cor. 1. 19. Gr. shall be. Rom. 9. 20.
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be who bore their wealth on asses and camels to a nation which shall not profit them. The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

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 ever for ever. For the people is disobedient, false children, who would not hear the law of God, who 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; and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.

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: 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. Then shall the fall be as the breaking of an earthen vessel, as small fragments of a pitcheter, so that thou shouldst not find among them a sherd, with which thou mightest take up fire, and with which thou shouldst draw a little water.

Thou 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: but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift. 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.

And the Lord will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Lord is a judge: blessed are they that trust in him, and stay themselves upon him.

For the holy people shall dwell in Sion: and whereas Jerusalem has wept bitterly, saying, Pity me; he shall pity thee; when he perceived the voice of thy cry, he heartened to thee. 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, 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. 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. 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

epi donov kai kai mihon ton plouton autov prors ednos, o oik ofelhkei autov. Aliupto mataia kai kenva ofelhsoven 7 hymse apaggeleov autov, oti mataia h parakalhseis hymon auth.

Nun oin kathias grapsen epit pyoso taata kai eis bivlwn, 8 oti estai eis hymeras taata kairow, kai eis eis ton aiwona. Oti o laos aptei eron, vnea vneides, o oik hbooulant 9 akoun ev ton vmo ev ton theou: Oi legontes tois prophiates, 10 mia anagglelete hymo, kai tois ta orama ta orwsi, mi lailete hymo, alla hymon lailete kai anagglele hymon eteron planag- sein, kai apostrefate hymas apo tis odous tabtis: afelen 11 afi hymon ton trimon touton, kai afelen afi hymon to logion ton Israll.

Diasouto taide legi o agios ton Israell, oti hpeithisate 12 tois logos toutous, kai hplisate epit vneokai, kai epit aggyh- sein, kai pestoulos egou en epit to logw touto, diasouto 13 estai hymon h amartia authe, ois teichois pipion para- xhrma toles dhmuas elalwnia, h paraexhria parastoi to ptuma. Kai to ptuma authe estai wos syntrima aggeion 14 ostrikov, en keraunio lipteta, woste mi eirein ev autous ostrikov, ev w plur airies, kai ev w aposturesioud mikron.

Ostw legie Kurious, Kurious o agios ton Israell, oti 15 apostraphies stenagebei, tote soudhe, kai gnwsou ton theou, oti epetinghe epit tois matatois, matatai h iaghis hymon evginei, kai oik hbooulasai akounes, alla eipate, ef 15 twn fevzomeba 16 diasouto fevxeesei kai epit kouforos anavatases eoumbeba: dia- tauto kouforo esontai ois diwkontes hymas. Xiloi dian fown 17 evos fevzeontai, kai dian fown pente fevzeontai tolloi, eis wv kataleipheste wos iostos ep orou, kai wos seihmian ferein epit bounou.

Kai palin menei o Theos ton okiteirhose hymas, kai diasouto 18 uswthegetai ton eleisei hymas: diosty krithis Kurious o Theos hymon: makairoisi ois emeunontes epit autou.

Dioy laos agios en Sion okiskai, kai Gerousalim klhsmi 19 elaxistov, elugemw me: elaxistov, se ton foon ton krazhosei ton hyma iedev, epikhosei sou. Kai dowsai Kurious hymon arto 20 bllwos, kai 15 ston, kai oik epi mi eggnwsi soti ois planwtes se: oti ois epfhalavon sou sfwontai tois planwntas se, se, to diat sou anokountai tois logous ton dionc se 21 planwntos, ois legontes, authi h odos, poreubwmen en authe, eite deex eite drusterap. Kai mianvei to eido w to periymaryo 22 mea, kai perikexwswmena leipta proseis, kai laikyvesi wos tenv apokathemeyes, kai ois kroupon wsas auta. Tota estai 23 o detos to stpermati tis ghis sou, kai o arto ton gennmpatos tis ghis sou estai plignomai kai liparos: kai voskethento se ton kata tis hymera ekhein topou ziana kai eirwymenon. Oi tauroi hymon kai ois boes ois eragemei ton ghy, fagonta 24
and your oxen that till the ground, shall eat chaff mixed with winnowed barley. 25 And there shall be upon every lofty mountain and upon every high hill, even running in that day, when many shall perish, and when the towers shall fall. 26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of his people, and shall heal the pain of thy wounds.

30 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. 31 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. 32 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? 33 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 to make a fiery devouring, as he shall fight against them.

36 Therefore he has wisely brought evils upon them, and his word shall not be frustrated; and he shall rise up against the houses of wicked men, and against their vain hope, even an Egyptian, a man, and not God; the flesh of horses, and there is no help in them: but he shall rescue his hand upon them, and the helpers shall fail, and all shall perish together. 4 For thus said the Lord to Me, As a lion would roar, or a lion's whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and the animals are awe-struck and tremble at the fierceness of his wrath: so the Lord shall bring his hand upon them, and the helpers shall fail, and all shall perish together. 4

6 Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are a vanity; and I will set up against you them that shall quickly perish.

8 Εἰς τὴν Βαβυλῶνιν βουλήν βουλευόμενοι καὶ ἄνομον, νινὶ Ἰραπηλ. Ὁτι τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνήσονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν τὰ ἄργα, καὶ τὰ χειροποίητα τὰ χρυσά, ἢ ἐποίησαν αἱ χεῖρες αὐτῶν. Καὶ πεσεῖται Ασσοῦρ οὗ μάχαιρα ἀνδρός, ὧδε μάχαιρα ἀνδρόπου κατα-
sword of a man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown," for they shall be compassed with rocks as with a trench, and shall be wasted; and he that flees shall be taken. Thus saith the Lord of hosts: Blessed is he that has a seed in Sion, and household friends in Jerusalem. For, behold, a righteous king shall reign, and princes shall govern with judgment.

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. And the Lord of hosts shall meditate trust in men, but they shall incline their ears to hear. And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace. And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent. For the fool shall speak foolish words, and his heart shall meditate vanity, and to perform lawless deeds and to speak evil against the Lord, to scatter hungry souls, and he will cause the thirsty souls to be empty. 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. But the godly have devised wise measures, and this counsel shall stand.

Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words. 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 your loins; and beat on your breasts, because of the pleasant field, and the fruit of the vine. As for the land of my people, the thorn and grass shall come upon it, and joy shall be removed from every house. As for the rich city, the houses are desolated, the more and the brave, the wealth of the city, and the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures; until the Spirit shall come upon you from on high, and Ceremel shall be desert, and Ceremel shall be counted for a forest. Then judgment shall abide in the wilderness, and righteousness shall dwell in Carmel. And the works of righteousness shall be peace; and righteousness shall ensure rest, and the righteous shall be confident for ever. And his people shall inhabit a city of peace, and dwell in it in confidence, and they shall rest with wealth. And if the hall should come down, it shall not come upon you; and they that dwell 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; 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

6 Gr. disperse the words. 7 Gr. daughters in hope.
is gone to destruction, but our deliverance was in a time of affliction. 3 By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

4 And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you.

5 The God who dwells on high is holy: Sion is filled with judgment and righteousness.

6 They shall be delivered up to the law; our salvation is near: there is wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

7 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.

8 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. 9 The land mourns: Libanus is ashamed: Saron is become marashes; Galilee shall be laid bare, and Chermel.

10 No will I arise, saith the Lord, now will I be glorified, now will I be exalted.

11 Now shall ye see, now shall ye perceive; the strength of your breath shall be vain; fire shall devour you. 12 And the nations shall be burnt up; as a horn in the field cast out and burnt up.

13 They that are afar off shall hear what I have done; they that draw nigh shall know my strength. 14 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?

15 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: 16 he shall dwell in a high place of a strong rock; bread shall be given him, and his water shall be sure. 17 Ye shall see a king with glory: your eyes shall behold a land from afar. 18 Your soul shall meditate terror. Where are the scribes? where are the counsellors, where is he that numbers them that are growing up, 19 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.

20 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: 21 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. 22 For my God is great: the Lord our judge shall not pass me by: the Lord is our prince, the Lord is our king: the Lord, he shall save us.

23 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, ¹I am in pain: for their sin shall be forgiven them.

Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein. ³⁴ 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. ³⁵ And their slain shall be cast forth, and their corpses; and their silent 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.

¹My sword has been made drunk in heaven: behold, it shall come down upon Idumea, 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 rams; for the Lord has a sacrifice in Bozor, and a great slaughter in Idumea. ⁵ And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be soaked with blood, and shall be filled with their fat. ⁶ For it is the day of the judgment of the Lord, and the year of the recompence of Sion; and Judah shall inherit the towns thereof for ever. ⁷ And her valleys shall be turned into pitch, and her land into sulphur, and her land shall be as pitch burning night and day; ⁸ and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations, ⁹ and for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the dead bodies of desolation shall be cast over it, and satyrs shall dwell in it. ¹⁰ Her princes shall be no more; for her kings and her great men shall be destroyed. ¹¹ 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. ¹² 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. ¹³ There is 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, by in pairs, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them. ¹⁴ 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. ¹⁵ 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 eklinve, ou xalaste to istsia, ouk afrei sthmeion, eis ou paraedothe eis pronoymv tonv pollv xwlo pronoymv poystov, kai ou mi eipwv, kottv, ou laos evnoikon eis autov autov afevthv gar autovs h amartia.

Prosoaganyete efthi, kai akouwaste arxontes. akouvaton h y yi, kai ou en auti, h oiokouv, kai ou los ou en auti. Didosti 2 thvados Kuriou epist panti ta efthi kai orph epi ton arithmon autov, tou apoleias autovn, kai paradooivn autovs eis sfaqyn. Oi de traveumata autovn rhymon, kai ou nekro, kai ana- 3 bisten autovn h osme, kai bhoqasthetai to orpi apo tou aiomatov autovn. Kait kiskosontai pasa aie dunaimies ton oufanov, kai 4 elgyste o ourianos os bblion, kai panta ta ostra peseietai os fylla eis ampliton, kai os pitei fylla apo sunth.

'Emevthi h maixar mou en tv oufanv idou epist tin 5 'Idoumaiwn katabhsetai, kai epist ton laiv ton apwliais meta krideos. 'H maixara tou Kuriou enptelshh aiomatov, epa 6 xvnsh apo stetatos, apo aiomatov tragon kai amnov, kai apo stetatos tragon kai krimp. ou thvia tou Kuriou ev Bosor, kai sfaqha megalh en tin 'Idoumaiwn. Kait sunntesouvai oi 7 adbri met autovn, kai oi kripi kai oi atafrw, kai melvthemetai h y yi apo tou aiomatov, kai apo tou stetatos autovn emplhtshetai. 'Hmera gar krisew Kuriou, kai evnaiauts antapoddo 8 seis krideos Sion. Kait sprofisontaiv aie faqygew autwv 9 eis pisoan, kai h y yi autis eis thein, kai etai h y yi autis os pisoa kaiomena nuktov kai stima, kai ou sbetaisetai eis 10 ton aiwv chrnov, kai anabhsetai o kapnios autis anw, eis genva autis emrhshetai, kai eis chrnov polon onwma kai 11 ekynoi, kai ibesi kai karakes katoikisouven eis auti, kai evnpelthshetai ep authn staprionov geowmatov erpwmov, kai onokantavori oikhshovn eis auti. Oi arxontes autis ouk 12 entsovan ois var basileis kai ou megistaseis autis esoon eis apoleias. Kait anafyseis eis tas poles autov akathw 13 exila, kai eis to odrwmati autis kai etai entalwsi seirwv, kai all strwv. Kait sunvantshovn daumiva 14 onokantavorov, kai bhoqasthovn eferos pro tov eteveron, ekai anaptausovn onokantavorov, ef弄得v autous anatavon. Ekei 15 entsosoevn ekynoi, kai esowen h y yi to pouia autis meta adelviais ekai sunnhntshen elaparov kai eivdov to prosopw alloiwmov. Arithmu parathlhn, kai mia auton ouk apostolov 16 etera tin eterea oiv ekhtshen, ou Klirios autovs enetelato, kai to pteima autov suvgenh anata. Kait autovs enpilalei 17 autovs klirivos, kai h cheir autovs diekmero boiskothei eis ton aiwva chrnov kleronomhsete, genvas genvov anaptausovn ep autis.

Eupfairhthei epromos diwosa, agallioswv epromos, kai anthei 35 os klirion. Kait eanathshen kai agalliasetai to eprom tov 2 'Iordanov, h doxa tou Libamov edath auti, kai h timi tou
my people shall see the glory of the Lord and the majesty of God. 

28 Be strong, ye relaxed hands and palsied knees. Comfort each other, ye faint-hearted; be strong, fear not; behold, our God renders judgment, and he will render it; he will come and save us. 

Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. 

Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly: 

Then shall the ears of the blind be filled with water, and the channels of the thirsty shall be filled with water, and the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be joy of birds, ready habitations and marishes. 

There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. 

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 on the Lord’s behalf, shall walk in it, and shall rejoice therein, and everlasting joy shall be over their head:

and 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 Ezekias, that Sennacherim, king of the Assyrians, came up against the strong cities of Judea, and took them.

2 And the king of the Assyrians sent Rabsaces out of Lachis to Jerusalem to king Ezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller’s field.

And there went forth to him Heliakim the steward, the son of Chelicos, and Somnas the scribe, and Joach, the son of Aras, the chancellor.

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 rebelliest against me? 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. 

But if ye say, We trust in the Lord our God; 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. 

And how can ye then turn to the face of the satraps? They that trust on the Egyptians for horse and rider are our servants. 

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.

Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for I 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. 6 Or, local governors.
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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?

And Rabsaces stood, and cried with a loud voice in the midst of the language, and said, Hear ye the words of the great king, the king of the Assyrians: thus says the king, Let not Ezekias deceive you with words; he will not be able to deliver you. And let not Ezekias say to you, That God will deliver you, and this city will not be delivered out of the hand of the Assyrians. 18 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 you his vine and his fig-trees, and ye shall drink water out of your own cisterns; 19 until I come and take you to a land, like your own land, a land of corn and wine, and bread and vineyards, and 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? Where is the god of Emath, and Arphat? and where is the god of Ephraum? have they been able to deliver Samaria 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.

And Heliakim the son of Chelecias, 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.

And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Esaias the son of Amos, the prophet. And they said to him, Thus says Ezekias, 2 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.

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 thou shalt pray to thy Lord for these that are left.

So the servants of king Ezekias came to Esaias. 6 And Esaias 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, whatwherewith the ambassadors 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.

So Rabsaces returned, and found the king of the Assyrians besieging Lobna; for he had heard that he had departed from

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9 ... at their own will.

10 ... and districts, which the Lord sent to destroy the cities of Judah and the kings of Judah, he destroyed Jerusalem, Sion, Jerusalem, and the palaces of Jerusalem.

11 ... and the Lord himself, who sent the destruction of Jerusalem and its palaces.

12 ... and the Lord sent the Babylonians to destroy Jerusalem.

13 ... and the Lord did not allow Jerusalem to be rebuilt.

14 ... and the Lord sent the Babylonians to destroy Jerusalem.

15 ... and the Lord sent the Babylonians to destroy Jerusalem.

16 ... and the Lord sent the Babylonians to destroy Jerusalem.

17 ... and the Lord sent the Babylonians to destroy Jerusalem.

18 ... and the Lord sent the Babylonians to destroy Jerusalem.

19 ... and the Lord sent the Babylonians to destroy Jerusalem.

20 ... and the Lord sent the Babylonians to destroy Jerusalem.

21 ... and the Lord sent the Babylonians to destroy Jerusalem.

22 ... and the Lord sent the Babylonians to destroy Jerusalem.

23 ... and the Lord sent the Babylonians to destroy Jerusalem.

24 ... and the Lord sent the Babylonians to destroy Jerusalem.

25 ... and the Lord sent the Babylonians to destroy Jerusalem.

26 ... and the Lord sent the Babylonians to destroy Jerusalem.

27 ... and the Lord sent the Babylonians to destroy Jerusalem.

28 ... and the Lord sent the Babylonians to destroy Jerusalem.
And thy wrath wherewith thou hast been enraged, and thy lancour has come up to me; therefore I will put a hook in thy nose, and a bit in thy lips, and 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 Judah shall take root downward, and bear fruit upward: 

for 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 which he came, by it shall he return, and shall not enter into this city: thus saith the Lord. 

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 slew 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 Nasarch he his country's god in the house, Adrammelech and Sarsar 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 Ezeias the prophet the son of Amos came to him, and said unto him, Thus saith the Lord, Give orders concerning thy house: for thou shalt die, and Ezeias turned his face to the wall, and prayed to the Lord, saying, Remember, O Lord, how I have walked before thee in truth, with heart and have done that which was pleasing in thy sight. And Ezeias wept bitterly.

And the word of the Lord came to Ezeias, saying, Go, and say to Ezeias, 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: 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 Judah, When He Hath 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

coming in. 

'To thee, O Lord, I cry: quicken me, that I may praise the Lord. 

Till I return to thy right hand, and my soul shall see thy salvation. 

O Lord, my God, thou hast made heaven and earth. 

The Lord is my strength, and song: and he is become my salvation. 

Therefore the Lord shall judge me: and what shall I say? for when I am silent, I am stamped. 

I have a voice in thy-appointed place, and I will praise thee in a great congregation. 

O Lord, I am dumb: I cannot make mouth, because of thy judgments. 

O Lord, I have called unto my soul: O Lord, be gracious unto me.'
11 Take, I pray you, this calamine, and apply it to his sores. If it do not mend, neither can any man do it. 12 And the prophet Esaias said, Behold, the Lord shall smite his people, and wound them, and he will give them wounds, and heal them; 13 And the elder shall dwell with the young man, and the poor man with the rich, and the leper with the house of the scarlet. 14 And the prophet Esaias prophesied, saying, Behold, I will open my mouth in parables, I will utter great things which I know not.
to Esaias, Good is the word of the Lord, which he hath spoken: let there, I pray, be peace and righteousness in my days.

Comfort ye, comfort ye my people, saith God. 

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.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. 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. And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it.

The voice of one crying, Cry aloud, and say, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass.

The grass withers, and the flower fades: but the word of our God abides for ever.

O thou that bringest glad tidings to Zion, go up on the high mountain: lift up thy voice and say, O thou that bringest glad tidings to Jerusalem: lift it up, fear not; say unto the cities of Juda, Behold your God!

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.

He shall tend his flock as a shepherd, and he shall gather the lambs with his arm, and shall carry them in his bosom, and shall gently lead those that are with young.

Who has measured the water in his hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance?

Who has known the mind of the Lord? and who has been his counsellor, to instruct him? or who has taught him judgment, or who has taught him the way of understanding? since all the nations are counted as a drop from a bucket, and as the turning of a balance, and as a drop counted as sprinkling? And Libanus is not enough, nor all the beasts of the earth for sacrifices, nor all the nations as nothing, and counted as nothing.

To whom have ye compared the Lord? and with what likeness have ye compared him? Has not the artificer made an image, or the goldsmith having melted gold, girt it over, and made it a simulacrum? For the artificer chooses out a work that will not rot, and will wisely inquire how he should set up his image, and that so that it should not be moved. 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?

It is he that comprehends the circle of the earth, and the inhabitants in it are as grass-hoppers; he that set up the heaven as a chamber, and stretched it out as a tent to dwell in: he that appoints princes to rule as nothing, and has made the earth as nothing.

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.

kias 'Hasta, agathos o logos Kuriou, en elalayse: genetho ou eirin th kai dikaiosunen en tais hemerous mou.

Parakaleite parakaleite ton laon mou, legie o Theos. 4C Ereisias lalasaste eini tis kardian 'Ierousalimum, parakale-2 sate autin, oti aplhstei tis tateineous autin, leipetai autin h amartia, oti edezeto ek cheiros Kuriou diplei tis amartimata autin.

Fovn bozwnton en ti ekriph, etoumasaste tin Iodd Kuriou, 3 eideia poiete tas tribous tou Theou iemous. Pasa faparo 4 plerwarhsetai, kai pav oros kai bovou tateunvastai, kai estai panta ta skolia eis eideiai, kai h trachxai eis pedia. Kai ofhsetai h doxa Kuriou, kai ofhetai pasa saire to 5 sotirion tou Theou, oti Kuriou elalasaste.

Fovn leugontos, bozaton kai epita, ti bozou: pasa satei 6 xortos, kai pasa doxa androtoun on anbos xortou. 'Exhranath 7 o xortos, kai to anbos exespe, to de remia tou Theou iemous menei eis ton aiwna.

'Ep oros uphlon anavbhtai o einaygelieizomenos Sion, upson 9 tin igihi tis phonh mou o einaygelieizomenos 'Ierousalimum, uphastei, me fofieistei: eipoton tais polein 'Iouda, idou o Theos iemous, idou Kuriou. Kuriou metai ignouso exegetai, kai o braxhon 10 metai kuri: idou o miosos autoi me autoi, kai to egron genountai autoi. Ois poimai poimai to poiwn ton autoi, kai 11 to braxon autoi sunazei arnias, kai eis gastri exeusas parakaleste. Tis emetithe tis xerei to voro, kai ton 12 ocharon stathmi, kai pasan tis geni drakei: tis esthse to arhe stathmi, kai tis napa geni; Tis geni noin Kuriou; 13 kai tis autoi sumboulos genasto, os sumbiba autoi; 14 pros tina synovulystato, kai synobibastei autoi: h tis edezi autoi krianai; h iemous synestes tis edezi autoi: El 15 pantai to ethni ws stagon apod kado, kai os rothei geni elogeshtai, os stieos logoshtai: O de Libanos 16 oih ikanoi eis kaidos, kai pantai ta tetrapoda oih icanoi eis dolapkiowos, kai pantai ta ethni os oihin eis, kai eis oihen 17 elogeshtai.

Tina omoiosaste Kuriou: kai tina omoioma omoiosaste 18 autoi; Mh ekaina etoiste tektos, h xristochos xeniaste 19 xriston periekurwson autoi, omoioma katekeuwan autoi; Xalov gar apostolou eklegetate tektos, kai sofios xartaios 24 stigei ekaina autoi, kai iina m yaleiostai. Oi gnavoste; 21 oih akounastei; oih anavghel eis arxhis umon: oih enwste to bemeia tis geni; 'O katekhn ton yeros tis geni, kai oi 22 enkouvntes en auti os akrides: o stigmas ws kamar ton oiarmon, kai diateinas ws skhrias katokei. O idios arxos 23 tais os oihen archei, tis de yhri os oihen etoistei. Oi gar 24 mh fureiwnou, oihde mh stiowrou, oihde mh mizwth eis tis yhri h ritei autoi enneveunen ep autous, kai xrishtanastei, kai kataigis ws forfiana lpmetai autoi.

εσαια ς Χλ. 1-24. 874 ησαίας.

β Mat. 5. 3. John 1. 23. γ Luke 3. 6, with which Alex. agrees. δ I Pe. 1. 24. ζ Rom. 11. 34. θ Alex. + Or who has first given to him, and it shall be recompensed to him again? Rom. 11. 33. Heb. omits.
25 Now on the one hand, as he did formerly, and 
26 Anablabate in the face of his host by number; he shall call them all by name of means of his 
great glory, and by the power of his might: nothing has escaped thee.
27 For say not thou, O Jacob, and why hast thou spoken, Israel, saying, My way is hid from God, and my God has taken away my judgment, and has departed? And now, hast thou not known? hast thou not heard? the eternal God, the Lord, who formed the ends of the earth, shall not hunger, nor be weary, and there is no searching of his understanding. 
28 He gives strength to the hungry, and sorrow to them that are not suffering. For the young men shall hunger, and the youths shall be weary, and the choice men shall be powerless: but they that wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.

Hold a feast to me, ye islands: for the princes shall renew their strength: let them draw nigh and speak together: then let them declare judgment.

Who raised up righteousness from the east, and called it to his feet, so that it should go? shall appoint it an adversary of Gentiles, and shall dismay kings, and bury their swords in the earth, and cast forth their bows and arrows as sticks? And he shall pursue them; the way of his feet shall proceed in peace. Who has wrought and done these things? he has called it from the generations of old; I God, the first and to all futurity, I AM.

The nations saw, and feared; the ends of the earth drew nigh, and came together, every one judging for his neighbour and that to assist his brother: and one will say, The artificer has become strong, and the copperworker that makes with the hammer, and forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them, and they shall not be moved.

But thou, Israel, art my servant Jacob, and whom I have chosen, the seed of Abraham, whom I have loved: whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee. Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established thee with my just right hand.

Behold, all thine adversaries shall be ashamed and confounded: for they shall be as if they were not: and all thine opponents shall perish. Thou shalt seek them, and thou shalt not find the men who shall insolently rage against thee: for they shall be as if they were not, and they that war against thee shall all by nought. For I am thy God, who holdeth thy right hand, who saith to thee, Fear not, Jacob, and thou Israel few in number; I have helped thee, saith

β Rev. I, 17. γ Lit. transgress by wine against.
thy God, he that redeemeth thee, O Israel. 13 Behold, I have made thee as a 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: 14 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.

15 And the poor and the needy shall exult: for when they shall seek water, and there shall be none, and their tongues shall be parched with thirst, I the Lord God shall open rivers in the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses. 16 I will plant in the dry land the cedar and box, the myrtle and cypress, and white poplar; 17 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.

18 Your judgment draws nigh, saith the Lord God: your counsels have drawn nigh, saith the King of Jacob. Let them draw nigh, and stand here, and fear, and consult together. 19 They shall come to pass; or tell us what things were of old, and we will apply our understanding, and we shall know what are the last and the future things: 20 tell us, declare ye to us the things that are coming on at the last time, and we shall know that ye are gods; do good, and do evil, and we shall wonder, and see at the same time. 21 Whence ye are, and whence is your work: they have chosen you an abomination out of the days of old.

22 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 treating clay, so shall ye be trodden down.

23 For who will declare the things of the beginning, that we may know also the former things, 24 and we will say that they are true? there is no one that speaks beforehand, nor any one that hears your words. 25 I will give dominion to Sion, and will comfort Jerusalem by the way. 26 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. 27 For these are your makers, as ye think, and they that cause you to err in vain.

28 Jacob is my servant, I will help him: Israel, my soul has accepted him: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. 29 He shall not cry, nor lift up his voice, nor shall his voice be heard without. A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgment to truth. He shall shine out, and shall not be discouraged, until he has set judgment on the earth: and in his name shall the Gentiles trust.

1 Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath

δ Or, and say.    γ Mat. 12. 18, etc.    4 Lit. broken.
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 thine 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 land, all ye thereof, 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, and dry up the pools. 16 And I will bring the blind by a way that they know 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 tell you. 24 For what did he give Jacob 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
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 formed thee, I have also given thee my name; thou art mine. 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. 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 Soine for thee. Since thou becamest 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. Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west. 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; 6even all who are called by my name; for I have prepared him for my glory, and I have formed him, and have made him; 7and I have brought forth the blind people; for their eyes are alike blind, and they that have ears, are their ears are deaf. 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 from the beginning? let them bring forth their witnesses, and be justified; and let them hear, and declare the truth.
8Be ye my witnesses, and I will 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. I am God; and beside me there is no Saviour. I have declared, and have saved; I have reproached, and there was no strange god among you. You 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?
Thus saith the Lord God that redeems you, the Holy One of Israel: For your sakes I will send to Babylon, and I will stir up all that flee, and the Chaldeans shall be bound in ships. I am the Lord God, your Holy One, who have appointed for Israel your king.
Thus saith the Lord, who makes a way in the sea, and a path in the mighty water; who brought forth chariots and horse, and their drivers into the sea: I will not remove thee from off the land; but thou shalt lay down, and shall not rise: they are extinct, as quenched flax.
Remember ye not the former things, and consider not the ancient things. 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. The beasts of the field shall bless me, the owls and young ostriches: for I have given water in the wildness, and rivers in the dry land, to give

Gr. head. 7 Or. gone to sleep. See Ps. 75. (76) 5. 6.
drink to my chosen race, \(21\) even my people whom I have preserved to tell forth my praises.

\(22\) I have not now called thee, O Jacob; neither have I made thee weary, O Israel.

\(23\) Thou hast not brought me the sheep of thy whole-burnt-offering; neither hast thou glorified me with thy sacrifices. I have not caused thee to labor with thy burnt offerings, neither have I wearied thee with the fat of thy sacrifices.

\(24\) Neither hast thou purchased for me victims for silver, neither have I desired the fat of thy sacrifices: but thou didst stand before me in thy tithes, and in thine iniquities.

\(25\) \[even I,\] am he that blots out thy transgressions for mine own sake, and thy sins; and I will not remember them.

\(26\) But do thou remember, and let us plead together: do thou first confess thy transgressions, that thou mayest be justified.

\(27\) Your fathers first, and your princes have transgressed against me. \(28\) And the princes have defiled my sanctuaries: so I gave Jacob to enemies to destroy, and Israel to reproach.

\(29\) But now hear me, O Jacob, and Israel, whom I have chosen.

\(30\) 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.

\(31\) 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: \(32\) and they shall spring up as grass between brooks, and as willows on the banks of running water. \(33\) 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.

\(34\) Thus saith 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.

\(35\) 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 me the things that are coming before they arrive.

\(36\) Hide not yourselves, nor go astray; have ye not heard from the beginning, and have ye not understood? ye are witnesses if there is a God beside me.

\(37\) But they that framed false gods did not even 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: \(38\) and all by whom they were made were without spirit; let all the deaf be gathered from among men, and let them stand together; and let them be ashamed and confounded together.

\(39\) 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.

\(40\) 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. \(41\) He cuts wood out of the forest, which the Lord planted, even a pine
tree, and the rain made it grow; that it might be for men to burn: and having taken part of it he warms himself; yes, they burn part of it, and bake loaves thereon; and of the rest they make for themselves gods, and they worship them. 10 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. 11 And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God. 12 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. 13 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. 14 Know thou that the heart is nigh, and no one is able to deliver his soul: see, ye will not say, There is a lie in my right hand. 15 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. 16 For behold, I have blotted out as a cloud thy transgressions, and as a thick mist thy sins: turn to me, and I will redeem thee. 17 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. 18 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. 19 Who else will frustrate the tokens of them that have divine spirits, and prophecies? yea, from the heart of man? turning the wise back, and making the knowledge of his messengers to be foolishness; and confounding 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. 20 Who says to the deep, Thou shalt be dried up, and I will dry up the rivers. 21 Who bids Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; and Cyrus bows down and he shall perform my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house. 22 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 Cyrus bows down and he shall perform my will. 23 I will go before thee, and will level mountains; I will break to pieces brazen doors, and will burst iron bars. 24 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, pitted, and yet者 εμήκυνον, ἵνα ἅ ανθρώποις εἰς καΐνως καὶ λαβων ἀπ' αὐτοῦ, εὐθερμίνη, καὶ καϊναντες ἐπέφευ ἄρτους ἐπ' αὐτῶν τὸ δε λοιπὸν εἰρήγαντο θεοῦ, καὶ προσκυνοῦνται αὐτῶς. Οὐ τὸ ἡμείν αὐτοῦ κατέκαυσαν ἐν πυρί, καὶ ἐπὶ τοῦ ἡμίονοι αὐτοῦ ἐπέφευ ἐν τοίς ἄνθραξιν ἄρτους, καὶ εἴ αὐτοῦ κράσε ὀπτής εἴφαγε, καὶ ἐνεπλήγη, καὶ θερμανθεὶς εἶπεν, ἵνα μου, ἵνα εὐθερμίνη, καὶ εἶδον τιρ. Τὸ δε λοιπὸν ἐποιήσεν εἰς θεοῦ γλύπτον, καὶ προσκυνεῖ, καὶ προσέβειται λέγων, ἐξελοῦ με, ὅτι θεος μου εἰς συ.
4 sou o kalwv to onoma sou, o Theos 'I'sra{il. *Evvekev tou paideo mou Iakov, kalwv theos tiv ekloktiv mou, egw kalwv se to onomati sou, kai prosothevou se. *To de ouk enwegos me, *Oti egw Kyprios o Theos, kai ouk estin eti plhn e'mou Theos.

5 Kyprios o Theos, kai ouk estin eti plhn e'mou Theos.
6 Eniasvse se, kai ouk hdeis me, ina gnwson ou eti anatonorol hllon kai oi ap to doumou, ouk ouk esti Theos plhn e'mou egw

7 Kyprios o Theos, kai ouk estin eti. *Evgi h katastaseis fous, kai pou{wos skotos, o pou{wos e{ryntri, kai k物资s kakash egw Kyprios o Theos, o pou{wos pantata taita.

8 Euvfrawhtov o ouro{as anwben, kai ai nefela{as anastwvskan dikaio{nes, anavtela{as e'yi, kai blastoswto{as Eloos, kai dikaio{nes anavtelastv am{a egw eimi Kyprios o ktau-
ses se.

9 Pouwv belvion katastaseis ois pthlon keramwv; me o arstrwv e'rise se thn pthl thn theran; me ouk eres o pthl o keramei, tv pou{wse ouk ergazh, oude e'xh

10 Ceva, O legon tv patri, tv ge{vnes, kai tv merti, tv odo{nes;

11 *Oti oustw legi Kyprios o Theos o agios 'I'sra{il, o pou{wros tv ou{romene, eristatase me peri ton wno mou, kai peri ton

12 Ergwv ton xerwov mou envelle{ase mou. *Evgi euenosera xyn, kai anwperwv en' autw, egw TV xhri mou eneterevse ton

13 Ou{nor, egw pasi tois astros envelle{agem. *Evgi xevwmi auton meto dikaio{nes basileia, kai pasai ai odai autov e'dwvai. oustw oikodomhse tiv tvlon mou, kai tiv a'xmalow-
tvian ton lavo mou evstrefese, ou meta lwtrow, oude me'ta dvrow, ete Kyprios sa{bawth.

14 Oustw legi Kyprios sa{bawth, ekopiasan Avgwttov, kai emporia Athiostov, kai ois Sabeieiv odrwsw stevi se diav{j-

15 Sou, kai sou eousan douloi, kai opwv sou akoloubhseiv dedemvnoi xeropodias, kai diav{jseiv prov se, kai prosvkiv-

16 Sabeia evstrefese tis xeri mou. *Evgi otheis, kai ouk

17 Gvmeni, o theos tou 'I'sra{il swthri. A'xhgyvndanai kai enetrapevnon pantes ois antikevmenoi autw, kai peroswvnon tis a'xhgynei e'gkaiwvnon proe me vnoi. *I'sra{il swthri evstrefese tvto Kypriov swthri axis wnoi ouk a'xhgyvndanai, oude m"

18 Oustw legi Kyprios o pou{wros tiv ou{romoth, oustw o theos o katakadexeis tiv xyn, kai pou{wse autw, autw diwrasen autw, ouk eis kenvn epous{e autw, alla katoukevthai eplesan

19 Autw, egw eimi Kyprios, kai ouk estin eti. *Ouk ev kryfhi le{ltu, oude ev to{pov xyns skotev" ouk eita tv seperami 'Iakwv, matw{ai e'th{ptpe: *Egwa eimi egw eimi Kyprios o lalov dikaio{nes, kai anagwvlo{nes althe{nev.

20 Synaghte, kai hkeste, bouleuvaste ame oi soxhmenoi apo

21 Vnevoq, ev sou ai a'xontes tiv xotel gllvma autovn, am the God of Israel. *For the sake of my servant Jacob, and Israel mine elect, I will call thee by thy name, and accept thee: but thou hast not known me. *For I am the Lord God, and there is no other God beside me; I strengthened thee, and thou hast not known me. *That they that come from the east and they that come from the west may know that there is no God but me. I am the Lord God, and there is none beside. *I am he that prepared light for me; for I made darkness; who make peace, and create evil; I am the Lord God, that does all these things.

22 Let the heaven rejoice from above, and let the clouds rain righteousness; let the earth bring forth, and blossom with mercy, and bring forth righteousness likewise: *I am the Lord that created thee.

23 What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all day? *shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? shall the thing formed answer him that formed it?

24 Thus saith the Lord to his father, What wilt thou beget me? and to his mother, What art thou bringing forth?

25 Thus saith the Lord God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons, and concerning the works of my hands command me. *I have made the earth, and I will bear it: the vessels of clay are in my hand; have established the heaven; I have given commandment to all the stars. *I have raised him up to be a king with righteousness, and all his ways are right: he shall build my city, and shall turn the captivity of my people, not for ransoms, nor for rewards, saith the Lord of hosts.

26 Thus saith the Lord of hosts, Egypt has laboured for thee; and the merchandise of the Ethiopians, and the Sabæans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no good have, for our sakes.

27 *O Lord. *For thou art God, yet we knew it not, the God of Israel, the Saviour. *All that are opposed to him shall be ashamed and confounded, and shall walk in shame: ye isles, keep a feast to me. *Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded for evermore.

28 Thus saith the Lord that made the heaven, this God that created the earth, and made it; he marked it out, he made it not in vain, but formed it to be inhabited; I am the Lord, and there is none beside. *I have not spoken in secret, nor in a dark place of the earth; I said not to the seed of Jacob, Seek vanity: *I, even I, am the Lord, speaking righteousness, and proclaiming truth.

29 Assemble yourselves and come; take counsel together, ye that escape of the nations: they that set up wood, even their graven image, have no knowledge, nor they
who pray to gods that do not save. 21 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 none but me. 22 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. 23 By myself I swear, righteousness shall surely proceed out of my mouth, and I shall not be false to my words: 24 that to me every knee shall bend, and every tongue shall swear by God, saying, Righteousness and glory shall come to him: and all that remove them from their borders shall be ashamed. 25 By the Lord shall they be justified, and in God shall all the seed of the children of Israel be glorified.

Bel has fallen, Nabu is broken to pieces, their graven images are gone to the wild beasts and the cattle: ye take them packed up as a burden to the weary, exhausted, hungry, and at the same time helpless man; 2 who will not be able to save themselves from war, but they themselves are led away captive.

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: 1 I am he; and until ye shall have grown old, I am he: I bear you, I have made, and I will preserve, I will take you up and save you.

To whom have ye compared me? see, consider, ye that go astray. 3 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 4 idols, and bow down, and worship them. 5 They bear it upon the shoulder, and go; and if they put it up upon its place, it remains, it cannot move: and whosoever shall cry to it, it cannot hear: it cannot save him from trouble.

Remember ye these things, and groan: repent, ye that have gone astray, return in your heart; 9 and remember the former things that were of old: for I am God, and there is none else. 10 I will foretell 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: 11 calling a bird from the east, and from a land afar off, for the things which I have planned: I have spoken, and I brought him: I have created and made him: I have brought him, and prospered his way.

Hearken to me, ye senseless ones, that are far from righteousness: 15 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.

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. 17 Take a millstone, grind meal: remove thy veil, uncover thy white hairs, make bare the leg, pass through the rivers.
3 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.

4 Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

5 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 been provoked with 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.

6 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.

7 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 sorcery: 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.

8 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 be grieved; and destruction shall come suddenly upon thee, and thou shalt not know.

9 Stand now with thine enchantments, and with the abundance of thy sorcery, which thou hast learned from thy youth; if thou canst be profited. Thou art weary 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 fire of coal, sit thou now on the seat of the influencers; these shall be thy help. Thou hast wearied thyself with traffic from thy youth: every man has wandered to his own home, but thou shalt have no deliverance.

Hear these words, ye house of Jacob, who are called by the name of Israel, and have come forth out of Judah, 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 staying yourselves 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.

1 I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen. And I told thee of old what should be before it came upon thee; I made it known to thee, lest thou shouldest say, My
idols have done it for me; and shouldest say, My graven and molten images have commanded me. 6 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 for all the words which I spake before them. 7 Thou hast neither known nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.

9 For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee. 10 Behold, I have sold thee, but not for silver; but I have rescued thee from the furnace of affliction. 11 For mine own sake I will do this for thee, because my name is exalted, 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 end, 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 thou hast grafted upon me, shall hear: who has told 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: I am thy God, I have shewn thee how thou shouldstest find the way wherein thou shouldst walk. 18 And if thou hadst hearkened to my commandments, thou hadst been as the most precious of silver, and thy righteousness as a wave of the sea.

19 Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: 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 men 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 For in his great love for his people, he put forth his strong arm, and turned his hand to do and establish for us, and for his anointed one, for Jacob, whom he hath chosen.

5 And he hath made his covenant with them for ever, and hath established it upon the earth: and his heart hath sought out their works, that he might establish them for ever.

6 And Jacob shall be filled with spirits, and theChildren of Israel shall be placed and be multiplied upon them; and the place which I have chosen shall be made sure, and the Caleb of my sanctuary shall be established.

7 And I will set up my tabernacle in them, and my altar shall I establish; and they shall offer sacrifices upon my altar, in peace offerings, and in thank offerings, and in burnt offerings.

8 And I will dwell upon the earth, and they shall dwell under my shadow, and shall be mine, and I will be their God, and they shall know me, and be sure that I am the Lord, that I have spoken.

9 For this is the Lord's testament which he hath made, and he hath called for his people, and hath given them an everlasting covenant, that they shall not be turned away from his sight, nor shall they be forsaken by his hand.

10 And this shall be the place where the Lord shall dwell, and the Children of Israel shall have peace upon Mount Zion, for ever.

11 And I will establish my house with judgment, and I will set up my own people, and they shall cleave to me, and I will be their God, and they shall be my people.

12 And I will remove them from among the nations, and I will gather them out of the lands, and I will bring them into their own land, which I have promised them, and I will be their God, and they shall be my people.

13 And I will establish my house with judgment, and I will set up my own people, and they shall cleave to me, and I will be their God, and they shall be my people.

14 And I will remove them from among the nations, and I will gather them out of the lands, and I will bring them into their own land, which I have promised them, and I will be their God, and they shall be my people.

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18 And I will remove them from among the nations, and I will gather them out of the lands, and I will bring them into their own land, which I have promised them, and I will be their God, and they shall be my people.

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20 And I will remove them from among the nations, and I will gather them out of the lands, and I will bring them into their own land, which I have promised them, and I will be their God, and they shall be my people.

21 And I will establish my house with judgment, and I will set up my own people, and they shall cleave to me, and I will be their God, and they shall be my people.

22 And I will remove them from among the nations, and I will gather them out of the lands, and I will bring them into their own land, which I have promised them, and I will be their God, and they shall be my people.

23 And I will establish my house with judgment, and I will set up my own people, and they shall cleave to me, and I will be their God, and they shall be my people.
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 who 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 not 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 afflict thee shall be turned to ashes; 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.

Thus saith the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? 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 a wilderness; 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.

The Lord even God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed me early, he has given me an ear to hear: 4 and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute. 5 I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: 6 but the Lord God became my helper; therefore I was not ashamed; but I set my face as a solid rock; and I know that I shall never be ashamed, 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. 7 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. 8 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. 9 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. 2 Look to Abraham your father, and to Sarah that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him. 3 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 waste places like the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise.

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. 6 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 beneath: see if it is not there, and shall the fruit of the earth be so longed for? 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. 8 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.

Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation. 9 Art thou not it 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? 10 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.

11 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. 12 And thou hast forgotten God who made thee, who made the sky and founded the earth; and thouwert 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? 13 For in thy deliverance he shall not halt, nor tarry; 14 For I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name. 15 I will put my words into thy mouth, and I will shelter thee under the
shadow of mine hand, with which I fixed the sky, and founded the earth: and the Lord shall say to Sion, Thou art my people. 

2. Awake, awake, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fierce wrath, having drunk drugged wine; and there was none to comfort thee of all the children whom thou hast b east; 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 thy distress, and destruction, famine, and sword; who shall comfort thee? Thy sons are the perished 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.

21. Therefore hear, thou afflicted one, and drunken, but not with wine; thus saith the Lord God that judgest 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 are injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may stone thee; and thou didst level 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 spurned by 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 7a 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 the city 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 in 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.

8. 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

2. Exegeirov  exegeirov, anakaththe  Ierosolalmh, 7, piost  ek 17 xeiros Kurious to toptirion to thev mou autov to toptirion gar

1. thev toptirion autov to toptirion gar
to xeiros, kai oik h o parakalw se ap to panton ton tewn sun sw en 18 etekes, kai oik h o antilambanomenos to thev se sou, odde ap to panton ton uion sou en upposas.

2. Dio tauta antikeimena 19 sou, tis sullentuphsetai sou; pintwma kai sunitrma, kai oik h o parakalw se; Oi vnoi sou oi aporpho 20 mete, oi kevaphentes et akro to pashês eixoudo ws sevelion hmeubon, oi plhrres theou Kurious, eklemeun devi Kurious tou Theou.

21. Diatupito akou teptapevomény, kai meoventa ouk ap 21 sou. Oi tov Légei Kúrios o Theós o krimos ton laon autou, 22 idou olhima ek to thev se sou to toptirion thev se sou, to kóndos to thev sou kai o oposhtia epi piev auto kai dowos autov eis ths thev ths akúkranwntin se kai ths 23 tapanwskantin se, o eipan to phiky sou, kúfou, éna parélwmea kai étikhke Ia tis tis mésta sou eis tos para
tepereúmenous.

22. Eexegeirov exegeirov Sión, enútasai tina thev sou Sión, 52 kai su enútasai tina doxea sou iberoula plolos ëgaia uokéi protosethetai dielech ths sou aptimwntos kai akathartos. Ektínavai ton chou kai anaótheta, kathwv Ieron 2

23. Sálh, ekusai ton desin ton trachyl sou o ëhmalwtoth theuht Sión.

24. Oti tâde légei Kúrios, doreán epàrête, kai oí meta 3 arghorion anthropologièse. Oítwos légei Kúrios, eis Arghon 4 katêthi o laos mou to proteron paroukísa ekei, kai eis 4. Arshirion bia ëhtrasan. Kai vín tî eôste ëde; tâde légei 5 Kúrios, òti olhima ëhmeta, thumalhíte kai òlo-

25. lúetei tâde légei Kúrios, òi emas diastatov to òmara mou blashmpheita en tîs òtni. Diatupito gnwsa o laos 6 mou to òmara mou en tî ëhméra ékeinai, òti egw eimi autos òla theo, pÛrmenis ò ëiva ëpi tov órres, òs pôdes evanegel 7 epivnwn ëkova érhma, òs enêgglalóntomous ógath, òti akous-then teiain twn òmara sou, légon, Sión bázilovn se ou o Theós. Òti phvarv twn phulántwntovn se ëwphai, kai tî 8 phvarv ëma ephcharhdoi̇ta òti ñphalaloi pro ñphalaloi òfonnta, ënka ek ëleugia Kúrios tîn Sión. Òthetan 9 epstreres ëmara òma tî ëhrma Ieronualalmh, òti ëhlese Kúrios authn, kai ëphronato Ieronualalmh. Kai òptolûmei Kúrios 10 tîn bukhía tîn ògían autov ënospov panton tîn òphón, òfonnta ëpivnwn ëka òta ëhmeta tîs òmara òfrwria tîn òpama tou Theou ëmwn.

26. Àpasthth, àpástthte, eixôlthe eîkeiben, kai akathartov òph 11 ëphpthe, eixôlthe ek mwnou autías, ëphorísethe òi òfrontov tà ñkeiû Kúrion. Òti oí òmata òparachîs eixôlwsew, òdè ëphai 12
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 Для всех: пропрецитает гадь пророков ημών Κύριος, καὶ ὁ ἐπισιναίων ἦμας Θεὸς Ἰσραήλ.

13 Ἰδοὺ, συνήσεις ὁ παῖς μου, καὶ ὑψωθήσεται, καὶ δοξάσθη παιδίν σου, ἐν ἡμέραις δόξας. 'όπως ἐκτίσει γάρ πάντα πολλαὶ ἐπὶ σέ πολλοὶ, ὦτοι ἀδικήσης ἐπὶ τῶν ἀνθρώπων τὸ ἔδος σου, καὶ ἡ δόξα σου ἀπὸ νῦν ἀνθρώπων. Οὕτω θαμάζονται ζητὴν πολλὰ ἐπὶ αὐτῶν, καὶ συνεξουσίων βασιλεία στὸ στόμα αὐτῶν· ὅτι οὐκ ἀγγελέα περὶ αὐτῶν, ὠφναί, καὶ οὐκ ἀκροσά, συνυπόται

53 Κύριε τίς ἐπίτευσεν τῇ ἀκόη ἡμῶν; καὶ ὁ βραχύς Κύριός μου

54 Εὐφράνθητι στεῖρα ὁ οὐ τίκτουσα, ῥήζου καὶ βόην η οὐκ ὀδύνασα, ὅτι πολλά τὰ τέκνα τῆς ἐρήμου, μᾶλλον τῆς οἰκίας σου. 'Εγὼ κατά τὸν ἀνδραὶς τοῦ στίγμα τῆς ἐρήμου, συν τῶν ὑλαίων σου, τῆς μοίρας, μὴ τιμήσῃ, μᾶκρυντο τὰ σχοινίσματα σου, καὶ τῶν πασαλίων σου κατήκυσαν, 

55 Ἐπὶ τῶν δεξιῶν καὶ τῶν ἀριστερὰ ἐκτίσατο καὶ τὸ στόμα σου ζῆν κληρονομιᾷ, καὶ πόλεις ἡρμομένας κατοικεῖσθαι: Μὴ φοβοῦ, ὅτι καταφυγίνῃ, μὴ ἐντραπῇς, ὅτι ἄνειδοτῆς,
confounded, because thou wast reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood. 4 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. 5 The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from her youth, saith thy God. 6 For a little while I left thee; but with everlasting mercy will I have compassion upon thee. 7 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.

3 From the time of the water of Noe this is my purpose: as I swore to him at that time, saying of the earth, I will no more be wroth with thee, neither when thou art threatened. 10 shall the mountains depart, nor shall thy hills be removed: so neither shall my 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.

11 Afflicted 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 butresses jasper, and thy gates crystal, and thy border precious stones. 12 And I will cause all thy sons to be taught of God, and thy children to be in great peace. 13 And thou shalt be built in righteousness; abash from injustice, and thou shalt not fear; and trembling shall not come nigh thee. 14 Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

15 Behold, I have created thee, not as the coppermill blowing coals, and bringing out a vessel fit for work; but I have created thee, not for ruin, that I should destroy thee. 16 I will not suffer any weapon 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. 2 Wherefore do ye value at the price of money, and give your labour for that which shall not satisfy? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things. 3 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. 4 Behold, I have made him a testify among the Gentiles, a prince and commander to the Gentiles. 5 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.

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ESAIAS.

Χρόνων μικρῶν κατέληπτον σε, καὶ μετ' ἑλέους μεγάλον 7 ἑλέσθος σε. Ἡν θυμικὸ μακρὸν ἀπέτρεψα τὰ πρόσωπόν μου ἀπὸ 8 σοῦ, καὶ ἐν ἑλέει αἰώνιω ἑλέσθος σε, ἐπέν ὁ ρυσάμενος σε Κύριος.

'Απὸ τοῦ ὅδατος τοῦ ἐπὶ Νῶε τοῦτο μοι ἐστί: καθότι 9 ἀμοσα αὐτῷ ἐν τῷ χρόνῳ ἐκείνῳ, τῇ γῇ μηθυμνήσασα ἐπὶ σοὶ ἐτί, κηρύ τοῦ ἐν ἑλέου σου τὰ ὅρα μετατομήσατε, οὕτω οἱ 10 βοώνι τοῦ μετακινήθησοντας οὕτως οὐδὲ τὸ παρ’ ἑμοῦ σου ἑλεός ἐκλείψῃς, οὐδὲ δὴ διαβάζῃ τῆς εἰρήνης σου οὐ μηθυμνήσῃ· εἰπε γὰρ τλεεσ σου Κύριε.

Ταπεινὴ καὶ ἀκατάστατος οὗ παρεκλήθης—ιδοῦ, ἐγὼ ἐπομάζω 11 σοι άνθρακα τὸν λίθον σου, καὶ τὰ θεμελία σου σάπφιρον, καὶ βθόν τῶν ἐπάλειων σου ἱαστίν, καὶ τῶν πύλων σου λίθοις 12 κρυστάλλου, καὶ τῶν περιβόλων σου λίθοις ἐκλεκτοῖς: καὶ 13 πάντας τοὺς οἰκίας σου διδακτός Θεοῦ, καὶ εἰν' πολλῇ ἐρίσῃ τὰ τέκνα σου. Καὶ εἰν' δικαιοσύνῃ ὁκοδομηθήσῃ· ἀπέχου ἀπὸ 14 ἅδικου, καὶ οὐ φοβηθήσῃ, καὶ τρόμος οὐκ ἔγγεις σου. Ἰδοὺ 15 προσήκνυντο προσελεύονται σοι δὲ ἑμοῦ, καὶ παρακοίμησον σου, καὶ ἐπί σε καταφεύγονται.

Ἰδοὺ ἐγὼ ἔκτισα σε, οὐχ ὡς χαλκεύς φυσών άνθρακας, καὶ 16 ἐκφέρων σκεύος εἰς ἐργόν· ἐγὼ δὲ ἔκτισα σε, οὐκ εἰς ἀπώλειαν φθείραν. Πάν σκεύος σκευαστὸν ἐπὶ σε, οὐκ ἐδοξώσω καὶ 17 πᾶσα φωνὴ ἀναστήσεται ἐπὶ σε εἰς κρίσιν, πάντας αὐτοὺς ἐρίσεις, οἱ δὲ ἐνοχοὶ σου ἑστάνται εἰς αὐτήν. Ἐστιν κληρονομία τοῖς θεραπευόντος Κύριον· καὶ ἑμεῖς ἐσθεσθε μοι δίκαιοι, λέγει Κύριος.

Οἱ διωγόντες περεώσαντες εἰρ’ ἱμῶρ, καὶ οὐκ ἔχετε ἁγιῶν 55 μινα, βαδισάντες ἀγράσατε, καὶ φάγετε ἀνέων ἀργυρίων καὶ τιμῆς οὐνοῦ καὶ στέαρ. Ἰνατι τιμᾶσθε ἄργυρον, καὶ τὸν 2 μόχθον υμῶν οὐκ εἰς πλημμονήν· ἀκούσατε μου, καὶ φάγετε ἁγαθά, καὶ ἐντρυφήσετε ἐν ἁγαθῷ ἡ ψυχή υμῶν.

Προσέχετε τοὺς ὃν ὁμοῦ, καὶ ἐπακολούθησατε ταῖς ὑδίδας 3 μοι εἰσάκουσάτε μου, καὶ ἐστίν καὶ ἐγαθῶς ἡ ψυχή υμῶν, καὶ διαβηθήσατε ὑμῖν διαβηθηκή αἰώνιον, τὰ ὁστά Δαβίδ τὰ πιστά. Ἰδοὺ, μαρτυρίων ἐν ἐκάνει ἐκώκα αὐτῶν, ἄρχοντα καὶ 4 προστάσσονται ἐνθεον. Ἐθνῇ ἂν οὐκ ἐδοξάζετε, ἐπικαλέσατο 5 ταῖς, καὶ λαοὶ οὗ ἐπισταντάτας σε, ἐπὶ σε καταφεύγονται, ἐνεκεν Κυρίου τοῦ Θεοῦ σου τοῦ ἁγίου Ἰασώμαχ, ὅτι ἐδώξασε σε.
6 Seek ye the Lord, and when ye find him, call upon him; and when he shall draw nigh to you, 7 let the ungodly leave his ways, and the transgressor his counsels: 8 and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins.

9 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord. 10 But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. 11 For as rain shall come down, and not return without moisture upon the earth, and that which it watered, and caused it to spring forth, and come not again to the earth; 12 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. 12 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. 13 And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrrh: and the sower 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, 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; 4 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. 5 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; 6 I will bring them to my holy mountain, and glad them in my house of prayer, 7 and I will give it to the righteous, and they whole burnt-offerings and their sacrifices shall be acceptable upon mine altar; for my house shall be called a house of prayer for all nations, 8 saith the Lord that gathers the dispersed of Israel; for I will gather to him a congregation.

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; they are dumb dogs, they will not bark dreaming of rest, let alone to slumber. 11 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 the way of injustice. 2 His burial shall be in peace: he has been removed out of the way.

3 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?

7 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 shouldst depart from me, thou wouldest gain? thou hast loved those that lay with thee; 8 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 wearyed 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.

11 Through dread of whom hast thou feared, and lied against me, and hast not remembered, nor 7 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. 12 When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and they shall be laid; 12 but they that cleave to me shall possess the land, and shall inherit my holy mountain.

14 And they shall say, Clear the ways before him, and take up the stumbling-blocks out of the way of my people. 15 Thus saith the Most High, who dwells on high for ever, 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: 16 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 while I grieved him, and smote him, and turned away my face from him; and, he was grieved, 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.
But the unrighteous shall be tossed as troubled waves, and shall not be able to rest. 21 There is no  joy to the ungodly, said God.

Cry aloud, and spare not; lift up thy voice as with a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities. 2 They seek me day by day, and desire to know my ways, as a people that had done righteous, and had not forsaken the judgment of their God; they now ask of me righteous judgment, and desire to draw nigh to God, 2 saying, Why have we fasted, and thou regarded not? why have we afflicted our souls, and thou didst not know it?

Nay, in the days of your fasts ye find your pleasures, and all them that are under your power ye wound. 4 If ye fast for quarrels and strife, and smite the lowly with your fists, wherefore do ye fast to me as ye do this day, so that your voice may be heard in crying? 5 I have not chosen this fast, nor such a day for a man to afflict his soul; neither though thou shouldest bend down thy neck as a ring, and spread under thee sackcloth and ashes, neither thus shall ye call a fast acceptable. 6 I have not chosen such a fast, saith the Lord; but do thou loose every yoke of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account. 7 Break thy bread to the hungry, and lead the unsheltered poor to thy house; if thou seest one naked, clothe him, and thou shalt not disregard the relations of thine own seed.

Then shall thy light break forth as the morning, and thy health shall speedily spring forth: and thy righteousness shall go before thee, and the glory of God shall compass thee. 9 Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking he will say, Behold, I am here. If thou remove from thee the band, and the stretching forth of the hands, and murmuring speech: 10 and if thou give bread to the hungry, and satisfy the afflicted soul; then shall thy light spring up in darkness, and thy darkness shall be as noon-day: 11 and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain from which the water has not failed. 12 And thy old waste desert places shall be built up, and thy foundations shall last through all generations; and thou shalt be called a repairer of breaches, and thou shalt cause thy paths between to be in peace.

13 If thou turn away thy foot from the sabbath, so as not to do thy pleasure on the holy day, and shalt call the sabbaths delightful, holy to God; 14 if thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth, 15 then shalt thou trust on the Lord; and he shall bring thee up to the good places of the land, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken this.

Has the hand of the Lord no power to
save? or has he made his ear heavy, so that he should not hear? 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.

For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

None speaks justly, neither is there true judgment: they trust in vanities, and speak empty words; for they conceive trouble, and bring forth iniquity. They have hatched asps' eggs, and weave a spider's web: and he that is going to eat of their eggs, shall be crushed and broken, and the egg will be destitute of young. They shall not become a garment, nor shall they stand all the clothes 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; and the way of peace they know not, neither is there judgment in their ways. We have proceeded 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. 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. And we have turned judgment back, and the truth is far from our paths by which we go, and they know not peace.

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. 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. 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.

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21 *And I will* take away from them the voice of mirth and the joying; and the voice of the bridegroom and the voice of singers shall no more be heard in thee; *and* I will put an end to *all* the bands of rejoicing *for thee*.

60 *Woe unto* them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; *that make dark the right eyes, and change the path of darkness into the light*; *they* walk on the neck of children; and the* blind lead the blind*, and they stumble together, *and fall both together*.

8 *Tunes* side, as will be said, *shone* in particular, and *true* persevered all the world; *vows* were not *executed*;

5 *Evil will* be received, and *hated*, and *be* rejected when *they* speak, and *be* feared, but *all* shall be *lightened*.

12 *And* the glory of the Lord shall rise upon thee, and his spirit shall be upon thee to *publish* the broken covenants of the earth, and the turned back ways of Jerusalem shall be brought together as the mouth of the whirlwind; and a name shall be called to them, Jacob; thus 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 for ever.*

6 *Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.* *Behold,* darkness shall cover the earth, and there shall be gross darkness on the nations; but *the* Lord shall appear to him, and his glory shall be seen upon thee. *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 borne on men's shoulders.* *Then shalt thou see, and be afraid, 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 Midian and Ephraim shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord.

2 *Who are these that* fly as clouds, and as doves with young ones to me? *The* isles have waited for me, and the ships of Tarshish 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.* *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.* *And thy gates shall be opened continually; they shall not be shut day nor night; to bring into thee the prayer of the Gentiles, and their kings as captives.* *For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.*

1 *And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place.*

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 saves 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.* *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.*

18 *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 saves 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. *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.* *And injustice shall no more
be heard in thy land, nor destruction nor misery in thy coasts; but thy walls shall be called Salvation, and thy gates Sculptured Work. And shalt thou no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but the Lord shall be thine everlasting light, and God thy glory. For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be thine everlasting light, and the days of thy mourning shall be completed. Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, even the works of their hands, for glory. The little one shall become thousands, and the least a great nation; I the Lord will gather them in due time.

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken heart in Zion, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn; that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy instead of mourning, the garment of glory for the spirit of heaviness; and they shall be called generations of righteousness, the planting of the Lord for glory.

And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations. And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. But ye shall be called priests of the Lord, the ministers of God; ye shall eat the strength of nations, and shall be admired because of their wealth. Thus shall they inherit the land a second time, and everlasting joy shall be upon their head. For I am the Lord who love righteousness, and hate robbery of injustice; and I will give their labour to the just, and will make an everlasting covenant with them, that shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God; and they shall greatly rejoice in the Lord.

Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridgroom, and adorned me with ornaments as a bride.

And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the 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. And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in

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the hand of the Lord, and a royal diadem in the hand of thy God. 4 And 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.

6 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 rejoices 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 courts.

10 Go through my gates, and cast a stone 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 Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

2 Wherefore are thy garments red, and thy raiment as if fresh from a trodden winepress? 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 like a man, and stamped them down; and I brought their blood on the soil of their own land. 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 wherein 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 all the days of old.
10 But they disobeys, and provoked his Holy Spirit: so he turned to be an enemy, he himself 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, to make himsellembrace an evening. 13 He led them through the deep, as a horse through the wilderness, and they fainted 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 hast hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance, that we may inherit a small part of thy holy mountain.

18 We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.

If thou wouldst open the heaven, trembling will take hold upon the mountains from thee, and they shall melt, 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, and whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

19 From old have we not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for thee. For the Lord thy God is a holy God; his dealings 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, 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. 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.

20 And now, O Lord, thou art our Father, and we are clay, all of us the work of thine hands. 21 Be not very wroth with us, and remember not our iniquities: forgive us, 22 And look on us, for we are all thy people. The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse. 23 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. 24 And for all this have we not prayed for our kings, our rulers, our priests, and our prophets: 25 Neither have we called upon our kings, OUR ADVERSARIES HAVE TRODDEN DOWN THY SANCTUARY. 26 But have spoken Absalom, saying, I am your king. And we have not been minded to return from following our kings: for the Lord our God dwelleth in Jerusalem.

27 Lord, remember Jerusalems sanctuar"s, and all her borders. 28 Let not the children of iniquity rejoice at us; neither let the sinners exult in the way of her holy places. 29 For she said, I will rise up, I will return, 30 But I am a stranger with thee, and a sojourner, as my father's house. 31 0 Lord the glory of thy people, glory of all Israel, remember me: 32 0 Lord God of hosts, how long wilt thou be angry with the prayer of thy servant? 33 for the daughter of Sion is wholly wasted, the cities of Israel are burnt with fire. 34 Then will I take away thy names out of the earth: and thou shalt be as though not thou hadst existed. 35 But I will restore thy name to thee, as at the beginning. 36 And I will give thee an heart to know, and show mercy to thy house for ever. 37 For I will be merciful to them, when I remember the covetousness of my people. 38 Therefore the Lord causes mercy to flow out, and a good word, and all Israel pertained to the Lord. He causes mercy to flow out, and a good word, and all Israel pertained to the Lord. 39 Then hash the Lord of hosts said, thereby shall the Lord of hosts make a vow, that he will have mercy on his captives, and cause them to return. 40 And the captives of this host shall return with engraven laments, the voice of them that return shall be heard, and the voice of them that return shall be seen, and the voice of them that return shall be heard. 41 Then shall the Lord of hosts say, I will return and observe my covenant, made with Abraham, Isaac, and Jacob. 42 And I will cause them to stand upon their feet, and they shall tread upon the rulers of the earth. 43 And the Lord shall deliver Jacob, and男人 shall save Israel, and shall do it by his hands. 44 And the Word of the Lord shall be peace, and shall be for ever. 45 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 46 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 47 And the Word of the Lord shall be peace, and shall be for ever. 48 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 49 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 50 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 51 And the Word of the Lord shall be peace, and shall be for ever. 52 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 53 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 54 And the Word of the Lord shall be peace, and shall be for ever. 55 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 56 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 57 And the Word of the Lord shall be peace, and shall be for ever. 58 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 59 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 60 And the Word of the Lord shall be peace, and shall be for ever. 61 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 62 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 63 And the Word of the Lord shall be peace, and shall be for ever. 64 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 65 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 66 And the Word of the Lord shall be peace, and shall be for ever. 67 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 68 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 69 And the Word of the Lord shall be peace, and shall be for ever. 70 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 71 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 72 And the Word of the Lord shall be peace, and shall be for ever. 73 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 74 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 75 And the Word of the Lord shall be peace, and shall be for ever. 76 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 77 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 78 And the Word of the Lord shall be peace, and shall be for ever. 79 And the Lord shall deliver Jacob, and men shall save Israel, and shall do it by his hands. 80 And the Lord shall deliver Israel, and shall cause them to tread upon the rulers of the earth. 81 And the Word of the Lord shall be peace, and shall be for ever.
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 I have strewn out my hands all day to a disobedient and gainsaying 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 they that 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. 6 This is the smoke of my wrath, a fire burns with it continually. 7 Behold, it is written before me: I will not be silent until I have recompensed into their bosom, their calves and their offerings, with their blood, and their sacrifices, with their sins, and their transgressions. 8 And they said, Behold, the Lord, who have burnt incense on the mountains, and reproached me on the hills: I will recompense their works into their bosom. 9 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. 10 And I will lead forth the seed that came of Jacob and of Juda, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there. 11 And there shall be in the forest flocks of flocks, and the valley of Achor shall be for a resting-place of herds for my people, who have sought me.

12 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. 13 I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things where I delights not. 14 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: 15 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. 16 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 afflication, and it shall not come into their mind. 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 heard in it the voice of weeping or the voice of crying. 14 Neither shall there be there any more a child that dies untimely, nor an old man that is not filled with days.

15 They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit thereof. 16 They shall not labor in vain, nor bring forth children, that they be cut off: for they are a seed blessed of God, and their offspring with them.

17 And it shall come to pass, that before they call, I will answer; and before they shall ask, I will show them. 18 For my thoughts are not as your thoughts, neither are your ways as my ways, saith the Lord. 19 For as the heaven is higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

20 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and flower, and bringeth forth bread for them: 21 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

22 But ye have forsaken me, and walked after别的, and have not obeyed my voice. Yet ye say, What have we sinned against thee? 23 Ye are gone away from mine ordinances, as I said: yet ye say, What have we sinned against thee? 24 Ye are gone away, every one to his own house; and ye have left mine solemn assemblies.

25 Therefore thus saith the Lord God; Behold, I will water mine garden, that is before my temple, with the waters of Jordan, and with the speech of my mouth will I water it: and all the trees of the field shall joy thereof.

26 For, lo, the Lord will come with fire, and his chariots with the flames of his anger, to rend in pieces the mountains, and to consume the stones of the earth, and to destroy the face of the world, and to destroy the inhabitants thereof; 27 And I will turn again my captivity, the captivity of Jacob, saith the Lord: and they shall Possess the land of their fathers. 28 And Ephraim shall possess the things of Ariel, and they shall possess Beth-lehem and the ridge thereof, Saül's city.

29 Ephraim shall be a churning-pot unto the LORD of hosts; as in the vessel of flour, so shall he empty it: and as the hominy in the bowler, so shall he destroy it. 30 Israel is a scorpion among the sons of Jacob, like an adder among the coals of fire, he shall bite, but shall not hurt.

31 Mine inheritance hath been an object of ridicule to her neighbours; and she is become a byword among the nations; a reproach among all countries. 32 Israel, is a byword among the nations; is a byword among the nations, among the children of Israel: among the people he shall be inquired of, and shame shall he have among them.

33 They shall come, they shall go, and none shall return; they shall be ashamed and confounded, and nobody shall do they good: for your mention shall be to the nations.
Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly; rejoice greatly with her, all that now mourn over her: that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the lard of her glory.

For thus saith the Lord, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees. As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem. And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient.

They that sanctify themselves and purify themselves in the gardens, and eat swine flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith the Lord. And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory. And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles. And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord. And I will take of them priests and Levites, saith the Lord.

For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue. And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord. And they shall go forth, and see the carcases of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.
The word of God which came to Jeremiah the son of Hilkiah, of the priests, who dwelt in Anathoth in the land of Benjamin:

"accordingly as the word of God came to him in the days of Josiah son of Amos king of Juda, in the thirteenth year of his reign.

And it was in the days of Josiah son of Josiah king of Juda, until the eleventh year of Sedekiah king of Juda, even until the captivity of Jerusalem in the fifth month.

And the word of the Lord came to him, saying, "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.

And I said, O Lord, thou art the most high God, and I know not how to speak, for I am a child. And the Lord said to me, Say not, I am a child; for thou shalt go to all to whomsoever I shall send thee, and according to all the words that I shall command thee, thou shalt speak. And be not afraid before them; for I am with thee to deliver thee, saith the Lord. 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.

Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to rebuild, and to plant.

And the word of the Lord came to me, saying, What seest thou? And I said, A rod of an almand tree. And the Lord said to me, Thou hast well seen: for I have watched over my words to perform them. 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.

And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land. 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. 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.

And do thou gird up thy loins, and
Jeremiah 1.18—11.19

I saw that all was vanity and a striving after wind: in that which I sought, there was nothing profitible for me.

18 Therefore I will yet plead with you, and with your children's children.

19 For go to the islands of Chittim, and send to Kedar, and observe accurately, and see if such things have been done; if the nations will change their gods, though they are not gods: but my people is in their midst, as the first-fruits of their strength, which went up to the head of the nations.

20 Therefore I am against thee, O Assur, and make a path for thee. He shall be made strong against all the kings of the north, and the princes thereof, and the people of the land.

21 And they shall fight against thee; but they shall not prevail against thee, because I am with thee, to deliver thee, saith the Lord.

22 And he said, Thus saith the Lord, I remember the covetousness of thy youth, and the love of thine espousals, even when thou wast besotted with thine idols in Egypt.

23 And they said not, Where is the Lord, that we may call upon him today? And every nation made him their gods, every people their own devices, saying, No; but we will go after our own devices.

24 Therefore thou shalt say to them, Thus saith the Lord of hosts, the God of Israel, Thus ye shall say to every remnant of Jacob, and to the inhabitants of Judah, that remain in the land of the north, and upon all the nations round about—Who is the.DropDownStyle
Jer 31:28, 32:1-35, 36

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.

For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou hast said, I will not serve thee, but will go upon the things of mine own ease. But thus saith the Lord of hosts, the God of Israel; yet have I dealt with thee for good; to take thee from the wilds, and to bring thee into good pasture.

Yet I planted thee a fruitful vine, rentirely of the right sort: how art thou a strange vine turned to bitterness? 13 Though thou shouldst wash thyself with nitre, and multiply to thyself soap, still thou art stained by thine iniquities before me, saith the Lord.

Let not the wise man say in his heart, I am wise; let not the rich man say I am rich; yea, let not the principal man say I have understanding; but the foolish man shall be foolish, and the wicked man shallsin, and the mocker shall be an enemy of the Lord.

Therefore I will give men over to go their own way, and they shall be filled with their iniquity, and I will turn mine hand upon them; I will bring their own iniquity upon them, and will consume them in their wickedness; and the soul that sinneth shall die, for the iniquity of his sin.

Yet will I be unto Israel a sanctuary; as the vine of Sion shall return, and they that return unto the land shall return unto the holy nation.

Yet if they return unto me with their whole heart, with fasting, and with weeping, and with mourning; if they shall rend their heart, and not their garment; then will I hear in the mount of Samaria, saith the Lord; and I will heal theirLeč.

And I will make a covenant of peace with them; it shall be an everlasting covenant; and I will fill them with the fear of me, and they shall not turn back any more; neither shall the offspring of Jacob be ashamed, nor he by whom the name of Israel is called, and the remnant of the house of Jacob, and they shall know me, in that I am the Lord their God, and Jacob my servant; and Israel my chosen.

I will be the Lord their God, and their people shall be my people, and they shall be called by the name of Jacob, and the name of Israel shall be remembered; for the Gentiles shall know me, in that I am the Lord, who doeth righteousness, and faileth not in any thing that he speaketh.

"For I am the Lord, I have said, and I will do, I will not repent, and I will do whatsoever I please. Nay: was it not I that did all these things, saith the Lord?" 18 Know therefore that the Lord thy God, he is God, the faithful and true God, which keepeth covenant and mercy, 19 according to the kindness which he hath given thee; and with whom there is no variableness, neither shadow of turning.

"Let us now make a covenant, saith the Lord, thou shalt call me Father, and I will be thy God; 20 and thou shalt know me, the Lord thy God, and they that understand the covenant between me and thee, and between thee and the children of Israel, which I cut in the mount of Samaria, at the first, when I came up out of Egypt; and I will make thee a great nation, and I will bless thee exceedingly."
37 Ἀσοῦρ: ὅτι καὶ ἐντεῦθεν ἐξελεύσθη, καὶ αἱ χεῖρες σου ἐπὶ τῆς κεφαλῆς σου. ὅτι ἀπώστατο Κύριος τὴν ἑλπίδα σου, καὶ οὐκ εἰσουρέσθη ἐν αὐτῷ.

3 Ἐὰν ἐξαποστείλῃ ἄνηρ τὴν γυναῖκα αὐτοῦ, καὶ ἀπέλθῃ ἄπ' αὐτοῦ, καὶ γένηται ἀνδρὶ ἑτέρῳ, μὴ ἀνακατπάνυται αὐτοῖς πρὸς αὐτὸν ἐτί; οὐ μιανομένη μανθήσεται ἡ γυνὴ ἑκείνη; καὶ οὐ ἐξεπερνέσθαι ἐν ποιμέν πολλοῖς, καὶ ἀνέκαμπτε πρὸς μέ, λέγει Κύριος. Ἀρον τῶν ὀρθολομοῦν τοὺς εἰς θυσίαν, καὶ ἐδε, ποὺ οὐκ ἐξεφέρθη; ἐπὶ ταῖς ὀδοῖς ἐκάθισαν αὐτοῖς ὡσεὶ κορώνη ἐρυμογένει, καὶ ἐμάνας τὴν γῆν ἐν ταῖς πορείαις σου.

καὶ εἰν ταῖς κακίαις σου, καὶ ἐσχῆς ποιμένας πολλοὺς πρὸς πρόκομμα σεαυτῷ. ὦφις πύρης ἐγνέτευ σου, ἀπηνασχύνθησας πρὸς πάντας.

4 Οὐχ ὡς οἶκον ἐκαλέσας, καὶ πατέρα καὶ ἀρχηγόν τῆς παρθενίας σου; Μὴ διαμενεί εἰς τὸν οἶκον, ἡ φυλαχθῆσαι εἰς νίκος; ἢδον ἐλάλησας, καὶ ἐποίησες τὰ ποιημα ταῦτα, καὶ ἡμώνισθας.

6 Καὶ ἔπει Κύριος πρὸς μέ ἐν ταῖς ἡμέραις Ἰωσήφ του βασιλέως, εἰδὲς ἐποίησει μοι ἡ κατοικία τοῦ Ἰσραήλ; ἐπορεύθησαν ἐπὶ τὴν ὁροφ ὑψηλον, καὶ ὑποκάτως παντὸς ξύλου ἀληθῶς, καὶ ἐπορεύθησαν ἐκεῖ. Καὶ ἔπει, μετὰ τὸ πορευθῆναι αὐτῆς ταῦτα πάντα, πρὸς μὲ ἀνάστρεφον καὶ οὐκ ἀνέστρεψε καὶ ἐδε τὴν ἁσυνθήσαν αὐτήν ἡ ἁσύνθητος Ἰουδα. Καὶ ἔδωκαν, ὅτι περὶ τῶν ἐκαλεθῆ ὑπὸ ἐς ἐξομάκην ἡ κατοικία Ἰσραήλ καὶ ἐπαντεύτηκαν αὐτῆς, καὶ ἐδωκαν αὐτῇ βοώον ἀποστασίον εἰς τὸς χεῖρας αὐτής καὶ οὐκ ἐφοβήθη ἡ ἁσύνθητος Ἰουδα, καὶ ἐπορεύθη, καὶ ἐποίησεν καὶ αὐτή καὶ ἐγένετο εἰς οὐδὲν ἡ πορεία τοῦτοι, οὐκ ἐπεστάφη πρὸς μὲ ἡ ἁσύνθητος Ἰουδα ἐξ ὅλης τῆς καρδίας αὐτῆς ἀλλ' ἐπὶ τενεῖς.

11 Καὶ ἔπει Κύριος πρὸς μὲ, ἐδοκαίων τῇ ψυχῇ αὐτοῦ Ἰσραήλ καὶ ἀπὸ τῆς ἁσυνθήτου Ἰουδα. Πορεύσαντες καὶ ἀναγκαίωσαν τοὺς λόγους τοῦτοι πρὸς Βορράν καὶ ἔδαξαν ἐπαντεύθη τρῶς μὲ ἡ κατοικία τοῦ Ἰσραήλ, λέγει Κύριος καὶ μὴ στηρίξα τὸ πρόσωπον μου ἐφ' ὑμᾶς, ὅτι ἐλεημόνα ἐγὼ εἰμί, λέγει Κύριος καὶ οὐ μηνιδί ὑμῖν εἰς τὸν αἰώνα. Πλὴν γνώθη τῇ ἀδικίᾳ σου, ὅτι εἰς Κύριον τοῦ Θεοῦ σου ἢσεβῆσας καὶ δίεξας τῷ δοῦν σου εἰς ἄλλοστρος ὑποκάτω παντὸς ξύλου ἀληθῶς, τῆς δε φωνῆς μου ὑπέθυκας, λέγει Κύριος. Ἐπαντεύθησαν νῦν ἀσετήν, λέγει Κύριος καὶ διότι ἐγὼ κατακαυσκήμων ὑμῶν καὶ λήψατε ὑμᾶς ἐνα ἐκ πόλεως καὶ δύο ἐκ πατριάς καὶ εἰς αὔξω ὑμᾶς εἰς Σιων καὶ δώσω ὑμῖν ποιμένας κατὰ τὴν καρδίαν μου καὶ ποιμανόω ὑμᾶς ποιμανόντες μετ' ἐπιστήμης.

16 Καὶ ἔσται εἰπὶ ἐναντιόν σου, καὶ αἰείθητε ἐπὶ τῆς γῆς, λέγει Κύριος, εἰν ταῖς ἡμέρας ἐκεῖνας οὖν ἔρωτιν ἐτί, κυβιτὸς ἀδιάφρης ἁγιον Ἰσραήλ, οὐκ ἀναβήσηται ἐπὶ καρδίαν, οὐκ ὄνομασθῆσαι, οὐδὲ ἐπισκεφθήσηται καὶ οὐλαυρήσεται ἐτί.

8 See Heb. also other similar passages. 7 Gr. if.
any more. 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 not walk any more after the imaginations of their evil heart.

In those days the house of Juda 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, Ye shall call me Father; and ye shall not turn away from me. 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. 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. Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel. 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 among 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, The Lord lives, with truth, in judgment and righteousness, then shall nations bless him, and by him they shall praise God in Jerusalem.

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 vares 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

\[\text{8 Or. in him}\]
turned away from you. And it shall come
to pass in that day, saith the Lord, that
the heart of the king shall perish, and the
heart of the princes shall be amazed,
and the prophets shall be
amazed. And I said, O sovereign Lord, verily
thou hast greatly deceived this people
and Jerusalem, saying, There shall be peace;
whereas 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
error in the wilderness: the way of the
daughter of my people is not to purity, nor
to holiness. But a spirit of full ven-
gance shall come upon me; and now I
declare my judgments against them. Beh-
hold, he shall come up as a cloud, and his
chariots as a tempest: his horses are swifter
than eagles. Wee unto us! for we are in
misery.

Cleanse thine heart from wickedness,
O Jerusalem, that thou mayest be saved:
how long will thou grievous thoughts be
within thee? For a voice of one publishing
from Dan shall come, and trouble out of
Mount Seir shall be heard of. Be-
mind 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. As keepers of a field, they have
surrounded her; because thou, saith the
Lord, hast neglected me.

Thy ways and thy devices have brought 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;
for all the land is distressed: suddenly
my tabernacle is distressed, my curtains
have been rent a sunder. How long shall
I see fugitives, and hear the sound of the
trumpet?

For the princes of my people have not
known me, they are foolish and unwise
children: they are wise to do evil, but how
to do good they have not known.

I looked upon the earth, and, behold, it
was not; and to the sky, and there was no
light in it. I beheld the mountains, and
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 desolate, and all the cities were burnt
with fire at the presence of the Lord, and at
the presence of his fierce anger they were
utterly destroyed.

Thus saith the Lord, The whole land
shall be desolate; but I will not make a full
end. For these things let the earth mourn,
and let the sky be desolate: for I
have spoken, and I will not repent: I
have purposed, 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.

\(B\) Gr. accomplishment.
\(\gamma\) Lit. 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.

And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with golden ornaments; though thou adorn thine eyes with stibium, thy beauty will be in vain: thy lovers have rejected thee, they seek thy life.

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 fail 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.

The Lord lives, they say; do they not therefore swear falsely? O Lord, thine eyes are upon faithfulness: thou hast hasted them, but they have not griev¬ed; thou hast lodged them, but they would not receive correction: they have made their faces harder than a rock; and they would not return. 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. 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.

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 revol¬tions. 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 with all the full, and they committed harlotry and lust in harlots' houses.

They became as wanton horses: they neighed each one after his neighbour's wife.

Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this.

Go up upon her battlements, and break them down; but make not a full end, leave her buttresses: they are the Lord's.

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.

Our prophets became wind, and the word of the Lord was not in them.

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.

Behold, I will bring upon you a nation from far, O house of Israel, saith the Lord; a nation the sound of whose language
one shall not understand. 16 They are all mighty men: 17 and they shall devour your harvest, and your bread; and shall devour your sons, and your daughters; and they shall devour your sheep, and your calves, and your flocks, and your vines, and your olive trees: wherein ye trusted, with the sword. 18 And it shall come to pass in those days, saith the Lord thy God, that I will not utterly destroy you.

And it shall come to pass, when ye shall say, Wherefore has the Lord our God done all these things to us? then thou shalt say to them, Because ye served strange gods in your land, so shall ye serve strangers in a land that is not yours. 20 Proclaim these things to the house of Jacob, and let them be heard in the house of Judah. 21 Hear ye now these things, O foolish and senseless people; who have eyes, and see not; and have ears, and hear not: 22 will ye not be afraid of me? saith the Lord; and will ye not fear before me, who have set the sand for a bound to the sea, as a perpetual ordinance, and it shall not pass it: yea, it shall y rage, but not prevail; and its waves shall roar, but not pass over it.

But this people has a disobedient and rebellious heart; and they have turned aside and gone back: 24 and they have not said in their heart, Let us fear now the Lord our God, who gives us the early and latter rain, according to the season of the fulfillment of the ordinance of harvest, and has preserved it for us. 25 Your transgressions have turned away these things, and your sins have removed good things from you. 26 For among my people were found ungodly men; and they have set snares to destroy men, and have caught them.

As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great, and become rich: 27 and they have transgressed the rule of judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow. 28 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? 29 Shocking and horrible deeds have been done on the land: 30 the prophets utter unrighteous prophecies; and the priests have clapped the hands: and my people has loved to have it thus: and what will ye do for the future?

Strengthen yourselves, ye children of Benjamin, to flee out of the midst of Jerusalem, and sound an alarm with the trumpet in Thecue, and set up a signal over Bethel: 31 or evil shall come from the north, and a great destruction is coming.

And thy pride, O daughter of Zion, shall be taken away. 3 The shepherds and their flocks shall come to her; and they shall pitch their tents against her round about, and shall feed their flocks each with his hand.

Prepare yourselves for war against her; rise up, and let us go up against her at
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.

6 For thus saith the Lord, Hew down her trees, prepare a Norton force against Jerusalem. O false city; there is all oppression in her. * A cistern without water, so her wickedness is not found, her ungodliness and misery shall be heard in her, as continually before her.

7 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.

8 For thus saith the Lord, Glenn, gleen thoroughly as a vine the remnant of Israel: turn back your hands as a grape-gatherer to his basket.

9 To whom shall I speak, and testify, that he may hearken? behold, thine ears are uncircumcised, and they shall not be able to hear: behold, the word of the Lord is become to them a reproach, they will not hearken there.

10 And I allowed my wrath to come to the full, yet I kept it in, and did not utterly destroy them: I will pour it out on the children without, and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days.

11 And their houses shall be turned to others, with their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, saith the Lord.

12 For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all wrought falsely: and they healed the breach of my people imperfectly, making light of it, and saying, Peace, peace: and where is peace?

13 They were ashamed because they failed; yet they were not ashamed as those who are truly ashamed, and they knew not their own disgrace: therefore shall they utterly fall when they do fall, and in the time of visitation shall they perish, saith the Lord.

14 Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths of the Lord; and see what is the good way, and walk in it, and ye shall find purification for your souls. But they said, We will not walk in them. * I have set watchmen over you, saying, Hear ye the sound of the trumpet. But they said, We will not hear it.

15 Therefore have the nations heard, and they that feed their flock. * Hear, O earth: behold, I will bring evils upon this people, even the fruit of their rebellions; for they have not heeded my words, and they have rejected my law.

16 Wherefore do ye bring me frankincense from Saba, and cinnamon from a land afar off? your whole-burnt-offerings are not acceptable, and your sacrifices have not been pleasant to me. * Therefore thus 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.

17 Thus saith the Lord, Behold, a people comes from the north, and nations shall

18 * Gr. pour out a force. 1 Gr. filled my wrath. 2 Heb. and Alex. * a great nation.
be stirred up from the end of the earth.

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.

We have heard the report of them: our hands are weakened: anguish has seized us, the pangs as of a woman in travail. Go not forth into the field, and walk not in the ways; for the sword of the enemy lingers round about. 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.

I have caused thee to be tried among tried nations, and thou shalt know me when I have tried their way. They are all disobedient, walking perversely: they are brass and iron; they are all corrupted.

The bellows have failed from the fire; the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed. Cell ye them reprove silver because the Lord has rejected them.

Hear ye the word of the Lord, all Judea. Thus saith the Lord God of Israel, Correct your ways and your devices, and I will cause you to dwell in this place. 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.

For if ye thoroughly correct your ways and your practices, and do indeed execute judgment between a man and his neighbour; and oppress not the stranger, and the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt; then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

But whereas ye have trusted in lying words, whereby ye shall not be profited; 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, 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. Is my house, wherein my name is called, yea, the place of robbers in your eyes? And, behold, I have seen it, saith the Lord. For go ye to my place which is in Selo, where I caused my name to dwell before, and see what I did to it because of the wickedness of my people Israel.

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 I also 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. And I will cast you out of

911 Jeremias VI. 23—VII. 15.
my sight, as I cast away your brethren, all the seed of Ephraim.
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? 18 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. 19 Do they provoke me to anger? saith the Lord; do they not provoke themselves, that their faces may be ashen?
20 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.
21 Thus saith the Lord, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh. For I spoke not to your fathers, said the Lord, that they should eat flesh; therefore hear ye me, and will I be to you a God, and ye shall be to me a people: and walk ye in all my ways, and keep my commandments, and do them; and ye shall be a blessing. 22 But they hearkened not to me, and their ear gave no heed, but they walked in the imaginations of their evil heart, and went backward, and not forward; 23 from the day that their fathers went forth out of the land of Egypt, even until this day. And I sent to you all my servants, the prophets, by day and early in the morning: yea, I sent them, 24 but they hearkened not to me, and their ear gave no heed; and they made their neck harder than their fathers.
25 Therefore thou shalt speak this word to them; 26 This is the nation which has not hearkened to the voice of the Lord, nor received correction: truth has failed from their mouth.
27 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. 28 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. 29 And they have built the altar of Tapheth, 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.
30 Therefore, behold, the days come, saith the Lord, when they shall no more say, The altar of Tapheth, and the valley of the son of Ennom, and the king's valley, and the valley of the son of Ennom; and they shall bury in Tapheth, for want of room.
31 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. 32 And I

Gr. is being poured.  γ Gr. sacrifices.
will destroy out of the cities of Judah, 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 Judah, 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 the 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 fatteth the swine prosper? and shall not he that turneth away the sparrow observe it?

Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their wilfulness, and refused to return? Hearken, I pray you, and hear: will they not speak thus, There is no man that repents of his wickedness, saying, What have I done? the runner has failed from his course, as a tired hare in his bounding.

Yes, 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.

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. The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?

Therefore will I give their wives to others, and their fields to new inheritors; and they shall gather their fruits, saith the Lord.

There are no grapes on the vines, and there are no figs on the fig-trees, and the leaves are fallen off; and the fishes are all gone off.

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.

We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.

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.

For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you mortally with the mouth of their distracted heart.

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

\[\text{8 Lit. cool or refresh. See 2 Kings (2 Sam.) 17. 19.} \quad \text{7 Gr. does not.} \quad \text{6 Gr. of the riding of his horses.}\]
For the breach of the daughter of my people I have been saddened: in my pain pangs have seized upon me as of a woman in travail. And is there no balm in Galaad, or is there no physician there? why has not the healing of the daughter of my people taken place?

Who will give water to my head, and a fountain of tears to my eyes? then would I weep day and night, even for the slain of the daughter of my people.

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. 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. Beware ye each of your neighbor, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily.

Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehood and not faithfulness. And they speak not truth in their hearts: they ceased not, so as to return. There is usury upon usury, and deceit upon deceit: they would not know me, saith the Lord.

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. Their tongue is a wounding arrow: the words of their mouth are deceitful: one speaks peaceably to his neighbor, but in himself retains enmity. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a people as this? Take up a lamentation for the mountains, and a mourning singer for the wilds: for they are 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. And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Judah, so that they shall not be inhabited.

Who is the wise man, that he may understand this? and he that has the word of the mouth of the Lord addressed to him, let him tell you wherefore the land has been desolate, has been ravaged by fire like a desert, so that no one passes through it. And the Lord said to me, Because they have forsaken my law, which I set before them, and have not hearkened to my voice; but went after the lusts of their evil heart, and after the idols which their fathers taught them to worship: 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 them whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.
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:

18 And let them take up a lamentation for you, and let your eyes pour down tears, and your eyelids drop water. 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 word 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 that exercise mercy, 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; on 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 earth, which are upon them, falling on their faces. For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image. They are beautified with silver and gold, they fix them with hammers and nails; they will set them up that they may not move; it is wrought silver brought from Tharsis, gold will come from Mopha, and the work of goldsmiths: they are all the works of craftsmen, they will clothe themselves with blue and scarlet. They must certainly be borne, for they cannot ride of themselves. Fear them not; for they cannot do any evil, and there is no good in them.

26 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. 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

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8 Gr. warning. γ Or, reaper. 1 Cor. 1. 31. ξ Gr. plural, q. d. their moral uncircumcision. 9 Gr. according to the ways.
out of his treasures. Every man 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 is not one of those who form 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.

Alas for thy ruin! thy plague is grievous; and I said, Surely this is thy woe, 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 Juda a desolation, and a resting-place for Oberaliers.

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 Juda, 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 swore 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 Juda, 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 Juda, 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
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 presently cry to me, but I will not hearken to them. And the cities of Judah and the dwellers in Jerusalem shall go, and cry to the gods whom they burn incense; which shall not deliver them in the time of their troubles. For according to the number of 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.

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.

What 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? The Lord called thy name as a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled. 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.

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.

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 shalt 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 left 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? Thou hast 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...
Jeremias XII. 5—XIII. 7.

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withers, 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.

3 Thy feet run, and they cause thee to faint; how wilt thou prepare to ride upon horses? thou hast been as certain as the sand of the sea; and thou shalt have been as certain as the sand of the sea.

4 For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and have cried out, they are gathered together in pursuit of thee; trust not thou in them, through the words which they speak fair words to thee.

5 I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies. My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her. Is not my inheritance to me a Hyena's care, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

6 Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; it is made a complete ruin, and the whole land has been utterly ruined, because there is none that lays the matter to heart. 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.

7 Sow wheat, and reap thorns; their portions shall not profit them; be ashamed of your hoasting, because of reproach before the Lord.

8 For thus said 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 Juda from the midst of them.

9 And it shall 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. 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. 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, 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.

4 So I went, and hid it by the Euphrates, as the Lord commanded me. 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.

5 So I went to the river Euphrates, and dug, and took the girdle.
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Because.

and, behold, it was rotten, utterly good for

out of the place where I had burned it:

And the word of the Lord came to me,
saying, Thus said the Lord; \( ^{9} \) Thus will I

man the pride of Judah, and the pride of Jerusalem; \( ^{10} \) even this great pride of the

men that will not hearken to my words, and

gone after strange gods, to serve them,

and to worship them: and they shall be as

this girdle which can be used for nothing:

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

Juda; that they might be to me a famous

people, and a praise, and a glory: but they

did not hearken to me.

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? that thou

shalt say to them, \( ^{9} \) Thus saith the Lord,

Behold, I will fill the inhabitants of this

land, and their kings the sons of David that

sit upon their throne, and the priests, and

the prophets, and Judah and all the dwellers

in Jerusalem with strong drink. \( ^{14} \) And I

will scatter them a man and his brother,

and their fathers and their sons together:

I will not have compassion, saith the Lord,

and I will not spare, neither will I pity to

save them from destruction.

Hear ye, and give ear; and be not proud:

for the Lord hath spoken. \( ^{15} \) Give glory to

the Lord your God, before he cause dark-

ness, and before your feet stumble on the
dark mountains, and ye shall wait for light,

and behold the shadow of death, and they

shall be brought into darkness. \( ^{16} \) But if ye

will not hearken, your soul shall weep in

secret because of pride, and your eyes shall

drown tears, because the Lord's flock is

sorely bruised.

Say ye to the king and the princes,

Humble yourselves, and sit down; for your

crown of glory is removed from your head.

The cities toward the south were shut,

and there was none to open them: Juda is

removed into captivity, they have suffered

a complete removal. \( ^{20} \) Lift up thine eyes,

O Jerusalem, and behold them that come

from the north; where is the flock that was

given thee, the sheep of thy glory? \( ^{21} \) What

will thou say when they shall visit thee,

for thou didst teach them lessons for rule

against thyself; shall not pangs seize thee

as a woman in travail? \( ^{22} \) And if thou

shouldst say in thine heart, Wherefore have

these things happened to me? Because

of the abundance of thine iniquity have thy

skirts been discovered, that thine heels

might be exposed.

If the Ethiopian shall change his skin,

or the leopards her spots, then shall ye be

able to do good, having learnt evil. \( ^{25} \) So I

scattered them as sticks carried by the wind

into the wilderness. \( ^{26} \) Thus is thy lot, and

the reward of all thy unfaithfulness, saith

the Lord; as thou didst forget me, and

trust in lies, \( ^{27} \) I also will expose thy

skirts upon thy face, and thy shame shall

\( ^{8} \) Lit. finished, or, accomplished. \( ^{7} \) Gr. portion.
AND THE WORD OF THE LORD CAME TO JEREMIAH CONCERNING THE DROUGHT.

1 Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the cry of Jerusalem is gone up. 2 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. 3 And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. 4 And hinds calved in the field, and forsook the young of the grass. 5 The wild asses stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

6 Our sins have risen up against us: O Lord, do thou for us for thine own sake; for our sins are many before thee; for we have sinned against thee. 7 O Lord, the art the God of the whole land, 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? 8 Wilt thou be as a man asleep, or as a strong man that cannot save? yet thou art among us, O Lord, and thine name is called no more.

9 Thus saith the Lord to this people, They have loved to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity. 10 And the Lord said to me, Pray not for this people for their good: 11 for though they fast, I will not hear their supplication; and though they offer whole burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

12 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.

13 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 devises of your own heart. 14 Therefore thus saith the Lord, Concerning the prophets that prophesy lies in my name, I sent them not, 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. 15 And the people to whom they prophesy, they also shall be cast out of 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.

16 Gr. estrangement. 7 Gr. after me. 3 Gr. to more their feet. 4 Gr. in them. Hebriam. 8 Gr. meat-offerings. 9 Lit. death. 10 Gr. sickly.
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 vexed, 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, therefore haste thou at the remnant of my people, who is yet left in thee to be a prey to all thine enemies?—

20 Besides, the Lord merited patience of them, and sent their captivity among the nations. For the sanctuary of the Lord was walking in shame through the land, when I looked for it in the wilderness, and beheld it in mount Zion.

21 Moreover I said, I will give them a prophecy, and that which they should hear I will say to them, as the Lord commanded me.

22 And I came to them, and they gathered themselves together against me, saying, We will not have thee to bid us, nor to carry us in captivity.

23 Then I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

24 And I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Isreal, and to the foreigner shall he be given of thy hand.

25 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

26 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

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30 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

31 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

32 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

33 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

34 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

35 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

36 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

37 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

38 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

39 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

40 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

41 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

42 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

43 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

44 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

45 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.

46 Then I said, I will be sensible of it: I will not be sensible of it; for this the Lord hath said, that he will take away what is most precious among all the children of the Holy one of Israel, and to the foreigner shall he be given of thy hand.

47 And I said, What would ye have me to do? for against me have ye gathered yourselves together to fight.
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 recompense, because of all thy sins, and that in all thy borders. 14 And I will ensue 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.

O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I am persecuted: this is the word of them that said nought thy words; consume them; and thy word shall be to me for the joy and gladness of my heart: for thy name has been called upon me, O Lord Almighty. 17 I have not sat in the assembly of them as they mocked, but I feared because of thy power: I sat alone, for I was filled with bitterness. 18 Why do they that grieve me prevail against me? my wound is severe; whence shall I be healed? it is indeed become to me as deceitful water, that has no faithfulness. 19 Therefore thus saith the Lord, If thou wilt return, then will I 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 And I will make thee to this people as a strong brazen wall; and they shall light against thee, but they shall by no means 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 potent men.

And thou shalt not take a wife, saith the Lord God of Israel: 2 and there shall be no son born to thee, nor daughter in this place. 3 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, concerning their mothers that have born them, and concerning their fathers that have begotten them in this land; 4 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. 5 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 people 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; and for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother. 8 They shall not enter into the banquet-house, to sit with them to eat and to drink. 9 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 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 recompense, because of all thy sins, and that in all thy borders. 14 And I will ensue 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.

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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? 

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; (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; 

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.

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; 

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, with which I gave to their fathers.

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.

For mine eyes are upon all their ways; and their iniquities have not been hidden from mine eyes.

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.

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 pro cured to themselves, and there is no help in them.

Will a man make gods for himself, whereas these are no gods? 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.

Cursed is the man who trusts in man, and will lean his arm of flesh upon him, while his heart departs from the Lord.

And he shall be as the wild tamarisk in the desert; he shall not see when good comes; but he shall dwell in 5 barren places, and in the wilderness, in a salt land which is not inhabited. 

But blessed is the man who trusts in the Lord, and whose hope the Lord shall be. 

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.
Bartheia ἡ καρδία παρὰ πάντα, καὶ ἀνθρωπός ἔστι, καὶ τίς 9
γνώστεται αὐτὸν; Ἑγὼ Κύριος ἐτάξων καρδίας, καὶ δοκιμάζων 10
νεφρός, τοῦ δούναι ἑκάστῳ κατὰ τὰς ὀδοὺς αὐτοῦ, καὶ κατὰ
τοὺς καρποὺς τῶν ἐπιτηθευμάτων αὐτοῦ.

11 Ἐφώνησε πέριδες, συνήγαγεν ὁ θύετε, ποιῶν πλοῦτον
αὐτοῦ ὁυ μετὰ κρίσεως; ἐν ἡμείς ἡμείρον αὐτοῦ ἐγκατ-
λείψουσιν αὐτῶν, καὶ ἐν ἐσχάτοις αὐτῶν ἐσται ἄφρων.

12 Ὄρθρος δός ὑψωμένος, ἀγαμώμα ἡμᾶς, ὑπομονῇ Ἰσ-
13 ραί. Κύριε, πάντες οἱ καταλλήλοντες σε κατασκυλυθήσεται,
ἀδερθηκότες ἐπὶ τῆς γῆς γραφήσων, ὅτι ἐγκατέλειπτον πηγήν
ζωῆς, τὸν Κύριον.

14 Ἰσααὶ με Κύριε, καὶ ἰαθήσομαι· σωσόν με καὶ σωθήσομαι,

ὅτι καυχώμα μοι ὑπὲρ εἰ.

15 Ἰδοὺ αὐτοὶ λέγουσιν πρὸς με, ποῦ ἐστιν ὁ λόγος Κυρίου; 16
ἐδείκτω. Ἐγὼ δὲ οὐκ ἔκοπτα ακατάκολουθον ὤποιο σου, 16

λαὸς σου, εἰς αἰσθητοῖς εἰς αὐτάς βασιλείαι Κυρία, καὶ

αἰς εἰς ἐκπροσελέγοντας εἰς αὐτάς, καὶ εἰς πάσαις τοῖς ποιλίας Ἰε-

ρουσαλήμ, καὶ ἐρείς αὐτούς, ἀκούσατε τὸν λόγον Κυρίου 21

βασιλείᾳ Ιουδα, καὶ πᾶσα Ἰουδαία, καὶ πᾶσα Ιερουσαλήμ, οἱ

ἐκπρεσελέγονται εἰς τοῖς ποιλίας ταύταις.

17 Τάδε λέγει Κυρίος, βαδίσον, καὶ στήξεν ἐπὶ τοῖς ποιλίσι τῶν

λαοῦ σου, εἰς αἰσθητοῖς εἰς αὐτάς βασιλείαι Κυρία, καὶ

εἰς εἰς ἐκπροσελέγοντας εἰς αὐτάς, καὶ εἰς πάσαις τοῖς ποιλίσι Ἰε-

ρουσαλήμ, καὶ ἐρείς αὐτούς, ἀκούσατε τὸν λόγον Κυρίου 21

βασιλείᾳ Ιουδα, καὶ πᾶσα Ἰουδαία, καὶ πᾶσα Ιερουσαλήμ, οἱ

ἐκπρεσελέγονται εἰς τοῖς ποιλίσι ταύταις.

18 Τάδε λέγει Κυρίος, 21

φυλάσσεσθε τὰς ψυχὰς ὑμῶν, καὶ μὴ ἀρέτη βαστάγματα ἐν

τῇ ἡμέρᾳ τῶν σαββάτων, καὶ μὴ ἐκπροσελέγετε τοῖς ποιλίσι

Ἰερουσαλήμ, καὶ μὴ ἐκφέρετε βαστάγματα ἐς οἰκίαιν ὑμῶν 22

εἰς τῇ ἡμέρᾳ τῶν σαββάτων, καὶ πᾶν ἐργόν ὑμῶν ποιοῖστε

ἀγάσατε τὴν ἡμέραν τῶν σαββάτων, καθὼς ἐνετειλάμβαν

τοίς πατρᾶσιν ὑμῶν. Καὶ οὐκ ἤκουσαν, καὶ οὐκ ἔκλεινα

τοῦ αὐτοῦ, καὶ ἔκληρναν τὸν τραχεῖν αὐτῶν ὑπὲρ

τοὺς πατέρας αὐτῶν, τοῦ μὴ ἀκούσας σου, καὶ τοῦ μὴ δέχεσθαι

παίδεαν.

19 Καὶ ἔσται, εὰν εἰσακούσητε μου, λέγει Κυρίος, τοῦ μὴ 24

εἰσφέρων βαστάγματα διὰ τῶν ποιλῶν τῆς πόλεως ταύτης ἐν

τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἀγαπήν ἡ ἡμέραν τῶν σαββά-

των, τοῦ μὴ ποιεῖν πᾶν ἐργόν, καὶ εἰσελέγεται διὰ τῶν ποιλῶν

τῆς πόλεως ταύτης βασιλείαι καὶ ἀρχούντες καθίσματος ἐπὶ ὄρον

Δαυίδ, καὶ ἐπιβεβήκότες ἐς ἁρμαίκησι καὶ ἐποιεῖτο αὐτῶν, αὐτῶν καὶ

ἀρχούντες αὐτῶν, ἀνάβεται Ἰουδα καὶ οἱ κατοικοῦντες εἰς

Ἰερουσαλήμ κατακατσήθησεται ἡ πόλεις αὐτῆς ἐς τὸν ἀιώνα.

20 Καὶ ἔρισαν ἐκ τῶν πολεω Ἰουδα, καὶ κυκλοθοὶ Ἰερουσαλήμ, 20

καὶ ἐπὶ σής Βενιαμίν, καὶ ἐπὶ γῆς τῶν ὅρων, καὶ ἐκ τῶν ὅρων,

καὶ ἐκ τῆς προς ὅτον, ἄθρωτε ἀλκαντάριστα καὶ θυσίας καὶ

θυμάματα καὶ μανια καὶ λίβανος, θρήνοις ἀνευ ν εἰς

οἴκοι Κυρίου.

21 Καὶ ἔσται ἐὰν μὴ ἀκούσητε μου τοῦ ἄγιαξεν τὴν ἡμέραν

27
The word that came from the Lord to Jeremiah, saying, Arise, and go down to the potter's house, and there thou shalt hear my words. So I went down to the potter's house, and behold, he was making a vessel on the stones. 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. And the word of the Lord came to me, saying,

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. If I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy them; and that nation turn from all their ways, then will I repent of the evil which I have purposed to do to them. And if I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant it; 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.

And now say to the men of Juda, and to the inhabitants of Jerusalem, Behold, I prepare evils against you, and devise a device against you; let every one turn now from his evil way, and amend your practices. And they said, We will quit ourselves like men, for we will pursue our perverse ways, and we will perform each the lusts of his evil heart.

Therefore thus saith the Lord; Enquire now among the nations, who has heard such very horrid things as the virgin of Israel has done? shall the pots in the earth flow, and the vessels thereof to fail from a rock, or snow fall from Libanus? will water violently impelled by the wind turn aside? For my people have forgotten me, they have offered incense in vain, and they fail in their ways, leaving the ancient paths, to enter upon impassable paths; to make their land a desolation, and a perpetual hissing; all that go through it shall be amazed, and shall shake their heads. I will scatter them before their enemies like an east wind; I will shew the day of their destruction.

Then they said, Come, and let us devise a device against Jeremias; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and we will hear all his words.

Hear me, O Lord, and hear the voice of my pleading. Forasmuch as evil is rewarded for good; for they have spoken words against my soul, and they have hidden the punishment they meant for me; remember that I stood before thy face, to speak good for them, to turn away their words. Therefore
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 in war. 22 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 to the burial-place of the sons of their children, which is at the entrance of the gate of Charis; and do thou read there all 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 Judah, 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 heareth 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, 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. 7 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 heaven, and to the beasts of the earth. 8 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. 9 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 block, and in the streets wherewith their enemies shall besiege them.

And thou shalt break the bottle in the sight of the men that go forth with thee, 11 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. 12 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. 13 And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their un-
20 And Paschur the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremias 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.

21 And Paschur brought Jeremias out of the dungeon; and Jeremias said to him, The Lord has not called thy name Paschur, 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 cast 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. For I have heard the reproach of many gathering round, saying, Conspire ye, and let us conspire together against him; even all his friends: let us intercept him, if perchance he shall be deceived, and we shall prevail against him, and we shall be avenged on him.

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 the 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

14 And Jeremias 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, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commandments.

Now Paschur the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremias 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 Paschur brought Jeremias out of the dungeon: and Jeremias said to him, The Lord has not called thy name Paschur, 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 cast 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.

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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 βcause. 12 Sing ye to the Lord, sing praise to him; for he has rescued the soul of the poor from the hand of evil-doers.

Cursed be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed. 13 Cursed be the man who brought the glad tidings to my father, saying, A male child is born to thee. 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; 14 because he slew me not in the womb, nor did my mother become not my womb, and her womb always great with me. 15 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 Basæas, 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 outside, 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 shall die. 6 And after this, thus saith the Lord; I will give Sedecias 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.

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 Anavance 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 lighted 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.

O house of the king of Juda, hear ye the word of the Lord. 11 O house of David, thus saith the Lord; Judge judgment in the midst, set my face against the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it 6 burn, and there be none to quench it. 12 Behold, I am against thee that dwellest in the valley of Sor; in the
tun kouida sòr, tyn peidevni, touy legeontos, tis ptoigeyi
ymias; h tis eisvelevmentai prois to katoxkptitron ymias; Kai
anaiw pýr en tì drimo autês, kai edetai panta ta kýklo autês.
22 Tade legei Kýrios, poréoun kai katabhteti eis ton oikon
2 ton basilewos 'Iouda, kai xalhthies ekei ton lógon toutou, kai
ereis.
. 'Akoue lógon Kýriou basilew 'Iouda, ó kathymenos epit
brównon David, st kai o oikon sou kai o laos sou, kai o elipote-
resmoveni twn plalwv autwn. Tade legei Kýrios, poieite
krwn kai dikaiostun, kai eixairesthe dherpasmovan en kheiras
adikvnov autov, kai prosphtlono kai drfanov kai chtrn mi
katastavnste, kai mi anaphte, kai aima adwoun mi ekhexe
4 en tì tòto touto. Diwet ein poioutes poiothei ton lógon
toutou, kai eisvelvonta en tais plalwais ton oikon toutou
basilew kathymenos epit brównon David, kai epsiherktes eph
ármant kai épwn, autoi kai oi paides autov, kai o laos
autov. 'Ean de mi poiothei twn lógon toutov, kai
émautou omvma, legei Kýrios, óti eis ephmuwv estai ton oikon
owntos.
6 'Oti tade legei Kýrios kata ton oikon basilewos 'Iouda,
Galaid su moi arxh tov Libvnon, én mi th en xei eis enymon,
7 píleis mi katoxktrsmovnais, kai epitwv epit se oloxeirounta
ánvra, kai ton pélékwn autov, kai ekkýwousai tais eklektas
kédrouv sou, kai émbaoulwv eis ton pýr. Kai dielenvonta
évnai deis tis plwous taítis, kai erre ékastos pros to
plhwn autov, diast epothes Kýrios oútw tis plleis taítis tis megalv;
9 Kai érooun, anb' dekstulv ton dianbthken Kýriou Theou
autov, kai proskexvnn Theov allotrios, kai eodiuvnautovs.
10 Mý klaxete ton tevntkata, xudhe thrrxeite autov: klaxaste
klavmv ton kethpounvno, óti ouk eipstptre eti, oude
doymeta tis gin patridos autov. Diwet tade legei Kýrios
epi Sellem wíon 'Iouda ton basilewonta antí 'Iowvou tov
patros autov, de eixhlven ek tov topou toutou ouk anakrptse
12 dekai eti, all' é en tó tòto touto ouk metwkliva autov, ekai
apothanevetai, kai tis gin taitin ouk doymeta eti.
13 'O oikodómov oukiai autov ou metá dikaiostunu, kai tis
úpereia autov ouk en krmata, pará to plhwn autov érganai
14 dourév, kai ton misbón autov ouk mi apodóswesen autov.
Okoðu-
meros staevwv oukoumert, úperevá mústata díastalmvna
thvrai, kai xulwmmen en kérph, kai kevirmenv en mlwta.
15 Mí basileuoxei, óti su paroxevni en 'Akhax to patrí sou;
uk fágonetai, kai ouk tianw xelévwn en poioen krmva kai
16 dikaiostun. Ouk égrwvan, ouk ékmwv kríswn tapewn, oude
krísw ton píntov: ouk touto ésti to mi grnai en xeri; legei
17 Kýrios. 'Ioud oikoi einai oðhmaliv sou, oude h karóa
sou kallh, allá eis tìn plvneixian sou, kai eis to áima to
íthwv tov ékxei autov, kai eis adikymata kai eis fóvon, tou
poioen auta.

β Or. against. γ Compl. reads, 'his neighbour works with him,' etc.
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. 20 He shall be buried with the burial of an ass, and be dragged along rough and cast outside the gate of Jerusalem.

21 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. 22 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. 23 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.

24 O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs of a travailing woman are come upon thee.

25 As I live, saith the Lord, though Jechonias son of Joakim king of Juda were indeed thy father, and though thou wert thy mother in thy days: I will pluck thee: 26 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. 27 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. 28 But they shall by no means return to the land which they longed for in their souls. 29 Jechonias is dishonoured as a good-for-nothing vessel: for he is thrown out and cast forth into a land which he knew not.

30 Land, land, hear the word of the Lord. 31 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.

32 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. 33 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. 34 And I will raise up shepherds to them, who shall feed them; and they shall fear no more, nor be alarmed, saith the Lord.

35 Behold, the days come, saith the Lord, when I will raise up David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth. 36 In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Jesodec among the prophets.

37 My heart is broken within me; all my bones are shaken: I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of

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13 Or, to, or, against. 17 Gr. give. 18 Alex. reads eis to πέραν, to the country beyond the sea. 19 Possibly 'concerning thy fall.' 21 Gr. One cried out as by a common crier. 22 Lit. O shepherds. 23 Heb. and Alex. 'from.' 24 See Hebrew. 25 Gr. secure, or, trusting.
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 yso 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.

And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray. 19 Also in the prophets of Jerusalem I have seen horrible things; as they committed 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 Gomorrah.

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 defilement gone forth into all the land.

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. 17 They say to them that reject the word of the Lord, They shall be peace to you; and to those that walk 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. 18 For who has stood in the counsel of the Lord, and seen his word? who has hearkened, and heard? 19 Behold, there is an earthquake from the Lord, and anger proceeds to a convulsion, it shall come violently upon the ungodly. 20 And the Lord's wrath shall return no more, until he have accomplished it, and until he have established it, according to the purpose of his heart: at the end of the days they shall understand it.

21 I sent not the prophets, yet they ran; neither spoke I to them, yet they prophesied. But if they had stood in my counsel, and if they had hearkened to my words, they would have turned my people from their evil practices.

22 I am a God nigh at hand, saith the Lord, and not a God afar off. 23 Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

24 I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision. 25 How long shall these things be in the heart of the prophets, that prophesy lies, when they prophesy the purposes of their own heart? 26 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. 27 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 chalk to the corn? so are my words,
saith the Lord. Behold, are not my words as fire? saith the Lord; and as an axe cutting the rock?

Behold, I am therefore against the prophets, saith the Lord God, that steal my words from his neighbour. Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep. Therefore, behold, I am against the prophets that prophesy false dreams, and have not told them truly, and have caused my people to err by their lies, and by their errors; yea, and I will send them into the land of their enemy, and shall not profit this people at all.

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. As for the prophet, and the priests, and the people, who shall say, The burden of the Lord, I will even take vengeance on that man, and on his house. 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? And do ye name no more the burden of the Lord; for his own word shall be a man's burden.

But ye, saith the Lord God, say ye has the Lord our God spoken? 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. And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

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; but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he had driven them out, and has restored them into their own land.

The Lord showed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor king of Babylon had carried captive Jehochias son of Josiam king of Judah, and the princes, and the artificers, and the prisoners, and the rich men of Jerusalem, and had brought them to Babylon. 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. 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.

And the word of the Lord came to me, saying, 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. 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, mu, legei Kuriou. Ouk idou oI logou mou, osper por, legei 29 Kuriou, kai oI pelux koptous tetrapan;

'Ioud eu diatou to pro to pro profteta, legei Kuriou o Theos, 36 to to klentoun ton ton logou mou ekastan para to plerou autou. Ioud eu pro to pro profteta to ekebolontos pro 31 fhtesia glwssia, kai nustatoun nustagman auton. 

Kai eian erathismou o laos oytos, o theos, o profteta, ti 33 to luma Kuriou; kai ereis autoi, ameis esto to luma, kai raxw umas, legei Kuriou. O profteta, kai o theos, kai 34 o laos, o an eipous, luma Kuriou, kai ekdikps se ton anhron ton ekinein, kai ton oikon autou. Oto to erei ekastos pro 35 plerou autou, kai ekastos pro 36 o adelph ton autou, ti aposth Kuriou, kai ti elaluge Kuriou; Kai luma Kuriou 36 
u omoneuei esti, ki to luma se anhron estai o logos autou. Kai diata elaluge Kuriou o Theos ymoun. Diatou to 37, 38 tade legei Kuriou o Theos ymoun anv ou ipate to plerou to ton, luma Kuriou, kai aposthse se pro 39 umas, kai the poln ous ekoptyn, kai theotian ymoun. Kai douso ef 34 ymas onedismon aiwion, kai atimias aiwion, 40 tis oik epilphoseitai.

Diatou esto idou hmena ergon, legei Kuriou, kai ouk erousan 7 eti, oti Kuriou, de anphage ton oikon Israeil ek yis Aegiptou, alla, oti Kuriou, de sunygyne ton stermma Israeil apo yis Bophra, kai ato patw tonu chroon, ou 35 xerwai autois ekei, kai apokatesiteitai autois eis ton yin autois.

'Ediexi moj Kuriou duo kalabous sykou, keimouin kata 24 proponente noj Kuriou, meta to aposthkei Naborochodonosor basileia Babyloun ton Iouchian wno Iwakem basileia Ionia, kai tovs arxhian, kai tovs trkxian, kai tovs desmous, kai tovs plousian eis Ierovalympo, kai ygenen autois eis Babyloun. O kalabous o eis sykou xhrismatof sfordra, tos sto syka 2 tais proyma kai o kalabous o eteros sykou poignon sfordra, o ou brwthetei eis poignias autois. Kai 36 ete Kuriou pro 3 me, ti sto odous Ieremia; kai ete, syka sto xhrismatia, xhrismia lian kai to poignia, poignia lian, ou o brwthetei eis poignias autois.

Kai egeineto logos Kuriou pro do mege, legei, Tade legei 4, 5 Kuriou o Theos Israiel, oti to syka to xhrista tis, autois epignomai tois aposthkeiti Ioudaious, ois xepesxalaka ek ton toton eis yis Xalados eis agyia. Kai stimer 6 tous oftamouj mou epi autois eis agyia, kai aposthkeiti autois eis ton yin taum eis agyia kai aniquekumeno autois.
and not pull them down; and I will plant them, and not pluck 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 Sedecias 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 hised, 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 Jeremias concerning all the people of Judea in the fourth year of Joakim, son of Josias, king of Judea; which he spake 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 one from his evil way, and from your evil doings, and ye shall dwell in the land which I gave to you and your fathers, and 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 against all the kingdoms of the earth, and I will make them 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, even all things that are written in this book.

The Prophecies of Jeremias against the Nations of Elam.

Thus saith the Lord, The bow of Elam is broken, even the chief of their power. And I will bring upon Elam 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 Ælam. 35 And I will put them in fear before their enemies that seek their life: for the Lord shall destroy them, according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them. 36 And I will set my throne in Ælam, and will send forth thence king and rulers. 37 But it shall come to pass at the end of days, that I will turn the captivity of Ælam, saith the Lord.

In the beginning of the reign of king Sedekiah, there came this word concerning Ælam.

For Egypt, against the Power of Pharaoh Necho King of Egypt, who was by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Judæa

3 Take up arms and spears, and draw nigh to battle; and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

5 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 turned, saith the Lord.

6 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.

Who is this that shall come up as a river, and as rivers roll their waves? 2 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.

9 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. 10 And that day shall be to the Lord our God a day of vengeance, to take vengeance on his enemies, and to render the work of his heavens devout, 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.

11 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. 12 The nations have heard thy voice, and the land has been filled with thy cry: for the Lord will bring evils upon him fighting one against another, and both are fallen together.

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 has devoured the yew-tree.

14 Wherefore has Apis died from thee? thy choicest calf has not remained; for the Lord has utterly weakened thee; and thy multitude has faint and fallen; and each one said to his neighbour, Let us arise, to the ten thousand of Ælam, and his other nations; and I will put them to shame, saith the Lord.

15 For they have given up the land of Egypt to rob, for they have sold it, and have been sold into a nation.
and return into our country to our people, from the Grecian sword. "Call ye the name of Pharao Nechao king of Egypt, Saon esbeie moed. "As I live, saith the Lord God, he shall come as Itahyon among the mountains, and as Carmel that is on the sea. "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.

Egypt is a fair heifer, but destruction from the north is come upon her. Also her hired soldiers in the midst of her are as fatted 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. 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. 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. The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

Behold, I will avenge Ammon 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. 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.

The Word of the Lord which He Spoke Against Babylon

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 Merozach is delivered up. 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.

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. 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.

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. 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 go forth, and be as serpents before sleep. For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: then shall she be taken, as the dart of an expert warrior shall not return the dart, and go forth, and be as serpents before sleep.

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, because 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 scowl, and they shall hiss at all her plague.

Set yourselves in array against Babylon round about, all ye that bend the bow; shoot her, spare not your arrows; for with a might hand shall she be bowed down: her horns 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 gnaas his bones. Therefore thus saith the Lord; Behold, I will take vengeance on the king of Babylon, and upon 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 Galada, and his soul shall be satisfied. In those days, and at that time, shall they seek for the iniquity of Israel, and there shall be no one, 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 it roughly, and against them that dwell over on it: avenge, O sword, and destroy utterly, saith the Lord, and do according to all that I command thee. A sound of war, and great destruction in the land of Babylon. 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

\[\text{ Jeremias XXVII. 8—26. } 936 \text{ ieremias. }\]

\[\text{6 Lat. be ye estranged. } \text{7 See 2 Kings (2 Sam.) 1. 22. } \text{8 Or, look sad. } \text{9 Alex. + 'saith the Lord.' } \text{6 Gr. bitterly.}\]
of her. 27 Dry ye up all her fruits, and let them go down to the slaughter: woe to them! for their day is come, and the time of their retribution. 28 A voice of men fleeing and escaping from the land of Babylon, to declare to Si... the vengeance that comes from the Lord our God.

39 Summon many against Babylon, even every one that bends the bow: camp against her round about; let no one of her people escape: render to her according to her works; according to all that she has done, do to her: for she has resisted the Lord, the Holy God of Israel. 39 Therefore shall her young men fall in the streets, and all her warriors shall be cast down, saith the Lord.

39 Behold, I am against thee the haughty one, saith the Lord: for thy day is come, and the time of thy retribution. 39 And thy pride shall fail, and fall, and there shall be no one to set it up again; and I will kindle a fire in her forest, and it shall devour all things round about her.

39 Thus saith the Lord: The children of Israel and the children of Juda have been oppressed; all they that have taken captivity have oppressed them together: for they would not let them go. 39 But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth; 39 and he will sharpen a sword against the Chaldeans, and against the inhabitants of Babylon, and upon her nobles and upon her wise men; 39 a sword upon her warriors, and upon her chariots: 39 a sword upon their horses, and upon their chariots: 39 a sword upon their warriors, and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures, and they shall be scattered upon her waters, 39 and they shall be ashamed: for it is a land of graven images, and of them that fashion a vanity. 39 Therefore shall idols dwell in the islands, and the young of monsters shall dwell in it: it shall not be inhabited any more for ever.

39 As God overthrew Sodom and Gomorrah, and the cities bordering upon them, saith the Lord: no man shall dwell there, and no son of man shall sojourn there.

39 Behold, a people comes from the north, and a great nation, and many kings shall be stirred up from the end of the earth; holding bow and damascened, 39 and they shall be as women: a sword shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against thee, O daughter of Babylon. 39 The king of Babylon heard the sound of them, and his hands were enfeebled: anguish overcame him, pangs as of a woman in travail. 39 Behold, he shall come up as a lion from Jordan to Gathann, for I will speedily drive them from her, and I will set all the youths against her: for who is like me? and who will resist me? and who is this shepherd who will stand before me?

39 Therefore hear ye the counsel of the

3 Gr. daughters of Sirena. See Job 30. 29. Essai. 13. 21, etc. 7 Heb. Ⲟⲉ ⲫⲡ ⲡⲁ ⲟⲕ. Alex. the place of Eatham.
Jeremiah XXVII. 46—XXVIII. 17. 938

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. 2 For at the sound of the taking of Babylon, the earth shallquake, 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. 3 And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. 4 Voe to Babylon round about her in the day of her affliction. 5 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. 6 And slain men shall fall in the land of the Chaldeans, and men pierced through shall fall without it.

For Israel and Judah have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel. 2 Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her for the works of her hands. 3 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. 4 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. 5 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 heaven, it has mounted up to the stars. 6 The Lord has brought forth his judgment: come, and let us declare in Sion the works of the Lord our God.

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. 2 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. 4 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.

The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven. 15 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. 16 Every man has completely lost understanding; every goldsmith is confounded because of his graven images: for they have cast false gods, there is no breath.

Babylonia, and the logismoi authorously explain it to you kneeling lords: even he, who has given sacrifices therein to the army of his prophets, even he, who has given sacrifices therein to the army of his prophets, has raised up a holy man to the earth, and a cry shall be heard among the nations.

Tasse lege Cyprius, idem exageuit cucurbita Bacylla, et 28 tost catoceuntas Xaldaizos anemonos kaimenos diafereonta. 30 Et apostolicon eis Bacylla umbrotas, kai kathurisoun tiva autin, kai lymanoontur tiva autin: oui eis Bacylla kudolev en himera kakousos autin. 32 Tanevato to teinos to tosoi autin, kai perisdeos eis estein opli autin, kai efi seirhthe eis tois neanious autin, kai afaniasitate tavan twn dynamin autin. 34 Kai peseouna triaumata en yu Halaidon, kai katakevntemou eisowen autin.

Dioti ous exeurseten Ispa kai Ioumdas apo Theou autin, 5 apo Kyprious pantokratoros, dt h gyn autin epilaspi adikias apo ton agmi Ispa. 7 Feugyeste ek merous Bacyllon, kai anastokeste ekastos twn ypsiou autin, kai mp aporhpheste en tiv adikia autin, kai carous ekdikies autin esti para Kyprious, antapodima autin antapodoudous autin. 9 Pothirion xroson 7 Bacyllon en xeri Kypriou, meidikous piasan tiv gyn, apo ton ouion autin episoan euyn, diatouto eusalithsoun. Kai afnon 8 eisost Bacyllon, kai synetirhthe therieste autin, laiaste pritpini tiv diaphorad autin, eisptos iathistera. 10 Iasteisaman tiv Bacylla, kai ouk iadih eikatasapomene autin, kai apostolemen ekastos eis tiv gyn autin, kai hrekei eis odravon to krima autin, eizev eis twn astroon. 12 Eugeyne Kyprios to krima autou, deute, kai anaggeleumwe en Sion tis erga Kypriou tou Theou hymon.

Paragkeniste to toseumata, plhrouste tois farétras: 11 yigeve Kyprios to pneuma basilewos Mhron, oti eis Bacyllon h dreg autou, to exologherei autin, oti ekdikies Kypriou estin, ekkiouries loa autou estin. 13 Epti teixeun Bacyllon 12 arate stumion, epistathstas farétras, eyfraste phyllas, epomastase opila, oti enekhisme, kai poiesi Kyprios a elalhven epi tois katoceunatas Bacyllona, kataxkronintes e swostos 13 pollas, kai epi plheba thesauron autin: yake to perpos ou alhosei eis to splanchna sou. 14 Oti amosse Kyprios kata to 14 braxhion autou, dísti plhrous se anthrwpous wste akridos, kai phexcontai epi se ois katafainontes.

Kyprios pous ygei en ti aschi autou, etoimazew oikoumen 15 en ti sopher autou, en ti synesei autou eixiteo tin ouranw, eis fowh eidecei xous wostos en odravon, kai anagwge neplas 16 apo logostou tis gyn: apsotropas eis wostos epitoure, kai eugeyne phos ek toon thesavoron autou. 17 Emati ethna tis anthrwpot 18 apo gnwseous, katagwunw tais chrusochous apo ton gluhotu autou, oti fede eixoneun, ouk epi pneuma en autous.

\[\text{Gr.} \quad \text{widowed.} \]

\[\text{Gr.} \quad \text{become foolish from knowledge.} \quad \text{See chap. 10.14.} \]
in them. 18 They are vain works, objects of scorn; in the time of their visitation they shall perish. 19 Not such is Jacob's portion; for he that formed all things, he is his inheritance; the Lord is his name.

20 Thou scatterest me the weapons of war; and I will scatter nations by thee, and will destroy kings by means of thee. 21 And by thee I will scatter the horse and his rider; and by thee I will scatter chariots and riders.

22 And by thee I will scatter youth and maid; and by thee I will scatter man and woman. 23 And by thee I will scatter the shepherd and his flock; and by thee I will scatter the husbandman and his husbandry; and by thee I will scatter leaders and the captains.

24 And I will recompense to Babylon and to all the Chaldeans that dwell there all their mischiefs that they have done to Sion before your eyes, saith the Lord.

25 Behold, I am against thee, the ruined mountain, that destroys the whole earth; and I will stretch out mine hand upon thee, and will roll thee down upon the rocks, and will make thee as a burnt mountain. 26 And they shall make thee a towel for a sling, or a stone for a foundation: for thou shalt be a desolation for ever, saith the Lord.

27 Lift up a standard in the land, sound the trumpet among the nations, congregate the nations against her, raise up kings against her by me, and that for the people of Acharan; set against her engines of war; bring up against her the hoary-haired and the multitude of locusts. 28 Bring up nations against her, even the king of the Medes and of the whole earth, his rulers, and all his captains.

29 The earth has quaked and been troubled, because the purpose of the Lord has risen up against Babylon, to make the land of Babylon a desolation, and uninhabitable.

30 The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they are become like women; her tabernacles have been set on fire; her bars are broken. 31 One shall rush, running to meet, another runner, and one shall go with tidings to meet another with tidings, to bring tidings to the king of Babylon, that his city is taken.

32 At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.

33 For thus saith the Lord, The houses of the king of Babylon shall be threshed as a floor in the season; yet a little while, and her harvest shall come.

34 He has devoured me, he has torn me asunder, and my skin is made hairy. 35 He has filled his belly with my delicacies. My troubles and my distresses have driven me out into Babylon, shall she that dwells in Sion say; and my blood shall be upon the Chaldeans dwelling there, shall Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will judge thine adversary, and I will execute vengeance for thee; and I will waste her sea, and dry up her fountain.
Babylons shall be a desolation, and shall not be inhabited. 35 For they rose up together as lions, and as lions' whelps. 36 In their heat I will give them a draught, and make them drunk, that they may be stuffed, and sleep an everlasting sleep, and not awake, saith the Lord. 37 And bring thou them down as lambs to the slaughter, and rams with kids.

How has the boast of all the earth been taken and caught in a snare: has Babylon become a desolation among the nations! 39 The sea has come up upon Babylon with the seas of waters, and she is covered. 40 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. 41 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: 42 and in Babylon the slain men of all the earth shall fall. 40 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. 44 We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into our sanctuary and defiled the house 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. 45 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 will destroy her, saith the Lord. 46 A sound of a cry in Babylon, and great destruction in the land of the Chaldeans: 47 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. 45 For distress has come upon Babylon, her warriors are taken, their bows are useless: for God has spoken against them. 57 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.

Thus saith the Lord, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burnt 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 Jeremiah to say to Sareas son of Nerus, son of Maasaeus, when he went from Setekias king of Juda to Babylon, in the fourth year of his reign. And Sareas was over the bounties. 60 And Jeremiah wrote in a book all the evils which should come upon Babylon, even all these words that are written against Babylon.

And Jeremiah said to Sareas, When thou art come to Babylon, and shalt see and read all these words; 62 then thou shalt 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.

And it shall come to pass, when thou shalt cease 

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I E R E M I A S.

Πώς ἐλαλοὶ καὶ θηρεύσαντι τή καίχυμα πάσης τής γῆς; πόσῳ εὐγενεῖται Βασσίων εἰς ἁφανισμόν εἰς τοὺς ἐθνοὺς; Εὐερεῖτι ἐπὶ Βασσίων ἡ θάλασσα εἴν τῶν ψυχών, καὶ κατεκλυθή, εὐγενεῖσθαι αἰ πόλεις αὐτῆς ὡς γῆς ἄνθρωπος καὶ ἄβατος, οὐκ οἱ κατάκομποι ἐν αὐτῇ οὖδὲ εἰς, οὐδὲ μὴ καταλύσει ἐν αὐτῇ νῦν ἀνθρώπους. Καὶ καταβιβάζων αὐτοὺς ὑπὸ ἁρμάν εἰς σφαγήν, 40 καὶ νὸς κρύον μετ᾽ ἐρέφων.

Diatouto idou hmerai eprounetai, legei Kyrion, kai ekikynous 42 epī tis λυπητά αὐτῆς, kai ἐν πάσῃ τῇ γῇ αὐτῆς πεσοῦνται τραυματία. ὢν ἐὰν ἀναβῇ Βασσίων ὡς ὁ ὀφρανσός, καὶ ὥστε εἰς ἄνθρωπος πόλεως αὐτῆς, τῇ τῆς ἀμήν, παρ᾽ ἐμοὶ ἔχωσε στορτομένης αὐτῆς, λέγει Κύριος. Φωνὴ κραν�ής ἐν Βασσίων, 50 καὶ συντρίβει μεγάλη ἐν γῇ Χαλδαίων, ὥστε ἐξωλοθρεύσει Κύ- 55 ριος τὴν Βασσίων, καὶ ἀπόλλεισιν ἀπ’ αὐτῆς φωνῆς μεγάλης ἤρχονται ὡς ὄσαι πολλὰ ἐδωκέν εἰς ἔλεον φωνῆς αὐτῆς. ὃν ἵλθεν ἐπὶ Βασσίων ταλαιπωρία, ἔλαλωσιν οἱ μαχηταὶ 56 αὐτῆς, ἐπτόμηται τῷ τοῦ τῶν αὐτῶν, ὧν ὁ θεός ἀνταποδίδοντοι αὐτοῖς. Κύριος ἀνταποδίδωσι, καὶ μεθύσει μέθη τῶν ἱγμονῶν 57 αὐτῆς, καὶ τῶν σοφῶν αὐτῆς, καὶ τῶν στρατηγῶν αὐτῆς, λέγει ὁ βασιλεὺς, Κύριος παντοκράτωρ ὅνομα αὐτῆς.

Τάδε λέγει Kύριος, τεῖχος Βασσίων ἐπλατύνθη, κατα-

S Gr. heart. 7 See 3 Kings 8, 53a, note.
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.

**This saith the Lord against the Philistines:**

2 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 will destroy the remaining inhabitants of the islands. 5 Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enamik.

6 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. 7 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?

7 Concerning Idumea, thus saith the Lord; There is no longer wisdom in Theman, counsel has perished from the wise ones, their wisdom is gone, their place has been deceived. 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. 9 For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon thy possessions. 10 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 widow shall not be desolate.

12 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: 13 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.

14 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. 15 I have made thee small among the nations, utterly contemptible among men. 16 Thine insolence has risen up against thee, the felicity 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.

17 And Idumea shall be a desert: every one that passes by shall hiss at it. As Sodom was overthrown and Gomorrah and...
Concerning the sons of Ammon thus saith the Lord, Are there no sons in Israel? wherefore is it said, There be no kernel among the wheat? because Multitudes have been cut down because of the sword without our city. But a multitude shall return to her.

Concerning the queen of the palace, whom Hurbodaspos, king of Babylon, nameth, thus saith the Lord: Arise ye, and go up to Kedar, and all the sons of Kedar. 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. 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. 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.

They that sojourned in her, saith the Lord Almighty, no man shall dwell there, nor shall any son of man inhabit there. Behold, he shall come up as a lion out of the midst of Jordan to the place of Eætham: 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 confront me? 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 Theman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them. For at the sound of their fall the earth was scarred, and the cry of the sea was not heard.

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? wherefore is it said, There be no kernel among the wheat? because Multitudes have been cut down because of the sword without our city. But a multitude shall return to her.

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Tois yioiis Ammon ouros eit eirous, eivn in ephemara proas eisostai autous; diai paraelabhe Melchol tēn Galadad, kai h λados autōn en òleose autōn enokisē; Δiatoûto idou hmerai erçoun, fhsai eirous, kai akouni eit Pabbaθαð brourvoun polémen, kai éssouei eis abaton kai eis òpalea, kai bwosai autēs en peri katakanthoun, kai parałlefetai Israil tēn archēn autou. Ἀλὰς Λαῶν Εἰσεβῶν, ὅτι ὁλοκλὴρ Αἰκαδείας ἐρείπωσαν καὶ κόψασα, ὅτι Μελχολ βαδείται εἰς ἀποκο, οἱ ἐρείποι αὐτοῦ καὶ οἱ ἀρχηγητες αὐτοῦ ἀμα.

Tē anallásthē en tois pedoiis Ενακεί, θυγατερία ἰαμίας, ἡ πηνούνυ ἐπὶ θηραυρίω, ἡ λεγονά, τές ἑισελεύνεται ἑπ′; Ιδου ἐγὼ φέρω φόβον ἐπὶ σε, εἰς Κυρίου, ἀπὸ πάθος ὑμῶν, ἐν τῆς περιούσῃ σου, καὶ διασταρισθῇ ἐκατός εἰς τὸ πρόσωπον αὐτῶν, καὶ οὐκ ἐστίν υἱὸν σου.

Τῆ Κῆδαρ τῆ Βασιλείας τῆς Ἁγάθ, ἸΝ 28 Ἐπιτάξεις ἐναπουξοδοσοπορ βασιλεύωσι βασιλεύωσι, ὑπὸς εἶτε Κυρίος.

Ἀναστήτηται, καὶ ἀνάβηται ἐπὶ Κηδαρ, καὶ πλησίστων τοῖς υἱοῖς Κηδείμ. Σκιρᾶς αὐτῶν, καὶ τὰ προβατὰ αὐτῶν λήφθησαν 29 ἰμάτια αὐτῶν, καὶ πατὰ τὰ σκεπά τῶν αὐτῶν, καὶ καμίλους αὐτῶν λήψαντας τειτεροὶ καὶ καλέσαντας ἐπὶ αὐτῶν ἀπόλυσαν κυκλοθ. Φεύγετε, λεῖα ἐμβαθυνότες εἰς κάθως, καθῆκεν ἐν τῇ πάλης ἑτὲς Κυρίου, ἐπὶ τῶν σωτηρίων ὑπὸς τῶν κυτῆρων αὐτῶν, καὶ ἐλογίσατο λογομορφον.
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. Damascus is utterly weakened, she is put to flight; trembling has seized upon her. Has she not left my city, they have loved the village?

Therefore shall the young men fall in thy streets, and all thy warriors shall fall, saith the Lord. 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 Nebo! for it is perished: Caraimath is taken: Amath and Agath are put to shame. 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; for there is a voice of men crying out of Oronaim, destruction and lamentation of ruin.

Moab is ruined, proclaim it to Zogora: for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim: ye have heard a cry of destruction.

Flee ye, and save your lives, and ye shall be as a wild ass in the desert. Since thou hast trusted in thy strong holds, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together. 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. 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? Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

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 drunk into banishment. All the taste thereof remained in him, and his small departs not. 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.

And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel their hope, having trusted in them.

How will ye say, We are strong, and men strong for war? Moab is ruined, even his city, and his choice young men have gone down to slaughter. The day of Moab is near at hand, and his iniquity moves swiftly to vengeance. 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!

Come down from thy glory, and sit down in a damp place: Debon shall be broken, because Moab is destroyed: there has gone up against thee one to rage thy strong-hold. Stand by the way, and look, thou that dwellest in Azer; and ask him

3 Or, kindled, & d. with carbuncle.
that is fleeing, and him that escapes, and say, What has happened?

29 Moab is put to shame, because he is broken, howl and cry; proclaim in Armon, that Moab has perished. 30 And judgment is coming among the land of Misor, upon Chelen, and Rephas, and Mophis, and upon Dabon, and upon Nabau, and upon the house of Dathalthaim, and upon Carithaim, and upon the house of Gasmol, and upon the house of Moan, and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near. 31 The horn of Moab is broken, and his arm is crushed.

32 Make ye him drunk; for he has magnified himself against the Lord: and Moab shall clasp with his hand, and shall be also himself a laughing-stock. 33 For surely Israel was to thee a laughing-stock, and was found among thy thefts, because thou didst fight against him. 34 Their 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.

35 And I have heard of the pride of Moab, how he has heightened his pride and his haughtiness, and his heart has been lifted up. 36 But I know his works: is it not enough for him, has he not done thus?

37 Therefore howl ye for Moab on all sides; cry out against the shorn men in a gloomy place. I will weep for thee, 38 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 figs, and upon thy grape-gatherers. 39 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.

40 From the cry of Esebon even to Abelam, their cities uttered their voice, from Zogor to Oronsim, and their tidings as a heifer of three years old, for the water also of Nebrin shall be dried up.

41 And I will destroy Moab, saith the Lord, as he comes up to the altar, and burns incense to his gods. 42 Therefore the heart of Moab shall sound as a pipe for the shorn men; forasmuch as what every man has gained has perished from him. 43 They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat the breasts, and on all loins shall be sackcloth.

44 And on all the houses of Moab, and in his streets shall be mourning; for I have broken him, saith the Lord, as a vessel, which is useless. 45 How has he 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 him.

46 For thus said the Lord; 47 Carioth is taken, and his strong-holds have been taken together. 48 And Moab shall perish from being a multitude, because he has magnified himself against the Lord. 49 A snare, and fear, and the pit, are upon thee, O inhabitant of Moab. 50 He that flees from the terror shall fall into the pit, and he that
I hope you take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee. And they shall drink, and vomit, and be mad, because of the sword which I send among them.

So I took the cup out of the Lord's hand, and caused the nations to whom the Lord sent me to drink: Jericho, and the cities of Judah, and the kings of Jerusalem, and the kings of the Philistines, and Ascalon, and Gaza, and Egypt, and the remnant of the nations.

Behold, thus saith the Lord of hosts; Because of me ye swear falsely in the name of the Lord, and ye teach the people divination, saying, Ye shall not drink of the cup thereof; therefore, behold, I will introduce to you the scorn of disreputable people, and the reproach of the nations, together.

Thus saith the Lord of hosts; If it be marvelous in the eyes of the remnant of this people, shall it be wonderful in mine eyes? saith the Lord of hosts.

Thus saith the Lord of hosts; The spoil shall be taken away from the house of the living; for I will cause to cease forever the voice of mirth, and the rejoicing of the bride; the noise of the bridegroom, and the voice of them that sing in the feast of their heart, to be taken in the_ghostly消.  

Thus saith the Lord of hosts; I will sift this people from the earth as chaff is sifted out of the wheat; and I will cause to cease, and make an end of all the remnant of the people that is left in Jerusalem, as the earthen vessel is broken to pieces.

And it shall come to pass, that as the sword hath devoured a part of Judah, and made it void, and broughteth theOTT.  

Thus saith the Lord of hosts; I will kindle a fire in the wilderness of the wilderness of the south; and I will consume with it the cities of Judah, and the people shall go, and all the remnant of the people of the earth shall be consumed with it.

In that day, saith the Lord of hosts; I will take thee, O Zophah, and thy fullness, and I will give thee unto the exultation of the earth, and to the fulness of all the inhabitants of the world; and a name shall be taken away from Jerusalem, as there is taken away from the house of the living, when a name is taken away from Jacob, saith the Lord of hosts.

Thus saith the Lord of hosts; The city shall be plowed as a garden; and the mountain shall bear fruit, and the work of the Lord of hosts, and the glory of Israel.

Thus saith the Lord of hosts; Where have they taken thee? or where shall I find thee, saith the Lord of hosts, when I shall come to take thee? and I willCha. 21:8.  

Therefore will I scatter thee among the nations, and will consign thee to the evil of all the heathen, and thy name shall be abominable among men.  

Thus saith the Lord of hosts; I will break the staff of the bread at the high place, and the bottle at the elder's house; and the pot in the hallowed place, and it shall not be a priority for the altar, nor be an ornament for the house of my people; and I will make them drunk with their own fat, and with their own blood they shall drink.

Thus saith the Lord of hosts; I will make them drunk, and they shall fall, and they shall rise up no more; for I will make them drunk even with grape-wine, and with strong drink; and they shall slumber, and not rise up for ever.

Thus saith the Lord of hosts; Ye have filled my holy place with all manner of wickedness, even the house that is holy, and ye have profaned it. Therefore, as ye have done, saith the Lord of hosts, so shall they do unto you.

Therefore will I again make a decree, saith the Lord of hosts, that the plant of justice, and the man of righteousness, and the sanctitude of the high place, shall be as a place of blessing, and not of terror.  

Thus saith the Lord of hosts; In that day, saith the Lord of hosts, they shall take ten parts of you in all their treasures, and of all your pleasant oil, and ten parts shall be consumed; and seven parts shall be burned.

They shall take ten parts of all your choicest sons, which are born of your bowels, and of all the treasures of your lapse, and they shall give them unto the spoil of the temple; and seven parts shall be consumed in the fire of the Lord, of the four quarters thereof.

Thus saith the Lord of hosts; Shall the sword be for thee as a desolation, and for a snare, and for a temptation to turn thee from thy face? in that day saith the Lord of hosts; Shall I be called unto judgment, saith the Lord of hosts, about these transgressions?

Therefore, as I live, saith the Lord of hosts, I will do unto Jezreel, and will take judgment against its people; and the house of Jacob shall possess its inheritance, and the house of Joseph shall possess its inheritance for ever.

And the cities of the south shall be shut up against Jerusalem on the one side, and against Jerusalem on the other side; and the city shall be plowed as a garden; and the mountain shall bear fruit, and the work of the Lord of hosts, and the glory of Israel.

Thus saith the Lord of hosts; Shall I not dole out vengeance upon you, saith the Lord of hosts, because of your doings, saith the Lord of hosts?

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Thus saith the Lord of hosts; Shall I not dole out vengeance upon you, saith the Lord of hosts, because of your doings, saith the Lord of hosts?
the rams: for the Lord has destroyed their pastures. And the peaceable abodes that remain shall be destroyed before the fierceness of my anger. He has forsaken his lair, as a lion: for their land is become desolate before the great sword.

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 I will 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, and hear to the words of the prophets, whom I sent to you early in the morning; yea, I sent them, but ye hearkened not to me; then will I make this house as Selo, and I will make this city a curse to all the nations of all 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 desitute of inhabitants.

And all the people assembled against Jeremiah in the house of the Lord. And the princes of Juda 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. 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 I 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. 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 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
Chapter 17

Jeremiah XXXIII. 17—XXXIV. 14.

And there rose up men of the elders of the land, and said to all the assembly of the people, 16 Michæas the Morâthite lived in the days of Ezeâkius king of Judea, and said to all the people of Judea, Thus saith the Lord; Sion shall be ploughed as a field, and Jerusalem shall become a desolation, and the mountain of the house shall be a thicket of trees. 17 Did Ezeâkius and all Judea in any way slay him? Was it not that they feared the Lord, and they made supplication before the Lord, and the Lord ceased from the evils which he had pronounced against them? whereas we have wrought great evil against our own souls.

And there was another man prophesying in the name of the Lord, Urias the son of Samaâs of Cariâthiârim; and he prophesied concerning this land according to all the words of Jeremiahs. 18 And king Jonas and all the princes heard all his words, and sought to slay him; and Urias heard it and went into Egypt. 19 And the king sent men into Egypt; and they brought him thence, and brought him in to the king; and he spake with him, and he called unto him, and cast him into the midst of a carcase of commons, and thus they killed him, to the great displeasure of his people. Nevertheless the hand of Achârim son of Saphan was with Jeremiahs, to prevent his being delivered into the hands of the people, or being killed.

Thus said the Lord; Make to thyself bonds and yokes, and put them about thy neck, 2 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 Sedeckiah king of Judea. 3 And thou shalt command 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 my eyes. 4 I gave the earth to Nephiâchodonosor king of Babylon to settle the children of Israel in the midst of the field to labour for him. 5 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.

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 your soothsayers, that say, Ye shall by no means work for the king of Babylon: 6 for they prophesy lies to you, to remove you far from your land. 7 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.

I spoke also to Sedeckiah king of Judea according to all these words, saying, Put your neck into the yoke, and serve the king of Babylon. 8 For they prophesy unrighteous words to you, for I sent them not, saith
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. 18 I spake to you, 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. I sent them not. 19 If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said. 20 And as for the remaining vessels, which the king of Babylon took not, when he carried Jehonias prisoner out of Jerusalem, 21 they shall go into Babylon, saith the Lord. And it came to pass in the fourth year of Sedeckias king of Juda, in the fifth month, that Ananias the false prophet, 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 saith the Lord; I have broken the yoke of the king of Babylon. 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. 2 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 the word which the false prophet, by returning 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 kingdoms, 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. 10 Then Ananias took the yokes from the neck of Jeremias in the sight of all the people, and brake them as pieces. 11 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. 12 And the word of the Lord came to Jeremias, after that Ananias had broken the yokes and brake them as pieces. Go and speak to Ananias, saying, Thus saith the Lord; Thus hast thou broken the yokes of iron; but I will make instead of them yokes of wood. 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. 13 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 Jeremiah sent from Jerusalem to the elders of the children 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 Jeconiah 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 Gemariah son of Shemaiah, son of Jeremiah, the king’s son, unto the king of Babylon to Babylon saying, 4 Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem; 5 Build ye houses, and inhabit them; and plant gardens, and eat the fruits thereof; 6 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. 7 And seek the peace of the land into which I have carried you captive, and ye shall pray to the Lord for it, that ye may have peace.

For 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. 8 For they prophesy to you unrighteous words in your name: and I sent them not. 9 For thus said the Lord; When seventy years shall be accomplished in the captivity of Judah; I will visit you, and will comfort you, and increase you, and I will bring you again to this place; 10 and I will build thee a house, saith the Lord: and I will surely give thee pasture, and thy children shall dwell in it. 11 And they shall not any more be a prey to the nations; neither shall the lion go up by thy land, neither shall the owl dwell in thy land, neither shall any creeping thing be in all of it, none shall come up to destroy the fruit of thy land, which thou shalt bring forth, nor anything that thou plantest, saith the Lord.

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. 20 And they shall not make of them a curse in all the captivity of Juda in Babylon; and he shall smite them in your sight. 21 And whatsoever I command you, I will make it to pass, and the Lord your God shall forgive you. And I will give you survivors, and your children shall come again out of captivity. 22 The Lord shall increase you a thousand fold, and ye shall again be in the land which your fathers possessed. And I will also make it to you a name, and a praise among all the nations that I will pluck you out of the midst of the captivity, and will return you to the land of Israel. 23 And it shall come to pass, when ye are increased, and multiplied in the land in those days: 24 Achiab the son of Sedekias, the high priest, shall be your chief, and they shall take the princes of the captivity, and come to Jerusalem. 25 And the priest shall be the Levite in the stead of the priest, who is the son of Achiab, to be the chief among the people; 26 and he shall sit in the place of the high priest upon the throne of the kingdom; when the king shall sit upon the throne of the kingdom. 27 And he shall be the chief of the people, and shall be the chief of the priests; when ye shall be in Babylon, he shall be your chief.
The Word that came to Jeremiah from the Lord, saying, Thus speaks the Lord God of Israel, saying,

Write all the words which I have spoken to thee in a book. Behold, the days come, when 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, wherein they shall hold their loins, and look for safety: for I have seen every man, and his hands are on 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 straightness to Jacob; but he shall be saved out of it. In that day, 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. There is none to judge thee there: thou hast been painfully tried for healing, there is no help for thee. All thy friends have forgotten thee; they shall not ask 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 iniquity. Therefore all that devour thee shall be eaten, and all thine enemies 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 to be plundered all that have plundered thee. For I will bring about thy healing, I will heal thee of thy grievous wound, saith the Lord; for thou art called Dispersed: she is thy 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 

The text appears to be a mixture of scriptural references, possibly from the Old Testament, with scattered modern English phrases. The passage seems to be a literary or rhetorical piece, possibly a historical or prophetic text, discussing themes of captivity, healing, and restoration.
be built upon her hill, and the people shall settle after the vanity thereof. And there shall go forth from the cities of the nations, 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 unworthy 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 nigh: and 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 bemoaning: and I 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 tree, and they shall shun the noise of the wilderness, and the going and coming thereof: that they shall not err in it; for I am become a father to Israel, and Ephraim is my first-born.
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 Ramah, 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 thine works; and they shall return from the land of the enemy.

17 There shall be an abiding home for thy child ever; I have heard the voice 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 7 bore reproach from my youth.

19 Ephraim is a beloved son, a pleasing child to me: for because 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.

20 Prepare thyself, O Sion; execute vengeance; look to thy 6 ways: return, O virgin of Israel, by the way by 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.

24 For I have saturated every thirsting soul, and the hungry soul shall be satisfied; therefore I awaked, and beheld; and my sleep was sweet to me.

25 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.

26 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.

27 In those days they shall certainly not say, The fathers ate a sour grape, and the children's teeth were set on edge. But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

28 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:

29 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.

30 For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, 6 I will surely put my laws into their mind, and write them into their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, 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.

31 Thus saith the Lord, after that I shall have brought again captivity the sons of Juda and the sons of Israel, and have gathered them together, I will set them on high mountains; in the places of the former tabernacles; and I will make them a name, and a dwelling; and they shall be feared among the heathen, among those that are round about them; and I will glory in Israel, saith the Lord.
and holiness, for the Lord shall be remembered forever. 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.

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. And all the Assrethim even to Nahal Kedron, as far as the corner of the horse-gate eastward, shall be holyholiness 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 Jeremias in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremias was kept in the court of the prison, which is in the king's house: in which king Sedekias 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 Sedekias 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 Sedekias shall go into Babylon, and dwell there.

And the word of the Lord came to Jeremias, 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 then put it in a book.
The image appears to contain a mixture of text and symbols, which makes it difficult to accurately transcribe into a readable format. The text seems to be a fragment of a historical or religious document, possibly in Greek, but without clear segmentation or context, it's challenging to provide a coherent translation. If this is a part of a larger text, additional context might aid in understanding the content. For a precise and meaningful transcription, a clearer or more complete version of the document would be required.
For the children of Israel and the children of Juda alone did evil in my sight from their youth. 30 For this was obnoxious to my anger and my wrath, from the day that they built it even to this day; that I should remove it out of the land which I gave to them. 31 For the iniquity of all the wickedness of the children of Israel and Juda, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Juda, and the dwellers in Jerusalem. 32 And they turned the back to me, and not the face: whereas I taught them early in my instruction, and persuaded no more to receive instruction. 33 And they set their pollutions in the house, on which my name was called, by their uncleannesses.

34 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 Juda to sin.

35 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 places whither I have driven them in mine anger 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: 36 and they shall be to me a people, and I will be to them a God. 37 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. 38 And I will make with them an everlasting covenant, which I will by no means turn away from them, and will put my fear into their heart, that they may not depart from me. 39 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.

40 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. 41 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. 42 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 Juda, 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,

3 Thus saith the Lord, who made the earth and formed it, to establish it; the Lord is his name; 3 Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not. 4 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 3 for mounds and fortifications, 7 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. 8 Behold, I bring upon her and upon the mothers of her children a breach, said the Lord; and he shall bring it about. 9 And I will turn the captivity of Judah, and the captivity of Israel, and will build them, even as before. 10 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 revoluted from me. 11 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. 12 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, 13 the voice of gladness, and 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. 14 Thus saith the Lord of hosts; There shall yet be heard 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. 15 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 Benjamin, and in the cities round about Jerusalem, and in the cities of Judah, flocks shall yet pass under the hand of him that numbereth them, saith the Lord. 16 The word that came to Jeremiah from the Lord (now Nabuchodonosor king of Babylon, and all his army, and all the country of his dominion, were warring against Jerusalem, and against all the cities of Judah, saying, 17 Thus has the Lord said; Go to Sedeckias king of Judah, and thou shalt say to him, Thus saith the Lord, This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it, and shall burn it with fire; 18 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. 19 But hear the word of the Lord, O Sedeckias king of Judah. Thus saith the Lord, 20 Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, saying, Ah lord! and they shall lament for thee, 2¹ down to the grave: for I have spoken the word, said the Lord. 2²
6 And Jeremias spoke to king Sedekias all these words in Jerusalem. 7 And the host of the king of Babylon warred against Jerusalem, and against the cities of Juda, 8 and against Jericho, and against Azeca: for these strongcities were left among the cities of Juda.

9 The word that came from the Lord to Jeremias, after king Sedekias had concluded a covenant with the people, to proclaim a release; 10 that every one should set at liberty his servant, and every one his handmaid, the Hebrew man and Hebrew woman, whom no man of Juda should hold a slave.

11 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, 12 and gave them over to be men-servants and maid-servants.

13 And the word of the Lord came to Jeremias, saying, 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, 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, because of the kindness of the Lord toward thee. And incline not their ear. 14 And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbour; and they had concluded a covenant before me, in the house whereon my name is called. 15 But ye turned and profaned my name, to bring back every one his servant, and every one his handmaid, whom ye had sent forth free and at their own disposal, to be to you men-servants and maid-servants.

16 Therefore thus said the Lord: Ye have not hearkened to me, to proclaim a release every one to his neighbour: behold, I proclaim a release to you, to the sword, and to the pestilence, and to the famine; and I will give you up to all the kingdoms of the earth. 17 And I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it, the princes of Juda, and the men in power, and the priests, and the people; 18 I will even give them to their enemies, and their carcases shall be food for the birds of the sky, and for the wild beasts of the earth. 19 And I will give Sedekias king of Judea, and their princes, into the hands of their enemies, and to the host of the king of Babylon shall come upon them that ran away from them. 20 Behold, I will give command, saith the Lord, and will bring them back to this land; and they shall fight against it, and take it, and burn it with fire, and the cities of Juda; and I will make them desolate without inhabitants.

21 The word that came to Jeremias from the Lord in the days of Joakim, king of Juda, saying: Go to the house of the Archabin, and thou shalt bring them to the house of the Lord, into one of the courts, and give them wine to drink.

6 Alex. that were left. 7 Alex. in Jerusalem. 8 See Heb. Two verses put into one. 9 Probably a Hebraism. 10 Or. confirmed, or. set.
So I brought forth Jehconias the son of Jeremias the son of Chabasim, and his brethren, and his sons, and all the family of the Archabim; and I brought them into the house of the Lord, into the chamber of the sons of Joannias, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maaseias 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 not 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 accord- ing to the command of Jonadab our father com- manded 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 Judah, 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 spoke to you, and ye hearkened not.  

And 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 evils 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 be 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 Josias 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 Judah, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Judah, even to this day. 6 Perhaps the house of Judah 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.

4 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. 5 And Jeremias commanded Baruch, saying, I am in prison; I cannot enter into the house of the Lord: 6 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 Judah that come out of their cities, thou shalt read to them. 7 For adventure 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.

8 And Baruch did according to all that Jeremias commanded him—reading in the book the words of the Lord in the Lord's house. 9 And it came to pass in the eighth year of king Josias, in the ninth month, all the people in Jerusalem, and the house of Judah, proclaimed a fast before the Lord. 10 And Baruch read in the book the words of Jeremias in the house of the Lord, in the house of Gamarians 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.

11 And Michaeas the son of Gamarians the son of Saphan heard all the words of the Lord, out of the book. 12 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 Selemius, and Jonathas the son of Accobor, and Gamarians the son of Saphan, and Sedekias the son of Ananias, and all the princes. 13 And Michaeas reported to them all the words which he had heard Baruch reading in the ears of the people.

14 And all the princes sent to Baruch son of Nerias Judin the son of Nathaniels, the son of Semelius, the son of Cushi, saying, Take in thine hand the roll in which thou readest in the ears of the people, and come. So Baruch took the roll, and went down to them. 15 And they said to him, Read it again in our ears. And Baruch read it. 16 And it came to pass, when they had heard all the words, that they took counsel each with his neighbour, and said, Let us by all means tell the king all these words. 17 And they asked Baruch, saying, Where didst thou write all these words? 18 And Baruch said, Jeremias told me from his own mouth all these words, and I wrote them in a book. 19 And they said to Baruch, Go, and hide, thou and Jeremias; let no man know where ye are.
And they went in to the king into the court, and gave the roll to one to keep in the house of the king's sons; 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 Elisama: 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 suggested to the king that he should burn the roll.

And the king commanded Jeremeelel the king's son, and Sargasia the son of Easrie, 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 fall from off it?

Therefore thus saith the Lord concerning Joakim king of Judah; 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 Judah, 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 Judah. 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 Joschahal son of Seleemias and Sophonias the priest son of Manaases to Jeremias, saying, Pray now for us to the Lord. Now Jeremias 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 Priues came forth out of Egypt; and the Chaldeena heard the report of them, and they went up from Jerusalem.
And the word of the Lord came to Jeremias, saying, Thus said the Lord; Thus shalt thou say to the king of Juda who sent to thee, to seek me; Behold, the army of Pharao which is come forth to help you; they shall return to the land of Egypt: and the Chaldeans shall turn 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 of the 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 Pharao, 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, Saruia the son of Semelias, the son of Ananias; and he caught 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 Saruia caught 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 second 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 thouittest me in prison? And where are your prophets which 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 Joschah the son of Semelias, heard the words which Jeremias spoke to the people, saying, Thus saith the Lord; He that remaineth in this city shall die by the sword, and by the famine, and by the pestilence: but those that pass 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
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.

1 Then the king said, Behold, he is in your hands. And the king commanded Abdiamelech, saying, Take with thee hence thirty men, and lay hold upon the man, and brings him up out of the dungeon, that he die not. 2 So Abdiamelech took the men, and went into the underground part of the king's house, and took thence old rags and old ropes, and threw them to Jeremiah into the dungeon. 3 And he said, Put these under the ropes. And Jeremiah did so. 4 And they drew him with the ropes, and lifted him out of the dungeon: and Jeremiah remained in the court of the prison.

5 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.

6 And Jeremiah 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. 7 And the king swore to him, saying, As the Lord lives, who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

8 And Jeremiah 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. 9 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.

10 And the king said to Jeremiah, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

11 And Jeremiah 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.

12 But if thou wilt not go forth, this is the word which the Lord has shewed me. 13 And, behold, all the women 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 deceived thee, and will

δ ἀνθρωπος ἐκεῖνος, δι' αὐτὸς ἐκλείψει τὰς χείρας τῶν ἄνθρωπων τῶν πολεμιστῶν τῶν καταλείποντές ἐν τῇ πόλει, καὶ τὰς χείρας παινότος τοῦ λαοῦ, λαλῶν πρὸς αὐτούς κατὰ τούς λόγους τούτους: ἢ ὁ ἄνθρωπος οὗτος ὁ ἀνασκολούχησε εἰρήνην τῷ λαῷ τούτῳ ἀλλ' ἡ πονηρία. 14 καὶ ἔπεσεν ὁ βασιλεὺς, ἵδων αὐτὸς 5 ἐν χεριν ὑμῶν ὅτι οὐκ ἦδον τὸ βασιλεὺς πρὸς αὐτούς. 15 καὶ ἔφημαν αὐτῶν εἰς λακκὸν Μελχίου ὑιόν τοῦ βασιλείου, 6 ὡς ἦν ἐν τῇ αἰλή τῆς φυλάκης, καὶ ἔκλαβαν αὐτούς εἰς τὸν λάκκον, καὶ ἐν τῷ λάκκῳ οὐκ ἦν ὄνομ, ἀλλ' ἡ βόρβορος, καὶ ἦν ἐν τῷ βορβώρῳ.

16 καὶ ἔκλεψεν Ἀβδεμέληκ ὁ Αἰθιοπ, καὶ αὐτὸς ἐν οἴκε τοῦ 7 βασιλείου, ὁ ἐδωπὶ Ἰερεμίαν εἰς τὸν λάκκον καὶ ὁ βασιλεὺς ἦν ἐν τῇ πόλι Ὑσαμών, καὶ ἐξῆλθε πρὸς αὐτούς, καὶ ἔλαβε τοὺς πρὸς τοὺς βασιλείας, καὶ ἔπεσεν, ἐπονηρεύσε, ἡ ἑπιστάσεις τοῦ ἀποκεταίη ἐν τῷ ἀνθρωπον τούτου, ἀπὸ προσώπου τοῦ λιμοῦ, ὅτι οὐκ εἶσον ἐκ τῶν πόλεω. 17 καὶ ἔστελλα ὁ βασιλεὺς τῷ Ἀβδεμέληκ, λέγων, λάβε εἰς τὰς χείρας σος ἑνεθείρ πρὸς αὐτούς, καὶ ἀνάγχε σαυτόν ἐκ τοῦ λάκκον, ἵνα μὴ ἀπαιδῆσῃ. 18 καὶ ἔλαβεν Ἀβδεμέληκ τοὺς ἀνθρώπους, καὶ ἐστήλα ἐν τῷ οἴκε τοῦ βασιλείου, καὶ εἶπε τῷ σοι, άπείρον ἡ Ησαμών ἔτοιχον αὐτὸν ἐν τῷ λάκκον, καὶ έκαθήνεν Ἰερεμίας ὑοί. 19 καὶ ἐκκένωσεν ὁ βασιλεὺς, καὶ ἔκκαλε σαυτόν πρὸς ἑαυτόν 14 τοῦ εἰς οἰκίαν Ἀσελείῃ, τὴν ἐν ὑπέρ Κύριον καὶ ἐπέσεν σαυτόν ὁ βασιλεὺς, ἐρωτήσε ἐν σοι, καὶ μὴ δὴ κρύψῃ ἀπ' ἐμοῦ Ῠῆμα.

20 καὶ ἔπεσεν Ἰερεμίας τῷ βασιλεῖ, ἐὰν ἀναγείλα σοι, οὐχὶ 15 θανάτῳ με θανατοφάσεις; καὶ ἐὰν συμβουλεύσῃς σοι, οὐ μὴ ἀκούσης μοι. 21 καὶ ὄμοσεν αὐτὸ ὁ βασιλεύς, λέγων, εἰς Κύριον ὁ ἐστὶν ἐν τῷ ψυχήν ταύτην, εἰ ἀποκεταίη τοις εἰς ἐν δῶσῃ σοι εἰς χειρας τῶν ἀνθρώπων τῶν.

22 καὶ ἔπεσεν αὐτὸ Ἰερεμίας, ὡτός ἐπέσεν Κύριος, ἐὰν ἐπελεξόν 17 ἐξέλιξεν πρὸς ἡγεμόνας βασιλείας βασιλείας, ἔξερεν ἡ ψυχή σου, καὶ ζῴει συν καὶ οἰκία σου. 23 καὶ λέγει ἡ ψυχή σου, καὶ ζῴει συν καὶ ἡ οἰκία σου. 24 καὶ λέγει, μὴ δὴ ἐξέλιξε, δοθήσεται ζῷος αὐτή ἐν χειρὰς τῶν χαλδαίων, καὶ κανόνωσιν αὐτήν ἐν παρῳ καὶ σοῦ μὴ σωθεί. 25 καὶ ἔπεσεν ὁ βασιλεὺς τῷ Ἰερεμίᾳ, ἐὰν λόγον ἔχει τῶν Ἰουδαίων τῶν πεπεμεντῶν πρὸς τοὺς χαλδαίους, μὴ δώσῃς με εἰς χειρὰς αὐτῶν, καὶ καταμικρύφῃσατο μι."
prevail against thee; and they shall cause thy foot to slide and fail, they have turned back from thee. 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.

34 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? hide it not from us, and we will not slay 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.

22 And all the princes came to Jeremias, and asked him; and he told them according to all these words, that the king had commanded him. And they were silent, because the word of the Lord was not heard. And Jeremias remained in the court of the prison, until the time when Jerusalem was taken.

And it came to pass in the ninth month of the king of Babylon, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they besieged it.

And in the eleventh year of Sedeckas, in the fourth month, on the ninth day of the month, the city was broken up. And all the leaders of the king of Babylon went in, and sat in the middle gate, Marangaas, and Samagoth, and Nabusachar, and Nabuvarsad, and Nargaras, Naserrabamath, and the rest of the leaders of the king of Babylon, and they sent, and took Jeremias out of the court of the prison, and gave him in charge to Godilas the son of Achiram, the son of Saphan: and they brought him out, and he sat in the midst of the people.

And the word of the Lord came to Jeremias in the court of the prison, saying, Go and say to Abdemelech 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 Jeremias, 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 brought him. And the Lord had 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
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me to Babylon, then will I set mine eyes
upon thee. But if not, depart; return to
Godolias the son of Achicem, the son of
Saphan, whom the king of Babylon has ap-
pointed governor in the land of Juda, and
dwell with him in the midst of the people
in the land of Juda: 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. And
he came to Godolias to Massepha, and
dwelt in the midst of his people that was left
in the land.

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. And there came to Godolias to
Massepha Ismael the son of Nathanias, and
Joanan son of Carec, and Sarges the son of
Thananeth, and the sons of Jophe the
Nethopathite, and Ezioniash son of the
Mochatli, they and their men.

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. 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 ves-
sels, and dwell in the cities which ye have
obtained possession of.

And all the Jews that were in Moab,
and among the children of Ammon, and
those that were in Idumes, 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 Achicem.
And they came to Godolias into the land
of Juda, to Massepha, and gathered grapes,
and very much summer fruit, and oil.

And Joanan the son of Carec, and all
the leaders of the host, who were in the
fields, came to Godolias to Massepha, and
said to him, Dost thou indeed know that
king Belasias son of Ammon has sent Ismael
to thee to slay thee? But Godolias believed
them not. 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 rem-
nant of Juda perish. But Godolias said to
Joanan, Do not the thing, for thou speak-
est lies concerning Ismael.

Now it came to pass in the seventh month
that Ismael the son of Nathanias the son of
Eleasa of the seed royal, came, and ten men
with him, to Godolias to Massepha: and
they ate bread there together. And Is-
mael 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 Chal-
dean that were found there.
I E R E M I A S.

4 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 Sychem, and from Salem, and from Samaria, even eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and they had mana and frankincense in their hands, to bring them into the house of the Lord. 6 And Ismael went out to meet them and took them up, and 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, 10 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 ybrought back all the people that were left in Massepha, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Aelican: and he went away beyond the children of Ammon.

11 And Joanan the son of Carec, 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, 14 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 other property, and the eunuchs, whom they had brought back from Gabaon: 17 and they departed, and dwelt in Gaboroc-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 Maassseas, 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

"Gr. this is." 7 Or, carried off. 9 Or, the great water.
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.

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.

And it came to pass after ten days, that the word of the Lord came to Jeremiah. And he called Joaan, 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.

But if ye say, We will not dwell in this land, that we may not hearken to the voice of the Lord: 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 sit in the midst of [our] bread, and there we will dwell: 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. 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.

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 have no more see this place.

These are the words which the Lord has spoken concerning you 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 have no more see this place.

And it came to pass, when Jeremiah ceased speaking to the people all the words
Behold, agdolo, forth, other, late and other. Baruch:—
mighty men, and the children that were left, and the daughters of the king, and the souls which Nabuzardan had left with Godolias the son of Achiam, and Jeremiah the prophet, and Baruch the son of Neriah. 

And they came into Egypt: for they hearkened not to the voice of the Lord: and they entered into Taphnas. 

And the word of the Lord came to Jeremiah in Taphnas, saying, Take the great stones, and hide them in the entrance, at the gate of the house of Pharaoh in Taphnas, in the sight of the men of Judah: and thou shalt say, Thus hath the Lord said; Behold, I will send, and will send Nabuchodonosor 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 to the sword. 

And he shall kindle a fire in the houses of their gods, and shall burn all 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 men of Judah that were in 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 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; 9 by provoking me with the works of your hands, to burn incense on the earth, not in Jerusalem, into which ye entered to dwell there, that ye might be cut off, and that ye might become a curse and a reproach among all the nations of the earth? 10 Have ye forgotten the sins of your fathers, and the sins of the kings of Judah, and the sins of your princes, and the sins of your wives, which they wrought in the land of Judah, and 11 in the streets of Jerusalem? 12 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 and will destroy all the remnant of that which are in Egypt; and they shall fall by the sword, and by famine, and shall be consumed among the nations, wherein I sent them. 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 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 6 incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Puthra, answered Jeremiah, saying, 16 As for 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; and so we were filled with bread, and we were well, and there was no evil. 18 But since we left off to burn incense to the queen of heaven, we have been all 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, we, and our husbands?

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 ye without your gods, in the land of Egypt, 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

I have destroyed the love of man from the house of thy king, and the love of wives from before the eyes of thy princes. 25 And the prophets are become the glory of the sons of Israel; the shield of Jerusalem, against all the Bashanews of Judah, and against all the kings of the north, and against all the kings of the south, and against all the kings of the land.

And now thus saith the Lord; 2 And I will utterly destroy all things appointed to be destroyed in this place, in Jerusalem, and in the cities of Judah; 3 And I will turn to dust all their stones, and all their earth, with Uriah the king's house, and with the house of David. 4 And I also will utterly destroy in this place all the stones, and all the earth, and all the earth, and all the earth, and all the land. 5 And I will make it as the city that is not inhabited, and as a heap, and as a place to which no man loveth to come. 6 And I will make it as a heap, and as a place to which no man loveth to come, and as a curse; 7 And I will destroy the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, of them that are consumed in the land. 8 And I will make it as a heap, and as a place to which no man loveth to come, and as a curse.

Then said Jeremiah, 9 Thus saith the Lord; 10 Even to the king of the south, and to the king of the north, and to all the kings of the land which are in the land of Judah. 11 10 The king of the south shall answer, and shall say, The words that the Lord hath spoken against the land of Egypt, 12 Be not afraid of the words that the king of Judah hath sent to thee in the hand of the messengers; for the king of Judah sendeth not the messengers. 13 For the king of the south shall fear to make war against the king of the north in the land, 14 Neither shall he think to help against him. 15 For if he rise up and fight against him, then hath the hand of a stranger upon him.
23 and if a righteous man, as he is, should change his ways in the midst of his wisdom, I would not even consume the fruit of his body, nor would I even destroy all his descendants; I would destroy him only for the wickedness of the city.

24 And I said to the elders of Judah, 'Do you not see what they are doing in Jerusalem—in desecrating the name of the Lord and despising his holy temple? How long will you continue to walk in this bad way?'

25 And the word of the Lord came to me again.

26 "Thus says the Lord: If you return to me with all your heart, then I will return to you with all my soul. I will forgive the iniquity of your fathers, and I will not remember the sins of your ancestors; I will forgive your iniquities and remember your sins no more.'

27 "But now, says the Lord, you have turned around and defiled my name by breaking my covenant with your fathers, and you have not followed my commandments.

28 "And now, declares the Lord, you have produced sons and daughters, but I will not have any of them. I will bring misfortune upon this place and will consume all who enter it, both man and beast. I will also make this city a waste and a haunt of jackals. Then you will know that I am the Lord.'

29 And the word of the Lord came to me again:

30 "Thus says the Lord: If you cannot distinguish between the good and the evil, I will judge you with the sword, with the famine and with the plague. I will hand you over to those who plunder you."

31 And the word of the Lord came to me again:

32 "Thus says the Lord: On the day when I will have restored the fortunes of my people, and will return to the city of Jerusalem and to the houses of the prophets, and will bring the ruins and inhabitants of Jerusalem back to be inhabited, then I will punish those who dealt falsely, and condescend to plunder, and who consume men's lives, and who make gain for themselves by selling food too dear, and by abetting the needy for a great sum of money; and on that day a third of your wealth and all your crops and new wine will be consumed in the city of Jerusalem. And a fifth part of them I will cut off in order to leave a third, and I will put a third of them in the hands of foreigners. If anyone in Jerusalem stands against me, I will act in the same way against him.

33 "And I will break the pride of Judah and will shatter against Jerusalem those who keep the law of the house of his people, and I will fail to carry out the prophecy which I have spoken against them. And I will make this city a waste and a haunt of jackals. Then, you will know that I am the Lord.'

34 And the word of the Lord came to me again:

35 "Thus says the Lord: I will stretch out my hand against Pharaoh, against those who are in Egypt, and I will bring their land into captivity. I will break the pride of Egypt and will shatter against Jerusalem those who keep the law of the house of his people, and I will fail to carry out the prophecy which I have spoken against them. And I will make this city a waste and a haunt of jackals. Then, you will know that I am the Lord.'

5 So the city was besieged, until the
eleventh year of king Sedekias, 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.

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. But the host of the Chaldeans took after the king, and overtook him in the country beyond Jericho; and all his servants were dispersed from about him. And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him. And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Judah in Deblatha. 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.

And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who stood in the king's stead, came to Jerusalem; and he burnt the house of the Lord, and the king's house; and every house of the city, and every great house he burnt with fire. And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about. But the captain of the guard left the remnant of the people to be vine-dressers and husbandmen.

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. Also the rim, and the bowls, and the flesh hooks, and all the brazen vessels, wherewith they ministered: and the candlesticks, and the censers, and the cups, and the golden, and of the silver, over of silver, of the captain of the guard took away. And the two pillars, and the one sea, and all the brazen articles of the house of God, and all the brazen vessels that were in the temple of the Lord, did the Chaldeans break in pieces, and carried the brass of them to Babylon.

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. And the thickness of one cubit was a cubit and an handbreadth; and the thickness of the one sea was a cubit and a handbreadth. And there were upon the chapter round about the network and pomegranates, all of brass: and correspondingly the second pillar had eight pomegranates to a cubit for the twelve cubits. And the pomegranates were ninety-six on a s side, and all the pomegranates on the network round about were a hundred.

And the captain of the guard took the chief priest, and the second priest, and those that kept the way; and one eunuch, who was over the men of war, and seven men
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. 7 Or. cut his hair: not in Alex. 9 Alex. + 'the throne of'

of renown, who were in the king's presence that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city. And Nabuzaradan the captain of the king's guard took them, and brought them to the king of Babylon to Deblatha. And the king of Babylon smote them in Deblatha, in the land of Zimath.

And it came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive, in the twelfth month, on the four and twentieth day of the month, that Ulsemadachar king of Babylon, in the year in which he began to reign, raised the head of Joakim king of Juda, and shaved him, and brought him out of the house where he was kept, and spoke kindly to him, and set his throne above the kings that were with him in Babylon, and changed his prison garments: and he ate bread continually before him all the days that he lived. And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.
5 And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said:

1. **Aleph.** How does the city that was filled with people sit solitary! she is become as a widow: she that was magnified among the nations, and princess among the provinces, has become tributary.

2. **Beth.** She weeps sore in the night, and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they are become her enemies.

3. **Gimel.** Judea is gone into captivity by reason of her affliction, and by reason of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

4. **Daleth.** The ways of Sion mourn, y because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.

5. **tet.** Her oppressors become the head, and her enemies have prospered; for the Lord has afflicted her because of the multitude of her sins: her young children are gone into captivity before the face of the oppressor.

6. **Yodh.** And all her beauty has been taken away from the daughter of Sion: her princes were as rams finding no pasture, and are gone away in weakness before the face of the pursuer.

7. **Zain.** Jerusalem remembered the days of her affliction, and her rejection; she thought on all her desirable things which were from the days of old, when her people fell into the hands of the oppressor, and there was none to help her: when her enemies saw it they laughed at her habitation.

8. **Heth.** Jerusalem has sinned a great sin; therefore has she come into tribulation, all that used to honour her have afflicted her, for they have seen her shame: yes, she herself groaned, and turned backward.

9. **Theth.** Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting tone, there is none to comfort her. Behold, O Lord, my affliction: for the enemy has magnified himself.

KAi eγένετο μετὰ τὸ αἰχμαλωσθήσθαι τῶν Ἰσραήλ, καὶ Ἰερούσαλημ ἐγιμνώθη, ἐκάθεσαν Ἰερεμίας κλαίων, καὶ εδρήσανε τὸν ὅρθρον τοῦτον ἐπὶ Ἰερούσαλημ, καὶ εἶπεν,

ἈΛΕΦ. Πῶς ἐκάθισε μούτῃ ἡ πόλις ἡ πεπλησμενή ἡ λαὸς;

ἐγενήθη ὡς χήρα, πεπλησμενή ἐν θέσεις, ἄρχουσα ἐν χώραις ἐγένετο εἰς φόρον.

ΒΗΘ. Κλαίοντας ἐκλαίοντος ἐν νυκτί, καὶ τὰ ὀκτὼ ἀυτῆς ἑπὶ τῶν σημείων αὐτῆς, καὶ οὐκ ἔπεμψεν ὁ παρακάλων αὐτῆς ἀπὸ πάντων τῶν ἀγαπῶντων αὐτῆς; πάντες οἱ φιλοῦντες αὐτῆς ἤλεκτον ἐν αὐτῇ, ἐγένοντο αὐτῆς εἰς ἔχθροις.

ΓΙΜΗΛ. Μετήκασθα Ἰοναία ἀπὸ ταπεινώσεως αὐτῆς, καὶ ἀπὸ πλήθους δουλείας αὐτῆς ἐκάθισαν ἐν θέσεις, οἷς εἶχαν ἀνάπαυσιν πάντες οἱ καταδώκοντες αὐτὴν, κατέλαβον αὐτὴν ἀναμένοντο τῶν ἔχθροντων.

ΔΑΛΕΘ. Ὦδε Σῶν πενθοῦν παρὰ τὸ μῆ ἐγένετο ἔρχομαι ἐν ὑπηρτίᾳ πᾶσα οἱ πάλαι αὐτῆς ἑφανερωμέναι, οἱ ἱερεῖς αὐτῆς ἀναστηνάζοντες, αἱ παρθένοι αὐτῆς ἀγάμαιναι, καὶ αὐτὴ περικομικοῦν ἐν ἑαυτῇ.

Η. Ἐγένοντο οἱ ἔχθροις αὐτῆς εἰς κεφαλήν, καὶ οἱ ἐχθροὶ αὐτῆς εἰδονθανοῦσιν, ὅτι Κύριος ἐταπεινώσε τὴν αὐτῆς ἐπὶ τὸ πλῆθος τῶν ἀσέβειων αὐτῆς; τὰ νύμψια αὐτῆς ἐπερεύθησαν ἐν αἰχμαλωσίᾳ κατὰ πρόσωπον ζηλοῦσιν.

ΟΥΑΥ. Καὶ ἐξορθή ἐκ θυγατρὸς Σῶν πᾶσα ἡ εὐπρεπεῖα 6 αὐτῆς: ἐγένοντο οἱ ἄρχουντες αὐτῆς ὁ κρυοὶ οἱ εὐκρίσιν τε νομίζω, καὶ ἐπορευόμενοι ἐν αὐτοῖς ἱκνέσαντες κατά πρόσωπον διώκοντες.

ΖΑΙΝ. Ἐμνήσθη Ἰερούσαλημ ἡμέρων ταπεινώσεως αὐτῆς, καὶ ἀπωμομόθηκεν αὐτῆς πάντα τὰ ἐπιθυμήματα αὐτῆς ὡς ἐν θυμῷ ἀρχαῖοι, ἐν τῷ πεπελεκτῇ τῶν λαῶν αὐτῆς εἰς χείρας ἔχθροις, καὶ οὐκ ἦν ὁ βοηθὸς αὐτῆς ἠδώντες οἱ ἔχθροι αὐτῆς, ἐγελασαν ἐπὶ κατοικεῖσα αὐτῆς.

ΘΗΘ. Ἐμπράξαν ἤμαρταν Ἰερούσαλημ, διακόσιοι ἐς σάλων 8 ἐγένοντο πάντες οἱ δοξάζοντες αὐτὴν ἐπετεινώσαν αὐτὴν εἰδών γὰρ τὴν ἀσχημοσύνην αὐτῆς, καὶ γε αὐτὴ στενάζουσα καὶ ἀπεπτυγμένη ὀπίσω.

ΘΕΘ. Ἀκαθαρσία αὐτῆς πρὸ πολλῶν αὐτῆς ὡς ἐμνήσθη 9 ἕκαστα αὐτῆς, καὶ κατέβασαν ὑπέρωγκα οὐκ ἐστιν ὁ παρακάλων αὐτῆς ὧδε Κύριος τὴν ταπεινωσάμοιν, ὅτι ἐμπληκότηθη ὁ ἔχθρος.
10 IΩΔ. Χείρα αὐτοῦ ἐξέπετασε πλῆθον ἐπὶ πάντα τὰ ἐπιθυμήματα αὐτῆς: εἶδε γὰρ ἔθνη ἐξελθόντα εἰς τὸ ἅγιονα αὐτῆς, ἃν ἦτε ἐκεῖθεν αὐτὰ εἰς ἐκκλησίαν σου.

11 ΧΑΦ. Πᾶς ὁ λαὸς αὐτοῦ καταστραφέντες, ἔστησεν ἄρτον ἐδωκαν τὰ ἐπιθυμήματα αὐτῆς ἐν βρῶσε, τοῦ ἐπιστρέφατοι φυγῇ ἥκε καὶ ἐπίβλεψαν, ὅτι ἐγένετο ἁτριμωμένη.

12 ΛΑΜΕΔ. Οἱ πρὸς ύμᾶς πάντες παραπερώνεις ὃδον, ἐπιστρέφατε καὶ ἤδετε ἐὰν ἔστοι ἄλοχα κατὰ τὸ ἄλοχον μου, ὅτι ἐγένετο φθεγμένον ἐν ἐμοὶ ἐταπεινότες μὲ Κύριον ἐν ἡμέρᾳ δρόσης θυμοῦ αὐτοῦ.

13 ΜΗΜ. Ἐξ ὡς τοῦ αὐτοῦ ἀπέστειλε τῷ, ἐν τοῖς ὀστείως μου κατήγαιν αὐτοῦ διεπετάσε δίκτυν τοῖς ποταί μου, ἀπεστρέψατο με εἰς τὰ δόσω ἐπάξως μὲ ἡφασμανένη, ὅλη τῇ ἡμέρᾳ ὅδωρωμεν.

14 ΝΟΥΝ. Ἐγραφότας ἐπὶ τὰ ᾠδοῆματα μου, ἐν χεροί μου συνεπάλλαγον ἀνέβησαν ἐπὶ τὸν τραχηλὸν μου ἤσμένην ἡ ἵσυς μου ἐδιδοκαν Κύριον ἐν χεροί μου δόνας, οὓς δυνάσθαμε στήνα.

15 ΣΑΜΕΧ. Ἐξῆρε πάντας τούς ἵσυχους μου ὁ Κύριος ἐκ μέσου μου, ἐκάλεσεν ἐπὶ ἐμὲ καιρὸν τοῦ συντρίμαται ἐκλεκτοὺς μου Λαγόν ἐπάτησε Κύριος παρθένην θυγατρὶ Ἰουδα: ἐπὶ τούτοις ἔγον κλαίω.

16 ΑΙΝ. ὁ ὀφθαλμός μου κατήγαιν ὄνομ, ὅτι ἐμαύρυνα ἀπ' ἐμοῦ ὁ παρακαλός με, ὁ ἐπιστρέφων φυγῇ μου ἐγένοτο ὑμῶν ἡφασμανένη, ὅτι ἐκραταῖος ἄρχος.

17 ΦΗ. Διεπετάσεις θόνοι χείρα αὐτῆς, οὐκ ἔστοι ὁ παρακαλός αὐτῆς ἐνέτειλο Κύριος τῷ Ἰακώβ, κύκλῳ αὐτοῦ οἱ διθαμβοῦς αὐτῶν ἐγένετο ἠρουράλαμ ἐστὶ ἐποκαθημένη ἀναμένον αὐτῶν.

18 ΤΣΑΔΗ. Τίκων ἕστη Κύριος, ὅτι στόμα αὐτοῦ παρεπίκαρα: ἀκούσατε δῆ πάντες ὑμᾶς, καὶ ἔδει τὸ ἄλοχον μου παρθένοι μου καὶ νεανίσκοι μου ἐπορώθησαν ἐν αἷμα μαλακότιο.

19 ΚΩΦ. Ἐκάλεσα τοὺς ἥρας μου, αὐτοῖς δὲ παρελογίζατο μετ' ὅν ὁ εἶρει μου καὶ ὅσοι ἐπερήμενοι μου ἐν τῇ πόλει ἐξέλιπον, ὅτι ἐξήγεισαν βρόδον αὐτῶν ἢν ἐπιπεφύσασθαι φυγῆς αὐτῶν, καὶ οὐκ εὐφόρων.

20 ΡΗΧΣ. Ἰδε, Κύριε, ὃς ἐλάβομαι, ὃ κοιλία μου ἐπιράχθη, καὶ ἡ καρδία μου ἐπιράχθη ἐν ἐμοί, ὅτι παραπραγματέυσα διαπραγματέυσῃ, ἐξῆθεν ἠτέκνωσε μὲ μάχαιρα, ὡσπέρ θάνατος ἐν οίῳ.

21 ΧΣΕΝ. Ἀκούσατε δή, ὅτι στεναῖο ἐγὼ, οὐκ ἔστων ὁ παρακαλός με πάντες οἱ ἐχθροὶ μου ἥκοσαν τὰ κακὰ μου, καὶ ἔδρασαν, ὅτι σὺ ἐποίησας: ἐπήγαγες ἡμέραν, ἐκάλεσας καιρόν, ἐγένοτο ὅραμα ἐμοὶ.

22 ΘΑΥ. Ἐστελέθω πᾶσα ἡ κακία αὐτῶν κατὰ πρόσωπον σοῦ, καὶ ἐπιφύλαξαν αὐτοῖς, ὅπερ ἐποίησα ἐπιφύλαξα περὶ πάντων τῶν ἀμαρτημάτων μου, ὅτι πολλοὶ οἱ στεναγμοὶ μου, καὶ ἡ καρδία μου λυπεῖται.
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.

Beth. In the day of his wrath the Lord has overwhelmed her as in the sea, and 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.

Gimel. He has broken in his fierce anger all the horns 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.

Daleth. 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 poured out his anger as fire.

He. 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 Judah.

Vau. 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 Zion, and in the fury of his wrath has vexed the king, and priest, and prince.

Zain. 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.

Heath. 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.

Teth. 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.

Jod. The elders of the daughter of Zion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

Chaph. 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 swown in the streets of the city.

Lamed. 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.

Mem. What shall I testify to thee, or what shall I compare to thee, O daughter
of Jerusalem? who shall save and comfort thee, O virgin daughter of Sion? 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.

21 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?

26 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.

26 PHE. 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.

27 TSAVE. 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 y[apple of thine eyes cease.

28 KOPR. 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 high to him for the life of thine infants, who faint for hunger at the top of all the streets.

28 RECHS. 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?

29 CHSEN. The child and old man have lain down in the street: my virgin 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.

27 THAT. 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.

AELP. 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 into light. Nay, against me has he turned his hand all the day.

4 He has made old my d[esh and my skin; he has broken my bones.

5 BETH. He has built against me, and compassed my head, and brought travail upon me. He has set me in dark places, as they that have long been dead. He has builded against me, and I cannot come forth; he has made my eye heavy.

5 GIMEL. Yea, though I cry and shout, he shuts out my prayer.

9 DALETH. He has built up my ways, he
has hedged my paths; he has troubled me, as a she-bear lying in wait: he is to me as a lion in secret places. He pursued me after I departed, and brought me to a stand: he has utterly ruined me.

He has bent his bow, and set me as a mark for the arrow. He has caused the arrows of his quiver to enter into my reins. I became a laughing-stock to all my people; and their song all the day.

VAU. He has filled me with bitterness, he has drenched me with gall. And he has dashed out my teeth with gravel, he has fed me with ashes. He has also removed my soul from peace: I forgot prosperity.

Therefore my success has perished, and my hope from the Lord.

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.

This will I lay up in my heart, therefore will I endure.

He 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. They are new every morning: great is thy faithfulness.

The Lord is my portion, says my soul; therefore will I wait for him.

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.

For he that has brought down will pity, and that according to the abundance of his mercy.

He has not answered in anger: though he has brought low the children of a man.

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.

Who has thus spoken, and it has come to pass? the Lord has not commanded it. Out of the mouth of the Most High there shall not come forth evil and good.

MEM. Why should a living man complain, a man concerning his sin?

NUX. Our way has been searched out and examined, and we will turn to the Lord. Let us lift up our hearts with our hands to the lofty One in heaven. We have sinned, we have transgressed; and thou hast not spared.

SAMECH. Thou hast visited us in wrath, and driven us away: thou hast slain, thou hast not pitied. Thou hast veiled thyself with a cloud because of prayer, that I might be blind, and be cast off. AIN. Thou

HO. 'Enteine toiovo autou, kai entilasme me ois skopon eis 12 beulos. Eisagignen en tois nefrois mou ious pharcteras 13 autou. Egeinhini yelos panti lao mou, psalmis auton olon 14 toin hymmav.

OYAY. Egyptaste se me tikrias, emousi se holis, kai 15, 16 ezebale ypsi phvtais mou efismiose me stpodon, kai apolasto 17 eis eirinhs ypsiou mou eptelabamh anagha. Kai apulato 18 nikos mou, kai elis mou ap 10 Kuriou.

ZAIN. Emeinhsan epti ptowhes mou, kai ek diwymov 19 tikria kai holh mou mnastrhsetai, kai kataholxhsetai ep 20 eme h ypsi mou. Tautin tazo eis tin kardia mou, diatou 21 upomeno.

THO. Ta elef Kuriou, oti ouk ekelwte me, oti ou synet- 22 leoshan ois oikimorai autou mhnis eis tas proias elagw Kure, oti ou synetlesemenen, oti ou synetleseosan ois oikimorai autou. Kaina eis tas proias, pollh eis tis 23 thnon. Meris mou Kurios, eipen h ypsi mou diatou upomeno 24 autou.

THO. 'Agavos Kuriou toui upomeneoun auton, ypsi h 25 ekhtise auton, agavon kai upomenai, kai ynguasa eis to 26 sotithron Kuriou.

THO. 'Agavon andri, oti arx ygwn en neostite autou, 27 kathistetai kata monas, kai apwttetai, oti yren ef' haust. 28

IDAI. Douste to pawnti auton sigvna, xortasthsetai 30 oinevdosemon. Oti ouk eli toin awna apodsetai Kurios. 31

XAF. 'Oti o tatevnois oikiterisei, kai kata to plhros 32 tou elwos autou, ouk akeknthis ap 10 karidas autou, kai eta- 33 peinwnous vouos andron.

AMELDA. Tou tatevnoi upo toui pouas autou pantas 34 deismonos ygi, tou ekklia kai avros kathtan chronos 35 ypsiastom, kathidiskas anhtromon en tw kranous autou, Kurios 36 ouk efste. Tis ousths efse, kai egeinthei; Kuriou ouk evtei- 37 lato. Ek stumatos upiastos ouk ekxelwete taka kai to 38 avganov.

MIM. Ti ygynstei anhtromos zon, anpiteri ths amar- 39 tias autou;

NOYN. 'Exeirwneihti h odois umon kai ytsthi, kai epi- 40 strafomenew ino Kurios. 'Analabamwe karidas umon epi 41 cheiron prois ypsiaron en ophadon. 'Hmatystamen, ysebystamen, 42 kai ouk ylaisths.

AMELDA. Epeeskptastas in thumov, kai apektwazas umas, 43 apektvas, ouk efsevew. Epeeskptastas nephelw stamat 44 ekevno prosethchias, karmunaiw kai apwththai. AIN. 'Ethnika 45
Lamentations III. 46—IV. 8.

6 And set us alone in the midst of the nations. 7 All our enemies have opened their mouth against us. 8 Fear and wrath are come upon us, 9 suspense and destruction. 10 Mine eye is drowned with tears, and I will not be silent, so that there shall be no rest, 11 until the Lord look down, and behold from heaven. 12 Mine eye shall pour down torrents of water, for the destruction of the daughter of my people.

13 Behold I called upon the name of O Lord, out of the lowest dungeon. 14 Thou heardest my voice: close not thine ears to my supplication. 15 Thou drewest nigh to my help: in the day wherein I called upon thee thou saidst to me, Fear not.

16 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. 17 Thou hast seen, O Lord, my troubles: thou hast judged my cause. 18 Thou hast seen all their vengeance, thou hast looked on all their devices against me.

19 O Lord, thou hast heard their reproach, and all their devices against me; 20 the lips of them that rose up against me, and their plots against me all the day; 21 their sitting down and their rising up: look thou upon their eyes. 22 Thou wilt render them a recompence, O Lord, according to the works of their hands.

23 Thou wilt give them as a covering, the grief of my heart. 24 Thou wilt persecute them in anger, and wilt consume them from under the heaven, O Lord.

25 How will the gold be tarnished, and the fine silver changed! 26 the sacred stones have been poured forth at the top of all the streets.

27 The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

28 Nay, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

29 And the tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread, and there is none to break it to them.

30 They that feed on dainties are desolate in the streets: they that used to be nurtured in scarlet have clothed themselves with dung.

31 And the iniquity of the daughter of my people has been increased beyond the iniquities of Sodom, the city that was overthrown very suddenly, and none laboured against her with their hands.

32 Her Nazarites were made purer than snow, they were whiter than milk, they were purified as with fire, their polishing was superior to sapphire stone.

33 Their countenance is become
black as smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

'Th. The slain with the sword were better than they that were slain with hunger: they pierced through from want of the fruits of the field.

10 Jo. The hands of tender-hearted women have sdden their own children: they became meat for them in the destruction of the daughter of my people.

11 CHAP. 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 LAM. 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 MEM. For the sins of her prophets, and iniquities of her priests, which shed righteous blood in the midst of her.

14 NUN. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment with it.

15 SAM. 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 Ain. 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 δ prophets.

17 PRE. While we yet lived our eyes failed, while we looked in vain for our help.

18 TIDE. We looked to a nation that could not save. We have hunted for our little ones, that they should not walk in our streets. KOPH. Our time has drawn nigh, our days are fulfilled, our time is come. Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

19 RECH. 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.

20 CHEEN. Rejoice and be glad, O daughter of Idumea, that dwellest in the land: yet the cup of the Lord shall pass through to thee: thou shalt be drunken, and pour forth.

21 THAT. O 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.

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 bread, because of the reproach of our neighbors.

We have been persecuted, we have laboured, we have had no rest.
6 Egypt gave the land to us, Assur to their own satisfaction. 7 Our fathers sinned, and are not: we have borne their iniquities. 8 Servants have ruled over us: there is none to ransom us out of their hand. 9 We shall bring in our bread with danger of our lives, because of the sword of the wilderness. 10 Our skin is blackened like an oven; they are convulsed, because of the storms of famine. 11 They humbled the women in Sion, the virgins in the cities of Judah. 12 Princes were hanged up by their hands: the elders were not honoured. 13 The chosen men lifted up the voice in weeping, and the youths fainting under the wood. 14 And the elders ceased from the gate, the chosen men ceased from their y music. 15 The joy of our heart has ceased; our dance is turned into mourning. 16 The crown has fallen from our head: yea, woe to us! for we have sinned.

17 For this has grief come; our heart is sorrowful: for this our eyes are darkened. 18 Over the mountain of Sion, because it is made desolate, foxes have walked therein. 19 But thou, O Lord, shalt dwell for ever; thy throne shall endure to generation and generation. 20 Wherefore wilt thou utterly forget us, and abandon us a long time? 21 Turn us, O Lord, to thee, and we shall be turned; and renew our days as before. 22 For thou hast indeed rejected us; thou hast been very wroth against us.
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. And each one had four faces, and each one had four wings. And their legs were straight; and their feet were winged, and there were sparks, like gleaming brass, and their wings were light. And the hand of a man was under their wings on their four faces. 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.

And the four had their wings spread out above; each one had two joined to one another, and two covered their bodies. 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 coal 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, behold, the four had each one wheel on the ground near the living creatures. 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; 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 creatures lifted off the earth, the wheels lifted off. 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. 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. And their wings were spread out under the firmament, reaching one to the other: two wings to each, covering their bodies. 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 that was over their head, there was as the appearance of a sapphire stone, and
the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above. 27 And I saw as it were the likeness of a hand as the hand of a man, and it taught me these things. 

And the Spirit came upon me, and took me up, and set me in the midst of the vision that was before me: and behold, there was a man standing by me. 

And he said unto me, Son of man, the house of Israel is stubborn and a hard heart; and they are provoking me. 

Therefore thou shalt speak: and it shall come to pass, when I shall be lifted up upon the mount of tumult, then shall the nations hear the sound of the trumpet: and they shall come to see, and shall know that I am the Lord. 

Then thou shalt speak unto the children of Israel, and thou shalt say, Thus saith the Lord God: Behold, I will take the children of Israel from among the nations whither they have gone to be scattered, and will bring them to their own land: and I will cause them to go into the mountain of their Assembly, which is in the land of Israel. 

And I will give them for a people, and they shall be a nation in the land: and I will take them for my people, and they shall be a nation unto me, and I will be their God. 

And they shall know that I am the Lord their God: and the sons of Israel shall be ashamed of their two evils, which they have committed against me. 

And they shall know that I am the Lord. And I will sanctify you, and cause you to be sanctified: and I will set you in the land of Israel. 

And you shall know that I am the Lord, when I have sanctified you, and you shall be holy, and you shall be known to the nations, that I am the Lord. 

And I will give you to them for a people, and they shall be known to the nations, that they are my people, and I am the Lord.'
hard-hearted. And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power. 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 thy heart all the words that I have spoken to thee, and hear them with thine ears. 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 beheld the voice as of a great earthquake, saying, Blessed be the glory of the Lord from his presence. And I perceived the sound of the wings of the living creatures, the sound of the wheels near them, and the sound of the earthquake. And the Spirit lifted me, and took me up, and I went to the man 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 Chobah that 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, 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. 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, all day long, because thou didst 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. 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 Chobah: and I fell on my face. Then the Spirit came upon me, and set me on my feet, and spake 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 μὴ ἐξέθης ἐκ μέσου αὐτῶν. Καὶ τὴν γλώσσαν σου συνδίδω, καὶ ἀποκωφθῆται, καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα ἐλέγχοντα, 27 διότι οἶκος παραπικραίνειν ἐστί. Καὶ εἰν τῷ λαλεῖν με πρὸς σέ, ἀνοίξε τὸ στόμα σου, καὶ εἰρεῖ πρὸς αὐτούς, τόδε λέγει Κύριος, ὁ ἀκούων ἀκοντεύ, καὶ ὁ ἀπειθόν ἀπεθείτυ, διότι οἶκος παραπικραίνειν ἐστί.

4 Καὶ σὺ, καὶ ἀνθρώπος, λάβε σεαυτῷ πλήθον, καὶ θήσεις αὐτὴν πρὸ τοῦ προσώπου σου, καὶ διαγράψεις ἐπ' αὐτὴν πολὺν

2 τὴν Ἰερουσαλήμ. Καὶ δώσεις ἐπ' αὐτὴν περιοχήν, καὶ οἰκοδομήσεις ἐπ' αὐτὴν προμαχώνας, καὶ περιβάλλεις ἐπ' αὐτὴν χώρακα, καὶ δώσεις ἐπ' αὐτὴν παρεμβόλας, καὶ τάξεις τῶν βελοστάσεως κύκλως. Καὶ σὺ λάβε σεαυτῷ τίγμαν σιδήρων, καὶ θήσεις αὐτὸ τοῖς σιδήροις ἀνάμεσά σου καὶ ἀνάμεσά τῆς πόλεως, καὶ ἐτοιμάσεις τὸ πρόσωπόν σου ἐπ' αὐτῆς, καὶ ἔσται ἐν συγκλησίᾳ, καὶ συγκλησίες αὐτῆς σημεῖον ἐστιν τούτο τοῖς νοεῖ Ἰσραὴλ.

4 Καὶ σὺ κομιθήσῃ ἐπί τὸ πλευρὸν σου τὸ ἀριστερόν, καὶ ἠθέοις τὰς ἁδικίας τοῦ οἴκου Ἰσραήλ ἐπ' αὐτῶν, κατὰ ἄρθρων τῶν ἡμερῶν παντῆς καὶ ἐκατὸν ἀς κομιθήσῃ ἐπ' αὐτῶν,

5 καὶ λήψῃ τὰς ἁδικίας αὐτῶν. Καὶ ἔγω δέδωκα σοι τὰς ἁδικίας αὐτῶν εἰς ἄρθρα ἡμερῶν, ἐνυνακούσα σύ ἐκατὸν ἡμέρας, καὶ

6 λήψῃ τὰς ἁδικίας τοῦ οἴκου Ἰσραήλ. Καὶ συντελεσίες ταύτα, καὶ κομιθήσῃ ἐπί τὸ πλευρὸν σου τὸ δεξιόν, καὶ λήψῃ τὰς ἁδικίας τοῦ οἴκου Τύαδα τεσσαράκοντα ἡμέρας, ἡμέρας εἰς ἑναίμων τέθεικα σοι.

9 Καὶ εῖς τὸν συγκλησίαν Ἰερουσαλήμ ἐτοίμασες τὸ πρόσωπον σου, καὶ τὸν βραχίονά σου στερεόσες, καὶ προφητεύσεις σεῖς ἐπ' αὐτῷ. Καὶ ἐγὼ ἔδωκα δεδώκα ἐπὶ σέ δεσμοί, καὶ μὴ στραφῆς ἀπὸ τοῦ πλευροῦ σου ἐπί τὸ πλευρὸν σου, ὥσπερ ὑμεῖς συντελεσθήσατε ἡμέρα τοῦ συγκλησίου σου.

19 καὶ αὐτὸ εἰς τὸν συγκλησίαν Ἰερουσαλήμ ἐτοίμασες τὸ πρόσωπον σου, καὶ τὸν βραχίονά σου στερεόσες, καὶ προφητεύσεις σεῖς ἐπ' αὐτῷ. Καὶ ἐγὼ ἔδωκα δεδώκα ἐπὶ σέ δεσμοί, καὶ μὴ στραφῆς ἀπὸ τοῦ πλευροῦ σου ἐπί τὸ πλευρὸν σου, ὥσπερ ὑμεῖς συντελεσθήσατε ἡμέρα τοῦ συγκλησίου σου.
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 shalt separate the hair of it. 2 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: 3 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 thereon a few in number, and shalt wrap them in the fold of thy garment. 4 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 the whole 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. 5 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 judgment in the midst of thee in the sight of the nations. 7 And I will do in thee things which I have not done, and the like of which I will not do again, for all thine abominations. 8 Therefore the fathers shall eat their children in the midst of thee, and all the children shall eat their fathers; 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. 10 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.


And I will execute judgment in the midst of thee in the sight of the nations. 10 And I will scatter all that are left of thee to every wind. 11 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. 12 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.
Moreover if ye say, 'Aha, aha! all the abominations of the house of Israel: shall they 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; and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.' 13 Then ye shall know that I am the Lord, when your slain are in the midst of your idols round about your altars, on every high hill, and under every shady tree, where ye offered sweet savour to all your idols. 14 And I will stretch out my hand against them, and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: and ye shall know that I am the Lord.
An end is come to the land of Israel, the end is come on the four corners of the land. 2The end is come on thee, the inhabitant of the land: the time is come, the day hath drawn nigh, not with tumult, nor with pangs.

3 Now I will pour out mine anger upon thee near at hand, and I will accomplish my wrath upon thee: and I will judge thee for thy ways, and recompense 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. 7 For thus saith the Lord; Behold, the end is come.

8 Behold, the day of the Lord! although the rod has blossomed, pride has sprung up, and will break the staff of the wicked one, and that not with tumult, nor with baste. 9 The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn. 10 For the buyer shall never again return to the seller, neither shall a man cleave with the eye of hope to his life. 11 Sound ye the trumpet, and pass sentence on all together. 12 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.

13 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. 14 All hands shall be completely weakened, and all thighs shall be defiled with moisture. 15 And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, even upon every face, and baldness upon every head. 16 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. 17 As for their choice ornaments, they employed them for pride, and they made of them images of their abominations; therefore have I made them uncleanness to them. 18 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. 19 And I will turn away my face from them, and they shall defile my charge, and shall go in to them unguardedly, and profane them. 20 And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity. 21 And I will turn back the boasting of their strength; and their holy things shall be defiled. 22 And though propitiation shall come, and one shall seek peace, yet there shall be none. 23 There

7 Gr. torment. 9 Gr. temper. 13 Gr. team asunder. 15 Gr. raging.
8 And I looked, and beheld, the likeness of a man: from his loins and downwards there was fire, and from his loins upwards there was as the appearance of amber.

9 And he stretched forth the likeness of a hand, and took me up by the crown of my head; and the Spirit lifted me up between the earth and sky, and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the 4 Purchaser. 4 And, behold, the glory of the Lord God of Israel was there, according to the vision which I saw in the plain.

5 And he said to me, Son of man, lift up thy eyes upward, and look toward the east. So I lifted up mine eyes toward the north, and, behold, I looked from the north toward the eastern gate.

6 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.

7 And he brought me to the porch of the court. 8 And he said to me, Son of man, dig: so I dug, and beheld a door. 9 And he said to me, Go in, and behold the iniquities which they practise here. 10 So I went in and looked; and beheld vain abominations, and all the idolatries of the house of Israel, portrayed upon them round about.

11 And seventy men of the elders of the house of Israel, and the son of Saphan stood 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.

12 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.

13 And he said to me, Thou shalt see yet greater iniquities which these do. 14 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 Tammuz. 15 And he said to me, Son of man, thou hast seen; but thou shalt yet see evil practices greater than these.

16 And he brought me into the inner court of the house of the Lord, and at the entrance of the temple of the Lord 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. 17 And he said to me, Son of man,
thou hast seen this. 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, they are the wages of iniquity. 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 is drawn nigh; and each had the weapons of destruction in his hand. And, behold, six men came from the way that went to the upper gate, and every one had a sickle. And one man in the midst of them clothed with a long robe went 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 the cherub, went up from between the cherub and the porche 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 foreheads of the men that great and that grievous iniquity are done in the midst of them. And he said to the first in my hearing, Go after him into the city, and smite: and let not your eyes spare, and have no mercy. And say to the old man and youth, and virgins, and infants, and women: but go ye not nigh any on whom is the mark: begin at my sanctuary. So they began with the elder men who were within 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 is become very exceedingly great: for the land is filled with iniquity and uncleanness: because they have said, The Lord has forsaken the earth, The Lord looks not upon it.

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 cherubs 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 cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter them over the city. And he went in in my sight.

And the cherubs 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 cherubs to the porch of the house; and the cloud filled the house, and the court was filled.
with 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 from before the cherubs, that he went in,
and stood near the elders of the children of Israel. 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 head looked, the same went, and they turned not as they went. And their backs,
and their hands, and their wings, and the wheels, were full of eyes round about the four wheels.
And these wheels were called Gergel 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: and when they went forth, the wheels were also 5 same like as in the sight of God 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 beheld at the entrance of the gate were
about five and twenty men; and I saw in the midst of them Jehochannan the son of
Ezer, and Phalaitas the son of Baneas, the leaders of the
people.
And the Lord said to me, Son of man, these are the men that devise vanities, and
Thus, kV. know I'll ever. Therefore prophesy against them, prophesy, son of man. 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. Ye have multiplied your dead in this city, and ye have filled the ways with slain men. Therefore thus saith the Lord: Your dead whom ye have snitten in the midst of it, these are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye fear the sword: and I will bring a sword upon you, saith the Lord. 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. 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 prophesying, that Phaltias the son of Bananas died. 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? And the word of the Lord came to me, saying, 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. 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. 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. 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: 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. Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel rose above the living creatures. 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. And I spoke to the captivity all the words of the Lord which he had shewed me.
And the word of the Lord came to me saying, 2Son 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, 9Son 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, 11the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them: 12say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity. 13And 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. 14And I will spread out my net upon him, and he shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans, but he shall not see it, though he shall die there. 15And 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 16And they shall know that I am the Lord, when I have scattered them among the nations; and I will disperse them in the countries.

17And 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.
are 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 long, and the import of every vision. 24 For there shall no more be any false vision, nor any one prophesying flatteries 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, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, and he prophesies for times afar off. 28 Therefore say to them, Thus saith the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith the Lord.

And the word of the Lord came to me, saying, 29 Son of man, prophesy against the prophets of Israel, and thou shalt prophesy, and shalt say to them, 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. Thy prophets, O Israel, are like foxes in the deserts. They have not continued steadfast, and they have gathered flocks against the house of Israel, they say, Thus saith the Lord. 4 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. 5 Have ye not seen a false vision? and spoken vain prophecies? 6 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. 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. 8 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. 9 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. 10 And lo! the wall has fallen; and will they not say to you, Where is your plaster

αύτάς. Καὶ αἱ πόλεις αὐτῶν αἱ κατοικούμεναι ἐξερρημώθησαν 20 ταῖς, καὶ ἡ γῆ εἰς ἄφανσιν ἔσται, καὶ ἐπηγνώσετε διότι ἔγος Κύριος.

Καὶ ἔγενετο λόγος Κύριου πρὸς μὲ, λέγον, ὅτι ἐν θρόνω, 21, 22 τίς ἐπὶ τὴν παραβολὴν τῇ γῇ τοῦ Ἰσραήλ, λέγοντες, μακρὰ αἱ ἡμέραι, ἀπόλλωνε ὀρασίας; ἐναντίον εἰπον πρὸς 23 αὐτούς, Τάδε λέγει Κύριος, καὶ ἀποστρέψω τὴν παραβολὴν ταύτην, καὶ οὐκ ἐπιτύπωσον τῷ Ἰσραήλ, ὁτι λαλήσεις πρὸς αὐτούς, ἥγγικας αἱ ἡμέραι, καὶ λόγους πάσης ὀρασίας. Ὅτι οὐκ ἐστι τὰ πάσα ὀρασίας ψευδής, καὶ Μακρὺς τὰ πρὸς χρῖν ἐν μέσῳ τῶν ἱερῶν Ἰσραήλ. Διότι 25 εὐθὺς Κύριος λαλήσου τοὺς λόγους μου, λαλήσω καὶ θυσίας, καὶ οὐ μὴ μικρός ἐστιν οἱ ἡμέραι τῶν ὀριῶν ὅ παραπτακράινες, λαλήσω λόγον καὶ θυσία, λέγει Κύριος.

Καὶ ἔγενετο λόγος Κύριου πρὸς μὲ, λέγον, ὅτι ἐν θρόνῳ, 26, 27 ὅ ὀριῶν ὁ Ἰσραήλ διατρακτακρίνει τοὺς λόγους μου, λαλήσως καὶ θυσίας, καὶ οὐ μὴ μικρός ἐστι τοῖς ἡμέραις τῶν ὀριῶν διατηρήσεσθαι λόγια Κύριος. Καὶ ἔγενετο λόγος Κύριου πρὸς μὲ, λέγον, 13 προφητεύσεις οἱ πρὸς τινάς πρὸς τοῦ Ἰσραήλ, καὶ προφητεύ σεις, καὶ ἔφες πρὸς αὐτούς, ἀκούσας λόγον Κύριου.

Τάδε λέγει Κύριος, οὐδὲν ἐπήρωμεν αὐτούς τοῖς καθολοῦ μὴ βλέπων. Ὑπὸ ἰδικὲς ἐν ταῖς αὐτοῖς ἰδικὲς ἐν τοῖς πρὸς τοῦ Ἰσραήλ. Οὐκ ἔστησασ εἰς στρεφέν, 5 ματὶ καὶ συνήγαγον ποίμνα ἐπὶ τῶν ὀριῶν τοῦ Ἰσραήλ: οὐκ ἔστησαν αὐτοί λέγοντες, εἰς ἠμέρας Κύριου, βλέπουσας ψευδής, 6 μαντευόμενοι ματαίοι, οἱ λέγοντες, λέγει Κύριος, καὶ Κύριος αὐτοῖς ἀπτεράκλει αὐτοῖς, καὶ ἤρεμον τῶν αὐτοῦ, ὅσιος ὁρασίως ψευδής ἐστηκαί; καὶ μαντείας ματαίας ἐστηκαί; 7 Καὶ ἀπαντώς εἰπον, 8 Τάδε λέγει Κύριος, ἀνθρώπινοι αὐτῶν ἐπὶ τοὺς προφητεύσεις τοῦ Ἰσραήλ πρὸς αὐτούς. 9 Καὶ ἔγενετο λόγος Κύριου πρὸς μὲ, λέγον, 11 ἀνθρώπων, ἀνθρώπων πρὸς τοὺς προφητεύσεις τοῦ Ἰσραήλ. Καὶ ἔγενετο τὴν χεῖρα τοῦ Ἰσραήλ ἐπὶ τοὺς προφητεύσεις τοῦ Ἰσραήλ, καὶ ἔστησεν τοὺς προφητεύσεις τοῦ Ἰσραήλ ἐπὶ τοὺς προφητεύσεις τοῦ Ἰσραήλ. Καὶ ἔγενετο λόγος Κύριου πρὸς μὲ, λέγον, 12 ὅτι πρὸς τοὺς προφήτας τοῦ Ἰσραήλ, ἐπὶ τοὺς προφήτας τοῦ Ἰσραήλ ἐπὶ τοὺς προφήτας τοῦ Ἰσραήλ.
Therefore thus saith the Lord; I will even cause to burst forth a sweeping blast with fury, and there shall be a flooding rain in my wrath; and in my fury I will bring on great stones for complete destruction. And I will break down the wall which ye have plastered, and I will shatter it on the ground, and its foundations shall be discovered, and it shall fall; and ye shall be consumed with rebukes: and ye shall know that I am the Lord.

And I will accomplish my wrath upon the wall, and upon them that plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster it, even the prophets of Israel, who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, saith the Lord.

And thou, son of man, set thy face firmly against the daughters of thy people, that prophesy out of their own heart; and prophesy against them. And thou shalt say, Thus saith the Lord, Woe to the women that sew pillows under every elbow, and make kerchiefs on the head of every stature to pervert souls! The souls of my people are perverted, and they have saved souls alive. And they have shamed me before your people for a handful of barley, and for pieces of bread, to slay the souls which should not die, and to save alive the souls which should not live, while ye speak to a people hearing vain speeches.

Therefore thus saith the Lord God, Behold, I am against your pillows, whereby ye there confound souls, and I will tear them away from your arms, and will set at liberty their souls which ye pervert to scatter them. And I will tear your kerchiefs, and will rescue my people out of your hand; and they shall no longer be in your hands to be confounded; and ye shall know that I am the Lord.

Because ye have perverted the heart of the righteous, whereas I perverted him not, and that in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live; therefore ye shall not see false visions, and ye shall no more utter prophecies; but I will deliver my people out of your hand; and ye shall know that I am the Lord.

And there came to me men of the people of Israel, of the elders, and sat before me. And the word of the Lord came to me, saying, Son of man, these men have conceived their devices in their hearts, and have set before their faces the punishment of their iniquities: shall I indeed answer them? Therefore speak to them, and thou shalt say to them, Thus saith the Lord: Any man of the house of Israel, who shall conceive devices in his heart, and shall set the punishment of his iniquity before his face, and shall come to the prophet; I the Lord will answer him according to the things in which his mind is entangled, that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.
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. 16 For any man of the house of Israel, or of the house of Judah, 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. 17 And I will set it in his heart, and 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. 18 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 him that asks; 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. 20 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, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed. 22 Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast: 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. 2} Or 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. 21 Thus saith the Lord, And if I even 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 more left in it, than remaineth thereof, who shall lead forth of it sons and daughters; behold, they shall go forth to you, and ye shall see
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 thing I have 

done in it, saith the Lord.

And the word of the Lord came to me, 
saying, 2 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 for fire? Will they take of it 
a peg to hang any vessel upon it? It is 
only given to the fire to be consumed; the 
fire consumes that which is yearly pruned 
yo 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 for fire? 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 Jeru-
salem. And I will set my face against 
them; they shall go forth of the fire, and 
they shall know that I am the Lord, when I 
have set my face against them. And I will 
give up the land to ruin, because they have 
utterly transgressed, saith the Lord.

Moreover the word of the Lord came to 
me, saying, 2Son of man, testify to Jeru-
salem of her iniquities; and thou shalt say, 
Thus saith the Lord to Jerusalem; Thy 
root and thy birth are of the land of Cha-
man: 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 these 
things, to feel at all for thee; but thou wast 
grown up in the midst of them, because of 
the deformity of thy person, in the day 
wherein thou wast born.

And I passed by to thee, and saw thee 
polluted in thy blood; and I said to thee, 
Let there be life out of thy blood; in 
crease; 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 to thee, and beheld, it was thy time and a time of rest-
ing; and I spread my wings over thee, and 
covered thy shame, and bare 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 6 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
thine hands, and a necklace on thy neck.  
And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head.  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.  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.  
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.  And thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall the like take place.  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 set them with thee, and didst whorem with them.  And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense.  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.  
And thou tookest thy sons and thy daughters, whom thou brestes, and didst sacrifice these to them to be destroyed.  Thou didst go a-whoring as if that were little, and didst slay thy children, and gavest them up in offering them to them for an expiation.  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.  And it came to pass after all thy wickedness, saith the Lord, that thou didst build thyself a house of fornication, and didst make thyself a public place in every street; and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst offer to every passer by, and didst multiply thy fornication.  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.  And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver over the wills of them that hate thee, even to the daughters of the Philistines that turned thee aside from the way wherein thou sinnedst.  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.  And thou didst multiply thy confinements with the land of the Chaldeans: and not even with these wast thou satisfied.  Why should I make a covenant with thy daughter, saith the Lord, while thou dost all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters.  Thou hast built

\[ \text{thine hands, and a necklace on thy neck.} \]
\[ \text{And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head.} \]
\[ \text{So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful.} \]
\[ \text{And thy name went forth among the nations for thy beauty: because it was perfected with elegance, and in the comeliness which I put upon thee, saith the Lord.} \]
\[ \text{Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by.} \]
\[ \text{And thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall the like take place.} \]
\[ \text{And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst set them with thee, and didst whorem with them.} \]
\[ \text{And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense.} \]
\[ \text{And thou tookest my bread which I gave thee, (yea I fed thee with fine flour and oil and honey) and didst set them before thee for a sweet-smelling savour: yea, it was so, saith the Lord.} \]
\[ \text{And thou tookest thy sons and thy daughters, whom thou brestes, and didst sacrifice these to them to be destroyed.} \]
\[ \text{Thou didst go a-whoring as if that were little, and didst slay thy children, and gavest them up in offering them to them for an expiation.} \]
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\[ \text{And it came to pass after all thy wickedness, saith the Lord, that thou didst build thyself a house of fornication, and didst make thyself a public place in every street; and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst offer to every passer by, and didst multiply thy fornication.} \]
\[ \text{And thou didst go a-whoring after the children of Egypt thy neighbours, great of flesh; and didst go a-whoring often to provoke me to anger.} \]
\[ \text{And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver over the wills of them that hate thee, even to the daughters of the Philistines that turned thee aside from the way wherein thou sinnedst.} \]
\[ \text{And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied.} \]
\[ \text{And thou didst multiply thy confinements with the land of the Chaldeans: and not even with these wast thou satisfied.} \]
\[ \text{Why should I make a covenant with thy daughter, saith the Lord, while thou dost all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters.} \]

\[ \text{\( ^\beta \) Lit. an earring.} \]
\[ \text{\( ^\gamma \) Gr. the ornaments of thy boasting.} \]
\[ \text{\( ^\delta \) Or. as if thou hadst committed fornication but a little, thou didst also, etc.} \]
\[ \text{\( ^\epsilon \) Also, omits 'them.'} \]
\[ \text{\( ^\theta \) Perhaps ordinary food, as in A. V.} \]
And the word of the Lord came unto me, saying, 

Arise, get thee unto thy country, and speak in my name unto the house of Israel; 

Thus saith the Lord God; Behold, I will take out of the city which saith, Thou shalt not see me for evil, and thou shalt not see me for good, 

Thy fathers have been, even to thy sons, transgressors and adulterers,心得体会

and whoremongers, which have broken my sabbaths, and put none of my ordinances into their hearts, neither kept my judgments, neither walked in my statutes, neither turned again to me, whither I brought them. 

Therefore thus saith the Lord God; Behold, I will bring upon them the work of my hand into the place of their congregations; I will bring them into a land of captivity, and a land of strangers; I will be the work and the plague of them that sware against me, saith the Lord. 

And I will bring them into the land of their congregations; there shall their fathers remember them, and they shall return to me: every one shall be ashamed of all the evil of his mercies which he hath done. 

And this shall be the sign unto them; They shall remove their graven images from among them, and cast their idols, every one from his fellow, and from his neighbor, and put their hand upon their mouth, and their eye shall be upon their people. 

And it shall come to pass, when they shall bring out those images out of the land of Egypt, out of the heart of a man and out of the hand of a man, that they shall know that the Lord is the holy One in the land, and that he is the savior: this shall be his name. 

And they shall be ashamed of their doings, and they shall be ashamed of their graven images, with their molten images, with what they have made to be polished, with what they have wrought of silver, and with what they have wrought of gold; when they shall be spoiled, and all they have shall be divided. 

And they shall be ashamed of their doings, and they shall be ashamed of their graven images, with their molten images, with what they have wrought of silver, and with what they have wrought of gold; when they shall be spoiled, and all they have shall be divided. 

And they shall be ashamed of their doings, and they shall be ashamed of their graven images, with their molten images, with what they have wrought of silver, and with what they have wrought of gold; when they shall be spoiled, and all they have shall be divided. 

And they shall be ashamed of their doings, and they shall be ashamed of their graven images, with their molten images, with what they have wrought of silver, and with what they have wrought of gold; when they shall be spoiled, and all they have shall be divided. 

And they shall be ashamed of their doings, and they shall be ashamed of their graven images, with their molten images, with what they have wrought of silver, and with what they have wrought of gold; when they shall be spoiled, and all they have shall be divided.
and her daughters have not done as thou and thy daughters have done. Moreover this was the sin: they did Soc dom 2 pride: she and her daughters y liv ed 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. 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 iniquities which thou hast multiplied; thine iniquities beyond them, and thou hast justified thy sisters in all thine iniquities which thou hast committed. 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. 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: that thou mayest bear thy punishment, and be made a shun: 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.

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 the round about. 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. And I will remember my covenant made with thee in the days of thine infancy, and I will establish to thee an everlasting covenant. Then shalt thou remember thy way, 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. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thine shame, when I am reconciled to thee for all that thou hast done, saith the Lord.

And the word of the Lord came to me, saying, 2Son of man, relate a tale, and speak a parable to the house of Israel: and thou shalt say, Thus saith the Lord;

A great eagle with large wings, spreading them out very far, with many claws, which has the design of turning untoiomusab, and he took the choice branches of the cedar: he cropped off the ends of the tender twigs, and brought them into the land of Chanan; he laid them up in a walled city. And he took of the seed of the land, thvgyateres autis, dn trponton eptouqast siv kai ai thvgyateres sou. Plhr ton touto to anqumma Sodomyvn tis adelphis sou, uperphaniav, en plhymvntv arptwn kai en euqhmia espatolav autht kai ai thvgyateres autht: tuto uphrkven autht kai tais thvgyarton authtis, kai xpira ptovou kai ptngtos ouk antelambanonto. Kai emegalanou, kai eptostan anoummata evnopon emou 50 kai eXevra kathis idou.

Kai Samairea kata tais hmyseis tis amartias sou oux 51 hmraste kai epilhynas tais anakimais sou uper autas, kai edikaoisa tais adelphas sou en tais ais amarkias sou ais eptostas.

Kai sun koumis basanov sou, en ephrseiras tais adelphas sou en tais amartias sou ais hymqmasis uper autas, kai edikaoisa autias uper seautnh kai sun aiaqynhth, kai labhe tis atupias sou en to dikanwstai se tais adelphas sou. Kai apystreuv 53 tais apystrofias autwn, tin apystrophi Xovdov kai tin thvgyeron authtis kai apystreuv tin apystrophi Samaireas kai tin thvgyeron authtis. Kai apystreuv tin apystrophi sou en mew avtwon. "Otous koimh tis basanov sou, kai atupw 54 evk pantov he eptostis en to parorignai me.

Kai h adelphis sou Sodomya kai ai thvgyateres authtis apokata 55 stathqontai kathis hsan ap archis kai sun kai ai thvgyeron sou apokatastathqese kathos ap archis 5te.

Kai eimi thn Sodomya h adelphis sou eis akoph eis to stomat 56 sou en tais hemerai uperphaniav sou pro to apokalulh thei 57 tais kakias sou, dvo trponton unovned eis thvgyeron Suvias, kai pantov tin klyv authtis thvgyeron allorifion tin perieuxvov en klyvov. Tais atsebeias sou kai tais anakimais sou ou 58 koumisai autas, legei Kuryios.

Tadhe leghe Kuryios, kai toisov en soi kathos eptostas, os 59 hymwasa tauta to pararhinei tin diaphragen mou. Kai myrphth 60 sornai evg tis diaphraghns mou tis meta sou en hemerai niftgostis sou, kai anastiq sou diaphragen aiwov. Kai myrphth 61 podon sou, kai ekatastath sou en to analphabetin se tin adelphas sou tin proeswterias sou stin tais neoterias sou, kai davor autas sou eis okodhme, kai ouk ev diaphragh sou. Kai 62 anastiq sou evg tis diaphraghn mou meta sou, kai epigrh sth 63 evg Kuryios: "Otops myrphth kai aigynth, kai th 64 esti anoixei to stoma sou apo proswpon tis atupias sou, en to exeilakhesai me sou kata pantov osa eptostas, legei Kuryios.

Kai egeneto logos Kuryiov prois mei, legeov, ve athrontov, 71 deughras deughma kai eiptov parabolhvn pros tin oikon tou 7 1stia, kai eireis, tadhe leghe Kuryios, 3

'Atos o megas o megalo ophrosyno, o makros tis ektoseis, plhysis dtwv, ois hei to qhymma eisdelein eis tin Livan, kai elabev to epilekta tis kerdov, to akra tis apalqtitos 4 appktonei, kai qneveni auta eis gin Xavan, eis ton tesebeia 5 sth en tova. Kai elabev apo to stepmatos tis gia 5
6 And it sprang up, and became a \\
7 And there was another great eagle, with
8 And behold, it thrives: shall it prosper? shall it
9 Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots of her
10 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.
11 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 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 put all these things to him, he shall not escape.
12 As I live, saith the Lord, verily in the same place 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 forts, to cut off souls. Whereas he has profaned the oath so as to break the covenant, when behold, I engaged his hand, and he has done all these things to him, he shall not escape.
13 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.
14 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.
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 put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every 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 wither the green 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, 2Son 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? 3 As I live, saith the Lord, surely this parable shall no more be spoken in Israel. 4 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.

5 But the man who shall be just, who executes judgment and righteousness, who doth not eat upon the mountains, and 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, but shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked; 6 and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from iniquity, 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, 11 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, 12 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, 13 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 fear, and do not according to them, 15 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, 16 and has turned back his hand from iniquity, 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. 18 But if his father
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? 29. I will declare to you, O house of Israel, saith 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. 30. 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? 31. For I desire not the death of him that dies, 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 sprang forward and become a lion, and learned to take prey, he devoured men. And the nations heard a report of him; he was caught in their maw, 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. And he went up and down in the midst of lions, he became a lion, and learned to take prey, he devoured men.

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.

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. 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.

And now they have planted her in the wilderness, in a dry land. 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. And the word of the Lord came to me, saying, 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. Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers: 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; 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 abundant beyond every land. And I said to them, Let every man cast away the abominations of his eyes, and defile not yourselves with the devices of Egypt: I am the Lord your God.

But they revolted from me, and would not hearken to me: cast not away the abominations of their eyes, and forsake not the devices of Egypt: then I said that I would pour out my wrath upon them in the midst of Egypt. 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.
\^ Lit. they were avenged.
\^ See Heb.
\^ Alex. 5th month, 10th day of the month.
\^ Heb. spied. Alex. sware.
\^ 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
9 And I brought them into the wilderness. 10 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. 11 And I gave them my sabbaths, that they should be a sign between me and them, that they should know that I am the Lord that sanctify them.
12 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. 14 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: 15 because they rejected my ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.
14 Yet mine eyes spared them, so as not to destroy them utterly, and I did not make an end of them in the wilderness. 15 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. 16 I am the Lord your God; walk in my commandments, and keep mine ordinances, and do them; 17 and 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 are not ashamed of their imaginations, whereas I brought them into the land concerning which I lifted up mine hand to give it to them; and they looked upon every high hill, and every shady tree, and they sacrificed there to their gods, and offered there a sweet-smelling savour, and there they poured out their drink-offerings.

And I said to them, What is Abama, that ye go in thither? and they called its name Abama, until this day.

Therefore say to the house of Israel, Thus 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-fruits 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 worship 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 from 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 of their place of sojourning, 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, upon 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, in 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 remember
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 scarred with it from the south to the north. And all flesh shall know that I the Lord have kindled it: it shall not be quenched.

And I said, Not so, O Lord God! they say to me, Is not this that is spoken a parable?

And the word of the Lord came to me, saying,

Therefore prophesy, son of man, set thy face steadfastly toward Jerusalem, and look toward their holy places, and thou shalt prophesy against the land of Israel, and thou shalt say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and I will draw forth my sword out of its sheath, and I will destroy out of thee the transgressor and unrighteous.

Because I will destroy out of thee the unrighteous and the transgressor, then shall my sword come forth out of its sheath against all flesh from the south to the north; and all flesh shall know that I the Lord have drawn forth my sword out of its sheath: it shall not return any more.

And thou, son of man, groan with the breaking of thy loins; thou shalt even groan heavily in their sight. And it shall come to pass, if they shall say to thee, Wilt thou not go to the captivity? Say, Thus saith the Lord: Behold, I will kindle a fire in thee.

And the word of the Lord came to me, saying, Son of man, prophesy, and thou shalt say, Thus saith the Lord; Say, Sword, sword, be sharpened and rage, that thou mayest slay victims; be sharpened that thou mayest be bright, ready for slaughter, slay, set at nought, despise every tree. And he made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

Cry out and howl, son of man: for this sword is come upon my people, this sword is come upon all the princes of Israel: they shall be as strangers: judgment with the sword is come upon my people: therefore clap thine hands, for a sentence has been passed: and what if even the tribe be rejected? it shall not be, saith the Lord God.

And thou, son of man, prophesy, and clap thine hands, and take a second sword:

They hold thy face: and ye defiled yourselves; and ye shall bewail yourselves for all your wickedness: And ye shall know that I am the Lord, when I have done thus to you, that my name may not be profaned in your evil ways, and in your corrupt devices, saith the Lord.
And the third sword is the sword of the slain, the great sword of the slain: and thou shalt strike them with amazement. 7 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; it is well fitted for glittering. 8 And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

9 And I also will clap my hands, and set loose my fury: If the Lord have spoken it.

10 And the word of the Lord came to me, saying, 11 And thou, son of man, appoint these 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. 12 And the sword may enter in upon Rabbath of the children of Ammon, and upon Jedia, and upon Jerusalem in the midst thereof.

13 For the king of Babylon shall stand on the亵 of his head in the two ways, to use divination, to make bright the arrow, and to enquire of the graven images, and to examine the victims. 14 On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap, and to build forts. 15 And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.

16 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 caused to be remembered and in your evil practices; because ye have caused remembrance of them, in these shall ye be taken. 17 And thou profane wicked prince of Israel, whose day, even an end, is come in a season of iniquity, thus saith the Lord; 18 Thou hast taken of the mitre and put on the crown, it shall have not such another after it: thou hast abused that which was high, and exalted that which was low.

19 Iniquity, 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.

20 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, 21 O sword, sword, drawn for slaughter, and drawn for blood, awake, that thou mayest gleam. 22 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.

23 Turn, rest not in this place wherein thou wert born; in thine own land will I judge thee. 24 And in my wrath upon me, 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. 25 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 the Lord have spoken it.


eston, rumpha traumatiou e megall, kai ekstseis authous, apo mou th brahmathe karpia, kai plhvnwoun ois ansthnties eti patas tonyl paradoyontai eis sfagia rumphaia eis geagone eis sfagheis, eis geagone eis stiexwous. Kai diapoterei, odzoun ek dezed kai eis euvnwous, ou an to prospwion ton eugeyioetai.

Kai e/w de krateio cheira mou prois cheir mou, kai evaphsou 17 themou mou, e/w Kýrios lelalaka.

Kai egevento logos Kýrios prois mou, legw, kai ou, eis 18, 19 anthrotou, distaxo seautou ou ouvoun, tou eiselthei rumphaian basilwos Babelwnous, ek churwos mia exeuloontai ai ou, kai chein arxhi ouvoun polwes, eti arxh ouvoun diastaeix, tou eiselthei rumphaian eti Panbath ouvoun, Amwous, kai eti tou lourdian, kai eti Ierousalhmi en messw authis.

Dieti stigeetai basilwos Babelwnous eti th arxhia ouvoun, 21 eti arxh tou ouvoun, tou manteusasai mantein, tou anabrasi rhabdo, kai epewrizei eti touz glwtpous, kai katastokhiasai. Eke dezwv authou egevento eti mantein eti 22 Ierousalhmi, tou balwen xarakta, tou dianoize stoima en boh, evphwos fowh en metra kranh, tou balwen xarakta eti tais tivaux authis, kai balwen xor, kai oikodomhetai beletases.

Kai authis auths wos manteveunous manteian evnous autous, kai authis autous wos mantevemous manteian evnous autous, kai 23 auths anavosemevous dpekias auths megalei.

Diatoota tadè legw Kýrios, anb ou an evrneisata tav 24 dpekias ouvous, en taw apokalofhwmven taw asbeveis ouvous, tou drahdis anmartias ouvous, en pasax tais asbeveis ouvous kai en tais etiyteusimhous ouvous, anb ou an evrneisata, en toous alouseous.

Kai ou bzbhle, anome, afyrhmmen tou Israil, 25 oui thei h hymra en kairw dpekias, perous, tadè legw Kýrios, 26 afeilou tou kudor, kai epeww tou stefanos, authi oui toaunthi thei etali evpeneMarco to vpsillon, kai uposasa to tapetwv.

Adikan, adikan, adikan thesmou autin, oui authi, 27 toaunthi thei ewis en elhe o kahkei, kai paraoudwv autw.

Kai ou vte anthrotou proufiteusen, kai ereis, tadè legw 28 Kýrios pros tois vouts Amwous kai pros touv ovdiosmon auton kai ereis, rumphaia rumphaia etspasemhn eis sfagia, kai etspasemhn eis sunelewmwn, egeirwv ouwv stibhes: en 29 oranw vut tov matath, kai en tov manteuosai se fwsoud, tou paraoudoi se eti trakhinos traumatiou anovous, thei h hymra en kairw dpekias, perous.

Apotrefe, my kataklwth en to toto toto d geveninwai, 30 en taw gia enida sou kroun se. Kai ekkew epie se orynv mou, 31 en puri oryous mou emfanwthi epie se, kai paraoudos se eis xepes anovon baebarwv tekamwov ontov diaphorapov. 'En puri 32 enge kataimboma, to airm sou thei en mesw ths yhs sou ou psychi sou meuna, idioi e/w Kýrios lelalaka.
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, and defiles 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, 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.

Behold, the princes of the house of Israel have conspired in thee each one with his kindred, that they might shed blood. 4 And thou, if thou hast not strengthened yourself against the mighty, neither hast reproved the wicked, neither hast spoken in the midst of the land, 5 therefore they have uncovered the father's shame; and in thee they have humbled her that was set apart for uncleanness. 6 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. 7 In thee they have uncovered the father's shame; and in thee they have humbled her that was set apart for uncleanness. 8 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, 9 shall the strong be strong in the days which I bring upon thee? I the Lord have spoken, and will do it. 10 And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee. 11 And I will give heritages in thee in the sight of the nations, and ye shall know that I am the Lord: 12 And the word of the Lord came to me, saying, 13 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.
fire of my wrath, and ye shall be melted in the midst thereof. 22 As silver is melted in the midst of the earth, and their princes in the midst of them, so shall they be melted in the midst thereof; and ye shall know that I the Lord have poured out my wrath upon you.

23 And the word of the Lord came to me, saying, 24 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. 25 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. 26 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. 27 Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain. 28 And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith the Lord. 29 That sorely oppress the people of the land with injustice, and commit robbery; oppressing the poor and needy, and not dealing justly with the stranger.

30 And I sought from among them a man behaving uprightly, and standing before me perfectly in the time of wrath, so that I should not utterly destroy her: but I found him not. 31 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, 32 Son of man, there were two women, daughters of one mother: 33 and they were a-whoring in the same broth; there their breasts fell, there they lost their virginity. 34 And their names were Oola the elder, and Oliba her sister: and they were both mine, and bore sons and daughters: and as for their names, Samaria was Oola, and Jerusalem was Oliba.

And Oola went a-whoring from me, and doted on her lovers, on the Assyrians that were her neighbours, clothed with purple, princes and captains; they were young men and choice, all horsemen riding on horses. 35 And she bestowed her formation upon them; all were choice sons of the Assyrians; and on whomsoever she doted herself, with them she defiled herself in all their devices. 36 And she forsook not her formation with the Egyptians: for in her youth they committed formation with her, and they deflowered her, and poured out their formation upon her. 37 Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted. 38 They uncovered her shame: they 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.

8 Or, married to me.
And her sister Oliba 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 princely 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 that which she had 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, Oliba, 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; all the sons of 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 layer against thee round about, and I will set forth against thee their round about, 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 remnant shall they favour. And they shall strip thee of thy raiment, 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 not more remember Egypt. Wherefore thus saith the Lord God; Behold, I will deliver thee into the hands of those whom thou hast hated: 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
thy fornication shall be exposed: and thy ungodliness and thy fornication 39 brought this upon them, in that thou wert a-writhing after the nations, and didst deifie thyself with their devices.

38 Thou didst walk in the way of thy sister; and I will put her cup into thine hands. 39 Thus saith the Lord; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness. 40 And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria, 41 drink thou it, and I will take away her feasts and her new moons: for I have spoken it, saith the Lord. 42 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.

43 And the Lord said to me; Son of man, wilt thou not judge Oola and Ooliba? and declare to them their iniquities? 44 For they have committed adultery, and blood was in their hands, they committed adultery with their goddesses, and they passed through the fire to them their children, while the fire was there to me. 45 So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths.

46 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; 47 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, 48 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, 49 and they put bracelets on their hands, and a crown of glory on their heads.

40 Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring after the manner of a harlot? 41 And they went in to her as she go in to a harlot; as they went in to Oola and to Ooliba to work iniquity. 42 And they are just men, and shall take vengeance on them with the judgment of an adulterer and the judgment of blood: for they are adulteresses, and blood is in their hands.

43 Thus saith the Lord God, Bring up a multitude upon them, and send trouble and plunder and destruction in the midst of them. 44 And stone them with the stones of a multitude, and pierce them with their swords: they shall slay their sons and their daughters, and shall burn up their houses. 45 And I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to the ungodliness of the women. 46 And thy ungodliness 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, 47 Son

34 profaned.

38 Lit. sew.

6 Alex. + 'It shall be for demur, or, scorn.' 7 i.e. idols. 6 Lit. slew. 4 Alex. + 'inflamed with wine.' See A.V. margin. 8 G= boasting.
Tade legei Kuriou, estipon ton lapheta, kai egechon eis 10 auton udro, kai embale eis auton ta divotomhmeta, pan divotomhmeta kalon, skelos kai wron ekstesarkimena apo ton 11 oston, eis etplektos ktrnhs elphimhmenos kai upokai to sta upokato auton, zeete kai ypsita ta stata asthis en meso asthis.

6 Diatoitou tade legei Kuriou, o polis aimata, lebeta, en o estoin id os en autou, kai o id os ouk egechhe en asthis, kata melos 7 asthis exergen, ouk exesven en astin klhros. "Oti aima asthis en meso asthis estin, epit lewesterian tetacha asto ouk ekkekina asto epit ti ynh, ton kalipizei en asto ynh, ton anabainha thumon eis ekdhkon ekdikhthinei dediako to aima asthis epit lewesterian, ton kl kalipizei asta.

9 Tade legei Kuriou, kaw megaliou ton dalon. 10 Kai plhthov ton eula, kai anakasv en ton pwr, otous taky ta kria, kai elaantw o omos, kai sty epit tois anthrakas, oustos proskainh kai thernaih o xalkos asthis, kai taky en mess 11 akatharhias asthis, kai ekklpi o id os asthis, kai ou me exeleth. 12 epi asthis polous id os asthis. Katakriphizetai o id os asthis, anh eimi miaiou kai ti eni melody tharisthhe ep inou emplhlos ton thumon mou.

14 Evw Kuriou lelalhka, kai zexei, kai poinei, ou diastelw, oude m eileis kath i dodei sou, kai kata ta enfymiymata sou kriov en legei Kuriou: diatoitou egrav kriov en kata ta aimata sou, kai kata ta enfymiymata sou kriov, en akatharhth, en omonasth, kai polly tou parakrainein.

15, 16 Kai egevento logos Kuriou pros me, legyen, vne anthrwn, idou egl lamabw ev sou ta enfymiymata ton efblamow sou 17 en paratexei, ou m pothe, ou ou m klathsh, stevagiai aimatai, orfwns ovdos egh ouk esto to trhyma sou simpetleumnn eni en, kai ta enfymiymata sou en tois pois sou ou m paraklhth en xelewv auton, kai arton anwov ou m fagh.

18 Kai elalhsa pros ton laon toproi, ou trpovn eneteilato moi esterai, kai epoias toproi, ou trpovn epitaghoi.

19 Kai eiste pros me od laos, ouk anagghleie hymen ti esti tausta 20 a sou poisei; Kai eiste pros auton, logos Kuriou egevento 21 pros me, legen, eipwn pros ton oikon tou Ispahan,

Tade legei Kuriou, idou egl bethl w aagia mou, frwagia 19 exiow hym, enfymiymata efblamw hym, kai wv ouf fndtai aip xhika hym kai oi wioi hym kai a thyneterei hym, 22 oui exekateithete, en robmaia peuswvtau. Kai poineitei en trpovn pedoika apo stomaata auton ou paraklhthsesthe,

3 Gr. blight, or rust. 4 Gr. burnt and heated. 5 Lit. in battle array.
eat the bread of men. 2 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 pine away in your iniquities, and shall comfort every one his brother, and all your mothers, and your sisters, and your daughters, and your wives, and all your kinsmen. 3 And thou, son of man, shalt not be in the day when I take your strength away from you; but shall speak to the children of Ammon, and prophesy against them; 4 and thou shalt say to the children of Ammon, Hear ye the word of the Lord; thus saith the Lord; Forasmuch as I have not cut off all the nations from you, neither shall ye be polluted with the abominations of the land, when I cast you out from among them; 5 neither shall ye make yourselves as one of them, to eat of their carriage stuff, and to take to you of their daughters to defile yourselves in their abominations. 6 Therefore, behold, I will utterly destroy thee among my people Israel, and will not save you any more out of one of the nations; I will weaken the shoulder of Moab from his frontier cities, even the choice land, the house of Bethaimeth above the fountain of the city, by the sea-side. 7 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 among the nations. 8 And I will execute vengeance on Moab, and they shall know that I am the Lord. 9 Thus saith the Lord; Because of what the Idumaeans have done in taking vengeance on the house of Juda, and because they have remembered injuries, and have exacted full recompence; 10 therefore thus saith the Lord; I will also stretch out my hand to the Idumaeans, and they shall know that I am the Lord. 11 And the children of Israel shall possess among the Idumaeans, and their inheritance shall be in the midst of his tribe, and in the midst of his people. 12 Thus saith the Lord; In the day when I shall have cleansed you of all your iniquities, I will make the cities of Judah as a city for the inhabitants of the house of Israel, and will make you a name, and a remembrance, and a fame among the nations of the heathen that they may know that I am the Lord that doth cleave unto you.

23 And thou, son of man, shalt it not be in the day when I take your strength away from you, but shall tell thee in thine ears, 24 thus saith the Lord; Thy sister, Samaria, and thy sister, the daughter of Sion, shall return with them from theCities of the plain, out of the chase with the heathen, and shalt take up their remains from the midst of the heathen, a spoil of many nations; and the heathen shall be a prey to you. 25 And the children of Juda shall return with them from the cities of the plain, out of the chase with the heathen, and shall take up their remains from the midst of the heathen, a spoil of many nations; and the heathen shall be a prey to you. 26 Therefore, thus saith the Lord; I will also give thee the land of Israel, and the heathen shall enter in to possess it, and they shall come in and take up thy remnant with spoil, from among all the nations whither I have cast them. 27 Thus saith the Lord; I will make you a name, and a remembrance, and a fame among the nations of the heathen that they may know that I am the Lord that cleave unto you.

24 And thou, son of man, shalt it not be in the day when I take your strength away from you, but shall tell thee in thine ears, 24 thus saith the Lord; Thy sister, Samaria, and thy sister, the daughter of Sion, shall return with them from theCities of the plain, out of the chase with the heathen, and shalt take up their remains from the midst of the heathen, a spoil of many nations; and the heathen shall be a prey to you. 25 And the children of Juda shall return with them from the cities of the plain, out of the chase with the heathen, and shall take up their remains from the midst of the heathen, a spoil of many nations; and the heathen shall be a prey to you. 26 Therefore, thus saith the Lord; I will also give thee the land of Israel, and the heathen shall enter in to possess it, and they shall come in and take up thy remnant with spoil, from among all the nations whither I have cast them. 27 Thus saith the Lord; I will make you a name, and a remembrance, and a fame among the nations of the heathen that they may know that I am the Lord that cleave unto you.
15 

Therefore thus saith the Lord; Because the Philistines have wrought revengefully, and raised up vengeance rejoicing from their heart to destroy the Israelites unto a man; therefore thus saith the Lord; Behold, I will stretch out my hand upon the Philistines, and will utterly destroy them, and shall wound them; and the remnant that dwell by the sea-coast.

17 And I will execute great vengeance upon them; and they shall know 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, Ahia, 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 sword 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 into thy gates, as one entering into a city.

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 houses: and thy houses shall be in ruins as the wagons and thy timber and thy dust into the midst of thy sea.

And he shall destroy the multitude of thy musicians, and the sound of thy psalters 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 on Idumea by the hand of my people Israel: and they shall deal in Idumea according to mine anger and according to my wrath, and they shall know 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,
built no more: for I the Lord have spoken it, saith the Lord.

15 For thus saith the Lord God to Sor: Shall not the isles shake at the sound of thy fall, and 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 thrones, and shall take off their  β crowns from their heads, and shall take off their embroidered raiment: they shall be utterly amazed; they shall sit upon the ground, and for their own destruction, and shall draw 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  δ her inhabitants. 18 And the isles shall be alarmed at the day of thy fall.

19 For thus 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 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,

2 And thou, son of man, take up a lamentation against Sor; 2 and thou shalt say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus saith the Lord to Sor; Thou hast said, I have clothed myself with my beauty. 4 In the heart of the sea thy sons have put beauty upon thee for Beelim. 5 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. 6 They made thine oars of wood out of the land of Basan; thy sacred utensils they made of ivory, thy shady houses of wood from the isles of Chetiim. 7 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.

8 And thy princes were the dwellers in Sidon, and the Aradians were thy rowers: thy wise men, O Sor, who were in thee, were these thy pilots. 9 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.

10 Persians and Lydians and Libyans were in thine army: thy warriors hung in thee shields and helmets; these gave thee thy glory. 11 The sons of the Aradians and thine army were upon thy walls; there were guards in thy towers: they hung their quivers on thy battlements round about; these completed thee beauty.
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. 22 Greece, both she the whole world, and the adjacent coasts, thee traded with these in the persons of men, and they gave as thy merchandise vessels of brass.

23 Out of the house of Thogarma horses and horsemen furnished thy market. 24 The sons of the Chaldeans were thy merchants; from the islands they multiplied thy merchandise, even elephants' teeth: and to them that came in the ships didst return thy merchandize.

25 Even men as thy merchandise, from the multitude of thy trading population, myrrh and embroidered works from Tharsis: Ramoth also and Chorhor furnished thy market. 26 Juda 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. 27 The people of Damascus were thy merchants by reason of the abundance of all thy power; 28 wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.

29 Out of Asele came wrought iron, and there is the sound of wheels among thy trading population. 30 The people of Dedan were thy merchants, with choice cattle for chariots. 31 And all the men of Kedar, these were thy traders with thee, bringing camels, and lambs, and rams, in which they trade with thee. 32 The merchants of Saba and Ramma, these were thy merchants, with choice spices, and precious stones; and they brought gold to thy market. 33 Charra, and Chansa, these were thy merchants; Assur, and Charmar, were thy merchants; 34 bringing for merchandise blue, and choice stores bound with cords, and cypress wood. 35 Ships were thy merchants, in abundance, with thy trading population: and thou wast filled and very heavily loaded in the heart of the sea.

36 Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea. 37 Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy counselors, 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.

38 At the cry of thy voice thy pilots shall be greatly terrified. 39 And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land. 40 And they shall walk over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.

41 And their sons shall take up a lamentation for thee, even a lamentation for Sor, saying, 42 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. 43 Now art thou broken in the sea, thy traders are in the deep.
water, and all thy company in the midst of the sea: all thy rows have fallen.

And thou, son of man, say to the prince of Tyrus, Thus saith the Lord: Because thou hast lifted thy heart as the heart of God; and yet all art amazed, and their counsel and their strength is come to naught.

And the word of the Lord came to me, saying, 3 And thou, son of man, say to the prince of Tyrus, Thus saith the Lord: Because thou hast lifted thy heart as the heart of God; and yet all art amazed, and their counsel and their strength is come to naught.

Therefore thus saith the Lord: Since thou hast lifted thy heart as the heart of God; 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, and they shall bring down thy beauty to destruction. And they shall bring thee down, and thou shalt die the death of all the inhabitants in the midst of the sea. 3 When thou indeed say, I am God, before them that shall say thee: whereas thou art man, and not God. 4 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,

And thou, son of man, say to the prince of Tyrus, Thus saith the Lord: Because thou hast lifted thy heart as the heart of God; and yet all art amazed, and their counsel and their strength is come to naught.

Therefore thus saith the Lord: Since thou hast lifted thy heart as the heart of God; 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, and they shall bring down thy beauty to destruction. And they shall bring thee down, and thou shalt die the death of all the inhabitants in the midst of the sea. 3 When thou indeed say, I am God, before them that shall say thee: whereas thou art man, and not God. 4 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, 11 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. 12 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 rare stones, and agate, and amethyst, and chrysolith, 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 with the cherub: I set thee on the holy mount of God; thou wast in the midst of the stones of fire.

Thou wast faultless in thy days: but thou hast been 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

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IEZEKIH.

Kai egeveoto logos Kyriou pros me, logou, 28

Kai syv iAndreoptoi elpon to arochon Tyrou, tae alegei 2

Kyrivos, anv oly fysdoth sou h Karia, kai eipas, Theos eimi eyw, katoikian Theou katyphka en kardia thalassos, sy de ai Andreoptos kai o Theos, kai eipas sy h kardia sou en h kardian Theou. Mv sospietroi exi sv tov Damiia, h sofoi ouk epaei 3

devenai sy th epistigmia autov; Mv en th epistigmia sy h 4

froniqei sou epistigmia seastoi dunamai, kai amvovai kai

argyrioi en tovs thesairois sou; En th pollia epistigmia 5

kai emporia sou emplithvasi dynami sou, xalhthi h kardia sou 6

en th dunami sou.

Diasutoto tade alegei Kyrivos, epedei deokoas th h kardian 6

sou d e kardian Theou, antiv tvousto idou eyw estagw epi 7

allotrios loimos aposthnon, kai ekkenosousi tis makhairas 8

autov ent se, kai ent to kallos ths epistigmias sou, kai stra-

wousi to kallos sou en apostleuws, kai katabizousi se, 8

kai apothea bapwv pantos katharous en kardia thalassos.

Mv 9

leghon ereis, Theos eimi eyw, evntovn ths anawrotou 10

se, sy de ai Andreoptos, kai o Theos. En plidei epitetm.

tov aposth en xerwv allotrios, oti eyw elalhria, legei

Kyrivos.

Kai egentei logos Kyriou proso me, logou, 11 12

labe thronon enti tou arochon Tyrou, kai eipon autov, tade

alegei Kyrivos Kyriou, sy apostofagismos demosthees, kai 13

stefanois kalloi en th trupf tou paradeivos tou Theou 1

egeneihsys, pantai lithon christon enodeusai, sardion kai toptas,

kai simaragion kai anbrika, kai saphirom kai astin, 1

kai argyriov kai chrysion, kai leghron kai agyron, kai amv-

thronov kai chrysolow, kai berrilion kai onygon, kai chryson 1

envplhras ths thsairovs sou kai tas apostheas sou en soi.

 Aph th emera ekstysis sy metv to xeruv, ethka sy en orei 14

agwv Theou, egeneihsis en mev lithov truwnov. Egenihsis 15

allimov en tai emerais sou, aph th emera sy ekstysis 16

erthei to adikevma en soi.

'Adi plhthos ths emporias sou epilepsis tv tamia sou 16

anomias, kai emartes, kai epistymathsis apoi orous tou Theou 17

kai thge se to xerouv ek mevith lithov truwnov. Thymh 1

h kardia sou enti to kallev sou, diephorh th epistigmia sou 17

metv to kallev sou. Davi plhthos amartwn sou enti thn 1

epi se, enantion basileon didika se paradigmatophynai.
20, 21 And the word of the Lord came to me, saying, 22 Son of man, set thy face against Sidon, and prophesy against it, and say, Thus saith the Lord; Behold, I am against thee, 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. 23 Blood and destruction 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. 24 And there shall no more be in the house of Israel a horn of bitterness and a prickling briar proceeding from them that are round about them to dishonour them; and they shall know that I am the Lord. 25 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. 26 And they shall dwell in the midst of mine holy mountain; and in the house of Israel shall they put forth roots: and they shall make branches, and fruit shall grow, and the fig-tree shall flourish; and the vine shall yield its fruit, and the earth shall be filled with the glory of the Lord. 27 And my holy name shall be sanctified among them, and the heathen shall know that I am the Lord, when I shall sanctify you, and make you mine holy ones, and they shall know that I am the Lord, when I make you holy among the heathen, and shall be sanctified in you before their eyes. 28 Therefore thus saith the Lord; Behold, I will bring a sword upon thee, and will cut off from thee man and beast; and the open shame before kings. 29 Because of the multitude of thy sins and the iniquities of thy merchandise, I have profaned thy sacred things; and I will bring fire out of the midst of thee, this shall devour thee; and I will make thee to be ashes upon thy land before all that see thee. 30 And all that know thee among the nations shall groan over thee; thou art gone to destruction, and thou shalt not exist any more. 31 And thus saith the Lord; As I have stretched out my hand against the Egyptians, and have brought them out of the lands of the heathen; and as I have heard theame of the heathen, saying, The Lord saith of the Egyptians, He hath stretched out his hand against their land; and I will stretch out my hand against thee also, and will bring forth the children of Israel, and they shall come out of the land of Egypt; and they shall know that I am the Lord, when I stretch out my hand against the Egyptians; and I will bring the children of Israel out of the midst of them. 32 And I will set my 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 says, The rivers are mine and I made them. 33 And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thy 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 be no more a staff of reed to the heathen. 34 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 the daubers. 35 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.

18 Therefore, behold, I am against thee, and against all thy rivers, and I will give up the land of Egypt to desolation, and the sword, and destruction, from Madgil and Syene even to the borders of the Ethiopians. 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.

19 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; and I will disperse Egypt among the nations, and will scatter them into the countries.

20 Thus saith the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered; and will turn 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.

21 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,

22 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 whereewith they served against it.

23 Thus saith the Lord God; Behold, I will give 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:

24 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,

25 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.

26 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 Libyans, and all the mixed multitude, and they of the children of my covenant, shall

β Gr. pulvereis  γ See Eph. 4. 8. Α.V. margin. δ Heb. word in Greek letters. ζ Heb. and Alex. + 'and he shall take her multitude.' θ Lit. opened. υ Alex. + 'and they shall take her multitude.'
10 Thus saith the Lord God: I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon, his hand and his people; they shall fall by the sword in it, saith the Lord. And it shall be made desolate in the midst of desolate cities; and their cities shall be desolate among the midst of the desolate cities: and they shall know that I am the Lord, when I shall send fire upon Egypt, and when all that help her shall be broken.

11 For thus saith the Lord God: I will also destroy the nobles from Memphis, and the princes of Memphis out of the land of Egypt, and they shall be no more; and I will destroy the land of Phathore, and will send fire upon Tanis, 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 Syene shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out.

12 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 Tanis, 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.

13 And it shall come 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, I have broken the arms of Pharao, 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. Therefore, prophesy, and say to the Egyptians: Thus saith the Lord God: Behold, I am against Pharao king of Egypt, and I will break his strong 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 execute with me, and the Egyptians shall fall by the sword, and shall take her plunder and seize her spoils.

14 And I will disperse the Egyptians among the nations, and will 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 execute with me, and the Egyptians shall fall by the sword, and shall take her plunder and seize her spoils.

15 Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fail; and they shall know that I am the Lord, when I have put my sword
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 Egyp-
tians 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, 26 Son 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, 3 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 earth dwelt: the whole multitude of
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 many waters. 8 And such cypresses as
these 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 the multitude of his branches:
and the trees of God's paradise of delight
envi'd him.
10 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; 11 therefore I delivered him
into the hands of the prince of the nations,
and he wrought his destruction. 12 And
wandering strangers from the nations have
destroyed him, and cast him down 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.
13 All the birds of the sky have settled
on his fallen trunk, and all the wild beasts
of the field came upon his boughs: 14 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, were all 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.
15 Thus saith the Lord God; In the day
wherein he went down to Hades, the deep
mourned 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. 16 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
of his chest bareloues Babylows, and ektenai auton upi uyn
Agyntou. Kai diaspevou Agyntou els tis eun, kai lym. 26
mýso auton elis tas xóras, kai ginontai pantes óti uyn eim
Kýrios.
Kai egeneto en tis éndaikatou tei, en tis trítis mhn, méi 31
tov miros, egeneto logos Kýriou proso méi légon, úi anéthrou-
tou, eipton proso Pharao oseeleó Agyntou kai to plèhe
autou.
Tin omioiwsasa seanov en tis upi sou; 'Ido 'Asosóv 3
kupàrmosou en tois Dánavi, kai kalos tais parafwosou, kai
uphlos tis megeth, elis meístan vefelous egeneto u arxh autou.
Vowv egevrefeven autou, h 'abvous wphovn autou, touvs òtopous
autous òlyge kylwv tais vfrwv autou, kai ta sustymata autous
exapéstelven elis panta ta xiula tou pediou. "Enekei touvov 5
uphó tis megebous autov parà panta ta xiula tou pediou, kai
epilatynhkan ois klados autov áf' udatos polllow. 'En tais 6
parafwias autov en tis upi autou diá to plèhos tais klados
autou, óti egevrefen autov elis panta tais thyrwv tais
pediou, en tis skwv autov katiorkise pani plhthos evwnov. Kai
egeneto kalos en tis upi autou diá to plèhos tais klados
autou, kai ephgráven autov elis panta tais thyrwv tais
pediou, kai egevrefen autov elis panta tais thyrwv tais
pediou, kai egevrefen autov elis panta tais thyrwv tais
pediou, kai egevrefen autov elis panta tais thyrwv tais
pediou.
Diasotov tado legi Kýrivos, ànth' en egenov megálos tis meje
10 thei, kai edwkas tis arxh sou eis mésoin vefelous, kai eipov en
en tis uphótheina autov. Kai paréokwma autov elis xéiras árho
tos 11 evwnov, kai epóthke tis ápalalene autov. Kai egevrefen autov
12 autov alalami loimoi apò évwnov, kai katetelalon autov eni
tis drehvnoi, en pásois tais fáragwv enpetevoi ois klados autov,
13 kai sunetribi tis steléchi autov en panti pedi tis gei, kai
14 katehbran apo tis sképtis autov pantes ois laoi tôn evwnov,
15 kai idrásan autov.
Epi tis ptiow autov anepasýntato panta tis potevà tis
18 óprou, kai epi tis steléchi autov eginontu panta tà théria
tou óprou, òtopos mi òphwosvon en tis megeth autov panta
tis 14 xiula tei eni tis ódaiti kai edwkan tis arxh autov eis mésoin
vefelous, kai oin eísthe meta ton upi autov próst autai, pantes
ois ptíounos vof, pattei edhíthei elis theanov, elis gei bás
bados, eni mésoi uín anthrwпов proso katabainontas eis bðronov.
Tado legi Kýrivos Kýrivos, ën ëi hýméra katebhi eis ëdo, 15
epetubhson auton ëi abousos apò epísthsa tou poioumaw
autov, kai ekúlwan plhthos vdatos, kai evkótaçen epi autov
o Dánavos, panta ta xiula ton pediou eni autov egevrefen.
Apò tis founi tis ptiow autov eisúththei tis évwn, òte 16
katebíbasan autov eis ëdo mei tôn katabainontar eis lákkov,
of Delight comforted him in the heart, and the choice plants of Libanus, all that drink water. 9 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.

10 To whom art thou compared? descends, 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 tenth month, on the first day of the month, that the word of the Lord came to me, saying, 2 Son of man, take up a lamentation for Pharaoh 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.

3 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 beasts of the sky to set upon thee, and I will fill with thee all the wild beasts of the earth. 4 And I will cast thy flesh upon the mountains, and will saturate them with thy blood.

5 And the land shall be desecrated with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee. 6 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. 7 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.

9 And I will provoke to anger the heart of many people, when I lead thee captive among the nations, to a land which thou hast not known. 10 And many nations shall mourn over thee, they shall cut off thy beauty, they shall utter amazement, when my sword flies in their faces, as they wait for their own fall from the day of thy fall.

11 For thus saith the Lord God; The sword of the king of Babylon shall come upon thee, 12 with the swords of mighty men; and I will cast down thy strength: they are all destroying ones from the nations, and they shall engage thee in the land of Egypt, and all her strength shall be crushed.

13 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. 14 Thus shall their waters then be at rest, and their rivers shall flow like oil, saith the Lord, 15 when I shall have brought them in to the land of Egypt to destruction, and the land shall be filled with the fulness thereof; when I shall scatter all that dwell in it, and they shall know that I am the Lord. 16 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.
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,

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.
The 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, Be thou in the depth of
the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised,
in the midst of them that are slain with the sword.

There are Assur and all his company; all his slain have been laid there, and
their 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.

There is Egipt and all his host round about his tomb: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit, in the midst of the slain.

There were laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living. 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 bones, because they terrified all men during their life. And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

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.

There are the princes of the north, even all the captains of Assur, who go down slain to Hades: they lie uncircumcised 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 comforted over all their force, saith the Lord God. For I have caused his fear to be upon the land of the living: yet he shall lie in the midst of the uncircumcised 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, 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;
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Jezektel XXXIII. 3—20.

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and he shall see the sword coming upon
the land, and blow the frumpet, and sound
an alarm to the people * and he that hears
the sound of the trumpet shall hear indeed,
and pet not take heed, and the sword shall
come upon him, and overtake him, his blood
shall be upon nis own head. * Because he
heard the sound of the trumpet, and took
no heed, his blood shall be upon hipa but
the other, because he took heed, has de-

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livered his soul.

*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.
^ 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.
^ When I say to the sinner, Thou shalt surely
die ?/ thou speak not to warn the wicked
from his way, the wicked himself shall die in
his iniquity ; but his blood will I require at
thine hand.
'But if thou forewarn 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

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The words

in italics are

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*o
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
shaUwelive? ^\Say to them, Thus saith
the Lord As I live, I desire not the death
;

of the ungodlj^, as that the ungodly should
turn from his way and live
turn ye
heartily from your way for why* wiU ye
die,
house of Israel ?
^2 Say to the children of thy people. The
righteousness of the righteous shall not
deliver him, in the day wherein he errs:
and the iniq^uity 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.
^3 When I say to the righteous, ^ Thou
shalt live and he trusts in his righteousness, and shall commit iniquity, none of his
in
righteousnesses shall be remembered
his unrighteoufjness which he has wi'ought,
in it shall he die.
" And when I say to the ungodly. Thou
shalt surely die and he shall turn from his
:

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and do judgment and justice, ^^and
return the pledge, and repay that which he
has robbed, and walk in the ordinances of
he shall sm*ely
life, so as to do no wrong
^^ None of his sins
live, and shall not die.
which he has committed shall be remembered: because he has wrought judgment
by them shall he live.
and righteousness
^7 Yet the children of thy people will say,
The way of the Lord is not straight: whereas
sin,

;

;

this their way is not straight. ^^ When the
righteous turns away from his righteousness,
and shall commit iniquities, then shall be
die in them. *" And when the sinner turns

from his iniquity, and shall do judgment
and righteousness, he shall live by them.
^ And this is that which ye said, The way
found in Alex.

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of the Lord is not straight. I will judge you, O house of Israel, every one for his way.

And it came to pass in the 8th year of our captivity, in the twelfth month, on the 8th day of the month, that one that had escaped from Jerusalem came to me, saying, The city is taken. And 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, Son of man, they 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 the desolate 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 they that are in the fortified cities and them that are in the caves I will slay with pestilence. 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. 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. 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 falsehood in their mouth, and their heart goes after their pollutions. And thou art to them as the man of a sweet well-tuned pipe, and they will hear thy words, but they will not do them. But whenever it shall not do 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, 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? Be hold, 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 ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour. And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.

And my shepherds were scattered; and my sheep was carried away, and they were gone away: and I, even my soul was grieved with them. And, behold, the shepherds that were upon them were not to seek what was good for my sheep, but to feed themselves. And shepherds, hear ye the word of the Lord: Thus saith the Lord God; I have not raised you, nor have I appointed you; but I set you as watchmen, and as keepers of my flock to the house of Jacob; and it was for my sheep, and not for your own sheep, that ye should feed them.

Therefore hear ye the word of the Lord; Thus saith the Lord God; See, I will raise mine hand upon you, and will abhor you before their eyes; and they shall know that I am the Lord, when I shall have heard your murmurings against them.

And ye, my flock, hear ye the word of the Lord; Thus saith the Lord God; Abhor the abominable, and pass from them: they shall be cut off together with him, saith the Lord.

Yet will I for the flock of my sheep, in the countries of the highways, in the wilderness, in the cities, in the midst of the desert, in all the inhabited places, and in all the countries whither I have driven them; and I will feed them with good pasture; and in the places of the wilderness and waste land, and in the midst of the cities; I will make the shepherd to feed mine own flock in my good pasture; I, the Lord, speak it. And the shepherds shall feed mine own flock, the flock of my pasture, even my sheep shall they feed; and they shall be gathered in mine own pasture, and shall feed on the good pastures of the land.

And the good pasture shall they possess, and the pasture of the wilderness and waste land shall be therein; and the already desolate land shall be made desolate no more, but shall be set in possession; and they shall know that I am the Lord, when I have gathered you from all the places whither ye have been scattered.

And I will make a covenant of peace with them; and I will multiply them, and they shall flourish, and multiply upon the land; and I will multiply upon them men, and horses, and camels, and oxen, and asses, and I will make them inhabited, and they shall inherit the land.

And I will set my tabernacle among them, and my presence shall be midst them for ever; and I will be their God, and they shall be my people. And the nations shall know that I am the Lord, when I have hallowed you, and made you holy, before their eyes.

Thus saith the Lord; In the day when I shall have cleansed you from all your sins, I will also cause you to dwell in the cities, and the ruins shall be rebuilt, and the waste land shall be inhabited, and the desolate places shall be judged. The desolate land shall be judged, even the wasted cities, and the waste land shall be inhabited, and the desert shall be judged.

And the uncircumcised in heart shall dwell among my people, and they shall know me, that I am the Lord, when I have judged them; and the uncircumcised in heart shall dwell among my people, and they shall know me, that I am the Lord, when I have judged them. And they shall keep my sabbaths, and my dels shall judge them, and they shall know that I am the Lord, when I judge them.

And they shall keep my sabbaths, and my dels shall judge them, and they shall know that I am the Lord, when I judge them. And they shall keep my sabbaths, and my dels shall judge them, and they shall know that I am the Lord, when I judge them.
on every mountain, and on every high hill: yea, they were scattered on the face of the earth, and there was none to seek them out, nor to bring them back.

7 Therefore, ye shepherds, hear the word of the Lord. 8 As I live, saith the Lord God, surely because my sheep became a prey, and my shepherds became servants of the field, because there were no shepherds, and the shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep. 9 For this cause, O shepherds, 10 therefore saith the Lord God, Behold, I am against the shepherds; and I will require my sheeps 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.

11 For thus saith the Lord God, Behold, I will seek out my sheep, and will visit them. 12 As the shepherd seeketh his flock, in the day when there is darkness and cloud, in the midst of them that are divided: so will I seek out my sheep, and will 13 bring them back from every place where they were scattered in the day of cloud and darkness. 14 And 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. 15 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. 16 I 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.

17 And as for you, ye sheep, thus saith the Lord God, Behold, I will distinguish between the sheep and the sheep, between rams and he-goats. 18 And 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? 19 So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

20 Therefore thus saith the Lord God; Behold, I will separate between the strong sheep and the weak sheep. 21 Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick. 22 Therefore I will save my sheep, and they shall not be any more for a prey; and I will judge between ram and ram. 23 And I will raise up one shepherd over them, and he shall tend them, even my servant David shall be the shepherd; 24 and 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 thee ruin, 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 handled 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 have 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.

And the word of the Lord came to me, saying, 35 Son of man, set thy face against mount Seir, and prophesy against it, and say to it, 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. 36 And I will cause desolation in thy cities, and thou shalt be desolate, and thou shalt know that I am the Lord. 37 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: 38 Therefore, as I live, saith the Lord God, verily thou hast sinned even to blood, therefore blood shall pursue thee. 39 And I will make mount Seir a waste, and desolate; 40 And I will cut off thy men and cattle; 41 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. 42 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.

Because thou saidst, The two nations and the two countries shall be mine, and I shall inherit them; whereas the Lord is there: 43 therefore, as I live, saith the Lord, I will even deal with thee according to that which thou hast said against me. 44 And I will be made known to thee when I shall judge thee; 45 and thou shalt know that I am the Lord. I have heard the voice of thy blasphemies, whereas thou hast said, The desert mountains of Israel are given to us for food; 46 and thou hast spoken swelling words against me with thy mouth: I have heard them.

47 Thus saith the Lord; 48 When all the earth is rejoicing, I will make thee desert. 49 Thou shalt be desert, O mount Seir, and all Idumæa; 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. Hear ye the word of the Lord:

2 Thus saith the Lord God; Because the enemy hath 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 of the remainder of the nations, and ye became a by-word, and a reproach to the nations:

3 therefore, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord to the mountains, and to the hills, and to the streams, and to the valleys, and to the places that were made desolate and destroyed, and to the cities that have been deserted, and have become a spoil and a trampling to the nations 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 lying, and dispossessed the inhabitants, to destroy them by plagues of pestilence 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:

4 therefore I will lift up my hand against the nations that are round about you; they shall bear their reproach.

5 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 tilled 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 desolate land shall be built upon. And I will multiply men and 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.

6 Thus saith the Lord God; Because they said to thee, Thou land devourest men, 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 nations, saith the Lord God.

7 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.

8 For 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

9 having dishonoured. Lit. your beginning. Alex. + *for the blood which they shed in the land, and they defiled it with their idols.*
their way and according to their sin. 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 representatives of the land, but they have forth out of his land. But I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

Therefore say to the house of Israel, Thus saith the Lord; I do not this, O house of Israel, because of your sins, but because of my holy name, which ye have profaned among the nations, among whom ye went. And I will sanctify my great name, which was profaned among the nations, which ye profaned among the midst of them; and the nations shall know that I am the Lord, when I am sanctified among you before their eyes.

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: 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. And I will give you a new heart, and will put the Spirit in you; and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. 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. 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. 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. And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famine among the nations.

And ye shall remember your evil ways, and your abominations which ye were not so bad, and ye shall be hateful in your sight for your transgressions and for your abominations. Not for your sakes do I this, saith the Lord God, 8 as it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

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: and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by. And they shall say, That desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited. 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.

Thus saith the Lord God; Yet 9 for this will I be sought by the house of Israel, to establish them; I will multiply them even as the sheep, as the holy sheep, as the sheep of Jerusalem in her fests; thus shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

κατά τὴν ἀμαρτίαν αὐτῶν ἡμῶν αὐτοῖς. Καὶ εἴσηλθον εἰς τὰ ἔθη, οὕτως εἰσῆλθον ἐκεῖ, καὶ ἐβέβηλωσαν τὸ ὅνομά μου τὸ ἄγιον ἐν τῷ λέγεσθαι αὐτοῖς. Καὶ ἐπεισώρρυην αὐτῶν ἐν τῷ ὅνομα μου τὸ ἄγιον, δὲ ἐβέβηλωσαν οἴκους Ἰσραήλ ἐν τοῖς ἔθεσιν, οὕτως εἰσῆλθον ἐκεῖ.

Διατούτω εἰτὼν τῷ οἴκῳ Ἰσραήλ, ἡτᾶτε λέγει Κύριος, οὗ τίμιον εἶ στιν ὁ οἶκος Ἰσραήλ, ἀλλὰ διὰ τὸ ὅνομα μου τὸ ἄγιον, δὲ ἐβέβηλωσαν οἴκους Ἰσραήλ ἐν τοῖς ἔθεσιν, οὕτως εἰσῆλθον ἐκεῖ. Καὶ ἐγένετο τὸ ὅνομά μου τὸ μέγα τὸ βεβηλωθὲν ἐν τοῖς ἔθεσιν, δὲ ἐβέβηλωσαν ἐν μέσῳ αὐτῶν, καὶ γνωστοί τα ἐθνη ὅτι θύγονται εἰς Κύριον, ἐν τῷ ἀγαυοῦνται με ἐν ὕμιν κατ' ὁφθαλμοίς αὐτῶν.

Καὶ λήφησαι ἤματα ἐκ τῶν ἔθνων, καὶ ἀθροίσω ἤματα ἐκ πασῶν τῶν γανών, καὶ εἰσῆλθον ἤματα εἰς τὴν γῆν ὑμῶν, καὶ ἐπεισωρρύησαν τὰ καθαρά ὑμῶν, καὶ καθαρίσθησατε ἀπὸ πασῶν τῶν ἁκαθαρσίων ὑμῶν, καὶ ἀπὸ πᾶντων τῶν εἰδώλων ὑμῶν, καὶ καθαρίσατε τὰς ὑμᾶς. Καὶ δωσόν ὑμῖν καθαρίαν καὶ πνεύμα καθαρών εἰς ὑμᾶς, δωσόν ἐν ὑμῖν, καὶ ἀφέλω τὴν καθαρίαν τὴν λήφθην ἐκ τῆς σαρκός ὑμῶν, καὶ δώσω ὑμῖν καθαρίαν σαρκίνας. Καὶ τὸ πνεύμα δεσμον ὑμῶν καθαρίσω ἐν ὑμῖν, καὶ ποιήσω ἕνα ἐν τοῖς δυκαίοις μου πορευθῆσαι, καὶ τὰ κριματα μου φυλάξω, καὶ ποιήσω. Καὶ καταρκτίσω ἐπὶ τῆς γῆς τῆς ἑωκα τοὺς παιπτάς ὑμῖν, καὶ ἐσεβῇ μου εἰς λαόν, καὶ ἐγὼ ἐσομαι ὑμῖν εἰς Θεον. Καὶ δώσω ὑμῖν ἤματα ἐκ πασῶν τῶν ἁκαθαρσίων ὑμῶν, καὶ καλέσω τῶν σιτίων, καὶ πληθυνώ αὐτῶν, καὶ δώσω ἐκ τῶν ὑμῶν ἄμερων. Καὶ πληθυνώ τὸν καρπὸν τοῦ ξύλου, καὶ τὰ γενηματα τοῦ 30 ἀγροῦ, ὅπως ἐν μη λάβητε ὑνείπος, ὑμῶν ἐν τοῖς ἔθνεσιν.

καὶ μνησισθήσατε τὰς δόοις ὑμῶν τὰς πονηρίας, καὶ τὸ 31 ἐπιτυμπναίματα ὑμῶν τὰ μὴ ἁγιά, καὶ προσγεύσατε ἐκ τῶν πάσων αὐτῶν ἐν τοῖς ἀνομίας ὑμῶν, καὶ ἐπὶ τοῖς βδομήσαντι αὐτῶν. Οὗ ὡς ὑμᾶς ἐγὼ λέγω τις, λέγει Κύριος Κύριος, γνωστὸν ἐστὶν ὑμῖν; αἰσχύνωτε καὶ ἐντραπέζω ἐκ τῶν ὑμῶν ὡς ὡς ὑμῖν Ἰσραήλ.
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 bring up flesh 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.

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. 2 And I 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. 3 So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.

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. 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. 4 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. 5 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.

And the word of the Lord came to me, saying, 8 Son of man, take for thyself a rod, and write upon it, Judah, and 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 9 that belong to him. 10 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.

8 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? 9 Then shalt thou say to them, Thus saith the Lord; Behold, I will take the tribe of Joseph, which is the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Judah, and they shall become one rod in the hand of Judah.
rods on which thou didst write shall be in thine hand in their presence. 21. And thou shalt say to them, 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. 22. 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; 23. 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 4. God.

24. 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. 25. And they shall dwell in the land, which I have given to my servant Jacob, 26. my servant David, and to his children after him. And I will make David to dwell upon my holy mountain in Jerusalem. 27. And my tabernacle shall be among them: and I will be their God, and they shall be my people. 28. And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

And the word of the Lord came to me, saying, 29. Son of man, set thy face against Gog, and the land of Magog, Rhos, prince of Mesoch and Thobel, and prophesy against him. 30. And say to him, Thus saith the Lord God: Behold, I am against thee, 31. Rhos prince of Mesoch and Thobel: 32. and I will gather thee, and all thine hosts, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords: 33. Persians, and Ethiopians, and Libyans, all with helmets and shields. 34. Gomer, and all belonging to him: the house of Thorgama, from the end of the north, and all belonging to him; and many nations with thee.

35. Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard. 36. 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: 37. and he is come forth out of the nations, and they shall all dwell securely. 38. And thou shalt go up as rain, and shalt 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
11 And thou shalt say, I will go up to the rejected land; I will come upon them that are at ease; iniquity, and dwelling in peace; all inclining a land in which there is no wall, nor bars, nor have they doors; 12 to seize plunder, and to take their spoil; to turn my hands against the desolate land that is now inhabited, and against a nation that is gathered from many nations, that have acquired property, dwelt in the midst of the land.

13 And Abraham was counted unto him for righteousness. 

14 Therefore prophesy, son of man, and say to Gog, Thus saith the Lord; Wilt 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 thee 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 spake 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. 17 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 shake in the land of Israel; 18 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 peopling of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall. 19 And I will summon against it even every fear, saith the Lord; the sword of every man shall be against his brother. 20 And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him fire and brimstone, and upon all that are with him, and upon many nations with him.

21 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 thee, O Gog, prince of Mesoch and Thobel: 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. 2 And I will destroy thy bow out of thy left hand, and thine arrows out of thy right
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 fowl, and I have given thee to all the wild beasts of the field to be devoured. And thou shalt fall on the face of the field; for I have spoken it, saith the Lord. 6 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; this is the day concerning which I have spoken. 8 And they that inhabit the cities of Israel shall come forth, and make a fire with the shields and spears, and bow and arms, and hand-speaves, and lances, and shall burn them with fire for seven years; 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. 9 And it shall come to pass, that in that day, that I will give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach the 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 then be called the burial-place of Gog. 10 And the house of Israel shall bury them, that the land may be cleansed in the space of seven months. 11 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. 12 And they shall appoint men continually to go over the land, to 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. 13 And every one that goeth through the land, and seeth a man's bone, shall set up a mark by it, until the burial-shall have buried it in the valley, the burial-place of Gog. 14 For the name of the city shall be Bagadon: so shall the land be cleansed. 15 And thou, son of man, say, Thus saith the Lord; Soon will every winged bird, and 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. 16 Ye shall eat the flesh of mighty men; and ye shall drink the blood of the princes of the earth, rams, and calves and goats, and they are all fatted calves. 17 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. 18 And ye shall be filled at my table, eating horse, and rider, and mighty man, and every warrior, saith the Lord.
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. And the house of Israel shall know that I am the Lord their God, from this day and onwards. And all the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me, and I turned away my face from them, and delivered them into the hands of their enemies, and they all fell by the sword. According to their uncleanlinesses and according to their transgressions did I deal with them, and I turned away my face from them. 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. 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 shall bring them out from among the nations, and gathered, and the countries of the nations: and I will be sanctified among them in the presence of the nations. And they shall know that I am the Lord their God, when I have been manifested to them among the nations. 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.

And he brought me in thither, and, behold, 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. And the man said to me, Look with thine eyes at this man 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 hither that I might show thee, and thou shalt show all things that thou seest to the house of Israel.

And behold a wall round about the house without, and in the man's hand a reed, the measure of man's cubit by the reed, 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. 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. 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. And the third chamber equal in length to
the reed, and equal in breadth to the reed.
9 And 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: 10 and 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: 11 and he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits. 12 And 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.
13 And 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. 14 And the open space of the porch of the gate without, was twenty cubits to the chambers round about: 15 and the open space of the gate without to the open space of the porch of the gate within was fifty cubits.
16 And there were secret windows to the 17 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.
18 And 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. 19 And the porticos were behind the gates; according to the length of the gates, was the lowe- 20 r peristyle. 21 And 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; 22 and behold a gate looking northwards belonging to the outer court, and he measured it, both the length of it, and the breadth; 23 and 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.
24 And its windows, and its porches, and its palm-trees, were according to the dimensions of the gate looking eastward; and they went up 5 to it by seven steps; and the porches were within. 25 And 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.
26 And he brought me to the south side, and beheld a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions. 27 And 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. 28 And it had

β Gr. singular.  Ḥeb. plural.  γ Gr. singular.  δ i.e. the gate.
27 And he brought me into the inner court of the south gate: and he measured the court according to these measures: and the chambers, and the posts, and the porches, according to these measures: and there were windows to it and to the porches round about: its length was fifty cubits, and its breadth twenty-five cubits. And there were porches opening into the inner court, and palm-trees to the post thereof, and eight steps.

28 And he brought me in at the northern gate, and measured it according to these measures: and the chambers, and the posts, and the porches according to these measures: and there were windows to it, and in the porch round about the length of it was fifty cubits, and the breadth of it twenty-five cubits. 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.

29 Its chambers and its door-ways, and its porches at the second gate served as a drain, that they might slay in it the sin-offerings, and the trespass-offerings. And behind the drain for the whole-burnt-offerings at the north gate, two tables eastward behind the second gate; and behind the porch of the gate two tables eastward.

30 Four on one side and four on the other side behind the gate; upon them they kill the victims, on the front of the tables of sacrifices.

31 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 sacrifices.

32 And they shall have within a border of hewn stone round about, span broad, and over the tables above screens for covering them from the wet and from the heat.

33 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 other: and this chamber which looks to the north.

34 And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house. And the chamber that looks to the north 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.
is for the priests that keep the charge of the altar: they are the sons of Sadduce, those of the tribe of Levi who draw near to the Lord to serve him.

And he measured the court, the breadth whereof was a hundred cubits, and the breadth a hundred cubits, and the breadth five cubits in front of the house. And he brought me into the porch of the house; and he measured the post of the porch, the breadth was 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. 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 twice 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 walls 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 to 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 sides that looked northward, and there was 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. 14 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 3 ceiled. 16 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. 17 And almost all the way to the inner, and close to the outer side, and upon all the wall round about within and without, 18 were carved cherubs and palm-trees between the windows, and upon the house. And there were two faces. 19 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 carred all round. 20 From the floor to the ceiling were cherubs and palm-trees carred.

And the holy place and the temple opened on four sides; in front of the holy place the appearance was as the lamen. 21 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 a piece; 22 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, 2 a hundred cubits in length toward the north, and in breadth fifty. 3 ornamented a partition between the chambers, and the inner court, and arranged accordingly as the peristyles of the outer court, with triple porticos facing one another. 4 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. 5 And the upper walks were in like manner; for the peristyle projected from it, 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 porticos. 6 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.

7 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 are the ones that front the others; the whole was a hundred cubits.

9 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 turnings, 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 was the distance of a reed for light, and eastward as one went in by them.

11 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 Sadduc, 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.

15 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.

16 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 6 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. And, behold, the glory of the God of Israel came by the east way; and there was a voice of an army, as the sound of many redoubling their shoes, and the earth shone like light from the glory round about. And the vision which I saw was like the vision which I saw when I went in to anoint the city: and the vision of the chariot which I saw was like the vision which I saw at the river Chobar; and I fell upon my face.

And the glory of the Lord came into the house, by the way of the gate looking eastward. And the Spirit took me up, and brought me into the inner court; and, behold, the house of the Lord was full of glory. And I stood, and behold there was a voice out of the house of one speaking to me, and a man stood near me, and he said to me,

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; 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. 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, and I will cleanse them, and they shall know me, and my ordinances, and do them.

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. And they shall bear their punishment for all the things that they have done: and thou shalt describe the house, and its s 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.

And thou shalt shew the plan of the house on the top of the mountain: all its limits round about shall be most holy.

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, four cubits, and the altar shall be four cubits; and from the altar and above the horns a cubit. And the altar shall be of the length of twelve cubits, by twelve cubits in breadth, square upon its four sides. And the mercy-seat shall be fourteen

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cubits in length, by fourteen cubits in breadth on its four sides; and there shall be a border to it carried round about half a cubit; and the rim of it shall be a cubit round about; and the steps thereof looking eastward.

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. And thou shalt appear to the priests the Levites, of the seed of Sadduc, that draw nigh to me, saith the Lord God, to minister to me, a calf of the herd for a sin-offering. 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. 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. And on the second day they shall take two kids of the goats without blemish for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf. And after that they shall offer the burnt-offering and the meat-offering: they shall bring an unblemished calf of the herd, and an unblemished ram of the flock. 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.

Seven days shall 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: and they shall make atonement for the altar, and shall purge it; and they shall consecrate themselves. 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. 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. And 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.

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. 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. 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 offer the bread, flesh, and blood; and ye transgressed my covenant by all your iniquities; 5 and ye appointed others to keep the charges in my sanctuary.

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.

But as for the Levites who departed far from me when Israel went astray from me after their imaginations, they shall even bear their iniquity. 6 Yet they shall minister in my sanctuary, before the gates 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. 7 Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore I will give them in the midst of them to be a reproach among the people. 8 Thus 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. 9 They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

The priests the Levites, the sons of Saddoc, who kept the charges of my sanctuary when the house of Israel passed away 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. 10 These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

And it shall come to pass when they enter the gates of the inner court, 11 that they shall not put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court. 12 And they shall have girdles upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves. 13 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 garments; 14 because they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads. 15 And no priest shall drink any wine, when they go into the inner court. 16 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

Or, plural. ALEX. my bread. ALEX. + 'And ye have not kept the charge of my holy things.' ALEX. + 'to command them.' ALEX. + 'within.'
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 rightly observe 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 yead 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 and in the Levites.

And the first-fruits of all things, and the first-born of all animals and all the first-fruits there shall be a sacrifice 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 beyond this, fifty reeds round about. And out of this measurement shalt 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 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 is west.

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should happen to be a priest’s widow, they shall take her. 22 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 rightly observe 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 yead 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.

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And the first-fruits of all things, and the first-born of all animals and all the first-fruits there shall be a sacrifice for the priests; and ye shall give your earliest produce to the priest, to bring your blessings upon your houses.

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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 beyond this, fifty reeds round about. And out of this measurement shalt 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 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 is west.

ek tou sputermatos 'Israecli. kai chira ean genetai ex iereous, laphontai.

Kai ton laon mou didasouin anam'ouson agion kai babei'oun. 23 kai anam'ouson akathartou kai katharou gnorismou autous. Kai 24 epi krisin a'ymatos ou toitoi epistirwnhsan to diakrinven to dikaiomata mou dikawson, kai to krimata mou krouson, kai to nymma mou kai to protostarmata mou en passas tais eirantas mou phla'ousan, kai to saibatata mou agiasou.

Kai epi psuchh anetropon ouk eisellwontai ton mustantha, 25 all' h epi pantiri, kai epi mutiri, kai epi uioin, kai epi thugatir, kai epi adelphi, kai epi adelphi aytou, h ou geveynen andra, maubhsontai. Kai metata to katarismou autoi, epta hmeras 26 xeiromhsha autou. Kai h an hmera eisforoneivai eis ton 27 aulthen ton essoteiran ton leitourgynen eis to agiwn, prosoosinon ulasmon, legei Kuries o Theos:

Kai eis tautoi eis klironomian euw klironomia aytous, 28 kai kataxheses autous ou dothisetai en tois ouis 'Israeleg, opi eis kataxheses autouin. Kai tas thnias, kai eis ton amar- tinis, kai to ieropl agoinias, outhei phlogontai kai pan afomiura en to 'Israeli aytous estai, aparchai pantouin, kai to protos- tokata pantouin, kai to afomera pantai epi pantouin 

aparchion oun, tois ierein estai kai to protogenenetai oun sostothe to ierei, tothei elinovna oun esti tois oikous oun.

Kai ton thnasmadon kai thnulato epi ton peteunou, 31 kai ek ton kturn, ou phlogontai ierein.

En to katafmetreitai ouna tis sy in klironomia, 45 afomieite aparchin to Kyriw, agion ap tos ghes pente kai ekousi chiiladas mikes, kai eirous ekousi chiiladas, agion estai epan tois drisoiin autoi kuklidhen. Kai eisai epi toun 2 agiasmata, pentakokstoi epi pentakokstoi, tetragonon kukli- Athen, kai petignonta tithes diasointa autouin kuklidhen. Kai 3 ek tonith tis diamestriseis diamestriseis mikes pente kai ekousi chiiladas, kai eirous ekousi chiiladas: kai eisai estai agia tou agion. Apo tis ghes estai tois ierein tois leit- 4 tourogyioin en to agiwn, kai eisai tois elignouin leitourghin en to Kyriw kai eisai autous ton kou eis oikous afomiemfon ton 

agiamous autouin, ekousi kai peti hechiiladas mikes, kai eirous 5 ekousi chiiladas: kai tois Leuitous tois leitourghousi to oikow, autous eis kataxhesin poleis ton katekoin.

Kai tis kataxhesin tis polles dosiseis pente chiiladas eirous, 6 kai mikes pente kai ekousi chiiladas, on trapon h aparchi toun agion panti oikw 'Israeli estoiai.

Kai tois gnomewi, toutou, kai ap toin ein tis apar- 7 

chi tou agion, eis kat alestis tis polles, kata prosostom ton 
aparchon tou agion, kai kata prosostom tis kataxheses 

tis polles ta pros thalanastan, kai ap toin pros thalanastan.
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 justice, and a just balance, and a just measure, and a just chronix, and a just condemnation. And in like manner there shall be on a chronix as a measure of capacity; the tenth of the gomor shall be the chronix, and the tenth of the gomor shall be in fair proportion to the gomor. 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; the tenth part of a gomor of wheat, and the sixth part of it shall consist of an ephah of a cor of barley. And ye shall give as the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor. 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 Israel. 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, 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 priest shall take of the blood of the atonement, and put it on the 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 shalt take a rate from each one; and ye shall make atonement for the house.

And in the first month, on the fourteenth 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 the seven days; and a kid of the goats daily for a sin-offering, and a meat-offering.
for the ram, and a hin of oil for the cake.

And in the seventh month, on the fifteenth day of the month, thou shalt sacrifice in the feast the sin-offerings, and the whole-burnt-offerings, and the freewill-offerings, and the oil.

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 north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the north gate shall go forth by the way of the south gate that goes in by the way of the north gate to worship shall go forth by the way of the south gate; he shall not return by the gate by which he entered, but he shall go forth opposite to the gate into the gate, and he 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-burntpeace-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 of the gate after he has gone 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

The two hundred and thirty-fourth verse is repeated.

Heb. and Alex. 'outer.'
and the freewill-offering, and the oil in the morning, for a perpetual whole-burnt-sacrifice.

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. 16 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.

19 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. 20 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. 22 On every side of a court, even a court for all the four sides, and even a little court, belonging to the court was in length forty cubits, and in breadth thirty cubits, there was one measure to the four. 23 And there were chambers in them round about, round about the four, and cooking-places formed under the chambers round about. 24 And he said to me, These are the cooks' houses, where they that serve the house shall boil the sacrifices of the people.

25 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. 26 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, 27 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; 28 and he passed through the water; it was water 5 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. 29 And again he measured a thousand; and he could not pass through: for the water 5 rose as of a torrent which men cannot pass over.

30 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.
and behold, on the brink of the river there were very many trees on this side and on that side. This is the water that goes forth to Galilee that lies eastward, and it is gone down to Araba, and has reached as far as to the sea of 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 no more fish; for this water shall be made to flow, and it shall heal them, and they shall live: everything on which the river shall come shall live.

And fishers shall stand there from In-gadim to En-gallim; 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 of 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 first-fruits of their early crop, for these their fruit shall 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 brother's portion, 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 Kmaseliam; 7 Maabthers, Ebramelahim, between the costs of Damascus and the costs of Emath, the southern border of Damascus, which places are above the costs of Auranitis. 8 These are the borders from the sea, from the habitations of Emath, the costs of Damascus, and the northern costs. 9 And the eastern costs between Lornithis, and Damascus, and the land of Galad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern costs. 10 And the southern and south-western costs are from Tman 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. 11 This part of the great sea forms a border, till one comes opposite the entrance of Emmath, even as far as the entrance thereof. These are the parts west of Emmath.

2 So ye shall divide this land to them, even to the tribes of Israel. 22 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 be to you as nations among the children of Israel; the strangers shall sit with you in their inheritance in the midst of the tribes of Israel. 23 And they shall be in the tribe of procellions among the proselytes that
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 city 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.  And from the borders of Dan eastward as far as the west sea-coast, for Asser, one.  And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one.  And from the borders of Nephthalim, from the eastern parts as far as the west coasts, for Manasse, one.  And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ruben, one.  And from the borders of Ruben, from the eastern parts as far as the west coasts, for Simeon, one.  And from the borders of Simeon, from the eastern parts as far as the west coasts, for Levi, two.  And from the borders of Levi, from the eastern 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.  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.  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, for the priests, for the consecrated sons of Saphdu, who keep the charges of the house, who err not in the error of the children of Israel, as the Levites erred.  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.

And the Levites shall have the part, next to the borders of the priests, in length twenty-five thousand, and in width ten thousand: the city shall be five and twenty thousand, and the breadth twenty thousand.  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.

But concerning the five thousand that remain in the breadth in the five and twenty thousand, and in width the five thousand, for the city for dwelling, and for a space before it: and the city shall be in the midst thereof.  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.
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 thereof shall be for them, and their labour 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 of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the sanctuary, and the holy things of 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, Symeon, one. And from the borders of Symeon, from the eastern parts to the western, 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 theMan, and the water of Barimoth 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 be 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 Ruben, one, and the gate of Judah, 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 Symeon, 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 Nephthali, 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.

Kai to periostov tou mikrou to ekhoumenon ton aptarxkon ton 18 agion, deka xylades passes anatolad, kai deka xylades pros thalassan: kai esontai ai aptarxia tou agion, kai estai ton gennynata auti eis arthous tois ergoamovion tois polon. Oi 19 de ergaizomeni ton polin ergounai autin ek pasow ton phulon ton 'Israel.

Pasa h aptarchi, pente kai ekousi xylades epite pente kai 20 ekousi xylades tetragwovn: afroiete autou tin aptarxh ton agion, apo tois katastheis tis polis.

To de periostov ton aphiourgmenov ek toutou kai ek tou toutou 21 apo ton aptarxh ton agion, kai eis tin katasthein tis polis, epi pente kai ekousi xylades mikos, es ton orion ton pro anatolad kai pros thalassan, epi pente kai ekousi xylades eis ton orion ton pros thalassan, exoumena ton meridion ton aphiourgmenon kai estai h aptarh ton agion kai to aigiasma to oikou en meiv autis. Kai parado twn Deutwn, 22 apo tois katastheis tis polis en meiv ton aphiourgmenon estai anamison ton orion 'Iouda, kai anamison ton orion Benvamin, kai ton aphiourgmenon estai.


Kai auetai aie diekbolai tis polou, aie pro Borrain, tetra 30 kioskioi kai pentakosioi metry. Kai aie pulaia ton poliou, 31 epi omonas phulon ton 'Israel: pulaia treis pro Borrain, polei 'Roufhi mia, kai polei 'Iouda, mia, kai polei 'Lid, mia. Kai to pro anatolad tetrakoski, kai pentakosia, kai 32 pulaia treis, polei 'Iosophi, mia, kai polei Benvamin, mia, kai polei 'Lid, mia. Kai to pro Noton tetrakoski 33 kai pentakosia metry: kai pulaia treis, polei Symeon, mia, kai polei 'Isaghar, mia, kai polei Zaboulon, mia. Kai to pro 34 thalassan tetrakoski kai pentakosia metry: pulaia treis, polei Gad, mia, kai polei 'Asposhi, mia, kai polei Nefoalimen, mia.

Kuklomai, deka kai oikos xylades: kai to monia ton polos, 35 afi h an 'hmeras genetai, estai to monia autas.
In the third year of the reign of Joakim, king of Judah, came Nabuchodonosor 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 Sennacherib to the house of his god; and he brought the vessels into the treasurery-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 young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and 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 Ananias, and Azarias, and Misael. And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, S edrach; 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 treatned 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 Ahameledach, whom the chief of the eunuchs had appointed over Daniel, Ananias, 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.

And he hearkened to them, and proved
and they stood before the king. 4 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. 21 And Daniel continued till the first year of king Cyrus.

In the second year of his reign Nabuchodonosor dreamed a dream, and his spirit was awoke; and of his wise men he spake with them; and there were not found out of them any that were like Daniel, and his companions. 2 And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. 3 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. 4 And the Chaldeans spake 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. 5 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. 6 But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much treasure; then I will tell you the dream, and the interpretation thereof. 7 The Chaldeans answered the king, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

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. 9 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 declaim to me the interpretation thereof. 10 The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king's matter: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean. 11 For the question which the king asks is difficult, and there is no one else who shall answer it before the king, that the gods, whose dwelling is not with any flesh.

Kai meut to telos twn deka {mu}rov, waidevan ai idaia aut{wv}n 15 anagavai kai ischuvai tais sarvivon uper tais padeia ta eswvta tina trapezain ton basilwos. Kai engenwv {A}{m}elosaid anavroun 16 mevov to deipnovn autov, kai ton ovnon ton pumatos autov, kai edivov autov spromatov.

Kai tais padeia taute oi teosarai auitov, edoxen auitov 17 o theo sunevin kai frouten en pasi graumatikai kai sofiai kai Daniyl sunvenen en pasi oristoi kai evnuvios. Kai meta 18 to telos twn {mu}rov, ow eipen o basilwos eisagagev autov, kai elisthagenev autov o arxieusinouyov enantinon Nasboudanodor. Kai elarke sevvet ev autov o basilwos kai oik euvdithen ev 19 paiton autov omoioi Daniyl kai {A}{n}anavia kai Misail kai {A}{z}arai kai eshtogenev evnptov ton basilwos. Kai ev panti 20 rhamati sofiai kai evsittimis oin ezetpere par autov o basilwos kai euvdithen evnptov ton basilwos. Kai en panti 21 enegenev Daniyl eis eutous enos Kourou ton basilwos.

En tiv eite to deuterov tis basilwias, evnuvesithi Nasbou- 2 korinforo evnptov, kai esettov to pneuma autov, kai o upov autov enegene ap autov. Kai eipen o basilwos kaloes tais 2 evsopodov, kai tais maqovn, kai tais pharamekoi, kai tais Xalaidovn, ton anagogelai to basilw to evnpti autov kai {hydr}, kai eshtogenev evnptov ton basilwos.

Kai eipen autov o basilwos, evnuvesithi kai esettov to 3 pneuma mou, to gynai to evnptov. Kai elaleovn oi Xal. 4 diavon to basilw to Syriati, basilwos, eis tais aovias xetw, su eipov to evnptov tais paoi sou, kai tiv sunixrion anag- 5 gelolovn. "Apekribo o basilwos ton Xalaidovn, o logos ap' emou apsetpi' eam hip gyniastete mou to evnptov kai tiv sunixrion, eis apoleiian esese, kai oides omoi dixetapag- 6 oneta. "Ev ou to evnptov kai tiv sunixrion autov gyni- 7 seti mou, dixeta kai swereta kai timen polllh levafesi par' emou, pln to evnptov kai tiv sunixrion autov apagge- 8 letate mou. "Apekribovan deunterov, kai eipan, o basilwos 9 epistw to evnptov tais pasiv autov, kai tiv sunixrion anag- 9 gelolovn.

Kai apektirh o basilwos, kai eipen, epi altheias oida euy, 8 oti karovn usia exeagorafev kathothe ideite, oti apsetpi ap' emou to rhyma. "Ean ouv to evnptov mou anavgeliste mou, 9 oida oti rhyma pvenetes kai deiftharmeno syntesev eiteiv evnptov mou, eou ouv o karov paralelyh to evnptov mou eipatei mou, kai gwnosomat oti kai tiv sunixrion autov anavgel- 10 likei mou. "Apekribovan ois Xalaidovis evnptov ton basilwos, 11 kai leugouv, ouv estin anfrosws epi tis rhyma, doctis to rhyma ton basilwos dixetai genivasi, kathothe tas basilwos misas kai rhyma toioouton oin epertwta epaoavon maqon kai Xalaidov. "Oti o logos ouv o basilwos epertova, bari; 12 kai efepos ouv estin o anavgelai autov evnptov ton basil- 13 wos, alla othei, ouv ouv estin katoia metata pasit- 14 sarkos.
12 Then the king in rage and anger commanded to destroy all the wise men of Babylon. 13 So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay them.

14 Then Daniel answered with counsel and prudence to Arioch the captain of the king's guard, who had gone to destroy all the wise men of Babylon; saying, 15 Chief magistrate of the king, wherefore is the peremptory command proceeded from the king? So Arioch made known the matter to Daniel. 16 And Daniel intreated the king to give him time, and that he might thus declare to the king the interpretation of it. 17 So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends. 18 And they sought mercies 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.

19 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 understanding 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: Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king. 25 Then Arioch hast brought in Daniel before the king, and said to him, I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king. 26 And the king 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 are: 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...
making known the interpretation to the king, that thou mightest know the thoughts of this image.

22 And, O king, sawest, and behold an image: that image was great, and the appearance of it excellent, standing before thy face; and the form of it was terrible. 23 It was an image, the head of which was of fine gold, its hands and breast and arms of silver, its belly and thighs of brass, 24 its legs of iron, it had a feet part of iron and part of earthenware. 25 Then was a stone cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder. 26 Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth. 27 This is the dream: and we will tell the interpretation thereof before the king.

28 Thou, O king, art a king of kings, to whom heaven hath given a power and might and dominion and glory; 29 and in every place where the children of men dwell; and he has given into thine hand the wild beasts of the field, and the birds of the sky and the fish of the sea, and he has made thee lord of all. 30 Thou art the head of gold. And after thee shall arise another kingdom inferior to thee, and a third kingdom which is the brass, which shall have dominion over all the earth; 31 and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue. 32 And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of the image of brass, as though of one foot. 33 And whereas the toes were part of iron and part of earthenware, part of the kingdom shall be strong, and part of it shall be broken. 34 Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware.

35 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 beat to pieces and grind to powder all other kingdoms, and it shall stand for ever. 36 Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to 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.

37 Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him incense. 38 And the king answered and said to Daniel, Of a truth thy God is a God of gods, and thou, Daniel, art a man skillful in the spirit. 39 In the third year of my reign, I also saw in a vision, at night, images of the earth, and the sea, and all the world that is, and were seeing, and I was beholding, and there appeared to me one like the Son of man, and he was coming to the Ancient of days, and was given dominion, and glory, and a kingdom; that kingdom is an everlasting dominion, which shall not be destroyed, and his kingdom shall not be left to other people, but it shall be thine own dominion, and thy kingdom shall be a everlasting dominion; which shall not be destroyed.

40 And in my dream, while I was beholding, there appeared to me one like the Son of man, coming to the Ancient of days, and was given dominion, and glory, and a kingdom; that kingdom is an everlasting dominion, which shall not be destroyed, and his kingdom shall not be left to other people, but it shall be thine own dominion, and thy kingdom shall be a everlasting dominion; which shall not be destroyed.

41 And in my dream, while I was beholding, there appeared to me one like the Son of man, coming to the Ancient of days, and was given dominion, and glory, and a kingdom; that kingdom is an everlasting dominion, which shall not be destroyed, and his kingdom shall not be left to other people, but it shall be thine own dominion, and thy kingdom shall be a everlasting dominion; which shall not be destroyed.
Lord of kings, who reveals mysteries; for thou hast been able to reveal this mystery. 4 And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and made him chief satrap over all the wise men of Babylon; 5 and Daniel, having been promoted to the throne, was made the chief of all other people and over all the governors. 6 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 Dēraf, 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 together to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

4 Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages, 5 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. 6 And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. 7 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.

8 Then came near certain Chaldeans, and accused the Jews to the king saying, 9 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, 10 and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. 11 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.

12 Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king. 13 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 set up? 14 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 answered Sedrack, Misach, and Abdenago, and said to king Nabuchodonosor, We have no need to answer thee concerning this matter. 15 For our God whom we serve is in the heavens, able to deliver us out of thine hand, O king. 16 But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up.

Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrack, Misach, and Abdenago: and he gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost. 17 And he commanded mighty men to bind Sedrack, 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. 18 Forasmuch as the king's commandment was urgent, and the furnace exceeding hot. Then the three men, Sedrack, 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 them nover? Laid into the midst of the fire? and they said to the king, Yes, O king. 19 And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God. 20 Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrack, Misach, and Abdenago: ye servants of the most high God, proceed forth, and come hither. So Sedrack, 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 upon 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 Sedrack, 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 the just to destruction, 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 God of Sedrack, Misach, and Abdenago, shall be destroyed, and their houses shall be plundered; because there is no other God that is able to deliver us. 23 Then the king promoted Sedrack, Misach, and Abdenago, in the province of Babylon, and advanced
Daniel 3:31—IV. 16.

Daniel, whose name is Baltasar, chief of the enchanter, of whom I know that the Holy Spirit of God is in the, and to me a mystery is too hard for thee, hear the vision and the interpretation of the dream. So the enchanter, magicians, soothsayers, and Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof; until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,

"O Baltasar, chief of the enchanter, of whom I know that the Holy Spirit of God is in thee, and no mystery is too hard for thee, hear the vision and the interpretation of the dream. So the enchanter, magicians, soothsayers, and Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof; until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,

"I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great. The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth. Its leaves were fair, and its fruit abundant; and in it was meat for all; and under it the wild beasts of the field took shelter, and the birds of the sky lodged in the branches of it, and all flesh was fed of it.

"I beheld in the night vision upon my bed, and beheld, a watcher and an holy one came down from heaven, and cried aloud, and said, 'Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit, and cut to pieces the wild beasts of the field, and the birds from its branches. Only leave the stump of its roots in the earth, and bind it with an iron and brass band; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with the wild beasts of the field, and its fruit shall be with the birds of the air. Its heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him. The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may know that the Lord is most high over the kingdom of men, and he will give it to whomsoever he shall please, and will set it over that which is set at nought of them. This is the vision which I, King Nabuchodonosor, saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation of it: but thou, Daniel, art able; for the Holy Spirit of God is in thee.

Then Daniel, whose name is Baltasar...
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 them that thine enemies.' 7 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): 8 is thyself, 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. 9 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; 10 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. 11 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. 12 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. 13 Therefore, O King, let my counsel please thee, and be wise for thy sins by alms, and thinke iniquities by compassion on the poor; it may be God will be long-suffering to thy trespasses. 14 All these things came upon King Nabuchodonosor. 15 After a twelvemonth, as he walked in his palace in Babylon, 16 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? 17 While the word was yet in the king's mouth, there came a voice from heaven, saying, To thee, king Nabuchodonosor, shalt thou be driven 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. 18 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 as a lion's, and his nails as birds' claws. 19 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
32 aionius, καὶ η βασιλεία αὐτοῦ εἰς γενεάν καὶ γενεάν, καὶ πάντες οἱ κατοικούντες τὴν γῆν ὡς οὖν ἐλογισθήσαν καὶ κατὰ τὸ βελήμα αὐτοῦ ποιεῖν ἐν τῇ δυναμὶ τοῦ οὐρανοῦ, καὶ ἐν τῇ κατοικίᾳ τῆς γῆς, καὶ οἱ ἄνθρωποι ἄντιπορεύεται τῇ χειρὶ 
33 αὐτοῦ, καὶ ἐρεῖ αὐτῷ, τῇ ἐπιστήμῃ; Ἀντί τῷ κωπῷ αἱ φράσει 

34 Τόμ οὖν ἦσαν Ναβουχοδόνοσορ αἰνῶ καὶ ὑπερψεῖ καὶ δοξάσω 

5 διὰ τῇ βασιλείᾳ τοῦ οὐρανοῦ, ὅτι πᾶντα τὰ ἔργα αὐτοῦ ἁληθῶς, 

5 καὶ οἱ βασιλείαι τοῖς βασιλεῦσιν ἔπτεί τοίς μεγίσται 

5 καὶ πάντας τοὺς πορευόμενους ἐν ὑπερψίαν δύνατα ταπεύσως. 

5 Ἐν αὐτῇ τῇ ἁρα ἐζηλαν δάκτυλοι χειρὸς ἀνθρώπων, καὶ ἔγραφον κατέναν ἐπὶ τὸ κοίματον τοῦ τόχου τοῦ οἴκου τοῦ βασιλείας, καὶ ὁ βασιλεύς ἔθεσεν τοὺς ἀστρα 

7 γιλών τῆς χειρὸς τῆς γραφοῦσα. Τότε τοῦ βασιλεύς η μορφή ἠλλοιωθή, καὶ οἱ διαλογίσμοι αὐτοῦ συνετάρπασαν αὐτοῖς, καὶ ὁ σώματος τῆς σφυρί ἤλυντο, καὶ τὰ γωνία ἠφεί συνεπρατέρεστο. 

8 καὶ ἐβρέθη ὁ βασιλεὺς ἐν ἱεροῖς, τοῖς ἐσοφαγοῖς μάγοις, Χαλδαίσι, γαζαρηνοίς καὶ ἐπὶ τοὺς σοφοῖς Βαβυλώνοις, διὰ ἄν αναγό τὴν γραφὴν ταύτην, καὶ τὴν συγκρίσεις γνωρίσαν, παρέφαναν ἐνδιωσαν, καὶ ὁ γαμάκ 

7 καὶ τὸν πράθην αὐτῶν, καὶ τρίτος ἐν τῇ 

8 βασιλείᾳ μοῦ ἀγιεῖ. Καὶ ἐπέστρεφον πάντες οἱ σοφοὶ τοῦ 

8 βασιλείας, καὶ οὐκ ἠκούσωσαν τὴν γραφὴν ἀναγινώσκη, οὐδὲ τὴν 

8 συγκρίσεις γνωρίσα π αὐτῷ. Καὶ ὁ βασιλεύς Βιλλάτσαρ 

8 ἐπαράγεται, καὶ ἡ μορφή αὐτῶν ἠλλοιωθή ἐν αὐτῷ, καὶ οἱ μεγίσ 

8 ταινε ἀυτῶν ἀναπαραστᾶτο. 

10 καὶ ἐγνώσαν ἡ βασιλεία αὐτοῦ εἰς τὸν οἶκον τοῦ πότου, καὶ 

10 καὶ ἐπεί, βασιλεὺς, εἰς τὸν αἰῶνα ἐδώκα μη παρατετέσσαρεν σε 

11 διαλογίσμοι σοι, καὶ ἡ μορφή σοι μὴ ἀλλοιωθή. Ἐστιν 

11 ἀνήρ ἐν τῇ βασιλείᾳ σοι, ἐν ὧ πνεύμα Θεοῦ καὶ ἐν τοῖς 

11 ἱμαῖρας τοῦ πατρὸς σου, γραφήσεις καὶ συνέσεις εἰσελθεῖ ἐν 

12 οἱ βασιλεῖς Ναβουχοδόνοσορ ὁ πατὴρ σου ἀρχοντα ἐπανώ, μάγοι, Χαλδαῖοι, γαζαρηνοι, κατέστησαν αὐτὸν, 

12 διὰ πνεῦμα παντοποιεῖν ἐν αὐτῷ, καὶ φόνοις καὶ συνέσεις ἐν 


d Lit. force, or. power.  

7 Or. in the habitation of the earth.  

8 Or. joints. 

34 Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abuse. 

Baltasar the king made a great supper for his thousand nobles, and there was wine before the thousand. And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels which Nabuchodonosor his father had brought forth from the temple in Jerusalem: that the king, and his nobles, and his mistresses, and his concubines, should drink out of them. So the gold and silver vessels were brought which Nabuchodonosor had taken out of the temple of God in Jerusalem: and the king, and his nobles, and his mistresses, and his concubines, drank out of them. They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone. 

In the same hour came forth fingers of a man's hand, and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the ἑκνόκειας of the hand that wrote. Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another. And the king cried aloud to bring in the magicians, Chaldeans, and soothsayers; and he said to the wise men of Babylonia, Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with scarlet, and shall be the third ruler in my kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation to the king. And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him. 

Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed. There is a man in thy kingdom, in whom is the Spirit of God; and in the days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, and soothsayers. 

For there is an excellent spirit in him, and
sence 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.

13 Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judea, which the king my father brought?

14 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. 15 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. 16 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 Nebuchadnezzar a kingdom, and majesty, and honor, and glory: 19 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. 20 But when his heart was lifted up, and his spirit was exalted in his heart, he was deposed from his royal throne, and his honor was taken from him. 21 And he was driven forth from men; and his heart was given 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 king 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 know not: and the God in whose hand are thy breath and all thy ways hast thou not glorified. Therefore therefore has been sent forth the 

24 And this is the ordered writing, Mane, Thekel, Phares. 25 This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it. 26 Thekel;

27 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 know not: and the God in whose hand are thy breath and all thy ways hast thou not glorified. Therefore therefore has been sent forth the 

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24 And this is the ordered writing, Mane, Thekel, Phares. 25 This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it. 26 Thekel;
it has been weighed in the balance, and found wanting. 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 king of the Persians and 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 before 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 suppling 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, of the children of the captivity of Judea, has not submitted to thy decree; and three times in the day he makes his request of his God. Then when he heard the saying, it 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. 15 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: 16 and Daniel said to the king, O king, live for ever. 17 My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover those lions, O king, I have committed no trespass. 18 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. 25 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. 27 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. 28 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.

Then the king arose very early in the morning, and came in haste to the den of lions. 19 And when he drew near to the den, he was grieved, and spoke and said to Daniel, Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions' mouth? 21 And Daniel said to the king, O king, live for ever. 22 My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover those lions, O king, I have committed no trespass.

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.

Then the king arose very early in the morning, and came in haste to the den of lions. And when he drew near to the den, he was grieved, and spoke and said to Daniel, Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions' mouth? And Daniel said to the king, O king, live for ever. My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover those lions, O king, I have committed no trespass. 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.
concerning three of them, and before it three of the former horns were rooted out: and, behold, there were eyes as the eyes of a man in this horn, and a mouth speaking great things.

I beheld until the thrones were set, and the Ancient of days sat; and the raiment was white as snow, and the hair of his head as pure wool: his throne was a flame of fire, and his wheels burning fire.

A stream of blood was poured forth before him, thousand thousands ministered to him, and ten thousands of myriads attended upon him: the judgment sat, and the books were opened. I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed, and his body given to be burnt with fire.

And the dominion of the rest of the wild beasts was taken away: but a prolonging of life was given them for certain times.

I beheld in the night vision, and, lo, one coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him. And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

As for me Daniel, my spirit in my body trembled, and the visions of my head troubled me. And I drew near to one of them that stood by, and I sought to learn of him the truth of all these things; and he told me the truth, and made known to me the interpretation of the things.

These four beasts are four kingdoms that shall rise up on the earth: which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.

Then I enquired carefully concerning the fourth beast: for it differed from every other beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet: and concerning its ten horns that were in its head, and the other that came up, and rooted up some of the former, which had eyes, and a mouth speaking great things,
and his look was 8 bolder than the rest. 21 I beheld, and that horn made war with the saints, and prevailed against them; 22 until the Ancient of days came, and he gave judgment to the saints of the Most High, and the time came on, and the saints possessed the kingdom. 23 And he said, The fourth beast shall be the fourth kingdom on earth, which shall excel all other kingdoms, and shall destroy the whole earth, and trample and destroy it. 24 And his ten horns are ten kings that shall arise: and after them shall arise another, who shall exceed all the former ones in 6 wickedness, and he shall subdue three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law; and power shall be given into his hand for a time and times and half a time. 26 And the judgment 5 has sat, and they shall remove his dominion to abolish it, and to destroy it utterly. 27 And the kingdom and the power and the greatness of the kingdom under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him. 28 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 5 matter in my heart.

In the third year of the reign of king Baltasar a vision appeared to me, even to Daniel, after that which appeared to me at the first. 2 And I was in Susa the palace, which is in the land of ZE'lam, 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. 4 And I saw the ram butting westward, and northward, 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. 5 And I was considering, and behold, a he-goat that came from the south, and touched not the earth: and the goat had a horn between his eyes. 6 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. 7 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.

8 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. 9 And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the west: 10 and it magnified itself to the host of heaven;
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; 13 it pleased, and he prospered. 14 And I heard one saint speaking, and he said, 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 awe, and fell upon my face: and 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 earth: 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. 20 The ram which thou sawest that had the horns was the king of the Medes and Persians. 21 The he-goat is the king of the Greeks: and the great horn which was between his eyes, he is the first king. 22 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. 23 And at the latter time of their kingdom, when their sins are come to be full, there shall arise a king bold in heart and in crafty to come against the prince of princes: but he shall not succeed thereby. 24 And the vision of the evening and morning that was mentioned is true: and do thou seal the vision: for it is for many days. 25 And I Daniel fell asleep, and was sick: then I arose, and did the king’s business; and I wondered at the vision, and there was none that understood it.

In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans.

I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremiah, even seventy
years for the accomplishment of the desolation of Jerusalem.

2 And I set my face toward the Lord God, to seek him diligently by prayer and supplications, with fasting and sackcloth. 3 And I prayed to the Lord my God, and confessed, and said, 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 we have departed and turned aside, and have not observed to do thy commandments and thy judgments; and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and our princes, and our fathers, and to all the people of the land. 4 To thee, O Lord, belongs 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.

5 In thee, O Lord, is our righteousness, and to us belongs confusion of face, and to our kings, and to our princes, and to our fathers, because we have transgressed against thee; 6 To thee, the Lord our God, belong compassions and forgivenesses, 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.

7 Moreover all Israel have transgressed thy laws, and have refused to hearken to thy voice; so the curse has come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 8 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 has happened in Jerusalem. 9 As it is written in the law of Moses, all these evils have come upon us: yet we have not sought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth. 10 The Lord also has watched, and brought us up upon our enemies, into the land of Egypt: with a mighty hand, and majesty, and knowledge of all things, at this day; we have sinned, we have transgressed.

11 O Lord, thy mercy is over all: let, I pray thee, thy face turn away, and thine anger from thy city Jerusalem, even 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. 12 And now, O Lord our God, hearken to the prayer of thy servant, and to his supplications, and cause thy face to shine on this desolate sanctuary, for thine own sake, O Lord. 13 Incline thine ear, O my God, and hear: open thine eyes and behold our desolation.

14 A cry is heard toward heaven, and wrath is come upon us in this place: the cry of Judah is heard, and the wrath of the Lord is kindled against us: because we have sinned against thee.

15 Incline thine ear, O my God, and hear: open thine eyes and behold our desolation.
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19 And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain; 20 yet, while 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 the matter, 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 the 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 there 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 desolations.

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. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

On the twenty-fourth day of the first month, I was near the great river, which is Tigris Edsekel. 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. 7 And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amaze-ment fell upon them; and they fled in fear.
8 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 retained no strength. 9 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. 11 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. 12 And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand the vision, and to retouch thyself before the Lord thy God, thy words were heard, and I am come because of thy words. 13 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; 14 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. 15 And when he had spoken with 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. 17 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. 18 And there touched me again as it were the appearance of a man, and he strengthened me. 19 And said to me, Fear not, Daniel; 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.
20 And he said, Knowest thou, wherefore I come to thee? and now I will return to fight with the prince of the Greeks. And I was going in, and the prince of the Greeks came. 21 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 2 to strengthen and confirm him. 23 And now I will tell thee the truth. Behold, these 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.
And there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.

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.

And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion.

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 maiden, and he that strengthened her in these times.

But out of the flower of her root there shall arise one upon his place, 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 also stir up his forces and move his heart against the king of the south, with one device after another: for with nothing in hand shall he stand: for the treasures of his treasures shall be departed, and all his forces shall be found wanting, and this shall prove his ruin.

And they shall enter into the kingdom of the south, and shall return to his own land.

And his sons shall gather a multitude among many; and one shall certainly come, and overwhelm, and pass through, and he shall continue, and collect his strength. And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand.

And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail.

For the king of the north shall return, and gather a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

And in those times many shall rise up against the king of the south; and the children of the spoarsers of thy people shall exit themselves to establish the vision; and they shall fail. And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand. And he that comes in against him shall do according to his will, and there is no one to stand before him:

And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of captivity to corrupt her; but she shall not continue, neither be on his side. And he shall turn his face to the islands, and shall take many
and cause princes to cease from their re- 
proach: nevertheless his own reproach shall 
return to him. 19 Then he shall turn back 
his face to the strongest of the land; but he 
shall become weak, and fall, and not be 
found.

20 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 
completely, nor in anger.

21 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. 22 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. 23 And because of the leagues 
made with him he shall work deceit: and 
he shall come up, and overpower them with 
a small nation. 24 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 
the strength of the people, and spoil, and 
wealth; and he shall devise plans against 
Egypt, even for a time. 25 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 great and very strong force; but his 
forces shall not stand, for they shall devise 
plans against him: 26 and they shall eat his 
provisions, and shall crush him, and he shall 
carry away armnies as with a flood, and many 
shall fall down slain.

27 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. 28 And 
he shall return to his land with much sub-
stance; and his heart shall be against the 
chiefs of the covenant; and he shall perform 
great deeds, and return to his own land.

29 At the set time he shall return, and shall 
come into the south, but the last expedition 
shall not be as the first. 30 For the Citians 
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 per-
tual 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 fall, and 
do valiantly. 33 And the intelligent of the 
people shall understand much; yet they 
shall 5 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 
katapau'se συνενέγουσον του πυρώσας αὐτοὺς, καὶ ἢνευρήθησατο.
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 exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished; for that which is wrought shall be overthrown.

And he shall honour the god of 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 be delivered, even 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 through; and he shall enter into the land of 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 mystery of the secrets of the holy places, with which the kings of Judah did burn incense; and he shall enter into their land, and into their houses; and shall set up their altars, and shall stand in their holy places, with the vessels of the temple.

And the transgressors shall add to their transgressions; and they shall add sin to sin.

And they shall do after all that they desire; in their anger they shall destroy nations and countries, and shall break in pieces the remnant of the peoples, and they shall destroy the cities of the kingdom.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall say in his heart, I will be like the most high.

And he shall deal wisely in the land: and in the time of his power shall he prosper.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall say in his heart, I will be like the most high.

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And he shall deal wisely in the land: and in the time of his power shall he prosper.
was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swears by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended, they shall know all these things.

And I heard, but I understood not: and I said, O Lord, what will be the end of these things? And he said, Go, Daniel: for the words are closed and sealed up to the time of the end. Many must be tried, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall be totally cast out: and none of the transgressors shall understand; but the wise shall understand. And from the time of the 5 removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. But go thou, and rest: for there are yet days and seasons to the fulfillment of the end: and thou shalt stand in thy lot at the end of the days.

καὶ ἐγὼ ἰκουσα, καὶ οὐ συνήκα· καὶ εἶπα, Κύριε, τί τὰ 8 ἐσχάτα τούτων; καὶ εἶπε, δεύτερο Δανιήλ, ὅτι ἐμπεφραγμένοι 9 καὶ ἐσφαγμένοι οἱ λόγοι ἕως καιροὺς πέρας. Ἐκλεγέων, καὶ 10 ἐκλεικανθών, καὶ πυρωθόντω, καὶ ἀγιασθώσαν πολλοῖς καὶ ἀνοίθςσοντος ἀνοίματι, καὶ οὐ συνεποντο τάπτες ἀνομια, καὶ οἱ νομιμοὶς συνέποντο. Καὶ ἀπὸ καιροῦ παραλλάξεως τοῦ 11 δελεχισμοῦ, καὶ δοθήσεται το βδέλυγμα ἐρμώνεσος, ἡμέρα ἡλιοι διακόσια ἑυτείνηκοντα. Μακάριος δ ο πομένων καὶ 12 φθάσας εἰς ἡμέρας ἀκόλουθος προκοπάτατον. Καὶ σὺ 13 δεύτερο, καὶ ἀνατάνυεν ἐπὶ γὰρ ἡμέρας καὶ ὃσα εἰς ἀναπληρώσεων συντελείας, καὶ ἀναστήσει εἰς τὸν κλήρον σου εἰς συντελείαν ἡμερῶν.

ΩΣΗ.

THE word of the Lord which came to Osee, the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, 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 surely go a-whoring in departing from the Lord.

3 So he went and took Gomer, daughter of Debelaian: and she conceived, and bore him a son. 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. And it shall be, in that day, I will break the bow of Israel in the valley of Jezrael.

4 And she conceived again, and bore a daughter. And he said to him, Call her

ΔΟΓΟΣ Κυρίου, ὅς ἐγεννηθή πρὸς Ωση τὸν τοῦ Βεθρεὶ, ἐν ἡμέραις Ὀζίου, καὶ Ἰωάβαμ, καὶ Ἀχαζ, καὶ Ἐζηκίου βασιλέων Ἰουδα, καὶ ἐν ἡμέραις Ἰεροβαμ ὠν Ἰωάς βασιλεῶς Ἰσραήλ.

Ἀρχὴ λόγου Κυρίου ἐν Ἡσαίη· καὶ εἶπε Κύριος πρὸς Ἡσαίη, 2 βαδίζε, λάβε σεαυτὸ γυναῖκα πορνείας, καὶ τέκνα πορνείας, διότι ἐκπεριεύοντο ἐκπορνεύεται ὡς ἀπὸ δισεπεν τοῦ Κυρίου.

Καὶ ἐπορεύθη, καὶ ἐλάβε τὴν Γόρμη, θυγατέρα Δεβηλαίας: 3 καὶ συνέλαβε καὶ ἔτεκεν αὐτῷ νίκων. Καὶ εἶπε Κύριος πρὸς 4 αὐτὸν, καλέσον τὸ ὄνομα αὐτοῦ Ἰεραμ, διότι ἐτί μικρόν, καὶ ἐκδικήσω τὸ αἷμα τοῦ Ἰεραμ ἐπὶ τὸν οἶκον Ἰουδα, καὶ καταπαύσω βασιλείαν οἰκῶν Ἰσραήλ. Καὶ ἐστι, ἐν τῇ 5 ἡμέρᾳ ἐκείνῃ, συντρίψω τὸ τόξον τοῦ Ἰσραήλ ἐν κοιλάδι τοῦ Ἰεραμ.

Καὶ συνέλαβεν ἔτι, καὶ ἔτεκεν θυγατέρα· καὶ εἶπεν αὐτῷ.
name, Untipled: 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 Untipled; 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. Yet the number of the children of Israel was as the sand of the sea, which can not be measured nor numbered; 9 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. 11 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 Jezreal.

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 adultery from between 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 not have mercy upon her children, for they are children of fornication. 5 And their mother went a-whoring: she that bore them disgraced them: 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.

6Therefore, 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; and she shall say, I will go, and return to my former husband; for it was better with me than now.

8And 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 be able to 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. 12And 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 birds of the sky, 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, and
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. 17 And I will take away the names of Baalim out of her mouth, and her names shall be remembered no more at all. 18 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. 19 And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in mercy, and in tender compassion: 20 and I will betroth thee to myself in faithfulness: and thou shalt know the Lord.

And it shall come to pass in that day, saith the Lord, I will hearken to the heaven, and it shall hearken to the earth; 22 and the earth shall hearken to the corn, and the wine, and the oil; and they shall hearken to Jerusalem. 23 And I will sow her to me on the earth: and she shall no more be that 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 fifteen 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 shalt thou be for another man, and I will be for thee.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations. 5 And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

Hear the word of the Lord, ye 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. 2 Cursing, and lying, and murder, and theft, and adultery abound in the land, and they mingle blood with blood. 3 Therefore shall the land mourn, and 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: 4 that
neither any one may plead, nor any one reprove another: but my people are as a priest spoken against. 5 Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

6 My people are Vike 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. 7 According to their multitude, so they sinned against me: I will turn their glory into shame. 8 They shall devour the sins of my people, and shall be polluted with their iniquities. 9 And the priest shall be as the people: and I will avenge on them their ways, and I will recompense to them their counsels. 10 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.

11 The heart of my people has gladly engaged in fornication with a strong drink. 12 They asked counsel by means of signs, and they reported answer by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God. 13 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. 14 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. 15 For Israel was made as a mad heifer: now the Lord will feed them as a lamb in a wide place. 16 Ephraim, joined with idols, has laid stumbling-blocks in his own way. 17 He has chosen the Chananites: they have grievously gone a-whoring: they have loved dishonour through her insolence. 18 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 ye have been a snare that people, and as a net spread on Itabyrium, which they that hunt the prey have fixed: but I will correct you. 19 I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled. 20 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 became 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 Judah. 13 And Ephraim says this disease, and Judah his pain: then Ephraim went to the Assyrians, and sent ambassadors to king Jabin: 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 Judah: and I will tear, and go away; and I will take, and there shall be none to deliver.

15 I will go and return to my place, until they are 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, Judah? whereas your mercy is as a morning cloud, and as the early dew, which goes away: 6 Therefore have I mown down your prophets: I have slain them with the word of my mouth: 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 Galaad despised 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 Sichem; for they have wrought iniquity in the house of Israel. 11 I have seen horrible things there, even the fornication of Ephraim: Israel and Judah are defiled; 12 begin to get grapes 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 him, even a robber spoiling in his way; 14 that these may concourse together as men singing in their heart: remember all

6 Gr. be weak. 7 Gr. vanishing. 8 Comp. Heb. and Dan. 9.16. 9 Mat. 9.13. 2 Lit. stripping.
there are adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened. In the days of our kings, the princes became inflamed with wine: he stretched out his hand with pestilent fellows. 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. 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.

Ephraim is mixed among his people: Ephraim became a cake not turned. Strangers devoured his strength, and he knew it not; and grey hairs came upon him, and he knew it not. 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.

And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians. Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will slay them with the rumour of their coming affliction.

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.

And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine. They were instructed by me, and I strengthened their arms; and they devised evils against me. 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.

They shall soon cry out to me, saying, O God, we know thee. For Israel has turned away from good things; they have pursued an enemy. 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.

Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel? Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver: for they sowed blighted seed, and their destruction shall await them, a sheaf of corn though it await not to make meal; and even if it should produce it, strangers shall devour it. Israel is swallowed up: now is he become among the nations as a
worthless vessel. 9 For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts. 10 Therefore all that is delivered to the nations now will receive them, and they shall cease a little to appoint 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, 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 unholy things among the Assyrians. 13 And Israel has forgotten him that made him, and they have built graven images, and Judah has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

Rejoice not, O Israel, neither make mirth, 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-disposed them. 3 They dwelt not in the Lord's land: Ephraim dwelt in Egypt, and they shall dwell among unholy 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? 6 Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Machmas 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. 8 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. 9 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-pleger, 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 no use to them, though my flesh is of them. 13 Ephraim, even as I saw, gave their children for prey: yea, Ephraim was ready to bring out his children to slaughter.

ος σταφυλής ἐν ἐρήμῳ εὗρον τὸν Ἰσραήλ, καὶ ὡς σκότος, ἐν σκοτεινῷ πρώσῳ ἀνέδωκαν αὐτῶν ἀνάπτυξιν ἀνέδωκαν τὸν Βεηθέφωρ, καὶ ἀπολλυόμεθαν αὐτῶν ἀοιδήν, καὶ ἐγένετο ὁ ἐβδολομμένοι ὁ ὁ ὁ ὁ ὁ. Ἐφραίμ ὁ ὁ ὁ ὁ ὁ ἐξετάσατο, καὶ ὁ ἄνθρωπος τὸν ἄνθρωπον, ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους ἀνέδωκαν εἰς ἀνθρώπους.
14 And so it was with King Jeroboam, who sinned and caused people to be filled with evil;
and I, Jacob, hated the ways of the children of the light.
15 And he built up altars and erected pillars, like the nations did, because of their wickedness.
16 And I, King Jacob, sought the ways of the kings of the nations.

On the 9th chapter, the king was not satisfied and commanded that the common people would be cast out of the city; for there they would find the children of the light in the city.

32 And so it was, that the people would be cast out of the city, because of their wickedness.

14 Give them, O Lord: what will thou give them, a miscarried womb, and dry breasts?
and all their children were not satisfied.
for they had not been satisfied with the wickedness of their practices.
I will cast them out of the city, I will not love them any more: all their princes are disobedient.

15 Ephraim is sick, he is dried up at his roots; he shall no more bear fruit: wherefore even if they should beget children, I will kill the desired fruit of their womb.

2 God will reject them, because they have not hearkened to him; and they shall be wanderers among the nations.

Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has multiplied her altars; according to the wealth of his land he has set up pillars.
They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, they shall be burned.

3 Because now they shall say, We have no king, because we feared not the Lord: and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field.
The inhabitants of Samaria shall be swallowed up in the time of Galgal, as the house of On; for the people of it mourned for it: and as they provoked them, they shall rejoice at his glory, because he has departed from them.
And having bound it for the Assyrians, they carried it away as presents to king Jarim.

4 Ephraim shall receive a gift, and Israel shall be ashamed of his counsel.
Samaria has cast off her king as a twig on the surface of the water.
5 And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

6 From the time the hills existed Israel has sinned: there they stood: war waged against the children of iniquity to chastise them.

7 Give to yourselves for righteousness, gathering in for the fruit of life: light ye for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you.
8 Wherefore have ye passed over ungodliness in silence, and reaped the sins of it? ye have eaten false fruit; for thou hast trusted in thy sins, in the abundance of thy power.
Therefore shall destruction rise up among thy people, and all thy strong places shall be ruined: as prince Solomon departed out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children, thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

9 Early in the morning were they cast off, the king of Israel has been cast off: for...
Israel is a child, and I loved him, and broke 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 roused the feet of Ephraim, I took him upon my arm; but they knew not that I healed them. 4 Wherefore I was angry with the children of Jacob, and I cast them away in anger, and I dealt with them; and I will be to them as another, upon 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 powerful excited. 10 I will not act according to the fury of my wrath, I will not act toward 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 Assyria, 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. 13 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. 14 And the Lord has a controversy with Juda, in order to punish Jacob: according to his way, and according to his practices, he will recompense him. 15 He took his brother by the heel in the womb, and in his labours he had power with God. 16 And he prevailed with the angel and was strong: they went, and interposed: they found me in the house of On, and there a word was spoken to them. 17 But the Lord God Almighty shall be his memorial. 2 The Lord God, the Holy One of Israel, has given who cleave and judgment, and draw nigh to thy God continually. 3 As for Chanaan, in his hand is a balance of unrighteousness: he has loved to tyrannise. 4 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. 5 But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in

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**Osee XI. 2—XII. 9.**

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**2 Matt. 2. 15.**  
**3 See Prov. No. 11.**  
**4 Or, fell by the sword. Lit. was weak.**  
**5 Or, shall I, etc.**  
**6 Or, in the same person, sc. myself.**
10 under the province of the agape. For, when he professed to be, and whether
11 they believed to be as they were, and not to be as they were, it was by some
12 signs other than his own, and by the appearance of the Son of God himself.
13 And when he was brought before them, they did not know him, because
14 they had not received him, and they were not convinced of his words.
15 But now they have received him, and they have believed in him, and
16 they have done him reverence, and they have given him his just reward.
17 For, the word of God is true, and the promises of the Son of God are true, and
18 the prophecies of the prophets are true, and the oracles of the apostles are true.
19 And the Lord will send them, and the Son of God will come, and the Holy
20 Spirit will be poured out, and they will be sent out, and they will prophesy,
21 and they will heal the sick, and they will raise the dead, and they will cast out
22 devils, and they will speak in tongues, and they will prophesy, and they will
23 work miracles, and they will have power over all the works of God.
24 And the Son of God will come, and he will take the throne of David, and
25 he will rule over all the nations, and he will be called the Son of God, and
26 he will be called the Saviour, and he will be called the Prince of Peace, and
27 he will be called the Prince of the Church, and he will be called the King of
28 the Jews, and he will be called the King of the Gentiles, and he will be called
29 the Lord of lords, and he will be called the Lord of all nations.
30 And the Lord will send them, and the Son of God will come, and the Holy
31 Spirit will be poured out, and they will be sent out, and they will prophesy,
32 and they will heal the sick, and they will raise the dead, and they will cast out
33 devils, and they will speak in tongues, and they will prophesy, and they will
34 work miracles, and they will have power over all the works of God.
35 And the Son of God will come, and he will take the throne of David, and
36 he will rule over all the nations, and he will be called the Son of God, and
37 he will be called the Saviour, and he will be called the Prince of Peace, and
38 he will be called the Prince of the Church, and he will be called the King of
39 the Jews, and he will be called the King of the Gentiles, and he will be called
40 the Lord of lords, and he will be called the Lord of all nations.
41 And the Lord will send them, and the Son of God will come, and the Holy
42 Spirit will be poured out, and they will be sent out, and they will prophesy,
43 and they will heal the sick, and they will raise the dead, and they will cast out
44 devils, and they will speak in tongues, and they will prophesy, and they will
45 work miracles, and they will have power over all the works of God.
46 And the Son of God will come, and he will take the throne of David, and
47 he will rule over all the nations, and he will be called the Son of God, and
48 he will be called the Saviour, and he will be called the Prince of Peace, and
49 he will be called the Prince of the Church, and he will be called the King of
50 the Jews, and he will be called the King of the Gentiles, and he will be called
51 the Lord of lords, and he will be called the Lord of all nations.
52 And the Lord will send them, and the Son of God will come, and the Holy
53 Spirit will be poured out, and they will be sent out, and they will prophesy,
54 and they will heal the sick, and they will raise the dead, and they will cast out
55 devils, and they will speak in tongues, and they will prophesy, and they will
56 work miracles, and they will have power over all the works of God.
57 And the Son of God will come, and he will take the throne of David, and
58 he will rule over all the nations, and he will be called the Son of God, and
59 he will be called the Saviour, and he will be called the Prince of Peace, and
60 he will be called the Prince of the Church, and he will be called the King of
61 the Jews, and he will be called the King of the Gentiles, and he will be called
62 the Lord of lords, and he will be called the Lord of all nations.
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 2 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.

The word of the Lord which came to Joel the son of Bathuel.

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, Drunkenards, from your wine.

Αφανισθησαί Σαμάρεια, ὅτι ἀντέτη πρὸς τὸν Θεόν αὐτοῖς: ἐν ρουμφαίᾳ πεσοῦνται αὐτοὶ, καὶ τὰ ἐποτιθαί αὐτῶν ἐδαιμινάσθησαν, καὶ αἱ ἐν γαστρὶ ἔχουσαι αὐτῶν διαβραγήσουν.

Επιστράφη τ' Ἰσραήλ πρὸς Κύριον τὸν Θεόν σου, διὸτι ἡ σάπηνσαι ἐν ταῖς ἁδικίαις σου. Δάβετε μεθ' εἰαυτῶν λόγους, καὶ ἐπιστράφη πρὸς Κύριον τὸν Θεόν ὑμῖν: ἑπτά αὐτοῖς, ὅπως μὴ λάβητε ἁδικίαν, καὶ λάβητε ἁγάθα, καὶ ἀνταπδώσουμεν καρποῖς χειλῶν ἡμῶν. Ἀσσούρ οὖ μὴ σώσῃ ἡμᾶς, ἐφ' ἔπον 4 ὡκ αναβύσσομεθα: οὐκέτι μὴ εἴπωμεν, θεοὶ ἡμῶν, τοῖς ἔργοις τῶν χειρῶν ἡμῶν: ὅ ἐν σοὶ ἔλεησαι ὀρφανῶν.

Ἰάσομαι τὰς κατοικίας αὐτῶν, ἀγαπήσω αὐτοὺς ὡμολογοῦς, 5 ὅτι ἀπέστρεψε τὴν ὁργὴν μοι ἀπ' αὐτοῦ. Ἑσομαι ὡς δρόσος 6 τῷ Ἰσραήλ, ἀνθίσαι ὡς κρίνοιν, καὶ καλεῖ τὰς ρίζας αὐτοῦ ὡς Λίβανος. Πορευόνταν οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἔλαια 7 κατάκαρπος, καὶ ἡ ὄρφανια αὐτοῦ ὡς Λίβανος, ἐπιστρέψει καὶ καθοικοῦμεν ὑπὸ τὴν σκέπην αὐτοῦ, ἐξονται καὶ μεθυσθῆσον αὐτοὺς στίχως καὶ εξανθησω ὡς ἀμπελοῦς, μηνύσων αὐτοῦ, ὥς οἴνος Λίβανος τῷ Ἑσφαίῳ: τί αὐτῷ ἐτι καὶ εἰδώλοις; ἐγὼ 9 ἐπατείνωσα αὐτὸν, καὶ καταιγύσω αὐτοῖς ἐγὼ ὡς ἀρκευθός πυκάζουσα, ἐξ ἐμοῦ ὁ καρπὸς σου ἐφευρίζῃ.

Τίς σοφὸς καὶ συνήσῃ ταῦτα; ἦ συνετός καὶ ἐπηγούστηκεν 10 αὐτὰ; ὅτι εἴηθαι αἰ ὁδοὶ τοῦ Κυρίου, καὶ δίκαιοι τοποεύοντο ἐν αὐταῖς, οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν αὐταῖς.

ΛΟΓΟΣ Κυρίου, ὡς ἐγεννηθῇ πρὸς Ἰωὴν τοῦ Βαδουῆλ.

Ἀκούσατε ταῦτα οἱ πρεσβυτεροί, καὶ ἐνωτίσασθε πάντες 2 οἱ κατοικοῦντες τὴν γῆν, εἰ γέγονε τοιαῦτα ἐν ταῖς ἡμέραις ὑμῶν, ἢ ἐν ταῖς ἡμέραις τῶν πατέρων ὑμῶν; Ἑγέρεταί αὐτῶν 3 τοῖς τέκνοις ὑμῶν διηγήσασθε, καὶ τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν, καὶ τὰ τέκνα αὐτῶν εἰς γενεάν ἐτέραν. Τὰ καταλύεται 4 τὰς κάμπτης κατέφαγαν ἡ ἁκρίς, καὶ τὰ κατάλυτα τὰς ἁκρίδας κατέφαγεν ὁ βροώχος, καὶ τὰ καταλύτα τοῦ βροώχου κατέφαγεν ἡ ἄρνιζθη.

Ἐκνήσατε οἱ μεθύσαντες ἐξ οἴνῳ αὐτῶν, καὶ κλαίσατε 5
and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness are removed from your mouth. 6 For a strong and innumerable nation is come up against my land, their teeth are lion's teeth, and their back teeth those of a lion's whelp.

He has ruined my vine, and utterly broken my fig-trees: he has utterly searched my vine, and cast it down; he has peeled its branches.

8 Lament to me more than a virgin girded with sackcloth for the youth of her youth. 9 The meat-offering and drink-offering are removed from the house of the Lord: mourn, ye priests that serve at the altar of the Lord. 10 For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce;

11 the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest has perished from off the field. 12 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.

13 Gird yourselves with sackcloth, and lament; ye priests: that serve at the altar: so is sleep in sackcloths, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.

14 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.

15 Alas, alas, alas for the day! for the day of the Lord is high, and it will come as trouble upon trouble. 16 Your meat has been destroyed before your eyes, joy and gladness from out of the house of your God. 17 The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered.

18 What shall we store for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed.

19 To thee, O Lord, will I cry, for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field. 20 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; 2 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. 3 Before them is a consuming fire, and behind them is a flame kindled: the land before them is a 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 confounded, and every face shall be as the blackness of a slaughter. As warriors they shall 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 shall 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 be turned aside from their tracks. 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 plentiful in mercies, and repents 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 sink his face in the former sea, and his back parts in the latter sea, and his hill savour shall come up, and his stink 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...
tree and the vine have yielded their strength.

23 Rejoice then and be glad, ye children of Sion, in the Lord your God: for he has given you food ²fully, and he will rain on you the early and the latter rain, as before. ²²And the floors shall be filled with corn, and the presses shall overflow with wine, and oil.

24 And I will recompense you for the years which the locust has eaten, even my great army, which I sent against you.

25 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is none else beside me; and my people shall no more be ashamed for ever.

26 And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.

27 And on my servants and on my handmaids in those days will I pour out of my Spirit.

28 And I will show wonders in heaven, and upon the earth, blood, and fire, and vapour of smoke. ²²The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come.

29 And it shall come to pass that whosoever shall call on the name of the Lord shall be saved; for in mount Sion and in Jerusalem shall the voice of the Lord be heard, saying, "I will not anymore go out, neither shall evil follow; in mount Zion shall the Lord be called, and he shall be king on mount Si."
Bent your ploughshares into swords, and your sicles into spears: let the weak say, I am strong. Gather yourselves together, and go in, all ye nations round about, and gather yourselves there, that the yimid become a warrior. 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.

Bring forth the sicles, 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. Noises have sounded in the valley of judgment: for the day of the Lord is near in the valley of judgment. The sun and the moon shall be darkened, and the stars shall withdraw their light. 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. 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. 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 Judah shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags.

Egypt shall be a desolation, and Idumea shall be a desolate plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land. But Judah shall be inhabited for ever, and Jerusalem to all generations. And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion.

The words of Amos which came to him in the days of Oziias 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.
The text is a transcription of the Book of Amos, chapters 1-2, in the King James Version of the Bible. It describes the judgment and destruction of various nations, including Moab, Ammon, Tyre, Idumea, and the Philistines. The text is a call for repentance and the judgment that will come upon those who have rejected God's word and continue in their sins.
Tdźe legē Kýros, etí taís tṛṣkva śravāyām ʻIsraila, kai 6 etí taís ārṣerām oik apōstathṣpanam aítov, aúv oû àplē-
dovto árgyρiων dikaiow, kai pénýta ènekeν úpοdemátων, tâ
patovnta ëtâ tòv kǒun tῆs yῆs, kai έkονdúliων eis kefalias
aptovnov, kai doûn taptéiwν ἑξέκλιναν, kai úmov kai pátrh aítov
ëxetorēpν to πrós tâv aítin tâdvîkyn, o épov ðéβlφσ tâ
òvnama tîs Θēu aítov. Kαι tâ ɨmâta aítov δëseumònontes 8
xhovio, parapatástmata ëtîówv ëxhmeν τîn yustarptîriu, kai
oûk ék kuvkântovn ëpîvov ën tî oikî tîs Θēu aítovn.

Eγώ ðe ëxhîra tîn ᾿Aμôrîn ðêk prôspovwv aítovn, oû hî, 5
câthos ὕψov kēdînov, tî ὕψov ëtîov, kai āiχûmov hî ãw dînov, kai
eγîrvana tîn kàptov aítovn ëpîvîwv, kai tâs rîfâs aítov
ûpokâtovëv. Kαι ñgîv ãnîγâmov ýmâs àk ãmîs Aîγûntov, kai 10
πerîvâgvov ýmâs év tî ërîmî têstasâroînta ëtî, tîv kav-
klaîrînovîtâ tîv yêmî tîn ᾿Aμôrîn. Kαι ëlâbînov tîn
nîvîn ýmîn eis prôphêtas, kai ëk tîn vevâsikîn ýmîn eis áigâ-
mîn mû ëkî ëstî tòtâ vîôs ᾿Israilâ; lêgî Kýros. Kαι
ëpîtîzê tôs òûsâmînûs oûnîn, kai tîs prôphêtas enêtê-
levê légîvow, oû ì prôphêtêvstîv.

Δiâktovî ìdûv ñgîv kûlîw úpokâtov ýmîn, ðî trîpôv kûlîtâ 13
h ârâmî h êmîvov kâlîmî. Kαι àpîléîna fînîgî ëk dîrômîwv, 4, kai 
ðî kàptovîs oû mî kàptîvî tîs āiχûmov aítov, kai ì makhîtîs
oû mî swôsî tîn yswîvî aítov. Kαι ðî tóçîvîs oû mî ëpîstîv 15
kai ì ðëvsî tîs pöînî aítov oû mî ðisâvî, kai ì ëptîwî oû mî
sîwî tîn ãvîvnî aítov, kai ðî kàptovîs oû mî ëvîsîtâ tîn
kàmînî aítov èn ðînâstîvîs, ÷k ìmûnî dîwêzîtâ èn ëkînî tî
hîmèra, lêgî Kýros.

Ἄκοûnaste tîn lâgôv tîtîov, ðî ëlâlîrse Kýros ef ñmâs, 3
óikos ᾿Israilâ, kai kâtâ pâstês fûlîs, ìs ãnîγâmov ëk ãmîs
Aîγûntov, lêgîwv, ðî ñmâs ñgîvov ëk pàtvîn tîv fûlîn 2
tîs yês, ðiâktovî ëkûkîmîv ef ñmâs pàşas tîs âmârtîs
ûmîn.

Ei poësîvovûn òîlêpîsaâvî aîbâlînov, ëwî mî ñvârîsîwv 3
âmvînuv; Ei ærêîsva ëlêw ëk tîp dîmînuv aîtîv ûrîn oûk 4
êxîwv; ëi dîwêzî skîmîvov fûnîv aítîv ëk tîs mândrîs aítîv
aîbâlînov, ìmî ãrîsîvî tî; Ëi pêzîtwî ñdînvî êtî tîs yês 5
àvîn ëxîtvî; Ëi sâxhîstîsva tâgîz êtî tîs yês ànîn tî
sûllâbîv tî; Ëi fôwvîswî sâtîvîs èn ðîlîvî, kai lâwû ì ðî
pîtvîstîsva; Ëi ëstîkâ èn ðîlîvî ãnî Kûrov oûk èpîsîsw; 10
Dîswî ì mî pôiîvî Kûrov ðî Òsîs pâmîgîa èwî mî ìpôkâ-
lûsî pàsîtwîv prûs tîs ðîlînov aîtîv tîs prôphêtas. Léwv 8
ærêîsva, kai tîs ì prîbîstîsva; Kûrov ðî Òsîs èlâlîrse, kai
tîs ì prîbîstîsva.

Ἀναγγεîlâte χώρας εν ᾿Ασσύριοις, και ἔπο τὰς χώρας τῆς
9 ᾿Aγûntov, καὶ ἔπαπα, συνάχθητε ἐπὶ τὸ δῶρο ᾿Σαμαριάς, καὶ
δέτε ἂγιάματα τολλὰ ἐν μέσῳ αὐτῆς, καὶ καταδύναστε τὴν
ἐν αὐτῇ. Καὶ οὐκ ἔγνω ὃ ἐστὶν ἑναντίον αὐτῆς, λέγει Kûrov, 10
’ai ãbînîvîzîv oûkîaîv kai tαlîpîvâvîn ën tîs χώρâs aítovn.

5 Or. afflicted.
6 Gr. wine of false accusation.
7 Or. themselves.
8 Gr. shall be before her.
\* Lit. 'the things that tread,' etc. One reading is τῶν πατοῦτων.
11 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. 12 Thus 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. 13 Hear, O ye priests, and testify to the house of Jacob, saith the Lord God Almighty. For in the day wherein I shall take vengeance of the sins of Israel upon him, I will also bestow that vengeance on the altars of Bethel: and the horns of the altar shall be broken down, and they shall fall upon the ground. I will crush and smite the turreted-house upon the summer house; and the ivory-houses shall be destroyed, and many other houses also, saith the Lord.}

14 Ye went into Bethel and sinned, and ye multiplied sin at Gilgal; and ye brought your meat-offerings into the presence of each other; and ye shall be cast forth on the mountain Romman, saith the Lord.

15 And I will give you cl dulness of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith the Lord. 16 Also I witheld 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 rained upon, and the part that I will not rain upon shall be withered. 17 And the inhabitats 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. 18 I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your oliveyards; wherefore were ye as though ye were not.

19 Therefore will I also smite thee, O Israel; and shall cut thee short in the whirlwind, and shall pluck thee out of the house of thy God, and I will cast thee upon the mountains of the earth. 20 I will raise up against thee them that trouble thee, out of a land far distant; and will give thee up into the hand of a strong man, whose house is in a far distant land. 21 And he shall tread thee down with his horses, and break thy walls, and leave thy children as a spoil before thy enemies: and he shall put his hand upon thee in the time of thy calamity. 22 And it shall come to pass, when I send against thee of the sword, and of the pestilence, and of the famine; and I shall make thee waste, and destroy all the places whither the sword goeth.

23 And man shall not look to his brother, neither shall wrath be in any wise a friend: and I will not show pity upon thee, saith the Lord. 24 And I will greatly burn thee; and will also take away thine eyesight, and give thy life over to the sword; and thou shalt die. 25 And I will lay thy flesh upon the mountains, and the people shall take thee up with the vultures of the air, and the wild beasts of the earth shall devour thee. 26 And I will lay thy land waste, and thy cities shall be desolate, and the places of thy inhabitants shall be full of strangers. And I will cut off thy speech from off thee.

27 Therefore thus saith the Lord; I will stretch out my hand upon thee, and will give thee into the hand of a man of war, and he shall wound thee. And I will give thee over to the female of the hand of them that seek thy life, and shall destroy thee. 28 And I will make thee a horror to all thy enemies; and the strong shall be afraid of thy strength. 29 And I will stretch out my hand against thee, that the nations shall take thee for an ensnarement, and for a thing of耻 hoc tum. 30 And they shall all hold their peace, and shall look to thee; and shall be ashamed, because thine iniquity is discovered, and thine idolries are; because of the multitude of thy sins, thy face is as a fire, saith the Lord. 31 Therefore thus saith the Lord; Go ye unto the nations, and shall take the sword, and shall give it to the children of Judah; and they shall be filled with the sword in the land of Egypt, and shall be filled with the spoil of many people. 32 And I will satisfy them with their own iniquity, and with their own unrighteousness will I fill them. 33 Thus saith the Lord; Woe is me that I am made unto a burden to the reed, and a derision to the people. 34 And I am as a reed that is broken to pieces, and as a flag that is blown to and fro; and as a firebrand that is burned out of the coals. 35 And I am as a man whom his mother did suck: and I am cast forth into the street, and there I cried out for help, and there answered me. 36 And I am as a man taken out of his mother's womb, when I am not desired. 37 I was cast out naked, and the people took shame upon me. 38 And why will ye do evil, O children of Abraham? for ye shall die of the sword, and be a reproach and a reproach among all the nations, when ye shall have taken away thine own.
prepare to call on thy God, O Israel. 11 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 lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise. 2 The virgin of Israel has fallen upon her land; there is none that shall raise her up. 3 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.

4 Wherefore thus saith the Lord to the house of Israel, Seek ye me, and ye shall live. 5 But seek not Baethel, and go not in to Galgala, and cross not over to the Well of the Oath; for Galgala shall surely go into captivity; and Baethel shall be as that which is not. 6 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 him for the house of Israel.

7 It is he that executes judgment in the height above, and he has established justice on the earth: 8 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: 9 who dispenses ruin to strength, and brings distress upon the fortress.

10 They hated him that reproved in the gates, and abominated him that spoke upright speech. 11 Therefore because they have emmitten the poor with their fests, 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. 12 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.

13 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, 13 We have hated evil, and loved good: and restore ye judgment in the gate; that the Lord God Almighty may have mercy on the remnant of Joseph.

15 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.

18 Woe to you that desire the day of the Lord! 6 what is this day of the Lord to you? whereas it is darkness, and not light. 19 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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20 in his house, and lean his hands upon the wall, and a serpent should bite him. 2 Is not the day of the Lord darkness, and not light? and is not this day gloom 2 without brightness?

3 I hate, I reject your feasts, and I will not smell your meat-offerings in your general gatherings. 2 Wherefore if ye should bring me your sacrifices and meat-offerings, l will not accept them; neither will I have respect to your ygrand peace-offerings. 2 Remove from me the sound of thy songs, and I will not hear the music of thine instruments. 2 But let judgment 2 roll down as water, and righteousness as an impassable torrent.

4 Have ye offered to me victims and sacrifices? O house of Israel, forty years in the wilderness? 2 Ye, ye took up the tabernacle of Moloch, and the star of your god Raphan, the images of them which ye made for yourselves. 2 And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.

5 Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered the harvest of the heads of the nations, and they have gone in themselves. 2 O house of Israel, pass by all of you, and see; and pass by thence to Emath-ribbon, and thence descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

6 Ye who are approaching the evil day, who are drawing near and adopting false sabbaths; 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; who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting pleasures; who drink strained wine, and rejoice them with the best ointment: and have suffered nothing on occasion of the calamity of Joseph. 2 Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

7 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.

8 And it shall come to pass, if there be ten men left in one house, that they shall die.

9 But as a 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 nation, Is there yet any one else with thee? 2 And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of the Lord.

10 For, behold, the Lord commands, and he will smite the great house with breaches, and the little house with rents.

11 Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of righteousness into bitterness. 2 Ye who rejoice at vanity, who say, Have we not
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 Zion, and as it were from the river of the wilderness.

Thus has the Lord God shewed me; and, behold, a swarm of locusts coming from the east, and, behold, one pillar, king Gog. And it came to pass when he y had finished devouring the grass of the land, that I said, Lord God, be merciful; who shall raise up Jacob? for he is small in number. Then I said, O Lord, cease, I pray thee; who shall raise up Jacob? for he is small in number. This also shall not be, saith the Lord.

Thus has the Lord shewed me; and, behold, the Lord called for judgment by fire, and it devoured the great mountain, and they devoured the Lord's portion. Then I said, O Lord, cease, I pray thee; who shall raise up Jacob? for he is small in number. Repent, O Lord, for this. This also shall not be, saith the Lord.

Thus the Lord shewed me; and, behold, he stood upon a wall of adamant, and in his hand was an adamant. And the Lord said unto me, What seeest thou? And I said, An adamant. 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. And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside; and I will raise up against the house of Jeroboam with the sword.

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. For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

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 not prophesy there at Bethel; for it is the king's sanctuary, and it is the royal house.

And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman, and a gatherer of sycamore fruits. And the Lord took me from the sheep, and the Lord said to me, Go, 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. 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 the 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. 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. And the ceilings of the temple shall howl in that day,
Amos 8:4-9

Then shall the Lord God: there shall be many fallen one in every place; I will bring silence upon them. 4 

Hear now this, ye that oppress the poor, in the morning, and drive the needy by tyranny from the earth, 4 saying, When will the month pass away, yea, 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 money, and sell the labour of the poor. 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. 8 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: 9 and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will make them to lament the mourning of a beloved friend, and those with them a day of grief. 10 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. 11 And the waters shall be troubled from sea to sea, and from the north to the east shall shall meet lither and thither, seeking the word of the Lord, and they shall not find it. 12 In that day shall the fair virgins and the young men faint for thirst; 13 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. 14 I saw the Lord standing on the altar: and he said, 

Smithe the mercy-seat, and the 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, hence shall my hand drag them forth: and though they go up to heaven, hence 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 presence into the depths of the sea, there will I command the serpent, and hence shall be the end of them. 4 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 descend as the river of Egypt. 6 It is he that builds his asent 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 deep? 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 I will build it up upon his high places. 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.

tōν οὐρανὸν ἀνάβασιν αὐτοῦ, καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς βασιλείων, ὃ προσκαλούμενος τὸ ὄνομα τῆς βασιλείας, καὶ ἐκείνων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς: Κύριος παντοκράτωρ ὅνομα αὐτοῦ.

Ὁῦ ὄντι ἴδον Ἰσραήλ ὅμιλος ἔστη ἐμοί, ἔστι Ἰσραήλ; λέγει 7 Κύριος: ο ὄνομα Ἰσραήλ ἀνήγαγον ἐκ γῆς Αἰγύπτου, καὶ τοὺς ἀλλοφυλοὺς ἐκ Καππαδοκίας, καὶ τοὺς Σύρους ἐκ βοθροῦ; Ἰδού οἱ ἄφθαρτοι Κυρίου τοῦ Θεοῦ ἐπὶ τὴν βασιλείαν τῶν 8 ἀμαρτωλῶν, καὶ ἑκατέραν αὐτὴν ἀπὸ προσώπου τῆς γῆς πλήθος ὃ πού καὶ τοῦ ἱδού τὸν Ἰακώβ, λέγει Κύριος. Διότι ἐγὼ ἐντέλλομαι, καὶ λυκήσω εἰς πάσα τοῖς ἐνθείῳ τὸν 9 οἴκον Ἰσραήλ, ἐν τρόπον λυκάματα εἰς τῷ λυκίῳ, καὶ ὃ μὴ πέσῃ σύντροφαι ἐπὶ τῶν γυν. Ἐν ῥωμφαίᾳ τελευτῶσαν 10 πάντες ἀμάρτωλοι λαοῦ μου, αἱ λεγόμεναι, ὃ μὴ ἐγγίζῃ, οὐδὲ μὴ ἄνετηται εἰς ἡμῶν τὰ κακά.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαβίδ τὴν 11 πεπτωκαίαν, καὶ ἀνουκοδομήσω τὰ πεπτωκώτα αὐτῆς, καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνουκοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος. Ὑποστήριξαν οἱ κατα- 12 λοιποὶ τῶν ἀνθρώπων καὶ πάντα τὰ ἐθνη, ἐφ' οὐς ἐπικεκλη- τά τὸ ὅνομα μου ἐπὶ αὐτοῦ, λέγει Κύριος ὁ ποιῶν πάντα ταῦτα.

Ἰδοὺ ἡμέραι ἐρχονται, λέγει Κύριος, καὶ καταλήψεται 13 ὁ ἀμητὸς τοῦ τρυγητοῦ, καὶ περικάι ὡς σταφίλη ἐν τῷ σπέρματι, καὶ ἀποσταλεί τὰ ὀργή γλυκασμένα, καὶ πάντες οἱ βοοινοὶ σύμφοροι ἐσούνται. Καὶ ἐπιτρέψω τὴν αἰχμαλωσίαν τοῦ λαοῦ 14 μου Ἰσραήλ, καὶ οἰκοδομήσω τόλμης τῶν ἑρμανισμῶν, καὶ κατασκευάσω, καὶ φυτεύσω πάλιν ἀμπελώνας, καὶ πῶς τὸν οἶκον αὐτοῦ, καὶ πούς ὁρκοῦμεν κήπους, καὶ φάγονται τον καρπον αὐτῶν. Καὶ κατασκευάσω αὐτοῖς ἐπὶ τῆς γῆς αὐτῶν, καὶ οἱ 15 μὴ ἐκπαιδεύσων οὐκέτι ἀπὸ τῆς γῆς, ἡ διὰ ἐντολος αὐτοῖς, λέγει Κύριος ὁ Θεός παντοκράτωρ.

ΟΒΔΙΟΤ. Ε.

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.

2 Arise ye, and let us rise up against her to war. Behold, I have made thee small among the Gentiles; thou art greatly dis honoured. The pride of thine heart has elapsed thee, dwelling as thou dost in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will
They neither cite, nor explain, nor teach thee.

In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau.

And thy warriors from Theman shall be dismayed, to the end that man may be cut off from the mount of Esau.

And thy brother Jacob shall stand in the day of destruction; neither shouldst thou be dismayed in the day of their destruction, nor shouldst thou have attacked their host in the day of their perishing.

Neither shouldst thou have stood at the opening of their passages, to destroy them utterly of them that were escaping; neither shouldst thou have shut up his fugitives in the day of affliction.

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 upon thine own head.

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.

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.

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. 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 Galad.

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 hire, and went up into it, to sail with them to Tharsis from the presence of the Lord.

4 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. 5 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.

5 And the shipmaster came to him, and said to him, Why sleepest thou? arise, and call upon thy God, that God may save us, and we perish not. 6 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.

6 And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? 8 And he said to them, I am a servant of the Lord; and I worship the Lord God of heathens, 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. 11 And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose, and the sea was exceeding stormy.

KAEL éγένετο λόγος Κυρίου πρὸς ᾿Ιωνᾶν τόν τοῦ ῾Αμαθί, λέγων, ἀνάστηθι, καὶ πορευθήτι εἰς Νινεὼ τῷ τοίῳ τῆς μεγάλης, καὶ κηρύξων εἰς αὐτῷ, ὅτι ἀνέβη ἡ κραυγή τῆς κακιᾶς αὐτῆς πρὸς μέ. Καὶ ἀνέστη ᾿Ιωνᾶς τῷ φωγέων εἰς Θαρσίου ἐκ προσωποῦ Κυρίου καὶ κατῆβη εἰς ῾Ιστηρίαν, καὶ εἰρέη πλοῖον βαδίζων εἰς Θαρσίου, καὶ ἐδοκεὶ τῷ ναὶλον αὐτοῦ, καὶ ἀνέβη εἰς αὐτό, τὸ πλεῦναι μετʼ αὐτῶν εἰς Θαρσίου ἐκ προσώπου Κυρίου.

Καὶ Κύριος ἐχόμεθε πνεῦμα ἐπὶ τῆς θάλασσας, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσσῃ, καὶ τὸ πλοῖον ἐκιώνυεν ἐν τῷ οὐρανῷ καὶ συντρίβη. Καὶ ἐφοβιζήθησαν οἱ ναυτικοὶ, καὶ ἀνέβησαν ἐκὰτοσ πρὸς τὸν Θεὸν αὐτοῦ, καὶ ἐκβαλλόν ἐπισίγαινα τῶν σκευῶν τῶν ἐν τῷ πλοῖῳ ἐν τῇ θάλασσῃ, τὸν κούφιζην αὕτην ἀπ’ αὐτῶν. Ιωνᾶς δὲ κατῆβη εἰς τὴν κοιλὴν τοῦ πλοίου, καὶ ἐκάθευδε, καὶ ἐρεχθείς.

Καὶ προσῆλθε πρὸς αὐτὸν ὁ πρωρεύ̣ς, καὶ εἶπεν αὐτῷ, τί σὲ ῥέγχει; ἀνώτατον, καὶ ἐπικαλοῦ τὸν Θεὸν σου, ὅπως διασώσῃ ὁ Θεὸς ᾿Ημᾶς, καὶ ὁ οὐ μὴ ἀπολῶμεθα. Καὶ εἶπεν ἐκὰτοσ πρὸς τὸν πλησίον αὐτοῦ, δεῦτε βάλωμεν κλήρους, καὶ ἐπιγυνεῖτε, τῶν ἕνεκεν ἡ κακίᾳ αὐτῆς ἐστίν ἐν ᾿Ημῖν καὶ κβαλόν κλήρους, καὶ ἔστησεν ῾ο κλήρος ἐπὶ Ἰωνᾶ.

Καὶ εἶπον πρὸς αὐτὸν, ἀπαγγειλῶν ἑαυτῷ, τίς σου ἢ ἐργασία 8 ἐστίν; καὶ πάνες ἐξη, καὶ ἐκ ποιῶν χώρας, καὶ ἐκ ποιῶν λαοῦ εἰ σὺ; Καὶ εἶπε πρὸς αὐτούς, δοῦλος Κυρίου εἰμὶ εὐγγέλιος, καὶ 9 τὸν Κυρίον Θεόν τοῦ οὐρανοῦ ἐγὼ σέβομαι, διὸ ἔποιησεν τὴν θάλασσαν καὶ τὴν ᾿Ημᾶς. Καὶ ἐφοβιζήθησαν οἱ ἄνδρες φόβον 10 μέγαν, καὶ εἶπον πρὸς αὐτόν, τί τοῦτο ἐπουργεῖται; διὸ ἔγνωσαν οἱ ἄνδρες ὅτι ἐπὶ προσώπου Κυρίου ἡ φευγήν, ὅτι ἀπηγγείλαν αὐτοῖς καὶ εἶπον πρὸς αὐτόν, τί πουρημοῖν σοι, καὶ κοπάσας ᾿Ηθᾶλασσα ἀφ’ ᾿Ημῖν; ὅτι ἡ θαλάσσας ἐπορεύτηκο καὶ ἐχόμεθεν.
and lifted its wave exceedingly. 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.

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. And they cried to the Lord, and said, "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. So they took Jonas, and cast him out into the sea: and the sea ceased from its raging.

And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows.

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.

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. 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.

And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple? Water was poured around me to the soul: the lowest deep compassed me, my head went down 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 ruin be restored.

When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple. They that observe vanities and lies have forsaken their own mercy. But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed will I pay to thee, the Lord of my salvation.

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, "Rise, go to Nineve the great city, and preach in it according to the former preaching which I spoke to thee of. And Jonas arose, and went to Nineve, as the Lord had spoken. Now Nineve was an exceeding great city, of about three days' journey.

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.

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. And the word reached the king of Nineve, and he arose from off his throne, and took off his garment from him, 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 sackcloths, 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 set him 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?
MIAHAIAS. Γ.

ΚΑΙ ἐγένετο λόγος Κυρίου πρὸς Μιχαίαν τὸν τοῦ Μωρασθεί, ἐν ἡμέραις Ἰωάνα, καὶ Ἄχαζ, καὶ Ἔζεκιὼν βασιλέως Ιουδα, ὕπερ ὅν ἔδει περὶ Σαμαρείας καὶ περὶ Ἱερουσαλήμ.

2 Ἀκούσατε λαοί λόγους, καὶ προσέχετε ἡ γῆ, καὶ πάντες οἱ ἐν αὐτῇ καὶ ἦσται Κύριος Κύριος ἐν ὑμῖν εἰς μαρτύριον;

3 Κύριος ἐξ οἴκου ἀγίου αὐτοῦ. Διότι Ἰδοὺ Κύριος ἐκτρεπεῖται ἐκ τοῦ τόπου αὐτοῦ, καὶ καταβήσεται, καὶ ἐπιβήσεται ἐπὶ τὰ ὑψη τῆς γῆς, καὶ σαλευθήσεται τὰ ὄρη ὕποκάτωθεν αὐτοῦ, καὶ αἱ κολόματα τακῆσεται ὡσεὶ κηρὸς ἀπὸ προσώπου πυρός, καὶ ὃς ὄνωρ καταφέρομεν ἐν καταβάσει.

5 Δι' ἀσθενείαν Ἰακώβ πάντα ταῦτα, καὶ δὶ ἁμαρτίαι αἰώνων Ἰσραήλ. τὶς ἡ ἀσθενεία τοῦ Ἰακώβ; σύχ ἡ Σαμάρεια; καὶ τὶς ἡ ἁμαρτία αἰώνων Ιουδα; σύχ Ἡρωνουσλήμ. Καὶ θύσιμαι Σαμάρειας εἰς ὅπωρφυλακίον ἄγροι, καὶ εἰς φιλεῖν ἄμπελον, καὶ καταστάσας εἰς χάος τοὺς λίθους αὐτῆς, καὶ τὰ 7 θεμέλια αὐτῆς ἀποκαλύφθησιν. Καὶ πάντα τὰ γίγνεσθαι αὐτῆς κατακώσθησιν, καὶ πάντα τὰ μισθώματα αὐτῆς ἐμπρήσθησίν ἐν πυρί, καὶ πάντα τὰ ἐξωλαθή αὐτῆς θύσιμαι εἰς ἀφανισμὸν διὸτι ἐκ μισθώματός πορείας συνήγαγε, καὶ ἐκ μισθώματος πορείας συνάτησαν.

8 Ἐνεκεν τούτῳ κόψεται, καὶ θρηνήσει, πορεύσεται ἀνυτόδετος, καὶ γυμνὴ ποιστείται κοπετῶν ὡς ὀρακόντων, καὶ πένθος 9 ὡς θυγατέρων σειρήνων. Ὄτι κατεκράτησεν ἡ πληγὴ αὐτῆς, διὸτι ἤθαν ἦσος Ἰουδα, καὶ ἤθαν ἦσος πύλης λαοῦ μου, ἦσος Ἡρωνουσλήμ.

10 Ὅ τι ἐν Γέθ μη μεγαλύνεσθε, καὶ ὁ Ἐνακίμι ἢ ἁμαρτοκομεῖτε ἐξ οἴκου κατὰ γέλατα, γῆν καταπάσσεσθε καταγέλατα ὑμῶν,

11 κατακόησα καλως τὰς πύλεις αὐτῆς, οὐκ ἐξῆλθας κατακομβα Ἰσραήλ, καὶ καταραβάς ὀικον ἐξήμορον αὐτῆς, λήφητε ἐξ ὑμῶν πληγὴν ὁδύσης.

12 Τῆς ἡμέρας τοῦ ἄγαθος κατακομβας ὁδύοντος; ὅτι κατέβη κακὰ

13 παρὰ Κυρίου ἐπὶ πύλες Ἡρωνουσλήμ, ψόφος ἀρμάτων καὶ ἰππευνόντων κατακόησα Δαχείς, ἀρχηγὸς ἁμαρτίας αὐτῆς ἐστι τῇ θυγατρὶ Σιών, ὅτι ἐν σοι εὑροῦσας ἀσθενείαν τοῦ Ἰσραήλ.

14 Διατούτω δύσκει εἰς ἐπιστολομενοὺς ζῶις κληρονομίας Γέθ, AND the word of the Lord came to Michelas 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. 4 And the mountains shall melt like wax before the fire, and as water rushing down a declivity.

5 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? 6 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. 7 And they shall cut in pieces all the graven images, and all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hires of fornication, and of the hires of fornication has she amassed wealth.

8 Therefore shall she lament and wail, she shall go barefooted, and being naked she shall make lamentation as that of serpents, and mourning as of the daughters of sirens.

9 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.

10 Ye that are in Geti, exalt not yourselves, and ye Enakim, do not rebuild from the ruins of the house in derision: sprinkle dust in the place of your laughter. 11 The inhabitant of Sennar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

12 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 Ion: for in thee were found the transgressions of Israel. 13 Therefore shall he cause men to be sent forth as far as the inheritance of

3 Gr. plural. 7 Lit. tear down to confusion. 8 Or, all her hires.
Geth, even vain houses: they are become vanity to the kings of Israel; 13 until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odoam, even the glory of the daughter of Israel. 14 Shalt thou make him bones for delicate children; increase thy widowhood as an eagle; for they are gone into captivity from thee.

They meditated troubles, and wrought wickedness on their beds, and they put it in execution with the daylight; for they have not lifted up their hands to God. 15 And they desired fields, and plundered orphans, and oppressed families, and spoiled a man and his house, even a man and his inheritance.

Therefore 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 speedily: for the time is evil.

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 has been measured out with a line, and there was none to hinder him so as to turn him back: your fields have been divided, 17 The before time, and the after time, had he to cast a line for the lot. 18 Weep not with tears in the assembly of the Lord, neither let any weep for these things: for he shall not remove the reproaches, who says, The house of Jacob has provoked the Spirit of the Lord; are not these his practices? Are not the Lord's words right with him, and have they not proceeded correctly? 19 Even before time my people withstand him as an enemy against his peace: they have stripped off his skin to remove hope in the conflict of war.

The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw ye near to the everlasting mountains. 20 Arise thou, and depart; for this is not thy rest because of uncleanness: ye have been utterly destroyed; 21 ye have fled, no one pursuing you: thy spirit has framed falsehood, it has dropped on thee for wine and strong drink. But it shall come to pass, that out of the drowning of this people, 22 Jacob shall be completely gathered with all his people: I will surely 23 receive the remnant of Israel; I will cause them to return together, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: 24 they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them.

And he shall say, Harken now these words, ye heads of the house of Jacob, and ye remnant of the house of Israel; is it not for you to know judgment? 2 who hate good, and seek evil; who tear their skins off them, and their flesh off their bones: 3 even as they devoured the flesh of my people, and stripped their skins off them, and broke their bones, and divided them as flesh for the caldron, and as meat for the pot; thus oikous mataious, eis keivn evgenyto tis basileusou tou Israel en toux klymmonous agaywos, kaloukousa Lachis klymnon mia eis Odoleam nhe, h doxa tis theogonou Israel. Evgenytau, kai keira eis tis teka tis trophera sou, empatwvion ton xheriaian sou os aetos, os xhiamaleisthson aps sou.

'Evgenyto logizomeino koutous, kai ergazomeno kakon en tauxis 2 kaistous autoi, kai amia tis himeia sunestelous autoi, doui oik hran prouis tou theou xeras autoi. Kai epethymouj auroi, kai 2 dieuqatoj orfanous, kai oikous kateudiasatoj, kai xhimiatoj andra kai ton oikon autoj, kai andra kai ton klymnon miaj autoj.

Diavtouj tade legei Kupros, iouj egj logizomei etin tis 3 fiulai tautin kaka, eis oiv oii aptois tois trachylous umon, kai oii meporwunthi orhdoi exafhini, os kvaro tannhron estein.

En tis himeia ekenei lefageita ejn iama parabolj, kai 4 bhrighsetai bhrion ejn melje, legos, talaipowria etiagelwprismen meires laouj mon katemereithi ejn sychwv, kai oii hni ejn kolv louj auton protreupwmen os agrori iwnw demeierisqasen.

Diavtouj oikos etai sou blllous sychwv ejn klymva en 5 ekklystoi Kupros mhn klaistei dakturi, mned dakturwmen eni 6 toujous: oine gar ejpistameai oinei, o legos, oikous Iakow 7 parfrwyjnei pneuma Kupros ou tauta etiagelwprissma autoj estein; oix oix logoi autoj eis kaloi metj autoj; kai orboi pteporeunaj; kai ejmprioson o laos mon ejxorrj antoste 8 katevna tis eirfhas autoj tis douran autoj exeidefaraj, ton afeltheuaj ejplados suntrummon poljmenaj.

Hgoumenoi laouj mou apomiefrisounte ek twn oikwn trupfjs autoj, dia ta tannpra etiagelwprissma autoj exosthsonaj ergasthei orenas aianwioj.

'Anasththi kai perejou, oti oik estei sou autoj anaispoj 10 enekei ikadarias; diebashtraj fthoraj, kateudwphthei oinoj 11 diwkontos pneuma exosth thsfejados, estrapalej sou ejn ojoun kai mevduma; kai estein, ek tis stagonjs tou laouj toujou sun- 12 agomenos sunxhthstai Iakow sun paistin ekdejmenos ekdej- 13 maouj tis katalaljou tou Israel, epitastouj thesouj tis exostrophe autoj ois protgjeta eni bthei, ois poimwv en megou kontjs autoj: ejxaloujai ejn antwrjwv dia tis diakonijas 13 pro prourjwv autoj; diefynaj, kai dieyjoun pithaj, kai ejfyljoun dij autjs, kai ejnynh o basileus autoj pro prourjwv autoj, o de Kupros ophstai autoj.

Kai eperi, akousate de tauta aij arhaj oikoun Iakwos, kai oij 3 katalaljoi oikon Israel; oix vjmin estei tou gnwso to krima; miostuaj tis kalaj, kai ejxentuaj tis tannhrai, arptajwvaj tis 2 derrma autowv ap' autov, kai tis saarjwv autowv ap' twv 3 estwv autov.

'On trpouj katafagaj tis saarjwv tou laouj 3 mon, kai tis derma autowv ap' autowv exeidefaraj, kai tis oistia autowv sunulhasan, kai emelwnan ois saarjwv eis lebjta, kai ois krea eis xiptran, oitwv kex克拉rjaj pros twv Kupros, kai 4
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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.

9 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: 10 who build, up Sion with blood, and Jerusalem with iniquity. 11 The heads thereof have judged for gifts, 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. 12 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 hilles; 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 peoples, and shall rebuke strong nations; their slain shall be cast 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 every one in his own way, but we will walk in the name of the Lord our God for ever and ever.

6 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, daughter of Zion, 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? has there no king been to thee? or has thy counsel perished that pangs as of a woman in travail have seized upon thee? 10 Be in pain, and strengthen thyself, and yonder near, O daughter of Zion, 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: then 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 see upon Zion. But they know not the thought of the Lord, and have not understood his counsel: for he hath gathered them as sheaves of the floor.

Arise, and thresh them, O daughter of Zion: 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 Zion be completely hedged in: he has laid siege against us: they shall smite the 5 tribes of Israel with a rod upon the cheek.

And thou, Bethlehem, house of Ephrath, art few in number to be reckoned among the thousands of Judah: 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 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. And the Lord shall stand, and see, and feed his flock with power; and they shall dwindle and be consumed of the glory of 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. And they shall tend the Assyrian with a sword, and the land of Nephrod 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 dew falling from the Lord, and as lambs on the grass that none may assemble nor resist among the sons of men. 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. 

Therefore shall not be lifted up against thee, nor has thy tongue that afflict thee, and all thine enemies shall be utterly destroyed.

Kai ευπορεύσατε σωτηρίαν εἰς ζωήν τῶν ἀδελφῶν, καὶ εἰς δόξαν τοῦ Κυρίου. Καὶ οἱ συνήχθησαν εἰς τὰ ἔθνη τὸ κύριον ἡ κατακεραυνήσατε εἰς τὸν πόλεμον, καὶ ἤγγειλεν αὐτοῖς καὶ ἐκάθευσαν το νέον κυρίον. Ἐκεῖνοι δὲ διαφθοράσαντες εἰς τὸν πόλεμον. καὶ οἱ ἀδελφοὶ εἰς τὸν κύριον ἡ κατακεραυνήσαντες ἐκεῖνοι διαφθοράσαντες εἰς τὸν πόλεμον.
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 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.

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 For now will I bring them, and they shall dwell in the desert. 4 And I will execute vengeance on them that dwell in the midst of thee, and the priests shall become sinners, and the priests shall become sinners.

O my people, remember now, what counsel Balak 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.

Wherewithal shall I reach the Lord, and lay hold of my God most high? shall I reach him by whole-burnet-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?

The Lord's voice shall be proclaimed in the city, and he shall save those that fear his name; and who shall order the city? 10 Is there not one that stirs up perverse speech against me, even they of my people, who do devise my reproach?

Therefore will I begin to smite thee; I will destroy thee in thy sins. 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. Thou shalt sow, but thou shalt not reap; 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.
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 gatherer in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul! 2For the godly is perished from the earth; and there is none among men that orders his way aright: they all quarel even to blood: they grievously afflict every one his neighbour: 3they prepare their hands for mischief; the prince asks a reward, and the judge speaks flattering words: it is the desire of their soul: 4therefore 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. 5Trust not in friends, and confide not in guides: beware of the wife of thy bosom, see that thou destroy not thy soul for her. 6For 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.

7But I will look to the Lord; I will wait upon God my Saviour: my God will hearken to me. 8Rejoice 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. 9I 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 I shall behold his righteousness. 10And 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 trapping as mere in the ways.

11 It is the day of making of brick; that day shall be thine utter destruction, and that day shall utterly abolish thine ordinances. 12And 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. 13And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

14Tend 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. 15And according to the days of thy departure out of Egypt shall ye see marvellous things, day by day. 16The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be deafened. 17They 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.

οἵμοι, ὃτι ἐγενήθην ως συνάγων καλάμων ἐν ἀμιτω, καὶ ὅσα ἐπισυρρινθὲν ἐν τροφή, οὐχ ὑπάρχοντο βότρυνος τοῦ φαγεῖν τὰ πρωτογόνα: οὕτως ψυχῆ, ὅτι ἀπόλολεν ἐυθείας ἀπὸ τῆς γῆς, καὶ καταραβὸς ἐν ἀθροισίως οὐχ ὑπάρχειν πάντες εἰς αἰματα δικαίωμα, ἐκάστος τῶν πλησίων αἰτίᾳ ἐκθλίβοντο ἐκθλιβζ, ἐπὶ τοῦ κακον τῶν χειρῶν αἰτίων ἐπομάζωσον ὁ ἄρχων αἰτίᾳ, καὶ ὁ κρῖτης εἰρηνικῶς λόγους ἐλάλησε, καθαρύμοις ψυχῆς αἰτίῳ ἐστίν καὶ ἐξελοῦμαι τὰ ἀγάθα αἰτίων ως σῆς ἐκτρώγων, καὶ βαδίζουν ἐπὶ κανόνος ἐν ἡμέρα σκοπίαις οὐαί οναί, αἱ ἐκδικήσεις σου ἦκασιν, νῦν ἔσται καλυμμα αἰτίων. Μὴ κατα- πιεστεύετε ἐν φίλοις, καὶ μὴ ἐπιτίθετε ἐπὶ ἑγομένους ἀπὸ τῆς συγκοινοῦ σου φύλασσα, τοῦ ἀναθάβαι τι αἰτίῃ. Διὸς νῦν ἀντιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αἰτίας, νυμφὴ ἐπὶ τὴν πενθόπτην αἰτίας, ἐχθροὶ πάντες ἄνδρος οἱ εἰ τῷ ἐκ τού ἁλοι αἰτίων.

Ἐγὼ δὲ ἐπὶ τοῦ Κυρίου επιβλέψαμαι, ὑπομενώ ἐπὶ τῷ Θεῷ τῷ σωτηρί μου, εἰσακούσεται μου ὁ Θεὸς μου.

Μὴ ἐπιχαρέ μοι ἡ ἐχθρὰ μου, ἢ πέπτωκα, καὶ ἀναστή- 8 σωμαί διότι ἐὰν καθῆτο ἐν τῷ σκότε, Κυρίου φωτεί μου. Ὁργὴν Κυρίου ὑποίσω, ὅτι ἢμαρτον αἰτίᾳ, ἐως τοῦ δικαίωμα 9 αἰτίῳ τὴν δικήν μου καὶ ποιήσει τὸ κρίμα μου, καὶ ἔξαζε με ἐς τὸ φοί: ὅφομαι τὴν δικαιοσύνην αἰτίῳ, καὶ ὅψεται ἡ ἐχθρὰ μου, καὶ περιβαλλεῖ ἀδίκητην, ἡ ἱγονωσθα, ποῦ Κυρίου ὁ Θεὸς σου; οἱ ὀφθαλμοὶ μου ἐποίησεται αἰτίᾳ, νῦν ἐσται εἰς κατά- πταμα ὡς πηλός ἐν ταῖς ὀδόις.

Ἡμέρα ἀλοφής πλήθου, ἐξαλευμίς σου ἡ ἡμέρα ἐκείνη, καὶ 11 ἀποστραφῆται νομμά σου ἡ ἡμέρα ἐκείνη. Καὶ αἱ πόλεις σου ἑξουσιοῦν εἰς ὅμαλον, καὶ εἰς διαμερισμὸν Ἄστυριαν καὶ αἱ πόλεις σου αἱ ὀχρίας εἰς διαμερισμόν ἀπὸ Τίρων ἐως τῶν πατρωμάτων καὶ ἀπὸ θαλάσσης ἐως θαλάσσης καὶ ἀπὸ ὅρους ἐως τῶν ὅρων. Καὶ ἐσται ἡ γῆ ἐς ἀφανίς σὺν τοῖς κατοικοῦσιν αἰτίῳ, ἀπὸ καρπῶν ἐπιπεριεσματῶν αἰτίων.

Ποίμανε λαόν σου ἐν ῥάβδῳ σου, πρόβατα κληρονομά 14 σου, κατακαθυσθεῖσα παῖδα ἐκεῖνών ἐν μέσῳ τοῦ Καρ- μῆλον νεμέσουται τὴν Βασανίτην καὶ τὴν Γαλαάδιτιν καθὼς ἡμέρα τοῦ αἰῶνος.

Καὶ κατὰ τὰς ἡμέρας ἐξοδίας σου ἔκ Αλγυντοῦ δοῦσθε θαυ- 15 μαστά. Ὁφυονετε ἐθνο καὶ κατασχυνθήσουνται καὶ ἐκ πάσης 16 τῆς ἱσχυος αἰτίων, ἐπιθυσοῦσιν χειράς ἐπὶ τὸ στόμα αἰτίων, τὰ ὅτα αἰτίων ἀποκωφωθήσεται λειτουργεῖ οὐν ὡς ὁφεῖς σὺν ταῖς 17 γυναι, συγκληθήσεται ἐν συγκλησίμῳ αἰτίῳ ἐπὶ τῷ Κυρίῳ Θεῷ ἡμῶν ἔκτοτησται καὶ φοβηθήσουται ἀπὸ σου.
18 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. 19 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. 20 He shall give blessings truly to Jacob, and mercy to Abraham, as thou swarest to our fathers according to the former days.

The burden of Nineve: the book of the vision of Naum the Elktesite.

2 God is jealous, and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies. 3 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. 4 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. 5 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. 6 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. 7 The Lord is good to them that wait on him in the day of affliction; and he knows that reverence him. 8 But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against him and his enemies. 9 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. 10 For the enemy shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.

11 Out of thee shall proceed a device against the Lord, counselling evil things hostile to him.

AHMMA Nuneñ, bibliou orases Naoum tou 'Elksetaiou.

2 Theos xelweths, kai ekdikoq Kýrios, ekdikoq Kýrios metá thymoq, ekdikoq Kýrios touqs uperantous autoq, kai eýaíron
3 autoq toux xhoroq autoq. Kýrios makródhmos, kai megállh h íchoq autoq, kai áthow ouk ámbwqei Kýrios: en synteleia, kai en syonaswqo h ódos autoq, kai vefalai koiwrtos qvdwn
4 autoq. 'Aptelwq thalasaq, kai xerwaq oun, kai pántas touqs potamoq xerqwmoq ólqnowq h Basantias, kai o Kár-
5 mhos, kai ta ebyndvtaq tou Díbówn exéllpe. Tá drhí eisainthqan ap' autoq, kai oi bovnoi exaleúthqan: kai ánq-
6 katouqvntes en auth. Apo proswtopon órghqs autoq tis upostqetai; kai tis antwqetai en drhí thymoq autoq; ó thymoq autoq týkei òrwxh, kai ai pétra q diebrqhsan ap' autoq.

7 Xhrqostos Kýrios touqs upomównqen autoq en íméra thlísouqs, kai gínwqskou touqs eulabovménous autoq. Kaoi en katalvuswq
8 porwq swntelwq poqystetai, toqs epexeireoménous kai toqs
9 xhoroq autoq diwqetai skotoq. Tí loqthsethi épi tou Kýrióq; swntelwq autoq poqystetai, oík ekdikíseis deis épistwq én
10 thlás. 'Oti ests thewleqouq autoq chrwswqethetai: kai ὡς σμι-
11 ews' ék suq exeleústetai loqwmwqs kata tou Kýrióq, ponhá

B Vide supra, Prov. 29. 14. Amos 1. 11. 7 Gr. by him.
Thus saith the Lord that ruleth over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more. And now will I break his rod from off thee, and will burst thy bonds.

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.

Behold upon the mountains the feet of him that bringeth glad tidings, and publisheth peace! O Judah, 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.

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. 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.

And their mighty men shall ye betheing themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls, and shall prepare their defences. The gates of the cities have been opened, and the palaces have fallen into ruin, and the foundation has been exposed; and she has gone up, and her maid-servants were led away as doves moaning in their hearts. And as for Nineveh, her waters shall be as a pool of water: and they fled, and stood not, and there was none to look back.

They plundered the silver, they plundered the gold, and there was no end of their adorning; they were loaded with it upon all their pleasant vessels.

There is thrusting forth, and shaking, and tumult, and heart-breaking, and loosing of knees, and pangs on all loins; and the faces of all are as the blackening of a pot.

Where is the dwelling-place of the lions, and the pasture that belonged to the whelps? where did the lion go, that the lion's whelp should enter in there, and there was none to scare him away? The lion seized enough prey for his whelps, and strangled for his young lions, and filled his lair with prey, and his dwelling-place with spoil.

Behold, I am against thee, saith the Lord Almighty, and I will burn up thy multitude in the smoke, and the sword shall devour thy liones, and I will utterly destroy thy prey from off the land, and thy deeds shall no more at all be heard of.

12 Thus saith the Lord that ruleth over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more. And now will I break his rod from off thee, and will burst thy bonds.

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O city of blood, wholly false, full of unrighteousness; the prey shall not be handled. 2 The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot, 3 and of the heifer thatogradeth, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling, 4 and there was no end to her nations, but they shall be weak in their bodies 5 because of the abundance of fornication: she is a fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

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. 6 And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example. 7 And it shall be that every one that sees thee shall go down from thee, and shall say, Wretched Nineve! who shall lament for her? whence shall I seek comfort for her?

Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her, and all her nobles are beasts; 8 and Ethiopia is her strength, and Egypt; and there was no limit of the flight of her enemies; and the Libyans became her helpers. 9 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. 10 And thou shalt be drunken, and shalt be over looked; and thou shalt seek for thyself strength because of thine enemies. 11 All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater. 12 Behold, thy people within thee are as women: the gates of thy land shall surely be open to thine enemies: the fire shall devour thy bars.

Draw thee water: for a siege, and well secure thy strong-holds: enter into the clay, and be thou trodden in the chaff, make the fortifications stronger than brick. 14 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. 15 Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked it, and has flown away. 16 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!

Thy shepherds have slumbered, the Assyrian king has laid low thy mighty men: thy people departed to the mountains, and there was none to receive them.

There is no healing for thy bruise: thy wound is huge: all that hear the report of thee shall clap their hands against thee; for upon whom has not thy wickedness passed continually?
The burden which the prophet Ambacum saw.  

1 Wherefore, thou shalt not hearken? how long shall I cry out, and thou wilt not hear? how long shall I cry out to thee being injured, and thou wilt not save?  

2 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.  

3 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.  

4 Wherefore, behold, I stir up the Chaldeans, 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 vileness shall come out of himself.  

5 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 hastening to eat.  

6 Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand.  

7 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.  

8 Then shall he change his spirit, and he shall pass through, and make an atonement, saying, This strength belongs to my god.  

9 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.  

10 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?  

11 And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide?  

12 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.  

13 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.

To the Lord did he cry 'Ambacoum the prophet.

"When the Lord gives a command to the prophet Kure, it is not empty words, but a true word, to which the prophet responds: when he speaks, it is not just a personal experience, but a message sent by God to humanity."

A.M.B.A.C.O.Y.M. H.”
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.

2 And the Lord answered me and said, Write the vision; and plain upon a tablet, that he that reads it may run. 3 For the vision is yet for a time, and it shall shine forth, and not in vain; though he should tarry, wait for him; yea for he will surely come, and will not tarry.

4 If he should draw back, my soul has no pleasure in him; but the just shall live by his faith. 5 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. 6 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 builds a city with blood, and establishes a city by unrighteousness. 7 Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have faint. 8 For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

9 Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils. 10 Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul has sinned. 11 For the stone shall cry out of the wall, and the hew out of the timber shall speak. 12 Woe to him that builds a city with blood, and establishes a city by unrighteousness. 13 Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have faint. 14 For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

15 Woe to him that gives his neighbour to drink the thick lees of wine, and intoxicates him, that he may look upon their secret parts. 16 Drink thou also thy fill of disgrace instead of glory; slake, O heart, and quake, the cup of the right hand of the Lord has come round upon thee, and dishonour has gathered upon thy glory. 17 For the ungodliness of Labanus shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.
A Prayer of the Prophet Ambachum, 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 you are troubled, thou wilt in wrath remember mercy.

God shall come from Therman, and the Holy One from the dark shady mount Pharaz. 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 everlast ing 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 torn 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 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. 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 sojourning.

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 shall produce no food: the sheep have failed from the pasture, and there are no oxaen 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 me; he mounts me upon high places, that I may conquer by his song.

Or. attack. Gr. waters of going. See Nahum 1.8. Lit. the height of her form. Lit. under me. Lit. deceiv e.
1. 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.  
2. Let there be an utter cutting off from the face of the land, saith the Lord. 3. 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. 4. And I will stretch out mine hand upon Judaea, 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 houses; 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. 5. 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. 6. 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. 7. And I will openly take vengeance upon the porches in that day, on the men that fill the house of the Lord their God with ungodliness and deceit. 8. 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. 9. 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. 10. 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. 11. 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. 12. 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. 14 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, 15 a day of the trumpet and cry against the strong cities, and against the high places. And I will shake all the nations together, and they shall fall on you, and shall be smitten before you, the men, and they shall walk as blind men, because they have sinned against the Lord; therefore shall he 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 and closely joined together, O unchastened nation; 2 before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the wrath of the Lord comes upon you. 3 Seek ye the Lord, while ye may; call ye meek of the earth; do judgment, and seek justice; and answer accordingly; that ye may be hid in the day of the wrath of the Lord.

For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rooted up. 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. 9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrah; and Damascus shall be left as a heap of the threshing-floor, and desolate for ever; and the remnant of my people shall plunder them, and the remnant of my nation shall inherit them. 10 This is their punishment in return for their haughtiness, because they have magnified themselves against me.

II. 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.

Ye Ethiopians also are the slain of my sword.

And he shall stretch forth his hand against the north and destroy the Assyrian, and make Nineve a dry wilderness, even as a desert. 4 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

frica shall make a spoil of Cyrus, and shall bring forth his spoil and his goods out of it. 15 The Lord shall defend the habitation of Jacob, and make him the glory of the Gentiles. 16 And with the stones thereof, and with the earth thereof, shall the Gentiles build an everlasting city, which shall not be removed. 17 The remnant of Jacob shall be among the Gentiles in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among flocks of sheep, which devours the prey, and breaks the bones of the prey, and drinks the blood. 18 And the Lord shall set up a sign for them in the midst of the Gentiles, and shall lift up his standard in their midst. 19 And he shall come down also, and gather his stubble as the stubble of the field, and shall gather it with a halter, and take it away as chaff out of the land. 20 And with the remnant of Jacob shall the Lord be hid, and with the house of Israel that seeketh him; he shall be the glory among the Gentiles.
beans shall cry in the breaches thereof, and ravens in her porches, whereas her lottiness 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 the consolation; she trusted not in the Lord, and she drew not near to her God. 3 Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow. 4 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. 6 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, by reason of no man living or dwelling in them. 7 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 you: prepare thou, rise early; all their produce is spoiled.

Therefore wait upon me, with the Lord, 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, and serve him under one yoke. 10 From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. 11 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. 12 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 make them terrorized.

Rejoice, O daughter of Sion; 13 cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. 14 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...
In the second year 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 unto Jesus the son of Josadec, the high priest, saying, Thus saith the Lord Almighty, saying, This people say, The time is not come to build the house of the Lord. And the word of the Lord came by the hand of the prophet Aggæus, saying, Is it time for you to dwell in your ceiled houses, whereas our house is desolate? And now thus saith the Lord Almighty; Consider your ways, I pray you. 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 there; and he that earneth wages hath gathered them into a bag full of holes.

Thus saith the Lord Almighty; Consider your ways; Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith the Lord. 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; so therefore shall the sky with hold dew, and the earth shall keep back her produce. And I will bring a sword upon

EN τῷ δευτέρῳ ἔτει ἔτη Δαρείου τοῦ βασιλέως, ἐν τῷ μηνὶ τοῦ ἐκτρόνα, μετὰ τοῦ μνήμων, ἔγενετο λόγος Κυρίου ἐν χειρὶ Ἀγγαίου τοῦ προφήτου, λέγων, εἰπόν πρὸς Ζωροβαβέλ τοῦ τοῦ Σαλαθηλί ἐκ φυλῆς Ιουνᾶ, καὶ πρὸς Ἰωσαέθ τοῦ τοῦ Ἰωσεδηκ τοῦ ἰσραήλ τοῦ μεγάν, λέγων, τάδε λέγει Κύριος παντοκράτωρ, λέγων, ὅ λαος ὑμῶν λήγειν, ὡς ἐκεῖν ὁ καρπὸς τοῦ οἰκοδομήσας τὸν οἶκον Κυρίου. Καὶ ἐγένετο λόγος Κυρίου ἐν χειρὶ Ἀγγαίου τοῦ προφήτου, λέγων, Εἰς καρπὸς μὲν ὑμῶν ἐστὶν τοῦ ὁλίγου ἐν οἰκίσκοι ὑμῶν κοιλοστάθη 4 μια, ὅ ὁ οἶκος ὑμῶν ἐξηγήσαται; Καὶ νῦν τάδε λέγει Κύριος παντοκράτωρ, τάδε τῆς καρδίας ὑμῶν εἰς τάς ὁδὸς ὑμῶν. Ἐπεζητάτε πολλὰ καὶ ἐισήγητε 6 ὁλίγα, ἐφάγατε καὶ ὡς εἰς πλησιμνόν, ἔπειτα καὶ ὡς εἰς μέθην, περιστεράσσατε καὶ ὡς ἐθερμάτησατε εἰς αὐτοὺς, καὶ τοῦ τοίον μισθὸς συνάγαγες, συνήγαγες εἰς δεσμον τετραυμήσας. Τάδε λέγει Κύριος παντοκράτωρ, θεός τῶν καρδιῶν ὑμῶν εἰς 7 τάς ὁδός ὑμῶν. Ἀναβέβητε εἰς τὸ ὄρος, καὶ κοιτᾶτε ξῦλα, 8 οἰκοδομήσατε τὸν οἶκον, καὶ εὐδοκήσατε εἰς αὐτοῦ, καὶ ἐνδοξασθήσας, εἰπε Κύριος. Ἐπεζητάτε εἰς πολλὰ, καὶ ἐγένετο 9 ὁλίγα· καὶ ἐισήγητε εἰς τὸν οἶκον, καὶ ἐξεφύγησα αὐτα· δια- τοῦτο τάδε λέγει Κύριος παντοκράτωρ, ἀνθ' ὧν ὁ οἶκος μου ἔστιν ἔρημος, ὡς ὁ ὁλίγος ὑμῶν ἔστω κατάκαστος εἰς τὸν οἶκον αὐτοῦ, διατοῦτο ἀνέξει ὁ οὐρανός ἀπὸ ὀρέων, καὶ ἡ γῆ ὑποστελεῖται 10 τὰ ἐκφόρια αὐτῆς. Καὶ ἔταξε ρομφαίαν ἐπὶ τὴν γῆν, καὶ ἐπὶ 11

β Λιτ. renews. γ Ορ, Joshua. δ Γρ. in them.
And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedek, 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, as I spake them; and the people feared before the Lord. And Aggæus the Lord's messenger spoke among the messengers of the Lord to the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda, and the spirit of Jesus the son of Josedec, the high priest, and the spirit of the remnant of all the people; and they went in, and wrought in the house of the Lord Almighty their God, on the four and twentieth day of the sixth month, in the second year of Darius the king.

In the seventh month, on the twenty-first day of the same month, the word of the Lord came to Aggæus the prophet, saying, Speak now to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, and to the remnant of all the people, saying, Who is there among you, that feareth the Lord, that hearkeneth to his voice? Let him come near, and take knowledge of the Lord's sayings. Who is there among you, that is true? Let him so be, and let him be as Aggæus the prophet. And let him who is like him, and as Zorobabel, the high priest, be with you. For who is he that buildeth up this house, saith the Lord, but I? And who also giveth him work to build it? But My Spirit, saith the Lord, is upon the prophets; and My Spirit upon Zorobabel, the head of the house of Judah.

Thus saith the Lord, strength and peace shall be together; and there shall be none of these flaws. And Zorobabel shall build this house; and his name shall be mighty thereon. Thus saith the Lord, The wealth of the city shall be in the house of prayer; and there shall neither be consumed nor destroyed, and there shall stand a name in this house for ever. Knowing that the Lord Almighty will do good, and the wealth of the city will not be in the house of prayer.

Thus saith the Lord, who is like him that buildeth this house, both small and great? And who is like Zorobabel, the head of the house of Judah! For look now; the foundation stone is laid, which saith, The Lord is with us. Then will all the house of Israel know that I am the Lord their God, from that day and for ever. For many nations and great kings shall hear of this house; and they shall come, and shall look for the name of the Lord, and shall not find it; then will they say, This is not true. Because they have not sought the face of the Lord, who is on their midst, and they have not asked; and he would have mercy upon them, and not find it.
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 burndoms]: they shall be pained because of their toils; and yet 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 upon 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; [19] 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. [20] And the word of the Lord came to Aggæus the prophet, on the four and twentieth day of the month, saying, [21] Speak to Zoroabel the son of Sahathiel, of the tribe of Judah, saying, [22] I shake the heaven, and the earth, and the sea, and the dry land; [23] 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 Zoroabel, the son of Sahathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

Z A X A R I A S. I A'

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,

'En to ὅγιον ὑμιν, ἔτους δευτέρου ἐπὶ Δαρείου, ἐγένετο λόγος Κυρίου πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου υἱὸν Ἀδδοῦ τὸν προφήτην, λέγων,

'Οργίασθε Κύριος ἐπὶ τῶν πατέρων ὑμῶν ὀργῇ μεγαλῆν: 2 καὶ ἔρεις πρὸς αὐτοὺς, ταύτα λέγει Κύριος παντοκράτωρ, ἐπὶ 3 στρέψαι πρὸς μὲν, λέγει Κύριος τῶν δυνάμεων, καὶ ἐπιστραφῆσαι σαρή σε ὑμᾶς, λέγει Κύριος τῶν δυνάμεων. Καὶ μὴ 4 γίνεσθε καθὼς οἱ πατέρες ὑμῶν, οἵ ένεκάλεσαν αὐτοὺς οἱ

2 The Lord has been very angry with your fathers. 3 And thou shalt say to them, Thus saith the Lord Almighty: Turn to me, saith the Lord of hosts, and 1 will turn to you, saith the Lord of hosts. 4 And be ye not as your fathers, whom the prophet
ZACHARIAS.
11:15

prophet is espoused before me: I will hear his voice: for this is my beloved pastor, and he shall execute the judgment that ismeet for the people.
5 And I will feed my flock, and I will cause them to lie down, saith the Lord.

And he said, What are these things that have been done in thy mother's house? And I answered, These sayings have been committed to me, that I should be able to answer the king.
Then the angel answered and said, O Lord Almighty, hear my prayer: and let my prayer be heard, O Lord God of hosts: for thou hast visited, and art become the strength of thy servant Jacob.
I have been jealous for thee, O Lord: and I have watched over thee, and beea all my zeal for thee, and my love for thy house have been laid up, as a burden upon my heart.
Therefore thus saith the Lord; Go down to the house of the king's son, and say unto him, Thus speaketh the Lord, saying, Take thee of all that is within the house, and put it out into the second house; and it shall be upon the house, say they, and they shall say, Glory hath entered into us.

And I said, What are these things that have been done in thy mother's house? And I answered, These sayings have been committed to me, that I should be able to answer the king.
Then the angel answered and said, O Lord Almighty, hear my prayer: and let my prayer be heard, O Lord God of hosts: for thou hast visited, and art become the strength of thy servant Jacob.
I have been jealous for thee, O Lord: and I have watched over thee, and beea all my zeal for thee, and my love for thy house have been laid up, as a burden upon my heart.
Therefore thus saith the Lord; Go down to the house of the king's son, and say unto him, Thus speaketh the Lord, saying, Take thee of all that is within the house, and put it out into the second house; and it shall be upon the house, say they, and they shall say, Glory hath entered into us.

And I said, What are these things that have been done in thy mother's house? And I answered, These sayings have been committed to me, that I should be able to answer the king.
Then the angel answered and said, O Lord Almighty, hear my prayer: and let my prayer be heard, O Lord God of hosts: for thou hast visited, and art become the strength of thy servant Jacob.
I have been jealous for thee, O Lord: and I have watched over thee, and beea all my zeal for thee, and my love for thy house have been laid up, as a burden upon my heart.
Therefore thus saith the Lord; Go down to the house of the king's son, and say unto him, Thus speaketh the Lord, saying, Take thee of all that is within the house, and put it out into the second house; and it shall be upon the house, say they, and they shall say, Glory hath entered into us.

And I said, What are these things that have been done in thy mother's house? And I answered, These sayings have been committed to me, that I should be able to answer the king.
Then the angel answered and said, O Lord Almighty, hear my prayer: and let my prayer be heard, O Lord God of hosts: for thou hast visited, and art become the strength of thy servant Jacob.
I have been jealous for thee, O Lord: and I have watched over thee, and beea all my zeal for thee, and my love for thy house have been laid up, as a burden upon my heart.
Therefore thus saith the Lord; Go down to the house of the king's son, and say unto him, Thus speaketh the Lord, saying, Take thee of all that is within the house, and put it out into the second house; and it shall be upon the house, say they, and they shall say, Glory hath entered into us.
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 beheld a man, and in his hand a measuring line. 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. 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. 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.

Ho, ho, flee from the land of the north, saith the Lord, for I will gather you from the four corners of the earth, saith the Lord; even to Sion: deliver yourselves, ye that dwell with the daughter of Babylon. For thus saith the Lord Almighty; After the glory he has sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye. 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.

Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord. 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. And the Lord shall inherit Juda his portion in the holy land, and he will yet choose Jerusalem. 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. And the Lord said to the Devil,

The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire?

Now Jesus was clothed in filthy raiment, and stood before the angel. 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 thee 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. And the angel of the Lord testified to Jesus, saying, 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 what thou seest thou shall say, and be not afraid; whether the song, or the word of the Lord; Zorobabel, the governor, and Zerubbabel, the son of Jedaiah, the high priest, and all the people that would go over with thee into the land of Judah, the Lord of hosts, saith: No man shall be able to make it; but the Lord of hosts shall make it. Say, 'Thus saith the Lord of hosts, Even as my servant, so shall I be ruled by mine eyes, and mine ear shall hear; and I will send, and there shall be no one that shall forsake; and I will save, and there shall be no one that shall perish.' For it shall come to pass in that day, saith the Lord of hosts, that there shall be a golden bowl of wine, to the face of Jordan, and a great golden candlestick beside it; and in the Lord of hosts, every one that cometh to go over with his soul shall be ashamed.
the Lord Almighty, and it shall enter into the house of the thief, and into the house of him that is born of women. It shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

4 And the angel that talked with me went forth, and said to me, Lift up thine eyes, and see this that goes forth. 5 And I said, What is it? And he said, This is the measure that is gone forth. And he said, This is their iniquity in all the earth. 6 And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure.

7 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. 8 And I lifted up mine eyes, and saw, and behold, two women coming forth, and the wind was in their wings: and they had stork's wings: and they lifted up the measure between the earth and the sky. 9 And I said to the angel that spoke with me, Whither do these carry away the measure? 10 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.

11 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. 12 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. 13 And I turned, and lifted up the angel that talked with me, What are these, my lord? 14 And the angel that talked with me answered, and said, These are the four winds of heaven, and they are going forth to stand before the Lord of all the earth. 15 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. 16 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.

17 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.

18 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 Josedee 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. 19 And shall sit, and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between them both.

10 And I will feed them that were在过去, and deliver them out of the mouth of the lion: and shall make them to dwell in their houses. 11 And they shall build houses, and inhabit them; and they shall plant gardens, and eat the fruit of them. 12 And they shall not build, and another shall inhabit; they shall not plant, and another shall eat the fruit of them: for as the days of a tree are the days of my people, and mine elect shall dwell in the land. 13 For the Lord watcheth over Jacob, and loves Israel, and doth not forsake his people, nor cast off his inheritance. 14 For the Lord is thy keeper; the Lord is thy shade upon thy right hand. 15 The sun shall not smite thee by day, nor the moon by night. 16 The Lord shall preserve thee from all evil: he shall preserve thy soul. 17 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. 18 The Lord shall cause thee to go forth in peace, and he shall guide thee unto the place that he hath prepared for thee. 19 He shall put thee in safety with his host, even in the shrubbery of the sun; and he shall set thee upon his high places. 20 The sun shall not smite thee by day, nor the moon by night. 21 The Lord shall preserve thee from all evil: he shall preserve thy soul. 22 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. 23 The Lord shall cause thee to go forth in peace, and he shall guide thee unto the place that he hath prepared for thee. 24 He shall put thee in safety with his host, even in the shrubbery of the sun; and he shall set thee upon his high places. 25 For he saith, 'I will preserve those who love me.' I will fill them that love me with good things: I will satiate them with the inheritance of the just, and will cause the sacrifice of the young to be sweet to them.

60 merchants of Babylon, and all that are in the midst of her, and all that are in her: and all that were made in Egypt: and the merchants of Syrie, and all that are in the midst of her, and all that are in her: and all that were made in Ethiopia: and all that were made in Egypt: and all that were made in Assyria. 61 The gods of cedars shall go forth, and the idols of Lebanon shall be driven away with the inhabitants of those islands; and all the merchant ships of Tarshish shall be destroyed. 62 The sword of the LORD and of his madness shall be in all lands, and his excellency shall be in all nations. 63 For the Lord shall be a God of peace; he shall speak peace to the nations. 64 The mountains shall yield fruits, and the hills shall yield herbs: and he shall make man to dwell there that have sought him, and sought after God, and who seek after his face, all the generations for evermore.
And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of the Lord. And they that are far from them shall come and build in the house of the Lord, and ye shall know that the Lord Almighty has sent me to you: and this shall come to pass, if ye will diligently hearken to the voice of the Lord your God.

And it came to pass in the fourth year of Darius the king, that the word of the Lord came to Zacharias on the fourth day of the ninth month, which is Chasheb. And Sarasar and Arbesser the king and his men sent to Bethel, and that to propitiate the Lord, speaking to the priests that were in the house of the Lord Almighty, and to the prophets, saying. The holy offering has come in hither in the fifth month, as it has done already many years.

And the word of the Lord of hosts came to me, saying, Speak to the whole people of the land, and to the priests, saying, Though ye fasted and lamented in the fifth and seventh months in former times (many years) have ye at all fasted to me? And if ye eat or drink, do ye not eat and drink for yourselves? Are not these the words which the Lord spoke by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, and the hill country and the low country was inhabited? And the word of the Lord came to Zacharias, saying, Thus saith the Lord Almighty; Judge righteous judgment, and deal mercifully and compassionately every one with his brother: and oppress not the widow or the fatherless, or the stranger, or the poor; and let not one of you remember in his heart the injury of his brother.

But they refused to attend, and madly turned their back, and made their ears heavy, so that they should not hear. And they made their heart disobedient, so as not to hearken to my law, and the words which the Lord Almighty sent forth by his Spirit by the former prophets: so there was great wrath from the Lord Almighty. And it shall come to pass, that as he spoke, and they hearkened not, so they shall cry, and I will not hearken, saith the Lord Almighty. And I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: ye have made the choice land a desolation.

And the word of the Lord Almighty came, saying, Thus saith the Lord Almighty; I have been jealous for Jerusalem and for Zion with great jealousy, and I have been jealous for her with great fury. Thus saith the Lord; I will return to Sion, and dwell in the midst of Jerusalem: and Jerusalem shall be called a true city, and the mountain of the Lord Almighty a holy mountain.
Thus saith the Lord Almighty.

4 And the broad places of the city shall be filled with boys and girls playing in the streets thereof.

Thus saith the Lord Almighty: If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith the Lord Almighty.

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 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 I will not do to the remnant of the 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 nations, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing: be of good courage, and strengthen your hands.

Thus saith the Lord Almighty: As I took counsel to afflict 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 Juda: be ye 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 Juda 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.
mighty in Jerusalem, and to obtain favour of the Lord.
23 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 Sardach, and his sacrifice shall be in Damascus: for the Lord looks upon men, and upon all the tribes of Israel.
2 And in Emath, even in her coasts, are Tyre and Sidon, because they were very wise. 3 And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

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. 4 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. 5 And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines.

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 Judah, and Accaron as a Saviour. 6 And I will set up a defence 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.

7 Rejoice greatly, O daughter of Sion: proclaim it aloud, O daughter of Jerusalem; 8 behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal. 9 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 among the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.

10 And thou by the blood of thy covenant hast sent forth thy prisoners out of the pit that has no water. 11 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 the horse of Pharaoh, 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 strike, and they shall destroy them, and overwelm 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
people as a flock; for holy stones are rolled upon his land. 4 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 goody 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 smiting, and he 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 set 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 Galad 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, saith the Lord.

Open thy doors, O Libanus, and let the fire devour thy cedars. 2 Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted; howl, 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.

laev autov, dioti libeoi agni kyleinomai eti gis autov. 1 Or el t agilov autov, kai eli t kalon autov, sitos neaniskos, kai aivos evvolidoiv eis parthenous.

Aiteishe para Kuriou vnetov kath orun, prwimov kai onimov 10 Kuriou epopthe fantaasia, kai vnetov xexiiravon dosi aivotos, ekastw botanen eis agrous. Dioti oi apoftheugemeno elilew 2 skous, kai oi manteis oraseis pevdcs, kai t a evnun pevdu elalovn, matatai parakalovn diagnosto exegartwovn ws probatis, kai ekakwthasan, dioti ouk h iasios.

Ep tovs poimeneis parazwivn theoiv mou, kai ep tovs 3 amovn episkopovmai kai epistikretai Kuriou o Theos o pantokrator to poimvcon autovn, tov oikon 'Iovda, kai taexi aivotos os ippon eiprepsi autovn en polemivn, kai ap autovn epeblefe, kai ap autovn etase, kai ap autovn tosou en thumiv, kai ap autovn elxelwntai tas d elxalivn en to autov. Kai esoynai os 5 magi cta poitwv thlwn en tais doides en polemivn, kai para taontai, dioti Kuriou met autovn kai kataxvuthisontai anabatai ippon.

Kai kataxista tov oikon 'Iovda, kai tov oikon 'Iwvph sou, 6 kai katoikiv aivotos, oti ygevpsa aivotos, kai esoynai, en tropev ouk apotevemagmiv aivotos. 7 Kai en Kuriou o Theos autovn kai ekpakwvov aivotos, kai esoynai os macxhiai tov 7 'Efraim, kai xarstbeiai he karviva aivotos en wv inwv: kai ta tekiva aivotov doyonta, kai eifievthiseonta, kai xariteiai he karviva aivotov en Kuriw. 8 Symvan aivotos, kai eidothvov 8 aivotos, dioti luvrovmaia aivotos, kai plhvnvthentei katho hysan polloic.

Kai sperei aivotos ev lavois, kai oi makran megvthovnetai 9 mou, ekhrwvontai ta tekiva aivotwn, kai epistrofwnai. 10 Epistrepwso aivotos ek gis Alwntovn, kai ek 'Astopinovn eidezowania aivotivos, kai eic tov Galadwv kai tov Libavanaugh: kai ou mac xh gia en aivoten ouc en elv. 11 Kai dieleuovonta en balasosth stenv, tatazovonta en balasosth kumata, kai exgarwvthseonta pantav ta basi potamwv, kai afairwvthseonta pwsa ybris 'Astopinovn, kai skpiron Alwntovn periarwvthsetai. 12 Kai kataxwso aivotov en Kuriw Theov autovn, kai en to 12 onomat aivotov katakavchseonta, legi Kuriws.

Dianoveov o Libavos tas thiras sou, kai katafagwto pwr 11 tas kedrouss. O 'Olyvuvptos pitus, dioti upwukve kedrous, 2 oti megalew megistavnes etalaivthesanta; oloilavtei drwv tis Basantivs, oti katepisth o drwpos o swapping.

Fonik thrapontwn poimwn, oti tetalaivthrke o megalo 3 omic aivotos; fonik arnwnovn leontov, oti tetalaivthrke to frvyma tou Iordanov.
Thus saith the Lord Almighty, Feed the sheep of the slaughter; 6 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. 7 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. 9 And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me. 10 And I said, I will not tend you: that which dies, let it die; and that which falleth 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 might break my covenant which I made with all the people. 11 And it shall be broken in that day; and the Chanaanites, the sheep that are left, shall know that it is the word of the Lord. 12 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. 13 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.

And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord. 14 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. 15 For, behold, I will raise up a shepherd against Judah; 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 necks.

Alas for the vain shepherds that have forsaken the sheeps! the sword shall be upon the arms of such a one, and upon his right eye: his arm shall be completely withered, and his right eye shall be utterly darkened. The burden of the word of the Lord for Israel; saith the Lord, that stretches out the sky, and lays the foundation of the earth, and forms the spirit of man within him. 2 Be hold, I will make Jerusalem as trembling "door-posts to all the nations round about, and in Juda there shall be a siege against Jerusalem. 3 And it shall come to pass in that day that I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at it, and all the nations

\(\asterisk\) Or, be sorely displeased with them.  
\(\beta\) Or, be weighed down upon them.  
\(\alpha\) Or, Heb.  
\(\tau\) Alex.  
\(\phi\) διαθήκην, covenant.  
\(\gamma\) Or, wring their necks.  
\(\delta\) Gr. his arms.  
\(\varepsilon\) Or, porchers, or, door-posts shaken by, etc.  
\(\zeta\) Or, a stone trodden by all, etc.
of the earth shall be gathered together against it. 4 In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness: but I will open mine eyes upon the house of Judah, and I will smite all the horses of the nations with blindness.

And the captives of thousands of Judah shall sing in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God. 6 In that day I will 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. 7 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. 8 And it shall come to pass in that day, that the Lord shall be king over all the inhabitants of the earth, and there shall be one law unto all nations. 9 And it shall come to pass in that day, that, I will seek to destroy all the nations that come against Jerusalem. 10 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 intensively, as for a first-born son.

In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. 12 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 Symeon by itself, and their wives by themselves; all the families that are left, each family by itself, and their wives by themselves.

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 shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land. And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave him birth 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.

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesies; and 

Kai ἔρχονται οἱ χιλιάρχοι Ἰουδα ἐν ταῖς καρδιάσις αὐτῶν, 5 εὐφραμεῖ ἐναίσθησις τοὺς κατακυιᾶσαν Ἰερουσαλήμ ἐν Κυρίῳ παντοκράτῳ Θεῷ αὐτῶν. Ἕν τῇ ἡμέρᾳ ἐκείνῃ θύσιμοι τοῖς 6 χιλιάρχοις Ἰουδα ὡς διαλύει πυρὸς ἐν ἔνθελε, καὶ ὡς λαμπρά πυρὸς ἐν καλόμεθα, καὶ καταφαίνονται ἐκ δεξιῶν, καὶ ἢ εὐφραμεῖς πάντας τοὺς λαούς κυκλάθεν, καὶ κατακυιᾶσε Ἰερουσαλήμ ἐπί τῷ Ἰουδα ἐκαθαύν ἐν Ἰερουσαλήμ. Καὶ σώσει Κυρίῳ τά σηκονόματα 7 Ἰουδα, καθὼς ἡ ἄρχει ἄρχομεν ἕπεμφθη υἱὸν Δαυίδ, καὶ ἐπαρατικοὶ τῶν κατακυιῶν Ἰερουσαλήμ ἐπὶ τοῖς Ἰουδα. Καὶ ἐσταὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκεῖνη ἤπειραστής Κυρίῳ ὀπέρ τῶν κατακυιῶν Ἰερουσαλήμ, καὶ ἐσταὶ ὁ ἀσθενῶν ἐν αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς Δαυίδ, ὁ δὲ οἶκος Δαυίδ ὡς οἶκος Θεοῦ, ὡς ἄγγελος Κυρίου ἐνδοτήν αὐτῶν. Καὶ ἐσταὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκείνῃ ἔπεμφθης Ἰερουσαλήμ καὶ ἐκεῖ ἔπεμφθη ἔπεμφθης Ἰερουσαλήμ πνεύμα χάριτος καὶ ἀκτιρίσεως καὶ ἐπιβλέπονται πρὸς μέ, ἀν ὁρατόντος ἐπιβλέπονται καὶ κύβοις ἐπί αὐτῶν κοιτημέναι, ὡς ἐπί τῷ τροποτικῷ.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ μεγαλυθῆσεται ὁ κοπετός ἐν Ἰερουσαλήμ, ὡς καπητοὶ ῥωμεῖν ἐν παλαθρίανον. Καὶ κύμβεται ἡ γῆ κατά φυλάς φυλάς: φυλή οἶκον Δαυίδ καθ' ἐαντίν, καὶ ἐν γυναῖκες αὐτῶν καθ' ἐαντίν: φυλή οἶκον Ναβαν καθ' ἐαντίν, καὶ ἐν γυναῖκες αὐτῶν καθ' ἐαντίν: φυλή οἶκον Δευ καθ' ἐαντίν, καὶ ἐν γυναῖκες αὐτῶν καθ' ἐαντίν, καὶ ἐν γυναῖκες αὐτῶν καθ' ἐαντίν. Πάσα αἱ ἐπιπλελειμέναι φυλαί, φυλή καθ' ἐαντίν, καὶ γυναῖκες αὐτῶν καθ' ἐαντίν, ἐν τῷ ὄρασιν αὐτῶν.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἤσται πᾶς τότε διανοούμενος τῷ οἴκῳ Δαυίδ, καὶ τοῖς κατακυιῶν Ἰερουσαλήμ εἰς τὴν μετακαμπήν, καὶ εἰς τῶν χωρίσμων. Καὶ ἐσταὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ, λεγεῖ 2 Κύριος σαβαὼθ, ἐξολοθρεύσω τὰ ὄνομα τῶν εὐδών ἀπὸ τῆς γῆς, καὶ οὐκ ἐπὶ αὐτῶν ἦσται μνεία καὶ τοὺς πνευμοπροφητεῖς, καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρω ἀπὸ τῆς γῆς. Καὶ 3 ἦσται ἐνα προφητείαν ἀνθρώπος ἐτε, καὶ ἔρει πρὸς αὐτῶν ὁ πατὴρ αὐτῶν, καὶ ἡ μήτηρ αὐτῶν, ἐν γνησίαν αὐτῶν, ἀν ἢ ᾤση, ὅτι πνεῦμα ἐλάλησα ἐπὶ ὅμοιοι Κυρίῳ καὶ συμπεριποιήσαται ὁ πατὴρ αὐτῶν, καὶ ἡ μήτηρ αὐτῶν, ἐν γνησίαν αὐτῶν, ἐν τῷ προφητείαν αὐτῶν.

Καὶ ἐσταὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ κατασχευθήσονται οἱ προφήται, εἰς αὐτῶν ἐκ τῆς ὀράσεως αὐτῶν, ἐν τῷ προφητείαν αὐτῶν,
they shall clothe themselves with a garment of hair, because they have lied. *And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth. *And I will say to him, What are these wounds between thine hands? *and he shall say, Those with which I was wounded in my beloved house.

*Awake, O sword, against my shepherds, and against the man who is my citizen, saith the Lord Almighty; *smite the shepherds, and draw out the plug out of his mouth; *and mine hand shall bring mine hand upon the little ones. *And it shall come to pass, that in all the land, saith the Lord, two parts thereof shall be cut off and perish; but the third shall be left therein. *And I will bring the third part through the fire, and I will try them as silver is tried, and I will prove them as gold is proved; *they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Lord is my God.

Behold, the days of the Lord come, and thy spoils shall be divided in thee. *And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished, and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

*And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war. *And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the middle thereof, half of it toward the east and the west, very great division; and half the mountain shall lean to the north, and half of it to the south.

*And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jason, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozius king of Judah; *And the Lord shall be over all the earth: in that day there shall be one Lord, and his name one. *compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of the name, as far as the king's presses, *they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.
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.

Juda 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.

And it shall come to pass, that whosoever 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 whosoever 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, wherewith 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, whosoever shall not come up to keep the feast of tabernacles.

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.

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.

Kai αὑτὴ ἔσται ἡ πτώσις ἦν κόψει Κύριος πάντας τοὺς λαούς, ὥσπερ ἐπεστράτευσαν ἐπὶ Ἰέρουσαλήμ· προέδρους αἱ σάρκες αὐτῶν, ἐστηκότων ἐπὶ τοὺς πόδας αὐτῶν, καὶ οἱ ὄρθρια· μοι ῥυσαστῶν ἐκ τῶν ὅπων αὐτῶν, καὶ ἡ γλώσσα αὐτῶν ἀκουστεῖ εἰς τῷ στόματι αὐτῶν. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκστασις Κύριου μεγάλη ἐπὶ αὐτούς· καὶ ἐπιθυμησονται ἐκαστος τῆς χειρός τοῦ πλησίον αὐτῶν, καὶ συμπληκτήσεται ἡ χείρ αὐτοῦ πρὸς τὴν χεῖρα τοῦ πλησίον αὐτοῦ. Καὶ Ἰωύσας παρατάσσεται ἐν Ἰέρουσαλήμ, καὶ συνάξει τὴν ἱσχύν πάντων τῶν λαῶν κυκλοθεν, χονσίαν καὶ ἀργύριον καὶ ἰματισμον εἰς πλήθος σφόδρα. Καὶ αὕτη ἔσται ἡ πτώσις τῶν ἦθων, καὶ 15 ἔτη ἰμαλών, καὶ τῶν καρημῶν, καὶ τῶν ὄνων, καὶ πάντων τῶν κτηνῶν τῶν ὀντων ἐν ταῖς πορεμβολαῖς ἐκείναις, κατὰ τὴν πτώσιν ταύτην.

Καὶ ἔσται, ὥσπερ ἕως ἐκαταλειφθοῦσα ἐκ πάντων τῶν ἦθων ἐν τῶν ἑλθόντων ἐπὶ Ἰέρουσαλήμ, καὶ ἀναβησθοῦνται κατ’ ἐναντίον, τοῦ προσκυνήσει τῷ βασιλεί Κυρίω παντοκράτῳ, καὶ τοῦ ἐστάσεται τὴν ἐστήν τῆς σκηνοτήτος. Καὶ ἔσται, ὥσπερ ἕώς ἐν μὴ ἀναβοῦν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς Ἰέρουσαλήμ, τοῦ προσκυνήσει τῷ βασιλεί Κυρίω παντοκράτῳ, καὶ αὕτοι εἰκόνις προσετῆσονται. Ἔως ἰδεῖ τοῦ ἐλέηθι αὐτοῖς ἐν πτώσει, ἦς ἐπαύγει Κύριος πάντα τὰ ἐκείνη, ὥσπερ ἐν μὴ ἀναβῇ, τοῦ ἐστάσεται τὴν ἐστήν τῆς σκηνοτήτος. Αὕτη ἔσται ἡ ἀμαρτία Ἰερουσάλημ, καὶ ἡ ἀμαρτία πάντων τῶν ἦθων, δός ὅ τις ἔσται ἐν τῇ ἐστήν τῆς σκηνοτήτος, εἰς τὴν ἡμέραν τῇ ἡμέρᾳ ἐκείνῃ.
MA L A X I A S. I B.

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 thou hast loved me? Was not Esau Jacob's brother? saith the Lord: yet f I loved Jacob, and hated Esau, and laid waste his borders, and made his heritage as dwellings of the wilderness? Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty. They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord has set himself for ever. And your eyes shall see, and ye shall say, The Lord has been magnified upon the borders of Israel.

A son honours his father, and a servant his master: if then I am a father, where is mine honour? and if I am a master, where is my fear? saith the Lord Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despoiled thy name? In that ye bring to mine altar polluted bread: and ye said, Wherein have ye polluted it? In that ye say, The table of the Lord is polluted, and that which was set thereon ye have despoiled. For if ye bring a blind victim for sacrifices, is it not evil? and if ye bring the lame and the sick, is it not evil? offer it now to thy ruler, and see if he will receive thee, if he will accept thy person, saith the Lord Almighty.

And now intreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith the Lord Almighty. Because even among you the doors shall be shut, and one will not kindle the fire of mine altar for nothing, I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands. For from the rising of the sun even to the going down thereof, my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.
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 troubled among us: therefore I have utterly rejected them with scorn, saith the Lord Almighty; and ye brought in torn victims, 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 has the power, and possessed a male in his flock, and whose vow is upon him, and who sacrifices 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. 2 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 I will send forth the curse upon you, and I 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. 3 Behold, I turn and smite your feasts, the dugs of your feasts, and I will carry you away at the same time. 4 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. 6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked before me directing his way in peace, and he turned many from unrighteousness. 7 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 fail in following the law: ye have corrupted the covenant of Levi, saith the Lord Almighty. 9 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. 12 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. 13 And these things which I hated, ye did: ye covered with tears the altar of the Lord, and 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?
14 **Kai eípate, énekev týnos; ótì Kúrios dieumartratìto anarmé-
son sou, kai anaméneon gnýnaios nevôthos sou, òn égkatelêtes, 
15 kai autì kouvonos sou, kai ginì diabhēkhs sou. Kai oì kalòn 
epípote; kai úlpemima pneýmatos autòv; kai eípate, tí allo 
ß píemra xeitē ò Theos; kai phylakaste en tò pneýmati òmwn, 
16 kai gnýnaios nevôthos sou òh égkatelitês. **Aptì ñmìs 
ejapostelbe, légei Kúrios ò Theos tìs òrðai, kai kalívnei àsebeia ëpì tì ànthumàtta sou, légei Kúrios panto-
tokrátov; kai phylakaste en tò pneýmati òmwn. kai oì òm 
egkatelitês ëi paroünantws tôn òtheòn en tôi loygoi òmwn kai eípate, en tôi paroünantws autòv; en tôi légei òmwn, pàs pòous pòneron, kalìn énóstovn Kúroin, kai en autòv 
autòs édókhske, kai ëpì estin ò Theos tìs diakouménhs; 

3 **Idou ejapostellw tôs ògelon òmwn, kai épiblésetai òdès 
pron prospòtovn òmwn, kai exafrînì òhì eis òn nan òanòu Kúroin, òn òpì èi ògelon tìs diabhēkhs, òn òhìs 
2 thèlès. **Idou òhìs ògelos, légei Kúrios pantokrátov, kai tìs 
ùpomene òhìs en òhòds òmwn; òhìs òpùstheita ëpì tì 
oposthìa autòv; dìòtì autòs éisproneita òhìs ògelos 
avntríounoi. Káthei tìn xôvnon kai katárhojèn òòs tì 
àngyron, kai ògelos kai kátharisei tous ònòs Leov, 
kai kei autòv ògelos ògelos ògelos ògelos ògelos ògelos ògelos ògelos ògelos.
Kúrios pantokrátōr. Kαί μακαριόυσι δύσα πάντα τὰ ἔθνη, 12
διότι ἐσθε ὑμεῖς γῆ θελητῇ, λέγει Κύριος παντοκράτωρ. 13
Εμπείρησαν ἰδίᾳ ἐκεῖνον λόγους ἐμῶν, λέγει Κύριος· καὶ 14
ἔπειτα, ἐν τίνι κατελάβασαν κατὰ σοῦ; Ἐπετα, μάταιος 15
ὁ δουλεύων Θεοῦ, καὶ τί πλέον, ὅτι ἐνυφάξαμεν ταῖς φυλάγματι ἀυτῶν· καὶ διότι ἐπορεύθημεν ικτίσταν πρὸς προσώπον Κυρίου παντοκράτορος· Καὶ τῶν ἡμείς μακαριόζομεν ἄλλοτρους, καὶ 16
ἀνουκομοιοῦμαι πάντες ποιοῦμεν ἄνομα, καὶ ἀντέστησαν τῷ Θεῷ, καὶ ἐσώθησαν.

Ταῦτα κατελάβατε ὁ φοβούμενος τὴν Κύριον, ἐκατός 17
πρὸς τὸν πλησίον αὐτῶν· καὶ προσέβη Κύριος, καὶ ἐσώθησαν, καὶ ἐγραφὲ βιβλίον μνημοσύνου ἐπώνυμον αὐτῶν· 18
οἱ φοβούμενοι τὴν Κύριον, καὶ εὐλαβεῖσθαι τὸ ὅνομα αὐτῶν. Καὶ ἐσωθεῖ τοῦ λόγου παντοκράτορος, εἰς 19
ὁμολογήσω, ἐν ἑνώ ἐσώθησαν· εἰς περιποίησαν, καὶ αἰρεῖται αὐτῶν, διὸ 20
τρόπων αἴρετε ἀνδρόπους τῶν ἴδιων αὐτῶν, καὶ δούλον ἀυτῶν. Καὶ ἐπιστράφησαν, καὶ ὑπενεστέαν δικαίων, καὶ 21
ἀναιρέσων ἄνομοι, καὶ ἀναμείναν τοῦ δουλεύοντος Θεῷ, καὶ τὸν 22
μὴ δουλεύοντος.

Διότι ἠν δὴ ἡμέρα ἐρχεται καλομένη ὡς κλίβανος καὶ φλέξει 4
αὐτοῖς, καὶ ἐσώθησαν πάντες οἱ ἄλλοι μεταφάσατε, καὶ πάντες οἱ που 23
οῦντες ἄνωμα, καλάμας, καὶ ἀναφέρει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη, λέγει Κύριος παντοκράτωρ, καὶ μὴ ἐπολειφθῇ ἐξ αὐτῶν ῥίζα 24
οὕτω κλήμα.

Καὶ ἀνατέλει ὤμιν τοῖς φοβούμενοι τὸ ὅνομα μου ἣλιος 2
δικαίωσιν, καὶ ἑαυτοῖς ἐπὶ τις πέρεναν αὐτούς· καὶ ἐξελυσσόσθη, καὶ 25
σκηρτώσατε ὡς μοσχιά αἰκὴ δεσμῶν ἀνεμένα. Καὶ κατα- 26
ποτήσατε ἄνομος, διότι ἐσώθησαι σποδοὶ ὑποκάτω τῶν ποδῶν 27
ὑμῶν ἐν ἡμέρᾳ ἡ ἐγὼ ποιῶ, λέγει Κύριος παντοκράτωρ. Καὶ 28
ἵνα ἐγὼ ἁγιάζω ἑαυτὸν ἔμιν Ἡλίαν τὸν Θεσβήτην, πρὶν 29
ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην, καὶ ἐπιφάνη, ὅτι 30
ἀποκαταστήσῃ καρδίαν πατρὸς πρὸς νικη, καὶ καρδίαν ἀν- 31
θρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἔλθω καὶ πατάξω τὴν 32
γῆν ἀρδην.

Μνημήσθητε νομοὺς Μουσῆτ τοῦ δοῦλου μου, καθὼς ἐνεκαλάμη 4
αὐτῶ, ἐν Χωρίσ πρὸς πάντα τὸν Ἰσραήλ, προστάγματα καὶ 5
κυκλωματα.

— Gr. in vain.  — Gr. for me  — Luke 1.17.
APPENDIX.

H. KINGS (II. SAM.) 5. 18.—Giants. Heb. נֶזֶּר. 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 παροίμια 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.—περιπλέων. The LXX. seem to have caught at the meaning of קָלָל jubilavit, from which comes the word used in Genesis struthiones. νεξίασα—Hebrew נֶצֶּר, part. niph. fem. of נֶצֶּר letatus est. άσιάθοι ciconia est. ημένа penna (qy. item struthiocamellus). “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 מַלְכָּה, and the English translators מַלָּא, or something similar. The Hebrew Text (to which no רֶם is appended) thus far favours the LXX.; who, however, appear to have read מַלָּא as a part of מַלָּא and made an adjective of it. Again, צְפָר 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 δίκαιος is used in a bad sense, and πανοίρυς in a good one. For δίκαιος see chap. 1. 4, 22; 8. 5; 14. 15; 21. 11. For πανοίρυς. 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 פִּילָפְּלוֹס by Φυλασσεῖν or Φυλασσήμονι till about the middle of Judges, after which the word almost always used is ἄλλονόσις. In this there was probably some accommodation of sound to sense.

Ezechiel 16. 44.—The most obvious meaning of παραβολή 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 Ezechiel. 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
on the top from the top of the back of the ephod within. 27 And thou shalt make two golden rings, and shalt put them on both the shoulders of the ephod beneath it in front, to meet the coupling above of the woven work of the ephod.

And thou shalt fasten the oracle by the rings upon it to the rings of the ephod joined with blue luce and attached to the woven work of the ephod, that the oracle may not be loosed from the ephod.

APPENDIX.

THE FOLLOWING PASSAGES ARE SUPPLIED FROM THE ALEXANDRINE TEXT.

KINGS I. (SAM. I.)

17. 12 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. 13 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 Amiandab, 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, 6 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.

25 And while he was speaking with them, behold the Amessan advanced, Goliath by name, the Philistine of Geth, of the armies of the Philistines, and he spoke 6 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. 25 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? 30 Have I no business here? 31 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 6 to Saul. And he took him to himself.

8 Gr. name. 7 Gr. is. 6 Gr. feeding. 6 Lit. the ten cheeses of this milk. 9 Gr. according to these words. See vv. 7. 8 Lit. is there not a word? 9 Lit. according to the word of the first. 6 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. And the king said, Do thou ask whose son this youth is. 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. 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. And Saul took him in that day, and did not suffer him to return to his father's house. And Jonathan and David made a covenant because he loved him as his own soul. 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. 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? And Saul eyed David from that day and onward. 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. And Saul took his spear and said, I will smite David even to the wall. But David escaped twice from his presence.

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. 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? 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. And the king commanded and they brought great stones, precious stones for the foundation of the house, and unhewn stones.

6. 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. And I will dwell in the midst of the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. 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.

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8 Gr. according to. 7 See Jno. 21. 6 Gr. understood; or, was wise. 5 Gr. after; Gr. from. 8 Gr. their sufficient expedition. 7 Gr. brought.
13. "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. "And there was war between Asa and Baasa king of Israel all their days.

CHRONICLES I.

1. "And Mesraim was father of the Lodiim, and the Anamii, and the Laben, and the Nephthalim, and the Patrosonii, and the Chaslonii, whence went forth Philistim, and the Chaphorii. And Chanaan was father of Sidon, his first-born, and the Chettite, and the Jebusite, and the Amorhæan, and the Ger- gesite, and the Evite, and the Aruæan, and the Asenæan, and the Aradian, and the Sa-marean, and the Amathite, and Arphaxad, and Lud and Amram. And the sons of Aram: Os and Ul, and Gather, and Mosoch. And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber. 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. And Jectan begot Elmodad and Saleph and Aramoth, and Ke-duran, and Æxe, and Declam, and Gemian, and Abimeel, and Saban, and Uphir, and Evi, and Oram; all these were the sons of Jectan.

CHRONICLES II.

3. "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. "And he reigned twenty-five years, and sixteen years he reigned in Jerusalem.

PROVERBS.

1. "For their feet run to do evil, and are swift to shed blood.

4. "Get wisdom, get understanding, forget not, nor decline from the words of my mouth.

8. "When he set to the sea its bound, and the waters shall not pass his decree. And blessed are they that keep my ways. "Hear wisdom and be wise, and be not strangers to it.

11. "The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. 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. At the blessing of the upright a city shall be exalted.

13. "Righteousness preserves the simple in the way, but sin makes worthless the ungodly.

16. (Alex. 15.) "The humble advances in glory.

21. Verses 16, 17, see Appendix, page 1131. Note on II. Kings (II. Sam.) 5. 18.

JEZEKIEL.

33. "Therefore say to them, Thus saith the Lord God: Ye will eat with the blood, and ye will lift up your eyes to your idols, and ye shed blood, and shall ye inherit the land? Ye stand upon your sword, ye have wrought abomination, and have defiled every one his neighbour, and shall ye inherit the land?"
THE

APOCRYPHA

GREEK AND ENGLISH
καὶ ἦγαγεν Ἰωσίας τὸ πάσχα ἐν Ἰερουσαλήμ τῷ Κυρίῳ αὐτοῦ, καὶ ἔθυσε τὸ πάσχα τῇ τεσσαρακοσιακῇ ἡμέρᾳ τοῦ μηνὸς ἑτέρου τῶν πρῶτων στήθα τοὺς ἵερεις καὶ ἑφημερίας ἑστολυμαίνουσιν ἐν τῷ ιερῷ τοῦ Κυρίου.

3 καὶ ἔπει τοῖς Λευίταις ἱεροδούλωις τοῦ Ἰσραήλ, ἀγάσασα ἑαυτούς τῷ Κυρίῳ ἐν τῇ θέσει τῆς ἁγίας κιβωτοῦ τοῦ Κυρίου ἐν τῷ οἴκῳ τῷ ῥωκοδόμησε τοὺς Σαλωμῶν ὁ τοῦ Δαυὶδ ὁ βασιλεὺς. οὐκ ἔσται ὁμία ὁμοίως αὐτῷ· καὶ τοὺς λατρεύετε τῷ Κυρίῳ Θεῷ ὑμῶν, καὶ θεραπεύετε τὸ ἱερόν αὐτοῦ Ἰσραήλ, καὶ ἐποίμαστε κατὰ τὰς πατρίδιος καὶ τὰς φυλὰς ὑμῶν, κατὰ τὴν γραφὴν Δαυὶδ βασιλέως Ἰσραήλ, καὶ κατὰ τὴν μεγαλειώτητα Σαλωμῶν τοῦ υἱοῦ αὐτοῦ, καὶ στάντες ἐν τῷ ἄγιῳ κατὰ τὴν μεριδίαν τῆς πατρίδος ὑμῶν τῶν Λευίτων, τῶν ἐμπροσθόν τῶν ἱδρυόν υἱῶν Ἰσραήλ, ἐν τάξει θύσατε τὸ πάσχα, καὶ τὰς θυσίας ἐποίμαστε τοὺς ἱδρυόν υἱῶν, καὶ ποιήσατε τὸ πάσχα κατὰ τὸ πρόσταγμα τοῦ Κυρίου τὸ δόθην τῷ Μωσῆ.

7 καὶ ἐδώρησε τὸ Ἰωσίας τῷ λαῷ τῷ εὑρεθέντι ἄρνων καὶ ἐρύθρων τρικόντων χιλιάδας, μόσχους τρισχίλιοις· ταύτα ἐκ τῶν βασιλικῶν ἐδόθη καὶ ἐπαγγελία τῷ λαῷ, καὶ τοῖς ἱερείσι καὶ Λευίταις. Καὶ ἐδώκει Χέλκιας καὶ Ζαχαρίας καὶ Σύμβιοι οἱ ἐπιστάται τοῦ ἱεροῦ τοὺς ἱερεύνει εἰς πᾶσα πρόβατα δυσχίλια εἰκόσια, μόσχους τριακοσίους. Καὶ Ἰεχονίας καὶ Σαμαίας καὶ Ναθανάηλ ὁ ἀδελφός καὶ Ἀσαβίας καὶ Οχήλος καὶ Ἰωράμ χιλιάρχου εὐθυκαὶ τοῖς ἱερεύνεις τοῖς πᾶσα πρόβατα πεντακοσία, μόσχους ἑπτακοσίους.

10 καὶ ταύτα τὰ γενόμενα, εὐπρεπῶς ἠτησάναν οἱ ἱερεῖς καὶ Λευίταις, ἔχοντες τὰ ἀξίωμα κατὰ τὰς φυλὰς καὶ κατὰ τὰς μεριδιαρχίας τῶν πατέρων ἐμπροσθήκαν τῷ λαῷ, προσενεκεῖν τῷ Κυρίῳ κατὰ τὰ γεγραμμένα ἐν βιβλίῳ Μωσῆ;

12 καὶ οὕτως τῷ πρωίν. Καὶ ἤπτησαν τὸ πάσχα πυρί ὡς καβάκης, καὶ τὰς θυσίας ἤγιοσαν ἐν τοῖς χαλκεῖοις καὶ λέβησεν μετὰ ἑως τελέως ἐν τῷ ιερῷ. Καὶ ἤπτησαν τὸ πάσχα κατὰ τοῦ λαοῦ, κατὰ τὰ ταύτα ἰδρύμασαν ἑαυτοὺς καὶ τοῖς ἱερεύσις ἱδρυόν καὶ τοῖς ἱερεύσις ἱδρυόν.

14 αὐτῶν νῦν Αἱρῶν οἱ γὰρ ἱερεῖς ἀνέφερον τὰ στέατα ἑως ἡμέρας καὶ οἱ Λευίται ἰδρύμασαν ἑαυτοὺς καὶ τοῖς ἱερεύσις ἱδρυόν. Καὶ οἱ ἱεροπλατεῖς καὶ ἦγαγεν τοὺς Λευίταις αὐτοῖς ἱερεύσις Αἱρῶν. Καὶ οἱ ἱεροπλατεῖς καὶ ἦγαγεν τοὺς Λευίταις αὐτοῖς ἱερεύσις 
AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; 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 chief of 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: and said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, according to the commandments of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, offer 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.

7 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.

8 And Hilkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. 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.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, 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.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they did them in brass pots and pans with a good savour, and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

For the priests offered the fat until night:

12 And the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. The holy singers also, the sons of
Asaph, were in their order, according to the appointment of David, to wait, Asaph; Zacharias, and Jeduthun, who was of the king's retinue. Moreover the porters were at every gate; it was not lawful for any to go from the holy house of the Lord, except the Levites prepared for them. 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. And such a passover was not kept in Israel since the time of the prophet Samuel. 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 in Jerusalem. 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. 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 war at Carcamys upon Ephratus: and Josias went out against him. But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judah? I am not sent out from the Lord God against thee; for my war is upon Ephratus: 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: but joined battle with him in the plain of Mageddo, and the princes came against king Josias. 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. Then got he up upon his second chariot; and being brought back to Jerusalem, declared, and was buried in his father's sepulchre. 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 this 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 and this was written in the book of the kings of Israel and Judah.

And the people took Joschaz the son of Josias, and made him king instead of Josias his father when he was twenty and three years old.
51 At the seventh month did the sons of Israel begin to build the house of the Lord. 52 And in the second year of the reign of Darius, in the seventh month, the word of the Lord came to Shadrach, Meshach, and Abednego, saying, 53 "It hath been reported to me, Darius, that there is a man among the sons of Israël who despiseth thee, and denieth that thou are Lord, and is the God of thy fathers. 54 For I have seen in a dream that a stone is brought and shall touch the feet of the beasts of the earth. 55 And it shall make them one rock. 56 This rock shall then break in pieces the head of all the beasts of the earth, and shall also consume the idols of the nations. 57 And the Lord shall highly exalt himself and shall be exalted for ever. 58 And they asked the king, saying, 'Let us have a respite for the day after to-morrow, to consult with our God concerning the things about which we are to consult with thee. 59 And the king consented to the sons of Israel concerning the matter. 60 And he was very angry with the magicians, and with the sorcerers, and with the false diviners among the people. 61 He gathered together the magicians, and the sorcerers, and the false diviners, and the Chaldeans, and the astrologers, and said to them, 'Let me hear the speech of the God of the sons of Israel concerning the stone which I told thee to shew to me. 62 If it be a god, let it speak to me now. 63 And the magicians, and the sorcerers, and the false diviners, and the Chaldeans, answered, saying, 'The king shall know that there be gods among the sons of Israël, which are not able to shew the king concerning the stone.' 64 And Shadrach, Meshach, and Abednego, were cast into the midst of the fiery furnace: and the king sent in the fire to be kindled with wood. 65 And Shadrach, Meshach, and Abednego, cast into the fire, were not hurt, and the sound of their voice was heard in the midst of the fire. 66 And the fire devoured the wood and the stones, and the fire burned not the three of them, nor did their garments have the smell of burnt flesh. 67 And they were carried out of the fire. 68 And the king was astonished, and rose up, and said to his counsellors, 'Was not it said to thee that there be gods among the sons of the children of Israël, which are not able to shew the king concerning the stone? 69 Now when the king had heard, he was angry with the false diviners and astrologers, and he commanded to hang them on trees. 70 And many of the people, and the princes, and the magicians, and the sorcerers were hanged on trees, and their bodies were burnt with fire. 71 And they cast the bodies of the false diviners and astrologers into the midst of the fire, and into the midst of the burning wood. 72 And they were not hurt, and the sound of their voice was heard in the midst of the fire.
him, and his children, till the Persians
reigned, to fulfil the word of the Lord spoken
by the mouth of Jeremiah: 35 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; 36 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, 37 saying, Thus
saith Cyrus king of the Persians; The Lord
of Israel, the most high Lord, hath made
me king of the whole world, 4 and commanded
me to build him an house at Jeru-

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 Judea, and build up the house of the
Lord of Israel: for he is the Lord that
dwelleth in Jerusalem. 6 Whosoever then
dwell in the places about, let them help him,
those, I say, that are his neighbours, with
gold, and with silver, 7 with gifts, with
horses, and with cattle, and other things,
which have been set forth by vow, for the
peace of the Lord at Jerusalem.

Then the chief of the families of Judea
and of the tribe of Benjamin stood up; the
priests also, and the Levites, and all they
whose mind the Lord had moved to go up,
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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 thou-
sand 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
Sanballat, together with them of the cap-
tivity, from Babylon to Jerusalem.

But in the time of Artaxerxes king of
the Persians Beleus, and Mithridates, and
Tabellius, and Rathanus, and Beelthennus,
and Samellius the secretary, with the rest that
were in commission with them, dwelling
in Samaria and other places, wrote unto
him again, and them that dwelt in Judea
and Jerusalem this letter following; 17 To
king Artaxerxes our Lord, Thy servants,
Rathanus the story-writer, and Samellius
the scribe, and the rest of their council, and
the judges that are in Celosyria and Phi-
nice. 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

and commanded me to build him an house at Jeru-

and commanded me to build him an house at Jeru-

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is Elijah and not Elisha. 3 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 Judea, and build the house of the Lord
of Israel: for he is the Lord that dwelleth in Jerusalem. 6 Whosoever
then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, 7 with gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the peace of the Lord at Jerusalem.

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I. Esdras II. 19—III. 7.

19 Then the king wrote back again to Rathmus the storywriter, to Beelthemus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria 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 henceforth there be no more done in it; and that those wicked workers proceed no further to the annoyance of kings.

20 Then king Artaxerxes his letters being read, Rathmus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of warmen and a multitude of people in battle array, 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.

21 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 to 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.

22 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 better than that of 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 headdres 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.

8 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. 10 The first wrote, Wine was the strongest. 11 The second wrote, The king is strongest. 12 The third wrote, Women are strongest: but above all things Truth bearest 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 my masters, 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 not his former nor sorrows: and maketh every heart 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 enforceth 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, 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: for 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 suite, they suite: if he command to make desolate, they make desolate: if he

Δαρείου διὰ τὴν σοφίαν αὐτοῦ, καὶ συγγενείας Δαρείου κληθήσεται.

Καὶ τότε γράφαντες ἐκαστὸς τὸν ἐαυτὸν λόγον, ἐσφαγάνωσαν 8 καὶ ἔδοκαν ὑπὸ τὸ προσκεφάλιον Δαρείου τοῦ βασιλέως, καὶ ἐπιτείμησαν, ὅταν ἐγέρθη ὁ βασιλεὺς, δώσωσιν αὐτῷ τὸ γράμμα, καὶ ἐν ἀν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγουσάντες τῆς Περσίδος, ὅτι οὐ καὶ λόγος αὐτοῦ σοφότερος, αὐτῷ δοθήσεται τὸ νίκος καθὼς γέγραφται. ὁ εἰς ἐγραφέων, ὑπερσχέσθη ὁ έν οἷς. 9 ὁ έτερος ἐγραφής, ὑπερσχέσθη ὁ βασιλεύς. ὁ τρίτος 11, 12 ἐγραφήνωσιν, ὑπερσχέσθησιν αὐτοῖς νεών, ὑπὲρ δὲ πάντα νική ἢ ἀλλήλεια.

Καὶ ὃτε ἔγγερθη ὁ βασιλεύς, λαβόντες τὸ γράμμα ἔδωκαν 13 αὐτοῖς, καὶ ἀνέγγικαν. Καὶ ἔξοδοι ἐνακόντωσαν πάντα τοὺς 14 μεγουσάντες τῆς Περσίδος καὶ τῆς Μυρίδεας, καὶ τοὺς σαρατράς καὶ στρατηγοὺς, καὶ συμβολαὶ καὶ ἱππακούς, καὶ ἔκασθαν εἰς τὸ 15 χρηματιστήριον, καὶ ἀνεγνώσθη τὸ γράμμα ἐνοπών αὐτῶν.

Καὶ εἶπε, καλέσαντες τοὺς νεάνικους, καὶ αὐτοὶ δηλώσουσιν 16 τοὺς λόγους ἑαυτῶν καὶ ἐκλήθησαν, καὶ εὐθήθησαν. Καὶ ἐπιτείμησαν αὐτοῖς, ἀπαγγέλαται ἡμῖν περὶ τῶν γεγραμμένων.

Καὶ ἦρετο ὁ πρῶτος ὁ εἶπαν περὶ τῆς ἱσχύος τοῦ οἴνου, καὶ ἔφη οὖντες, ἄνδρες, πῶς ἐνχαίρεις ὁ οἶνος; πάντας τοὺς 18 ἀνθρώπους τοὺς πίνακας αὐτὸν πλανᾷ, τὴν διάνοιαν τοῦ τε 19 βασιλέως καὶ τοῦ ὁρφανοῦ ποιεῖ τὴν διάνοιαν μίαν, τὴν τε τοῦ ὀικετῶν τοῦ ἐλευθεροῦ, τὴν τοῦ πέντε καὶ τὴν τῆς πλούσιας καὶ πᾶσαν διάνοιαν μεταστρέψας ἑκατομμυρίαν 20 καὶ εὐφρόσυναν, καὶ οὐ μέμνηται πάναν ἄλλην καὶ πᾶν ὄφειλημας καὶ πάσας καρδίας ποιεῖ πλουσίας, καὶ οὐ μέμνηται 21 βασιλεία ὁδὴ σαρατήρην καὶ πάντα διὰ ταλαντῶν ποιεῖ λαλεῖ. Καὶ οὐ μέμνηται, οὐ πάνω, Φιλίας καὶ ἀδέλφοις, 22 καὶ μετὰ πολὺ σπανά τοὺς μαγαρίας. Καὶ οὐκ ἐπὶ τοῦ 23 οἴνου ἐγερθοῦσιν, οὐ μέμνηται καὶ ἐπραξαν. οἱ Δ' ἄνδρες, οὐκ 24 ἐνέχαίρεις ὁ οἶνος, ὅτι οὖντες ἀναγκάζεις ποιεῖς; καὶ ἐσθίγησεν 25 εἰς ἔτος εἰταίρων.
command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. 30 So all his people and his armies obey him; furthermore he lieth down, he eateth and drinketh, and taketh his rest: 31 and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. 32 Ye men, how is it with the king be mightiest, when in such sort he is obeyed? And he held his tongue.

33 Then the third, who had spoken of women, and of the truth, (this was Zoroabel) began to speak. 34 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? are they not women? 35 Women have borne the king and all the people that bear rule by sea and land. 36 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. 37 These also make garments for men; these bring glory unto men: and without women cannot men be. 38 Ye, and if men have gathered together gold and silver, and any goodly thing whatsoever?

39 A man leaveth his own father that brought him in, and his own country, and cleaveth unto his wife. 40 He sticketh not to speak his life with his wife, and remembereth neither father, nor mother, nor country. 41 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? 42 Yea, a man taketh his sword, and goeth his way to rob and to steal, to set upon the sea and do murders, and looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. 43 Wherefore a man loveth his wife better than father or mother. 44 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

45 Many also have perished, have erred, and sinned, for women.

46 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? 47 Yet did I see him and Apane the king's concubine, the daughter of the admirable Bartacius, sitting at the right hand of the king, 48 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. 49 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. 50 Yea men, how can it be but women should be strong seeing they do thus?

51 Then the king and the princes looked one another: so he began to speak of the truth. 52 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 heaven round about, and fetcheth hisierce 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 heavens blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. 37 Wine is wicked: a 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 conquereth for evermore. 39 With her there is no accepting of persons or rewards: but she doeth the things that are just, and refineth all unjust and wicked things; and all men do well like of her works. 40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. 42 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. 43 Then said he unto the king, Remember thy vow, when thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, 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 Chaldees. 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.

46 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. 47 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar trees from Libanus unto Jerusalem, and that they should build the city with him. 48 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 tribuner, should forcibly enter into their doors: 49 and that all the oaths which they hold should be sworn without tribute; and that the Edomites should give up the villages of the Jews which they then held: 50 yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; 51 and other ten talents yearly, to maintain the burnt offerings upon the temple.

towards the θρόνος, ὣς ἁλιώς, ὅτι στρέφεται ἐν τῷ κύκλῳ τοῦ θρόνου, καὶ πάλιν ἀποτρέπεται εἰς τὸν θαύματον ἐν μιᾷ ἡμέρᾳ. Ὑμίλε μέγας δέ ταῦτα ποιεῖ; καὶ ἡ ἀλήθεια μεγάλη 35 καὶ ισχυρότερα πάρα πάντα. Πάσα ἡ γῆ τὴν ἀλήθειαν καλεῖ, 36 καὶ τὸ οὐρανόν αὐτὴν εὐλογεῖ, καὶ πάντα τὰ ἐργά σεῖται καὶ τρέμει, καὶ οὐκ ἔστι μετ' αὐτῆς ἄδικον οὐδέν. Αὔκος δὲ οὗν, 37 ἄδικος ὁ βασιλεὺς, ἄδικοι καὶ γυναῖκες, ἄδικοι πάντες οἱ ἄνθρωποι, καὶ ἄδικα πάντα αὐτῶν τὰ ἐργά, καὶ οὐκ ἔστιν εἰς αὐτοῖς ἀλήθεια, καὶ εἰ τῇ ἀλήθεια αὐτῶν ἀπολύονται.

Καὶ ἡ ἀλήθεια μένει καὶ ισχύει εἰς τὸν οἶκον, καὶ καί 38 καὶ τότε ἐστιν, μεγάλη ἡ ἀλήθεια, καὶ ἀπεραίωσε: τότε 39 ὁ βασιλεὺς εἶπεν αὐτῷ, ἀπείροντα δὲ θέλεις πλεῖον τῶν γεγραμμένων, καὶ δοσιμένοι σὺ δν τὸ πρόσφερας ὁρμητοὶ, καὶ ἠμόιον ὁ μνήμη, καὶ συγγενὲς μνήμης. Τότε 40 εἶπεν ὁ βασιλεὺς, μνήμησαι τὴν ἡμέραν, ἡ γὰρ εἰς ὁμοιοίωσιν μου καθήμενος, καὶ ἠμόιον μητέρως τῆς Ἰουδαίας ἐν τῇ ἡμέρᾳ τοῦ βασιλείου τοῦ παραλαβοῦν, καὶ πάντα τὰ σκέπη τὰ ληφθέντα ἐξ Ἰερουσαλήμ, καὶ ἐκκόμβοι ἐκράσις Κύρου, ὅτε ἐδόθη ἐκκόμβοι Βαβυλώνα, καὶ ἡμόθετο ἐξαποστείλα τί βίον. Καὶ τότε ἦς ὁ κομόπολος 45 καὶ ἦν τὸν ναὸν τὸν ἐνεποίησαν οἱ Ἰουδαῖοι, ὅτε ἠμόιοι ὅ τὸν Ιουδαία ὑπὸ τῶν Χαλδαίων. Καὶ τότε ἦς ὁ κομόπολος καὶ ἦν ἡμόθετο ἐξαποστείλα τί βίον, ἠμόθετο ἐξαποστείλα τί βίον, ἀπολύον ἐκ τοῦ παραλαβοῦν.
altar every day, as they had a commandment to offer seventeen; and that all they
that went from Babylon to build the city should have the liberty, and they their as their posterity, and all the priests that went away. He wrote also concerning the charges, and the priests' vestments where-
in 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 possessions and wages. He sent 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.

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 the cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. Blessed art thou, who hast given me wisdom; and to thee I give thanks, O Lord of our fathers.

And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. 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.

The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedia, the son of Sarais, and Josiach the son of Zorobabel, the son of Salailiel, 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.

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, Nehemias, Sarais, Reesias, Enemius, Marchoeas, Beelsar, Ashpharsas, Reelius, Roimus, and Baana, their guides.

The number of them of the nation, and their governors: the sons of Phoros, two thousand an hundred seventy and two: the sons of Saphat, four hundred seventy and two:

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 fifty and four: the sons of Zathu, 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 Araghi, one thousand three hundred twenty and two:

The sons of Adonikar, 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 Ezekias, ninety and two: the sons of Cilan and Azenan, threescore and seven: the sons of Azar, four hundred thirty and two:

The sons of Annis, an hundred and one: the sons of Bassi, three hundred twenty and three: the sons of Arispurith, an hundred and two:

The sons of Beterus, three thousand and five: the sons of Bethemon, an hundred twenty and three:

They of Netophali, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamo, forty and two:

They of Kirialiarius, twenty and five: they of Caphir and Berith, seven hundred forty and three:

They of Chadias and Ammidoi, four hundred twenty and two: they of Girama and Gabbors, six hundred twenty and one:

They of Macalon, an hundred twenty and seven: they of Betothers, fifty and two:

The sons of Naphisi, an hundred fifty and six:

The sons of Calomolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

The sons of Sanaas, three thousand three hundred and one:

The priests: the sons of Jeddo, the son of Jesus, and the sons of Sanaas, 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 Cadmuel, and Bananus, and Sudaus, 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 Tabul, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Agrabah:

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 sons of Noheb, the sons of Chaseba, the sons of Cazera, the sons of Ozia, the sons of Phineas, the sons of Azara, the sons of Bast, 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 Pharam, the sons of Basalun.
32 Yeio Meedda, yeio Kouta, yeio Xaréa, yeio Varthou, yeio Seéraj, yeio Themili, yeio Nasie, yeio 'Atefa.
33 Yeio paiiow Salloumon, yeio 'Asoapithow, yeio Farama, yeio 'Ieeri, yeio Lousi, yeio Ytayy, yeio Safni.
34 Yeio 'Agy, yeio Fakaratb, yeio Sady, yeio Sarowth, yeio Misaia, yeio Gas, yeio Addous, yeio Zoubia, yeio 'Aferba, yeio Barodis, yeio Safay, yeio 'Allyow.
35 Pantes oye ireddoul, oye oye toye paiiow Salloumon trikityo exobukhktadiv.
36 Otoi anabanties apo Themerelb, kai Theleros, ethjouriono autów Xaraadlahan, kai 'Aalarp. Kai otei 'hýnaino apaeggellai tos patriai autów kai geneias, ote ek to 'Israhal eisow yeio Dalal tou tou Baelan, yeio Nekowd, exakostioy penth
kortadiv.
37 Kai ek tos irewos oye empouomoinei irewstynias, kai otei eirepisethan, yeio 'Obyda, yeio 'Akivos, yeio 'Iadous tou labontos Aulian gnuika ton thegatfow Phaexldaiow, kai eklythei epi tos onomato autów.
38 Kai touwos ekptesiseis tos genikis gwrifyes en to kata
olkimio kai mphi eireythiasan, yeio Ierapeiwn, kai otei metexeis tos augetis enos anastt shielderis enedymenos ton deklyow kai ton elthiasan.
39 Oi de pantes 'Israhal esan apo dodakeunos kai epain
chris paiidion kai paiidwkon, myriades tesorres diaxhlikio
32 Triakostio exekonta. Pades touwos kai poidykaloi, exap-
kiujdov triakostio triakontapta: phyaltoi kai psaltwdoi,
diakwos tesorakontapente: Kamelio tetraakostio triakonto
pente, kai epe to ekptesiseis triakontae, hyminoi diaxhlikio
tesorakontapente, upoexwia pentaakwchilia pentaakostia ei
kostapente.
40 Kai ek ton 'Igoumwnon kata tos patrias en to paraqynethai
autous eis to ierwn tou Theo to en 'Ierousalyma, xwian kai egeirai
ton okein epi to topon autous kata tois autous oumacim, kai dou
nai eis to ierwn gosofilakion tois ergwv, xwriston un IVIII, kai
aragwv unas pentakwchilia, kai stoias ieraktias ekatwn.
41 Kai katakipthisean oi iereis, kai oi Deventa, kai oi ek tos laou autou en 'Ierousalyma kai to xwro, oi te ierofylai, kai oi thwaroi, kai pas 'Ierai en taiv kowma autwv.
42 'Enstatodos to de exobdou monis, kai antw toni vew
'Ieraihl ekstwun eis tou idios, sukhichsan omastomadovn eis to eirhkonon tov protwv poulwov tov protos tis
43 Anagwly. Kai katastatas 'Igmwos o tou 'Iosedei kai oi adelphi autwv oi iereis, kai Zoroabbel o tou Salalih, kai oi tovoun adelphi, xtwisun to tov thousasthirwv tov
44 Theo vou 'Ieraihl, prosegan epi autou blokatoesties, akolouhovs tois eis tos Moutsios bblwv ton anthrwov tou Theo dixgourewnwv.
45 Kai epistwkhian autwv ek ton alleon evwn ton ygw, 46 The son of Meedda, the sons of Coutha, the sons of Charea, the sons of Barcone, the sons of Sar, the sons of Thomei, the sons of Nasith, the sons of Atipha.
47 The sons of the servants of Solomon: the sons of Azaphioth, the sons of Pharrar, the sons of Jecil, the sons of Lotzon, the sons of Isael, the sons of Saphni.
48 The sons of Hagia, the sons of Phareth, the sons of Sabi, the sons of Sarothi, the sons of Misiaias, the sons of Gas, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Saphag, the sons of Allom.
49 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
50 These came up from Thiermeleth and Thelersas, Chaarahathan 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 Necdan, six hundred fifty and two.
51 And the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Acbos, the sons of Judas, who married Aigua one of the daughters of Phaezeldaus, and was named after his name.
52 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; for unto them said Nehemias and Atharins, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.
53 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. Their menservants and handmaids were seven thousand three hundred thirty and seven: the singing men and singing women, two thousand forty and five: 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.
54 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.
55 And so did 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.
56 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 great gate which is toward the east. 37 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiell, 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.
57 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 commanded in the law, and offered sacrifices daily, as was meet: 43 and after that, the continual offerings, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

44 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.

45 And the gav unto the masons and carpenters money, meat, and drink, with cheerfulness. 46 Unto them of Zidon also and Tyre they gave carvings, 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 Cyrus king of the Persians.

47 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: 48 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 Jewry and Jerusalem. 49 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 Cadmiel his brother, and the sons of Emadabun, with the sons of Joda the son of Eliaud, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of the Lord. So the builders built the temple of the Lord.

50 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals 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 Therefore 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 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
69 some of them. "Omyoiis, mē ἵμαν ἀκούομεν τοῦ Κυρίου ἵμαν, καὶ αὐτὸς ἐπεθύμει ἄθήμερος 'Ασβακαφᾶς βασιλέως Ἀσσύρων, ὁ δεινογαγεῖ Ἱμᾶς ἑνταῖς.

70 And in those days Zoroabæbel and Ίσραήλ and they ἤγοιμεν of the people of Ισραήλ, οὗ ἵμαν καὶ ἵμαν τοῦ ὀφθαλμοῦκαι τῶν ὀκών Κυρίω Θεῷ ἱμῶν. "Ἡμείς γὰρ μόνοι ὀφθαλμοῦμεν τοῦ Κυρίου Ἰσραήλ, ἀκούομεν ὅτι προφέταξεν Ἱμᾶς Κύρων

72 ὁ βασιλεὺς Περσῶν. Τὰ δὲ ἥθη τῆς γῆς ἐπικοινώνεια τοῖς ἐν τῇ Ιουδαίᾳ καὶ πολιορκοῦντες, ἔργον τοῦ ὀφθαλμοῦ καὶ βουλαῖς ἐμπιστευοῦντες, καὶ συνάσσεις πολύοιμοι, ἀπεκύλουν τοὺς ἀποτελεθήσας τῆς ἔκομομος πάντα τῶν πολύν τῆς Γασίεως τοῦ βασιλέως Κύρων καὶ ἐχθρίσασα τῆς ἔκομομος ἐκ τοῦ ἑώς τῆς Δαρείου βασιλείας.

6 Ἐν ἔν τοῦ δευτέρῳ ἔτει τῆς Δαρείου βασιλείας, ἐπροφέτευσεν Ἁγγαίος καὶ Ζαχαρίας ὁ τοῦ ἈδΔο οἱ προφέται ἐπὶ τοὺς Ἰουδαίους τοὺς ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλήμ, ἐπὶ τὸ ὀνοματε ὁ Κυρίου Ἰσραήλ ὅτε αὐτοῖς.

2 Τότε στὰς Ζοροαβίβ καὶ Ισραήλ καὶ Ισραήλ ὁ τοῦ Ἰσραήλ, ἠράτον ὀφθαλμοῦ τῶν ὀκών τοῦ Κυρίου τῶν ἐν Ιερουσαλήμ, συνόντων τῶν προφήτων τοῦ Κυρίου, βοηθοῦντων αὐτοῖς. Ἐν αὐτῷ τῷ χρόνῳ πρῶς αὐτοῖς Σαλίνας ὁ ἐπιράχος Συρίας καὶ Φοικίς, καὶ Σαλαβαζάνης καὶ οἱ συνεταιροί, καὶ ἐπεί τοῦ αὐτούς, πῶς ἵμαν συντάξαντο τῶν ὀκών τοῦτον ὀφθαλμοῦ, καὶ τὴν στήγην τυπῆνατα καὶ τὰ ἄλλα πάντα ἐπετελεῖτε; καὶ τίνες εἰς ὀφθαλμοὶ οἱ ταῖς ἐπετελεῖτε;

5 Καὶ ἐσθισάναν χάριν, ἐπισκόπησεν γενομένης ἐπὶ τὴν αἰχμαλωστίαν, παρά τοῦ Κυρίου οἱ προσβέτεροι τῶν Ἰουδαίων, καὶ οὐκ ἐκκλησίσαν τῆς ὀφθαλμοῦ, μέχρις αὐτοῦ ἀποσπαιμανθήσαν Δαρείῳ περὶ αὐτῶν, καὶ προφητευήσαν.

7 ΑΝΤΙΓΡΑΦΟΝ ἐπιστολῆς ἔς ἐγραφεὶς Δαρεῖοι, καὶ ἀπῄστειλαν. Σαλίνας ὁ ἐπιράχος Συρίας καὶ Φοικίς, καὶ Σαλαβαζάνης, καὶ οἱ συνεταιροί οἱ ἐν Συρίᾳ καὶ Φοικίς ἤγεμονες, βασίλεις Δαρείῳ χάρεν. Πάντα γνωστά ἔστω τῷ κυρίῳ ἴμαν τῷ βασίλει, διὰ ἐνέγκυμον εἰς τὴν χάριν τῆς Δαρείου, καὶ ἐβάλλετε εἰς Ιερουσαλήμ τῇ πόλει, κατέλαβες τῇ αἰχμαλωσίᾳ τῶν προσβετέρων τῶν Ἰουδαίων ἐν Ιερουσαλήμ τῇ πόλει ὀφθαλμοῦτεν οἱκοδομοῦντας οἰκῶν τοῦ Κυρίου μέγαν, καὶ γανὸν διὰ λέονθεν πολτελῶν, ἑλπίς τυχεῖς ἐν τοῖς τοῖς, καὶ καὶ ἔργα ἐκεῖνα ἐπὶ σπονδής γινόμενα, καὶ ἐροῦσαν τὸ ἔργον ἐν ταῖς χερσεῖ αὐτῶν, καὶ ἐν πάσῃ δόξῃ καὶ ἐμπελείᾳ συντελουμένου.

11 Τότε ἐμπαναμεθαὶ τῶν προσβετέρων τῶν, λέγοντες, τῶν ἵμαν πρόστασον ὀφθαλμοῦτεν τῶν ὀκών τούτων, καὶ τὰ ἔργα τούτων ἀπὸ ἑμῶν, τοῦτος ἀπὸ τοῦτος, ἐπιφανείας αὐτῶν, ἀπεκύλουν καὶ ἀπὸ τῶν ἀνδρῶν τῶν ἀργουμένων, καὶ τὴν ἄνωματοφραγίαν ἔστιν αὐτῶν τῶν προ- καθγομένων. Οἱ δὲ ἐκπροθύσαν ἵμαν, λέγοντες, ἔστιν πάθες τοῦ Κυρίου τοῦ κτίστας τῶν ὀφθαλμῶν καὶ τὴν γῆν καὶ ἀποκομοῦτο ὁ πάντα τοῖς τοῖς σειραίων καὶ τὴν ἱμᾶς.
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 Chaldees; who pulled down the house, and captured it, and carried away the people bound unto 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 Zorobabel, that is, to Sanabassar 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. Then the same Sanabassar, 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 wherein 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 holy vessels 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 Susines the governor of Syria and Phenice, and Sarchabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel 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 with gold again; and that the people diligently help those that be of the captivity of the Jews, till the house of the Lord be finished: and out of the tribute of Celsonyria and Phenice, a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs: and also corn, salt, and oil, and wine continually every year without further question, according as the priests that be in Jerusalem shall to the Lord take it away new, and make it fit for sacrifices of the Lord. And they shall make a burnt-offering daily, in the place where God shall choose to put his name for ever.

Children, and captive, and of the kings of Syria, and Phenice, and those that are at Jerusalem, and those that are in the cities of Judah. And whatsoever thing may fall to the king's lot, according to all that is written in the law of Moses, this shall be done unto the king. And I Cyrus, even I, have commanded that this house should be built.
31 títos, ówos prosoφerántai spoudai tó thew tó lýstos úptér toú basilewv kai tón pайдón, kai prosoxhóntai peri tís
tí autón xwís: kai prosstázei éna ósos éan parabosí tís tón
gegrámmwv kai akýròwss, lefínhnix éxilvs ék tón idión autón,
eiw* autó kremásanta, kai tás úpárchnanta autón éinai
basileía.

32 Día taúta kai ó Kúrios, ów tó ónoma autón éptekélhtai
ékei, afánistai pánta basileía kai éthos, ós ékteni tìn xéria
autón kúlástai h kakoptúma tòv óikou Kúrious ekéinou tòv év
34 Íerounílhm. Ἐγὼ basileósj Daresios dédámätika épilmeidás
taúta gínetai.

7 Tóte Súzíntos étarcho koilis Súrias kai Fównikês, kai
Sábralovánjhs, kai ói synútaioi kátakoloubhántes tois údó
2 toú basilewv Daresiov prostatégwn, étestatwv tòv érówn
érw̄n émpelmésteron svnergeíntes tois prépsúterwv tòn
3 Íovnámov kai íerostátas. Ékéi évndota égíneto tò íera érra,
prophètenwv Ægíniov kai Úaxariov tòv próphwv.

8 Kai svntelézan taúta, dia prostatágmatos Kúrious Thiewv
'Írais, kai meta tís gnmíns tòv Kúrious kai Daresiov kai
'Artaxérewv basileów Perstow, svntelészth ó ókos ó éghos
éos tritys kai eikádos múnos Ἀδαρ, tòv èkton èntov basileów
Daresiov.

9 Kai épěnchron ói viov 'Íraíle, kai ói íereis kai ói Léwta
kai ói loipoi ói ék tís aikhmalosías ói prostebêntes, àkro-
10 loúdois tòis én tì Mwnévsw ÍIwb. Kao prosoqenegim eis
tòv égkamwv tòv èrówn tòv Kúrious taímfous èkontov, krióis
diakoswv, ár纳斯 tetraposov, xímrws ówto amartía paiwò
tóv 'Íraíle Ídoweka próos árwmov, ék tòv philárwv tòv
9 10 Iraíle Ídoweka. Kao èst&qn; tin tòv, kai ói íereis kai ói Léwta
kata φvila éstolímmen épì tòv èrwnwv Kúrious Thiewv 'Íraíle èk-
10 loúdois tì Mwnévsw ÍIwb, kai ói òwrwov ëpì èkástow
palwov.

10 Kao ìgháson ói viov 'Íraíl, ói ék tís aikhmalosías tò
pásxh ñ tòv tèstastrakidékata tòv próww múnov, òtò ìghin-
11 sthán ói íereis kai ói Léwta, ìma kai pàntes ói viov tís
aikhmalosías, òtò ìghinhtan ótò ói Léwta ìma pàntes
ìghinhtan.

12 Kai énthan tò pásxh pási tòv viov tís aikhmalosías, kai
13 tòv adelphwv autów tòv íereis, kai ènayois. Kao éphágon
14 ói viov 'Íraíl ói ék tís aikhmalosías, pàntes ói xohudéntes
apò tòv bóllwvmtov tòv èrontov tòv wv, èzotités tòv Kúrious.
15 Kao ìgháson tìn èreth tòn ìghwv ìppa àmrws èfrainv-
16 mev ìnnti Kúrious, òtò metéstrwme tìn boulh tòv basileów
'Aspírwv ènt autów, kataùqízí tás xéiras autów ènti tò
èrtn Kúrious Thiewv 'Íraíle.

8 Kao metågevénstos toútw ìst, basilewntos 'Artaxérewv
10 tòv Perstow basileów, prosofè 'Esdras 'Amarinov, tòv Zèrinnov
2 tòv 'Ekleímov, tòv 'Samosov, tòv 'Sàddonwv, tòv 'Achitowb, tòv
12 'Amarínov, tòv 'Ojín, tòv 'Bokka, tòv 'Aþisov, tòv
3 'Eleasíar, tòv 'Amarinov, tòv èreos tòv pròtwv óntov 'Esdras
signify to be daily spent; 30 that offerings may be made to the most high God for the
king and for his children, and that they may pray for their lives. 31 And he com-
manded that whosoever should transgress, year, or month, or day, or thing, written, out of his own house should a
tree be taken, and he thereon be hanged, and all his goods seized for the king.
32 The Lord therefore, whose name is there called upon, utterly destroy every
king and nation, that stretcheth out his hand to hinder or damage that house of the
Lord in Jerusalem. 33 I Darius the king have ordained that according unto
these things it be done with diligence.

Then Sisines the governor of Celosia and Phenice, 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. 34 And
so the holy works prospered, when Ageus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel;
and with the gift of Cyrus, Darius, and Artaxerxes, kings of Persia, 5 the temple of
use was finished in the third and twentieth day of the month Adar, in the sixth year of
king Darius.

6 And the children of Israel, the priests, and the Levites, and others that were of the
captivity, that were added unto them, did according to the things written in the book
of Moses. 7 unto the dedication of the temple of the Lord they offered an hundred
bullocks, two hundred rams, four hundred lambs; 8 and twelve goats for the sin of all
Israel, according to the number of the chief of the tribes of Israel. 9 The priests also
and the Levites stood arrayed in their vestments, according to their kindreds, in the
service of the Lord God of Israel, according to the book of Moses: and the porters at every
gate.

10 And the children of Israel that were of the captivity held the passover the four-
teenth day of the first month, after that the priests and the Levites were sanctified,
11 together with all the children of the captiv-
ity; for they were sanctified, because the
Levites were all sanctified together.

12 And so they offered the passover for all
them of the captivity, and for their brethren
the priests, and for themselves. 13 And the
children of Israel that came out of the cap-
tivity did eat, even all they that had sepa-
rated themselves from the abominations of
the people of the land, and sought the Lord.
14 And they kept the feast of unleavened
bread seven days, making merry before the
Lord, 15 for that it was a day set for the
blessing of the king of Assyria toward them, use 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 Azarjias, the son of
Zecharias, the son of Hecchias, the son of
Salut, the son of Saffue, the son of
Sachich, the son of Amazias, the son of
Ozias, the son of Bocce, the son of
Abias, the son of Phinees, the son of
Eleazar, the son of Aaron the chief priest. 3 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 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 sent to him. For Esdras 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 Esdras the priest and reader of the law of the Lord, is this that followeth: In the year of the probation of Artaxerxes king of Persia, they have sent unto me, even unto me, Esdras the priest and scribe, skilled in the law of Hiram my master. And in the first year of Artaxerxes the king he began to make answer by letter to Artaxerxes king of Persia.

He sent me to Jerusalem to the prince, even unto the house of David, and to the house of the God of Jerusalem, to set forth the commandments of the king, and of his spirit in Israel, to that beareth the lot that is given by God. For I was a child, and knew not any thing, but was found and appointed the inspector of the house of my master Artaxerxes king of Persia. And I set forth the commandments of the king, and of his spirit in Israel.

And I came into the house of my master, and spake word unto the king, and the king said unto me, Why is the city of the great God in a ruin, and how is it in a great destruction and in a great confusion? And what shall I do now, that the city be restored? And who shall be able to go up to build the city, to bring the holy vessels of the Lord, into the house of the Lord? And who shall have power to it? And the king sent word to me, and sent me letters by a certain servant, even to the house of the great God.

And this is the thing that is written in the letter, sent unto me, even unto me, the holy elders, that we were appointed to the command of Artaxerxes, king of Persia. Thus saith Artaxerxes king of Persia unto the great king of Josphes, to the thirteenth year of his reign, which was the thirteenth year of Artaxerxes, king of Persia:

Now six and twenty years have the seven ewe lambs brought in your way, and seven and seven: so have I found the law of the God of Israel, which was commanded by David his servant, which was spake by the mouth of the holy elders, that were appointed to the command of the house of God, which is in Jerusalem.

And the king of Persia commanded according unto this word of Esdras the priest, six and twenty years, and he wrote the letter, which was given him, and sent it by his messengers, even by the hand of the king's servants. And Esdras the priest took the book of the law, and came out of the temple of the Lord, and went into the palace of the king of Persia.

And the word of Artaxerxes king of Persia was before, and the book of the law was written. And the king sent word to him, even unto the holy elders and unto the priests, and unto the Levites, and into all Israel, that were in the land of Jerusalem, and unto the rest of Israel, that was in all the countries of his kingdom.

And the king commanded, and Esdras the priest went down into the temple, and sent word unto the prince of the country, that the king had commandments concerning thee, touching the word of the holy elders, which is written.

According to the word of the king, even unto the holy elders, I have sent unto thee, even unto the holy elders and the priests, and unto the Levites, and unto all Israel, that is in all the countries:

Then the priests and the Levites did begin to proclaim the law of the Lord, and the elders did sit in the habitation of the king, and the Levites did help, and wrote, and spake, in the habitation of the king.

And the holy elders and the priests, and the Levites, did sit in the habitation of the king, and the Levites did help, and wrote, and spake, in the habitation of the king: and when they had heard the word of the Lord, they conformed to the word of the Lord, and did according to the word of the Lord, which was written in the book of the law, and separated themselves from all foreigners.
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. 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.

Then said Esdras the scribe, Blessed be the only 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 men of Israel to go up with me. 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, Gamaile: of the sons of David, Lettus the son of Sechemias; of the sons of Pheme, Zacharias; and with him were counted an hundred and fifty men: of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men: of the sons of Zathoe, Sechemias the son of Jezelus, and with him three hundred men: of the sons of Elam, Josias son of Gotholias: and with him seventy men: of the sons of Saphenis, Zaraias son of Michael, and with him threescore and ten men: of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men: of the sons of Banias, Sahmoth son of Josaphias, and with him an hundred and threescore men: of the sons of Babi, Zacharias son of Jezelus, and with him twenty and eight men: of the sons of Ashto, Amanias son of Acanas, and with him an hundred and ten men: of the sons of Adonimen, and these are the names of them, Elnaphias, son of Geuel, and Samaias, and with them seventy men: of the sons of Bago, Uthi the son of Istarotus, and with him seventy men.

And these I gathered together to the river of them, and pitched our tents three days: and then I surveyed them. But when I had found there none of the priests and Levites, then I sent unto Eleazar, and Iduel, and Maa, and Masman, and Anathan, and Samaias, and Joribas, and Nathan, Zeruia, and Mosallom, principal men and learned. And I bade them that they should go unto Loddess and take the cap stone of the treasury: and commanded them that they should speak unto Loddess and his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord. And by the mighty hand of our Lord they brought unto us skilful men of the sons of Mooli the son of Levi, the son of Israel, Asebebi, and his sons, and his
brethren, who were eighteen. 48 And Asebia, and Amnu, and Oesaius his brother, of the sons of Chananeus, and their sons, were twenty men. 49 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 were sealed.

50 And there was vowed a fast unto the young men before our Lord, to desir its a prosperous journey both for us and them that were with us, for our children, and for the cattle: 51 for I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. 52 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.

53 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, Esebras, and Samias, 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 Theras 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 Uria. 60 And with him was Eleazer the son of Phineas, and with them were the children of Jeshua and Moeth the son of Sabban, Levites: all was delivered them by number and weight. 61 And all the weight of them was written up the same hour.

62 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, ten for them the gold, and the silver, and the brass, and twelve lambs, goats for a peace-offering, twelve: all of them a sacrifice to the Lord. 63 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenece; and they honoured the people and the temple of God.

 всё ли? Кто у нас здесь сегодня? Кто пришёл на урок?
Now when these things were done, the rulers came unto me, and said, 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, Peresites, Jebusites, and the Moabites, Egyptians, and Edomites.

For both they and their sons have married with the daughters of these nations, 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.

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, and am a very reproach.

For our sins are multiplied above our heads, and our ignorances have reached up unto heaven. For ever since the time of our fathers we have been and are in great sin, even unto this day. 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; and to discover unto us a light in the house of the Lord our God, and to give us food in the time of our need.

Yes, when we were in bondage, we were not as yet a nation of the Lord; but he made us favoured before the kings of Persia, so that they gave us food; 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, 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 your 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 isbefallen 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 ourselves with the
And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. And all the multitude sat in the broad court of the temple, trembling because of the present foul weather.

So Esdras arose up, and said unto them, Ye have transgressed the law in marryng strange wives there, and you increase the sins of Israel. 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.

Then cried the whole multitude, and said with a loud voice, Like as thou hast spaken, so will we do. But forasmuch 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; therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, and with the priests 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
Joannes, Jozabad, and their families, all by name: and in the first day of the seventh month they sat together to examine the matter. So their cause that held strange wives was brought to an end in the first day of the first month.

And of the priests that were come together, and had strange wives, there were found: of the sons of Jesus the son of Joseda, and his brethren: Matthelias, and Eleazar, and Joribus, and Joananus. And they brought their hands to put away their wives, and to offer rams to make reconciliation for their errors.

And of the Levites: Jozabad, and Semis, and Coius, who was called Calitas, and Patebus, and Judas, and Jonas. Of the holy singers: Eleasabues, Bacchurus. Of the porters: Salumus, and Tolbainus.

Of them of Israel, of the sons of Phobos: Hierias, and Jezias, and Melchias, and Aelias, and Eleazar, and Assias, and Baneas. Of the sons of Ela: Matthianias, Zucharius, and Jezrielus, and Joadanus, and Hieremoth. Of the sons of Mani: Olimos, Moyses, and Nathaianus, and Nuidus, and Doethus, and Melchias, and Melchias, and Asebias, and Joabdius, and Bacchurus. And of the sons of Addi: Nuathus, and Moois, and Lamus, and Naitus, and Maniathus, and Mattathus, and Gnaebus, and Babba, and Manias. And of the sons of Aelias: Eliaus, and Eliaus, and Othomus, and Joribus, and Eleazar, and Barba, and Manuas, and Asias, and Barba, and Baneas.

42 And of the sons of Elia: Matthianias, and Joabdius, and Bacchurus, and Jozabad, and Saba, and Phoebus, and Melchias, and Asias, and Lamus, and Moises, and Naitus, and Doethus, and Melchias, and Melchias, and Asebias, and Joabdius, and Bacchurus. And of the sons of Addi: Nuathus, and Moois, and Lamus, and Naitus, and Maniathus, and Mattathus, and Gnaebus, and Babba, and Manias. And of the sons of Aelias: Eliaus, and Eliaus, and Othomus, and Joribus, and Eleazar, and Barba, and Manuas, and Asias, and Barba, and Baneas.
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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, Saninimus, Ananias, Azarias, Usias, Ezecias, Baalsamus, upon the right hand: 44 and upon his left hand Phaldaius, and Misael, Melchias, Lothasabus, Nabarias, Zacharias.

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, Annuth, Sarabias, Adimus, Jacobus, Sabates, Auteas, Maiannas, and Calitas, Azarias, and Joazabbus, and Ananias, Phalas, the Levites, taught the law of the Lord, and read the law of the Lord to the multitude, making them withal to understand it.

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 they all wept when they heard the law:) 51 go then, and eat the fat, and drink the sweet, and send part to them that have nothing: 52 for this day is holy unto the Lord; and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful. 54 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; 55 because they understood the words wherein they were instructed, and for which they had been assembled.

to the εβδομον μηνος. Kaι ανεγινωσκεν εν τω προ του λετου τυλινων ευφυςιων, εξ ρηθου εως μετηρις ημερας, ενωπιον ανθρων τε και γυναικων, και επιωκαν παν το πληθος των νων εις των νομον.

Και έστη Εσδρας ο ιερευς και αναγινωστης του νομου επι του έξω θυσιαν βηματος του κατακεκαμαιντος. Και έστησαν 43 έπαρ αυτο Ματθαιας, Ζαμους, Ανανιας, Αζαριας, Ουριας, Ελεκιας, Βαλδασμος, εκ δειειν και εξ ευνοιμων Φαλδαιος, 44 και Μισάλη, Μελλιας, Δωθασουβος, Ναβαριας, Ζαχαριας.

Και αναλαβων Εσδρας το βιβλιον ενωπιον του πληθους, 45 προσκατηθη επιδοεις ενωπιον παντων. Και εν τω λαοι των 46 νομον, παντες θρηνουσαν και ευφυγησαν Εσδρας των Κυριω Θεω υπατον Θεον σαβαωθ παντοκρατορι. Και έπε- 47 φωνησε τον πληθος, αμην και αραντες ανω των χειρας, προσπευσαντες επι την γην, προσεκυνησαν του Κυριω.

'Iησους, και Αννουθ, και Σαραβιας, και Αυ- 48 κουβος, Σαβαταυος, Αυταιας, Μαιανιας, και Καλιτας, Αζαριας, και Ιωαζαδος, και Ανανιας, Φαλιας, οι Λεωται, εδιδασκον του νομου του Κυριου, και προς το πληθος ανεγινωσκον τον νομον του Κυριου, εμφυσονται αμη την αναγινωσων.

Και έπειν Αθαρατης Εσδρα τω άρχειει και αναγινωστης, 49 και τοις Λεωταις τοις διδασκοντι το πληθος επι παντας, η 50 ημερα αυτη έστιν άγια του Κυριου και παντες έκλαιον εν τω ακουσι του νομου. Βαδισαντες ουν φαγετε λυπασματα, και 51 πιετε χυδασματα, και αποστειλατε αποστολας τοις µη έχουσιν άγια γαρ η ημερα του Κυριου και µη λυπεισθε, ω γαρ 52 Κυριου δοξασει µη.

Και οι Λεωται έκλεενον παντες τω δημω, λεγοντες, η ημερα 53 αυτη άγια, µη λυπεσθε. Και έχωντες παντες φαγετε και πιειν και ευφραινεσθαι, και δωνα αποστολας τοις µη έχουσαι, και ευφραινηθηναι µεγαλων, ότι γαρ ένεφυαινησαν εν τοις ρήμασιν 55 οις ενδιαφησασαι, και επισυνηκησαν.
The book of the words of Tobit, the son of Tobiel, the son of Amaniel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthal; who in the time of Enemessar king of the Assyrians was led captive out of Thisebe, which is at the right hand of that city, which is called properly Nephthal in Galilee above Aser.

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. And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthal 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.

Now all the tribes which together revolted, and the house of my father Nephthal, sacrificed unto the heifer Baal. 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 them gave I at the altar to the priests the children of Aaron. 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: 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.

Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. 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. But I kept myself from eating; because I remembered God with all my heart. And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

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.

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 if the king Sennacherib had said any thing when he was come, and fled from Judea, I buried them privily; 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 Ninrites went and complained of me to the king, that I buried them, and did 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 fled into the mountains of Ararat; and Sarchedonias his son rejected his in stead; who appointed over his father’s accounts, and over all his affairs, Achicharbas my brother Anael’s son.

22 And Achicharbas intreating for me, I returned to Nineve. Now Achicharbas was cupbearer, and keeper of the signet, and steward, and overseer of the accounts; and Sarchedonias appointed him next unto him: 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 an 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 watered myself, and ate and drank my heaviness, remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. 8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter; who fled away; and yet, lo, he bereaved the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face uncovered: 10 and I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows mutated warm dung into mine eyes, and whiteness came in mine eyes, and I went to the physicians, but they helped me not: moreover Achicharbas did nourish me, until I went into Elymias.

11 And my wife Anna did take women’s works to do. 12 And when she had sent them home to the owners, they paid her wages, giving her also besides a kid.

13 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.

Tobit 1:16-11:13

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Tobit
14 κλέψμαιοι. Ἡ δὲ εἴπε, δώρον δέονται μου ἐπὶ τῷ μοισφῇ καὶ οὕκ ἐπιστευοντι αὐτή· καὶ ἐλεγεν ἀποδιδῶναι αὐτῷ τοῖς κυρίοις, καὶ ἤρθες εἰς τοὺς κρίνεις; ἔναν πρὸς αὐτῆν· ἦ δὲ ἀποκρίθη αὐτῇ, "Αὐτὸ τοῦ κυρίου, καὶ αἴτησαι σου καὶ ἀκούσαι σου; ἵνα ἴσως πάντα τέματα σου.
3 Καὶ λυπηθεὶς ἐκλαυσα, καὶ προσευχήματε μετ’ ὀδύνης, λέγων, 2 Ἰκαίασι, ἄν καὶ πάντα τὰ ἔργα σου, καὶ πᾶσαι αἱ ὀδοί σου ἐλεησομενεν καὶ ἀλλιθεία, καὶ κρίνεις ἀληθύνεν καὶ δικαίως σοι 3 κρίνεις εἰς τὸν αἰώνα. Μην φτήσῃ μου, καὶ ἐπιλεεφθεῖν ἐστι ἐμὲ μὴ με ἐκδοχής τοῖς ἀμαρτίαις μου καὶ τοῖς ἀνομίαις μου, καὶ 4 τῶν πατέρων μου, ἥ ἡμών ἐνοτίκων σου. Παρρήσιαν γὰρ τῶν ἐνυλών σου, καὶ ἑδόκως ἡμᾶς εἰς διαταγήν καὶ αἰλιμαλθίαν καὶ βάτανον καὶ παραβολὴν ὑνετίκως ταῖς ἐθέσεις ἐν ὑς ἐκπορτισμέθειν.
5 Καὶ νῦν πολλαὶ αἱ κρισεῖς σου εἰς καὶ ἀλλιθανεν, ἐς ἐμοῦ ποιήσας εἰς τῶν ἀμαρτίων μου καὶ τῶν πατέρων μου, διὸ ἐκεῖ ἐποιήσαμεν τὰς ἐνυλίς σου, οὐ γὰρ ἐπορεύθημεν ἐν ἀλλιθεία.
6 ἐνωτίκων σου. Καὶ νῦν κατὰ τὸ ἔρημον ἐνώτικον σου ποιήσας μετ’ ἐμοῦ· ἐπέταξεν ἀναλαβέναι τὸ πνεῦμα μου, ὅπως ἀπολοῦσαι, καὶ γένωμαι γῇ, διότι λυσίτελε μοὶ ἀπαθανηθεὶς, ἢ ἐγὼ διὸν ὑνετίκος, καὶ μὴ ἐστὶ πολλὴ ἐν ἔροι ἐπετάξον ἀπολυθήσας μετ’ τῆς ἀνάγκης ἢ τῶν αἰῶνων τόπων, μὴ ἀποθερψεῖς τὸ πρῶτον σου ἀπ’ ἐμοῦ.
7 Ἔν τῇ αὐτῇ ἡμέρᾳ συνεβη τῇ θυγατρὶ Ραγούηλ Σάρρα ἐν Ἐκβατάνου τῆς Μηδίας, καὶ ταύτῃ ὑνετιθήνατο ἕπειτα παρασκεύαις 8 πατρὸς αὐτῆς, ὅτι ἡν δεδομένη ἀνδρᾶσιν ἐπὶ, καὶ Λεόντιων τοῦ πατρὸς αὐτοῦ ἀπέκτεινεν αὐτοῖς, πρὶν γενέσθαι αὐτοῖς μετ’ αὐτῆς ἡ ἡ γυναῖκα καὶ εἶπαν αὐτῇ, ὅτι συνελεύσουσαν σοι τοίς ἄνδρασι; ἢ γῆ ἐπὶ ἐς ἑκσι, καὶ ἐν τοῖς αὐτοῖς οὐκ ἀνομασθήσετο. Τῇ ἡμέρᾳ μαστίγων; εἰ ἄπεθαναν, βαδίζε μετ’ αὐτῶν, ἦν εὐτείρων σοι νῦν οἱ θυγατέραι εἰς τὸν αἰώνα. Ταῦτα ἀκούσασα ἐλυπήθην σφόδρα, ὡστε ἀργαζόμεναι καὶ εἰς, μιᾶς μὲν εἰς τὸ πατρὶ μον; Ἐν ποιήσομεν τούτο, ὑνεσις αὐτῷ ἔστη, καὶ τὸ γῆρας αὐτὸν καταβας μετ’ ὀδύνης εἰς ἄδου.
11 Καὶ ἐδείξας πρὸς τῇ θυρίῳ, καὶ εἶπεν, εὐλογητὸς εἰς Κύριον ὁ Θεός μου, καὶ εὐλογητὸν τὸ ἄνοιμα σοι τὸ ἄγιον καὶ ἐντιμον εἰς τοὺς αἰώνες· εὐλογησαίσαν σε πάντα τὰ ἔργα σοι εἰς τὸν αἰώνα.
12 Καὶ νῦν, Κύριε, τοὺς ὄρθρανθας τούτος καὶ τὸ πρόσωπόν σου εἰς 13 σε δεδωκα. Εἴπον, ἀπολείπεσαι με ἀπὸ τῆς γῆς, καὶ μὴ ἀκούσαι μετ’ ἐμαυτοῦ, καὶ ἐπιταύρισαι 
14 με μηκέτι ὑνειδίσσομαι. Σὺ γινόσκεις, Κύριε, ὅτι καθαρὰ εἰμὶ ἀπὸ πάσης ἀμαρτίας ἀνδρὸς, καὶ οὐκ ἔμοικα τὸ ὄνομα μου οὐδὲ τὸ ὄνομα τοῦ πατρὸς μου τῇ γῇ τῆς αἰλιμαλθίας μου· 
15 ὁ κληρονομήσῃ αὐτὸν, οὐδὲ ἀδελφὸς ἐγώ, οὐδὲ ἀδελφόν αὐτῷ νίοις, ἵνα συνημμῆναι ἔμαυσῃ τὸ αὐτὸν γυναῖκα, ήγε ἀπωλοῦντο μοι ἐπώς ἐμαυσα με; καὶ εἰ μὴ δοκεῖ σοι ἀποκτείναι με, ἐπίταξον ἐπιθέλει καὶ ἐμὲ, καὶ μηκέτι ἐλεήσοι με, καὶ ἀκούσαι με ὑνειδίσσομαι.
16 Εἰς ἐχθροὺς προσευχῇ ἁμφότερων ἐνώπιον τῆς δόξης τοῦ μεγάλου, Ὀραφαήλ καὶ ἀπεσταλῆ ἔξωσαν τόν δύο, τοῦ Ἰωβιτ
to avenge 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 Tobias by right of inheritance. The same time came Tobit home, and entered, in not a little fear, 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 before I die? 4 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. 5 Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, be not sorrowful for her. 6 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. 7 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. 8 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. 9 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: 10 for thou layest up a good treasure for thyself against the day of necessity. 11 Because that alms do deliver from death, and succoureth not to come into darkness. 12 For alms is a good gift unto all that give it in the sight of the Most High.

13 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 patriarchs, of Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even in that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

14 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people. If thou be 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. 15 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 dost, and be wise in all thy conversation. 16 Do that to no man which thou hastest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

17 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. 18 Pour out thy bread on the burial of the just, but give nothing to the
Tobit IV. 18—V. 16.

18 deos tois amartwlois. Sumboulian para pantos phonimou ej-theion, kai mi kataphonhthei epit pantes sumbouliax charismhs.

19 Kai en panti kaiw eidegei Kuriou ton Theon, kai par auto aithtis, opws ai odoi sou edethia genontai, kai pasai ai tribo kai idoulai sou evoudhenei: dioti pan ethos ouk eche boulin, all autois o Kuriou didoxai pantai ta agaia, kai ou ean teth, tatevnoi kathos boulethei, kai vin, padiou, mpimnaneis touv et toloun mou, kai mi ejalefhtisoun ek tis karodia sou.

20 Kai vin upodeukin sou sto deka talanta tou arygrou, o pardehein Gabaibh tou tou Gabbria en Rages tou Mria, 

21 Kai mi fobou, padiou, oti epwkeusasm ein tprizei sou polla, ein fobhthi tou Theon, kai apostoi ap to pantes: amartias, kai piojissi to areston enwosin autoi.

5 Kai apokriseis Tobias eipen autou, patere, piojissi pantan 2 ota ent Taliban moi. 'Alla poe dynsomai labeiin to argr, kai ou ginwskou auton; kai euk sev auto to chryourgion, kai eipen autou, ejthstos sevastos autbros sou, kai kapi Gabaibh ton adelphon hmous hylasethn.

6 Kai eipen autou Tobias upoimenei me, kai erw tou patri.

7 Kai eipen autou, poroion, kai mi xronihs; kai eiselwv, eipet to patri, idou eurika sou swmporeustai sou: o de eipete, phwson auton pros me, ina epignw piois filhes estai, kai ei pistos ton polereunai metas sou. Kai ekalesen auton kai eisgelthe, kai apostowv alllous.

10 Kai eipen autou Tobis, adelfe, ek piois filhes kai ek piois 11 patrias ei sv; upodeukai moi. Kai eipen autou, philh kai patrion st xartes; o misbion, dpw swmporeustai metas tou vnoi sou; kai eipen autou Tobis, bvloimai, adelfe, ejngwnai to genos sou, kai to vnoima.

12 Os de eipentei, egw 'Azarias 'Ananiov ton megalo, ton adel- 13 phon sou. Kai eipen autou, unhainov elbois, adelfe ev mi wraahthei, oti ejthstha tin philh sou, kai tin patriasou ejngwnai ou tin vnoi adelphov mon ek tis kalhs kai agathia geneas; ejngwouso karo egw 'Ananiov kai 'Iwadaiv tonov vnoi Xwmei ton megalo, ou epoeromitha konous eis Iero- solyima proskuneivei, anapherontai ta proptokola, kai tis dekata tas thetanwma, kai ouk planginisv en tin plagn ton

14 adelphon hmou evki rizes kalhs e, adelfe. 'Alla eipov mou tina sou tovma mou thesan; kai ejthstha tin rhes, kai ta

15 deonai sou ois kai to vnoi mou, kai ejt prosfhesi sou epit ton

16 Kai eukratepan oustou kai eipete pros Tobiais, etosimos gunon pros tin odo, kai evoudhiete kai poismase o vnoi autou tao pros tin odo kai eipete autou, o pathe autou, poroion me tou adelwou toutou, o de en ton oifanw oikon Theos evoudhisein tin odoi hmou, kai o aggelos autou swmporeubhtai uman kai wicked. 18 Ask counsel of all that are wise and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will: now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabriels the son of Gabrias at Rages in Media. 21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou depart from all sin, and do that which is pleasing in his sight.

Tobias then answered and said, Father, I will do all things which thou hast commanded me: 2 but how can I receive the money, seeing I know him not? 3 Then he gave him the hand writing, and said unto him, Seek thee a man which may go with thee, and he will give thee wages whilst I yet live: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel. 5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well? 6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabrias.

7 Then Tobias said unto him, Tarry for me, till I tell my father. 8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a true and man to go with thee. 9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe he is, and family thou art. 11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. 13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have shewed thee to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samalias, as we went together to Jerusalem to worship, and offered the firstfruits and the tenth of the fruits; and they were not seduced with the error of our brethren: my brother, thou art a good stock. 14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son? 15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send thee 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
of God keep you company. So they went forth both, and the young man's dog with them.

But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? 18 Be not greedy to add money to money; but let it be as refuse in respect of our child. 19 For that which the Lord hath given us to live with doth suffice us. 20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. 21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. 22 Then she made an end of weeping.

And as they went on their journey, they came in the evening to the river Tigris, 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 devoured him. 3 Then the angel said unto him, Take fish. And the young man laid hold of the fish, and drew it to land. 4 To whom the angel said, Open the fish, and take out the gall and the liver, and put them up safely. 5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecabata.

Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver of the fish? 6 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. 7 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed. 8 And when they were come near to Rages, 9 the angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. 10 For to thee doth the right of her appertain, seeing thou only art of her kindred. 11 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance rather appertain to thee than to any other.

Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. 14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the others before: for a wicked spirit loveth her, which hurleth no one except thou which comest unto her live. Therefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

Then the angel said to him, Dost thou not remember the precepts that thy father gave thee, that thou shouldst marry a wife
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 it, and flee away, and never come again 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 be 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. And then said Raguel to Edna his wife, How like is this young man to Tobias my cousin?

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.

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.

So he communicated the matter with Raguel; and Raguel said to Tobias, Eat and drink, and make merry: for it is meet that thou shouldst 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 be not troubled. 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.

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.

Then they began to eat.

After Raguel called his wife Edna, and
Tobit VII. 17—IX. 2.

said unto her, Sister, prepare another chamber, and bring her in thither. 17 When she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, 18 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. 2 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 smoke therewith. 3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

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 uprightly: therefore mercifully ordain that we may become one together. 8 And she said with him, Amen.

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, 11 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. 12 So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive.

13 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy saints praise thee with all thy creatures: and let all thine angels and thine elect praise thee for ever. 14 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. 15 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of the father and mother, O Lord, and finish their life in health with joy and mercy. 16 Then Raguel bade his servants to fill the grave.

17 And he kept the wedding feast fourteen days. 18 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteenth day of the marriage were expired; 19 and then he should take the 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, 20 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the
money, and bring him to the wedding.

2 For Raqael hath sworn that I shall not depart. But my father counteth the days; and if I tarry long, he will be very sorry.

3 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.

4 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, 5 then Tobit said, Are they dead? or is Gabael dead, and there is no man to give him the money? Therefore he was very sorry. 6 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.

7 To whom Tobit said, Hold thy peace, take no care, for he is safe. 8 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 fourteen days of the wedding were expired, which Raqael had sworn that he should spend there. Then Tobit said to Raqael, 9 Let me go, for my father and my mother look no more to see me. 10 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. 11 But Tobit said, No; but let me go to my father.

12 Then Raqael arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: 13 and he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. 14 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 entertain her evil.

15 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raqael and Edna his wife, and went on his way till they drew near unto Nineve.

16 Then Raphael said to Tobias, Dost thou not know, brother, how thou didst leave thy father? 17 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. 18 Now Anna sat looking about toward the way for her son. And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

19 Then said Raphael, I know, Tobias, that thy father will open his eyes. Therefore anoint thou his eyes with the gall, and
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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.

4 Tobit also went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father: and he struck of the gall on his father's eyes, saying, Be of good hope, my father. 5 And when his eyes began to smart, he rubbed them; and the whiteness fell palled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

6 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 good things that had happened to him in Media.

7 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they saw him go marvelled, because he had received his sight.

8 Then Tobit gave thanks before them, 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.

9 And Achiacharus, and Nasbas his brother's son, came: and Tobias' wedding was kept seven days with great joy.

10 Then Tobias called him 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. 11 And Tobias said unto him, O father, it is not harm to me to give him half of those things which I have brought: 12 for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

13 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.

14 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 15 for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: 16 but they that sin are enemies to their own life.

17 Surely I will keep close nothing from you. For I said, It was good to keep close

18 And he said to the angel, Deny it not. And the angel said unto him, It is good to keep close, because God will have mercy on him. And he said, It is good to keep close, because God will have mercy on him.

19 Then said the angel unto him, Wherefore hast thou given alms? And he said, That I might do good. And the angel said unto him, It is not for what thou hast done, but for what thou hast withheld. And he said, It is not for what thou hast done, but for what thou hast withheld.

20 Then said the angel, What hast thou done, that God should give thee alms? And he said, That I might do good. And the angel said unto him, It is not for what thou hast done, but for what thou hast withheld. And he said, It is not for what thou hast done, but for what thou hast withheld.
the secret of a king, but that it was honourable to reveal the works of God. 12 Now therefore, when thou didst pray and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. 13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. 14 And God hath sent me to heal thee and Sara thy daughter in law.

I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

15 Then they were both troubled, and fell upon their faces: for they feared. 16 But he said unto them, Fear not, for it shall go well with you; praise God therefore. 17 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 my vision. 18 Now the Lord give God thanks: for I go up to him that sent me; but write all things which are done in a book. 19 And when they arose, they saw him no more. 20 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: and let us fear him for ever. 5 And he will scourage 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 sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

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 throne may be built in thee again with
joy, and let him make joyful in thee those that are captives, and love in thee for ever those that are poor and miserable.

11 Many nations shall come from far to 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.

12 Cursed are all they which hate thee, and blessed all which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be brought together, and shall dwell with the Lord of the just. 14 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.

15 Let my soul bless God the great King. 16 For Jerusalem shall be built up with sapphire, and emerald, and precious stone: thy walls and towers and battlements with pure gold. 17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stone of Ophir. 18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

19 So Tobit made an end of praising God.

20 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.

21 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, and go from me, and seek for the city of Nineveh, 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 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.

22 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

23 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.

24 And now, my son, depart out of Nineveh, 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. 25 And bury me decently, and thy mother with me; but tarry no longer at Nineveh. Remember, my son, how I have handled Achishar, that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achishar was saved, but
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11 And when Amnon his mother was dead, he buried her with his father.

12 But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, where he became old with honour; and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. And he died at Ecbatane in Media, being an hundred and seven and twenty years old. But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which 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 the going forth of his mighty armies, and for the setting in array of his footmen:

6 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 Hydaspe, and the plain of Arioich the king of the Elymes, 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 dwell in the land of Gilead, and to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esedrom, and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphines, and Ramesse, and all the land of Qean; the two sons ye be born to Tami 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, which were neither with them in battle; for they were not afraid of him: yes, 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 swears 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 smite 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 of his horsemen, and all his chariots, 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.  He took also Arphaxad in the mountains of Ragan, and smote him through with his darts, and destroyed him utterly that day.

13 So he returned afterward to Nineve, 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 court of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.  So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.  Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

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, Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from hence, and taketh upon thee numbers that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.  And thou shalt go against all the west country, because they disobeyed my commandment; and thou shalt declare unto them, that they prepare for me earth
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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 to the utmost parts of all the earth. 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.

But concerning them that rebel, let not thine eye spare them; but put them to the slaughter in thy anger: and thou, and their sons, and their sons' sons, thou goest. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. 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 He 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 chariots and asses 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 Nineve three days' journey toward the plain of Beclileth, and pitched from Beclileth near the mountain which is at the left hand of the upper Cilicia. And they paid their hire, and set free their footmen, and horsemen, and chariots, and went from thence into the hill country; and destroyed Pherus and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chelians. Then he went over Ephrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbo-nai, till ye come to the sea. And he took the borders of Cilicia, and killed all those 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 spoiled their sheepcotes. Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.
Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tirus, and them that dwelt in Sur and Ocinia, and all that dwelt in Jemmnaan; and they that dwelt in Azotus and Ascalon feared 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. 8 Behold, our houses, and all our places, and all our fields of wheat, and flax, and olives, and all the lodes of our tents, lie before thy face; use them as it pleaseth thee. 9 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. 10 Then came he 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. 11 So they and all the country round about received him with garlands, with dances, and with timbrels. 12 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, and all the nations, should worship 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 Judea. 13 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 Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had oppressed and brought all their troubles and brought them to nought. 14 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem; and for the temple of the Lord their God; 15 for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. 16 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esera, and to the valley of Salem: 17 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 Joachim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betemshath, which is over against Edraelon toward the open country, near to Dothaim, 18 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. 19 And the children of Israel did as Joachim the high priest had commanded them, with the...
ancients of all the people of Israel, which dwell at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great reverence did they humble their souls; 10 both 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.

11 Thus 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 altars, 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.

12 So 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.

13 And 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, 14 and 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 Assur, 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: 2 wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, 3 and he said unto them, Call me 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; 4 and why have they determined not to come and meet me, more than all the inhabitants of the west?

5 Then 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. 6 This people are descended of the Chaldeans: and they sojourned herefore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. 7 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they dwelt out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.
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. 11 And with 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. 12 Therefore the king of Egypt rose up against them, and dealt subtly with them, and brought them low with labouring in brick, and in all manner of their slaves. 13 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. 14 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.

So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan there were none that dwelt in all the land of Jordan. 16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesite, and they dwelt in that country many days.

And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. 18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a 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.

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. 20 Now the Lord, may he defend and govern, or 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. 21 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.

And when Aehior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt with the side, and in Moab, spake that he should kill them. 23 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 for a strong battle. 24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured 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 Aehior and all the Moabites before all the company of other nations, and who were out them, Aehior, and the hirelings of Ephraim, 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 of the passages; and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: 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 the servants 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 mountains that were under Bethulia. 11 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 stones against them. 12 But after they had gotten 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: 15 which were in those days Ozias the son of Micah, of the tribe of Simeon, and Chabris the son of Gotuiel, 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 Ozias 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.
20 And they comforted Achiæ, and praised him greatly. 21 And Oziæ 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 come to take his part, that they should remove their camp against Bethulia, to take aforesaid the ascents of the hill country, and to make war against the children of Israel. 2 Then their strong men removed the tents on 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. 3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dotham even to Bethem, and in length from Bethulia unto Cynamon, which is over against Edromion.

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, 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. 5 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. 6 But in the second 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 Machab, and the captains of the sea coast, and said, 9 Let our lord now hear a word, that there be not an overthrow in thine army. 10 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. 12 Remain in thy camp, and keep all the men of thine army, and let thy servants get in their hands the fountain of water, which issueth forth of the foot of the mountain; 13 for all the inhabitants of Bethulia have their water thence; so shall thirsk kill 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. 14 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. 15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

Kai parakelesan ton 'Achiou, kai epiptasan autoi sofódra. 20 Kai paraleúbhen autoi 'Oziás en tis ekkleíasias eis oikón autoi, 21 kai epiphrize pótôn tois prosoyterous kai epekaleúntan toon 'Iovn 'Iovlías eis botheiai diá tis niktas ékeinwn.

7 Tí d' evparíon parágygelenomu 'Olophérnes pásast tois stratía autòv, kai panti t' olo autòv, ois paragevno tois tis sumpákhain autòv, anáxeugynien epit Bethulían, kai tás anábaasia tis ortonos prokatalambánebasin, kai tois tolemon pros tonous uínous 'Iovlaí. KAI anáxeugen en t' ýméra ekéinín pás 2 ántr óukhs autòv kai h dúnavi autòv anárron polemítovn, chýlías anárron pezón exákon ébhómkonta, kai Íptew chýlías dékoudo, xorís tis àpostekin, kai tis ánarrón ois íhsan pezoi en autois, plýbios polv sofódrov. Kai paréven 3 ébalon en t' oikón pléurión Bethulía epit tis pterías, kai paráteinein eis éfros epit Dóubaim kai eis Bélhia, kai eis mikes epit Bethulia, eis Kýamión, h estoan ánaktan 'Esdórloum.

Oí de uínous 'Iovlaí, óis eidou autòv to plýbios, étparágithan 4 sofódra: kai epit en ékastos pros ton pléurión autòv, nín ekleúzein oitai to próspton tis Ímyas páste, kai úste t' órh t' úphiála, úste ai fáragyn, úste ois boounoi upostíthasan to báros autòv. KAI análabontes ékastos to skeinw tis 5 polémiká autòv, kai anákavnntes purás epit tois pías autòv, emenof phulássontes òllh tis niktas ekéinín. Tí d' éméra t' Ímýera exéghyge 'Olophérnes pásas tis íppon autòu kai próspton ton uínous 'Iovlía ois íhsan en Bethulía, kai 7 epeskevapto tás anábaasia tis píleus autòv, kai tis pterías tis oulánw autòv éphondes, kai prokatalebeto autòs, kai epésthgen autòs parembolás anárron polemítovn, kai autòs anáxeugen enís tis laon autòu.

Kai prospelaubontes autòv pántes ois árhoxytes tis uínous 'Iovlaí, 8 kai pántes ois Ígrwménei tou loipou Moiba, kai ois stratargoi tou paralass, Ítan, akouswato Ítis logon ó deespóthis Ímou, Ína 9 míg génthi tórrwmama en t' Ímýmei sou. O gar laos oulánw 10 tis uínous 'Iovlaí oui péttwv epit tois diárofai autòv, all' epit tois úngi tois Írmwv autòv en ois autòi énnikousen en autòs' ou gar estin wthés proshthtai tais korupfa tis Írmwv autòv.

Kai vín, déstipta, mý polémei prós autòis, kathòs ginetai 11 plérmou paratázev, kai oui peexetai en tò loipou sou anírè eis. 'Anámeunou epit tis parembolh's sou, diaphalássasen páintas 12 anáora ek tis dúnavwv sou, kai épikratástasen oui páièdes sou tis pterías tis údátou, h ektórrpetai en tis riás' tis Írmwv, díoti ékexhvi údréontai páintes ois katókonwv Bethv. 13 Lóuva, kai anélélai autòs h Ím Churches, kai ékodwousen tis pléurwv Írmwv autòv, kai hémies kai o laos Ímous ánabathroméva epit tis plérmwv korupfás tis Írmwv, kai parembalóunen epit autòs eis profulàskein ton, mý exelevhen ek tis plérmwv anáora Íva. Kai 14 takoróntas eis tò lómov autòu, kai ai gynaikeis autòv, kai tà técna autòv kai prw Íthv tis róymav epit autòv, katástrwthontan eis tais plérmwv tis oikúmpes autòv, kai 15 antapodóseis autòv antapódóma poíthv, anv' Ína éstairíasan, kai oui apóntis tòs prosoúthv sou en eirính.
16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. 17 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. 18 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 Ekrebil, which is near unto Chusi, that is upon the brook Mochem; and the rest of the army of the Assyrians camped in the plain, and waited the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 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. 20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and twenty days; and all their vessels of water failed all the inhabitants of Bethulia. 21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. 22 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.

23 Then all the people assembled to Oziias, 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, 24 God be judge between us and you: for ye have done us great injury, in that ye have not required the spoil of the little children of our fathers, which took away the spoil of our city. 25 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.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. 27 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 be saved, and not see the death of our infants before our eyes, nor our wives nor our children to die. 28 We take to witness a ains thy 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. 29 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.

30 Then said Oziias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. 31 And if these days pass, and there come no help unto us, I will do according to your word. 32 And the people, every one to their own charge; and they went unto 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 Eleazar, the son of Eliud, the son of Cheleias, the son of Eliah, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. And as he stood overseeming them that bound sheaves in the field, the heat came upon him, and he fell on his bed, and died in his city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

So Judith was a widow in her house three years and four months. And she made her tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the eves of the new moons, and the new moons, and the fasts and solemn days of the house of Israel. She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. And there was none that gave her an ill word; for she feared God greatly.

Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charnis, the ancients of the city. 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 man, that he should be warring. Therefore let us wait for salvation of him, and the men of the city, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men?

And now the Lord Almighty, but ye shall never know any thing. For he 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. 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.

Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be warring.
and call upon him to help us, and he will hear our voice, if it please him.  
13 For there arrose one in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.  
14 For the which cause our fathers were given to the slaughter, and had a great fall before our enemies.  
15 But we know none other God, therefore we trust that he will not despise us, nor any of our nation.  
16 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.  
17 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.  
18 For our servitude shall not be directed to favour; but the Lord our God shall turn it to dishonour.  
19 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.  
20 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.  
21 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.  
22 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.  
23 Then said Ozias to her, All that thou hast spoken is well spoken with a good heart, and there is none that may gainsay thy words.  
24 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.  
25 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.  
26 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.  
27 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.  
28 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.  
29 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.  
30 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee to take vengeance on our enemies.  
31 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 Samuel, I am a widow, and a gird with child, and I am left alone 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 with 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 these things, but also the things which fell out before, and which ensued after: thou hast thought upon the things which are now, and which are to come. 6 Yea, what things thou didst determine were ready at hand, and lo, 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 horse 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. 8 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.

Their pride, and send thy wrath upon their heads: give mine hand, which am a widow, the power that I have conceived. 10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their staleness 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 multitude, thou art an helper of the oppressed, an upholder 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 words, 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, 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 targe upon her head, and all her garments of gladness, wherewith she was clad during the life of Manasses her husband. 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.

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. Thus they went forth to the gate of the city of Bethulia, and found standing there Ozius, and the ancients of the city, Chabris and Charmis.

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, The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

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.

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 no more. Thus they went straight forth in the valley: and the first watch of the Assyrians met her; and they took her, and asked her, Of what people art thou? and whence 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: 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.

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,
Then they chose out of them an hundred men to accompany her and her maid, and they brought her to the tent of Holofernus. Then was there a 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 Holofernus, 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 despise 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 Holofernus went out, and all his servants, and they brought her into the tent.

Now Holofernus rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed 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 Holofernus 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 by 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 entreat 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 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 man of Bethulia did save 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.
11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, for they in sin have overtaken them, wherewith they will provoke their God to anger, whencesoever they shall do that which is not fit to be done:  
2 for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God with forbearance might have spared them by his laws:  
3 and are resolved to spend the firstfruits of the corn, and the tenth of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.  
4 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.  
5 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

Wherefore I thinke handmaid, knowing all this, am fled from their presence;  
6 and God hath shewed me to use with thee, wherewith all the earth shall be astonished, and whosoever shall hear it.  
7 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins,  
8 and I will come and show it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.  
9 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and I will come and show it unto thee:  
10 for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,  
11 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.  
12 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.  
13 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnesor, and shall be renowned through the whole earth.

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.  
3 Then Holofernes said unto her. If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.
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 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 damsel 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 Nabuchodonosor.

Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and 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 Judith 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 eite ton Ioudid pro auton, eite se psichon, kuri món, óti or batanýiasa id doylía soun tò ànta meta 'emou, évos òn poásia

Kai ékago an autín òi theoráontes 'Olothofrénon eis tìn th skhírou, kai òntwse mékhi metoups tís vniktos: kai ánesteis pro tis eòsìsai filakírís, kai ástetelele pro 'Olothofrénon, 6 Lègoun, éstipaitasid òi o kuriós món, éstai tì doylía soun en épì prosepseus id ëxelbhn.

Kai proptetazan 'Olothofrénon tòis ómwn sunmatofuglaxí pí diá 7 kolóun ein autín: kai parámevnoi en tà pàrbebolè idéras treís, kai éxetoréiteka kata níkata eis tìn fáragga Bethulía, kai évënterkele cin tìn pàrbebolè èpi tís pínugis tìn údastos. Kai òs òn aneb, éketeo tòn Kurió tòv Theov 'Iserál kathetnun i tìn òdòv autí tì óias anastýma tòn vín tòn lauv autón. Kai 9 òstperoneúnè kábarà parámevne tìn skhíri, méxhris òi prospègracato tìn próvoin autí tìn épòtèbran.

Kai égeveto ei tìn idéras tìn tétraprò, òtopóu òi Ierofrén 10 pòstòn tôn dòluos autó tòn mónos, kai oik eкалóseis eis tìn chrísíν oðnèna tòn próst tás xrièis. Kai eite 'Bagoas tòn 11 éinóúgh, òs òn àfrostíko èpi tinwn tòn autón, peión di tòn porëthièi tìn xynika tìn 'Ebràína òi èstì parà sòi, tòn ëlxeboi pròs ëmàs, kai fagèxei kai peión mes ëmàs. Ídòu gar 12 áioyron tòi prospósp hèmòn, èn xynika toiaùnta paróspomen wu' oikis antbebínes eis, òti òan tànti òi éptpaostes, kata- gekelaitai ëmàs.

Kai èxelbhe 'Bagoas àpopi prospòspò 'Olothofrénon, kai èxelbhe 13 pròs autón, kai eite, pí dekynástato òh òi pàdías tòn kallì ònuva pròs tòn kúriw môn, dòxasínei kata próspòspò autón, kai peión me su hèmà ein efhorofínei énòn, kai genvèh- nai en tòn idéras tànti òs ònuva tìn àpopiw 'Aspron, òi parántiçh tòn eis oikò 'Nabuchoodonoípòp.
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 the end of it. 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 bed, 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 turned 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 the mountain of Bethulia, and came to the gates of Jerusalem.

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 they should open the gate, and receive 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 hands this night: so she took the head of his body down, and sheaved 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 decreed him to his destruction, and yet hath he not committed sin with me, to defile and shame me.
Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. 18 Then said Oziias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. 19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and shall show them as thou hast done, as thou wouldst go down into the field toward the watch of the Assyrians; but go not down. Then shall they take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him; then fear shall fall upon them, and they shall fall before your face. So ye, and all that inherit the coast of Israel, shall pursue them, and overthrow them as they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as were to his death.

Then they called Achior out of the house of Oziias, and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed. But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, 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 the deed of the people all that 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 εxFFFFFFFFXXXενεκα ερας τοις ο.getHeader(1392, 1196, 1392, 1196), και κυματες προσκεκλησαν 17 τον Θεον, και ενεκα ομοειμαυνον, ευλογηθος ει το Θεον ημων, εξουδενωσας εν ημερα της σιμερος των εχθρων του λαον σου. Kai ετεπεν αυτη Οξιας, ευλογηθη συν θωγατη τον Θεον τω 18 υπνωσε παρα πασας τας γυναικας τας επι της γης, και ευλογημενος Κυριου τον Θεον, δε εκτεσε τους ουρανους και την γην, δε καταδιδε σε εις τραυμα κεφαλης αρχοντος εχθρων ημων, δια 19 ουκ αποστηται ελπις σου απο καρδιας ανδρων μυνυνοντων ιναν Θεου έως αιωνων. Kai ποιηκεσαι σου αυτα 20 ο Θεος εις υπνοι αιωνων, τον εποσκεκλησας σε εν αγαθοσι, ανω ουκ εφειρες της ψυχης σου δια την ταπεινωσι του γενους ημων, αλλα επεξηλθες πτωματε ημων, επι ειδαιεν πορευεστε ενωπιον του Θεου ημων και ειναι πας ο λαος, γενοετο, γενοετο.

Και ειπε προς αυτους Ιουδαι, ακοινατε δη μου, αδελφοι, και λαβοντες την κεφαλη της ταυτης, κρεμασατε αυτην επι της επαλεως του τειχους ημων.

Και ευκολοθυτσαντες 3 ημεις, και πανες οι κατοικουντες παν οριον Ιουδαι, καταστρωσατε αυτους εν ταις οδοις αυτων. Προ δε του ποιηκε 5 ταυτα, καλεσατε μου Αχιων τον Αμμανιν, ινα ιδουν ηγεμονον τον εκφανισατα τον οικον του Ιουδαι, και αυτων ους εις δανατον αποστατειαι εις ημας.

Και ηκλησαν τον Αχιων εκ του οικου Οξιας: οδη γε ηδη, 6 και ειδε την κεφαλη ολοφερνου εν χειρι ανδρος ενος εν τη εκκλησια του λαιου, επενεπ επι προσωπων, και εξελυθη το πνευμα αυτων.

Όμης δε ανελαβον αυτων, προσεπτε τους ποιν Ιουδαι, και προσκεκλησε το προσωπο αυτης, και επιτεν, ευλογημενου εν παιντε σκηνωματο Ιουδα, και εν παινε θευς, ουτες ακονταντες το ονομα σου παραειδησαντα. Και νυν αναγεγεινοι μοι δοκα 8 ηποσχες εν ταις ημαιρας ταιναις και απηγυγελεν αυτον Ιουδαν εν μεσω του λαου πιντα, ου σαν πεντεκαινα, αφης ημερας εξηλθαν εσον ου ελαει αυτως. Ός δε επαναται λαλους, 9 ηηλαλε το λαος φωνη μεγαλη, και εδεικε φωνην ευφροσυνον εν τη πολει αυτων.

Τον δε Αχιων πιντα ου εποικησαι ο Θεος του Ιουδαι, επιστενε τον Θεον σφωδρα, και περιεμετο την σοφης της ιναροφυτιας αυτου, και προσεπετο προς τον οικον Ιουδαι εσον της ημαιρας ταιναις.

Ηνηκα δε ο ορθος ανεβη, και εκφυμανες την κεφαλη ολοφερνου εκ του τειχους, και ανελαβε πας ανηρ Ιουδαι τα οπλα αυτου, και εξηλθασαν κατα σπειρας επι τας αναβασεις του ορους.

But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers. 12 So they came to Holofernes’ tent, and said to him that had the charge of all his things, Wake now our lord: for the slaves have been bold to come down upon us to battle, that they may be utterly destroyed. 13 Then went in Bagdis, and knocked at the door of the tent; for he thought that he had slept with Judith. 14 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. 15 Therefore did he cry with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried, 16 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. 17 When the captains of the Assyrians heard these words, they sent throughout all their camps, that 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. 2 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. 3 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.

Then sent Ozias to Bethamasthem, and to Chobai, 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.

Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: 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.

And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. 6 And the children of Israel saw the spoil and the spoils 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.

Then Joncin the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had wrought for Israel, and to see Judith, and to salute her. 8 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Israel, thou art
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.

And when the sun was set, they made cheer and exaltation in all 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 carts, and laid them thereon.

Then all 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 midst of them with garlands, and with songs in their mouths.

Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

And Judith said,

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new song, and call upon his name. 3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

Assur came out of the mountains from the north, he came with ten thousand of his army, the multitude whereof stopped the torrents, and his horsemen have covered the hills. 2 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.

But the Almighty Lord hath disappointed him by the hand of a woman. 3 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 countenance. 4 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 tire, and took a line garment to deceive him. 5 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fawning passed through his neck.

The Persians quaked at her boldness, and the Medes were daunted at her hardiness. 7 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. 8 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of my Lord.

I will sing unto my God a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. 10 Let all creatures serve thee: for thou spakest,

sū kaukhuma mega tou genous hymon. 11 Epothesas pantas tauta 12 en xehri sou, epothesas ta agada meta 'Israèl: kai eidotheis esti autous te Theos euologhen ginou para to pantokratore Kuriou eis ton aiówna chronon: kai kipas o laos, xénono.

Kal elaphurese pas o laos to parmebolon eis emera 13 triakonta, kai uóikan ti Ioudhì thn skhoun 'Olosoforon, kai pantas thn argyromata, kai ths klinas, kai ths dikaia, kai pantas thn skeuasmata au'tou: kai labbousa au'the epethenek epi thn hmioun authe, kai exezevas ths amazas authe, kai exofreusan auta ep auton.

Kal sinvedrime pása gyna 'Israèl tou ideve aut'he, kai 14 eu'loghenea authe: kai epothesan authe xoron eis auton: kai elabhe thyron eu tais xherion authe, kai edwke tais xynai tais met authe, kai estephanouthe to thion authe kai ai met authe: kai propleth panto's to laos en coreia xronemene pasagin ton xynai, kai kholothei pás anier 'Israèl evnasleumeni meta ste'tin, kai yrmon en to sotoma auton.

Kal exerchex Ioudhì thn xeromologhun tautin en panti 1 15 'Israèl, kai uperfonie pas o laos thn aiównon tautin.

Kal kipes Ioudhì, 16

'Exarchete te te Theo mou en tympiaties, astate te Kuriou mou 2 en kymbalos, enarmosaste autou falamon kaioun, ypsate kai 3 kipelasaste to onoma autou; oti Theo suntrivow polemei 4 kuriou, oti eis parmebolas autou en meto louv ejeilato me ek xerios thn katakoukonton me.

'Hathen 'Asousor eis odrws apo Boreia, thrion en mora 5 dunamw autou, wv te plithos auton ene fraughte xeimarrhou, kai 6 hipos eis auton ekalwv bounou. Eipen emprive te ta oria 7 mou, kai tois neanikous mou aneleiv en morfiaia, kai th thla 8 zonta mou theis einiños, kai te vithia mou doule eini proonmias, kai tas parthenous mou skuleisai.

'Kuriou pantokratow thetansen autous en xeri thleiaia. 9 Oi xar uppestes de dynatos autou upo neanikous, odhe 10 tianon epataxei auton, oide yphlioi giyanstes epethenoi autou, alla Ioudhì thugasthe Merari en kalale prosowton autou paralewpoun auton. 11 Exekdisto yar stolhn chreosoun authe eis 12 ywos ton tonovn en 'Israèl, theiazato to praswono autous en moriai, kai edosato tas trikhs autous en mita, kai elabhe stolhn lyvne eis apaith auton. 13 To spondale autous hretase oribalum autou, kai to kallos autous xurkalwuse xynhe autou. 14 Doudhene o akyniake to trakhon autous.


'Ymwnw to Theo mou ymvoi kaioun Kuriou, megas eis, kai 18 eidois, thumastos en xarchi, antepblyh. Soi doulevastewo 19 pása h káthi sou, oti eipas, kai egynhshen apéstelas to
Judith XVI. 15—25.

and they were made: thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. 15 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. 16 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.

17 Woe to the nations that rise up against my kindred! the Lord 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.

18 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.

19 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.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 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. 22 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.

23 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. 24 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. 25 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. 2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin. 3 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. 2 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 v engen, when it punisheth, pass by him. 9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. 10 For the ear of jealousy heareth all things: and the noise of murmuring 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 believeth slayeth the soul.

Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. 2 For God made not death: neither hath he pleasure in the destruction of the living. 3 For he created all things, that they might have their being: and the generation of the world was 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: 3 which being extinguished, our body shall be turned to ashes, and our spirit shall vanish as the soft air, 4 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 our-
selves with costly wine and ointments: and let no
flower of the spring pass by us. 8 Let us crown
ourselves with rosebuds, before they be withered:
let none of us go without his part of our volun-
tuousness: let us leave tokens of our joyfulness in
every place: for this is our portion, and our lot is
this.

9 Let us oppress the poor righteous man, let
us not spare the widow, nor reverence the ancient
grey hairs of the aged. 10 Let our strength be the
law of justice; for that which is feebler is found to be
nothing worth.

12 Therefore let us lie in wait for the right-
eous: because he is set for our turn, and he is
clean contrary to our doings: he upbraided 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 reprove 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 counterfeits: he abstaineth from us, as if he were 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 ene-
mies. 19 Let us examine him with despatchfulness
to add to your experience, 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 de-
ceived: 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 be 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.

3 And having been a little chastised, they shall
be greatly rewarded: for God proved them, and
found them worthy for himself. 4 As gold in the
furnace hath he tried them and received them as a
burnt offering.
7 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 righteous, and forsaken the Lord.

11 For whose despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: 12 their wives are foolish, and their children wicked.

13 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.

14 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. 15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and 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 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 undefiled rewards.

3 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 shaken 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:

8 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 unspotted 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 unbelief doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore haste he to take him away from among the wicked. 14 This the people saw, and understood not, neither laid they up this in their minds. That his
Wisdom IV. 16—V. 16.

16 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. 17 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. 18 They shall see him, and despise him; but God shall laugh them to scorn; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. 19 And when they cast up the account of their sins, they shall come with fear: and their own iniquities shall convince them to 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. 2 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. 3 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: 4 we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and what 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. 5 We wearied 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.

5 What hath pride profited us? or what good hath riches with our vaunting brought us? 6 All those things are passed away like a shadow, and as a post that hasteth by; 7 and as a ship that saileth over the ocean, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves: 8 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; 9 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: 10 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 show; but were consumed in our own wickedness.

11 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.

12 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. 13 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.
Wisdom V. 17—VI. 22.

13 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. 14 He shall put on righteousness as a breastplate, and true judgment instead of an helmet. 15 He shall take holiness for an invincible shield. 16 His severe wrath shall be sharpen for a sword, and the world shall fight with him against the unwise.

22 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. 23 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yes, 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. 2 Give ear, ye that rule the people, and glory in the multitude of nations. 3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. 4 Because, being ministers of his kingdom, ye have judged aright, nor kept the law, nor walked after the counsel of God: 5 horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. 7 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. 8 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. 10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. 11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 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. 14 Whoso seeketh her early shall have no great travail: for she shall find her sitting at his doors. 15 To think therefore upon her is the perfection of wisdom: and whoso waiteth for her shall quickly be without care. 16 For she goeth about seeking such as are worthy of her, she findeth herself favourably unto them in the ways, and meeteth them in every thought.

17 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.

18 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. 19 As for wisdom, what she is, and how she came up, I will tell you, and will 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 if you meditate on it, you 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.

1 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, the offspring of man, 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. 3 For there is no king that had any other beginning of birth. 4 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. 5 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. 6 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. 7 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.

1 All good things together came to me with her, and innumerable riches in her hands. 2 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

3 I learned diligently, and do communicate her liberally: I do not hide her riches. 4 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

5 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. 6 For in his hand are both the ends of the world, and the riches of kings: 7 Wisdom also, and knowledge of workmanship. 8 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: 9 the beginning, ending, and midst of the times: the alterations of the turning of the sun, and change of seasons: 10 the circuits of years, and positions of stars: 11 the natures of living creatures, and the forms of wild beasts: the violence of winds, and the reasons of men: the diversities of plants, and the virtues of roots: 12 and all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtill, 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, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtill, spirits.

23 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. 24 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 things ensnared 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 decked 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. 2 In that she is conversant with God, she magnifieth her nobility: yea, the Lord himself loved her. 3 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

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 of a quick conceit in judgment, and shall be admired in the sight of great men. 12 When I hold my tongue, they shall hide 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 repose 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. 19 Yea rather, being good, I came into a body undefiled. 20 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, I said, 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 thy servant and son of thine handmaid is an acceptable 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 holy mountain, and in the place whereof thou dwellst, 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.

She send her out of thy holy heavens, and he 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 preseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon 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 which hath searched out for? And thy counsellor, who hath known, except thou, O Lord, dost 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 righteous 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
Wisdom X. 8—XI. 13.

come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. 8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. 9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother’s wrath, she guided him in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labors. 11 In the covetousness of such as oppressed him she stood by him, and made him rich. 12 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.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, 14 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.

15 She delivered the righteous people and blameless seed from the nation that oppressed them, and the tongue of them that cannot speak eloquent.

She prospered their works in the land of the Lord, and withstood dreads kings in wonders and signs; 16 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; 17 brought them through the Red sea, and led them through much water: 18 but she drowned their enemies, and cast them up out of the bottom of the deep. 19 Therefore the righteous spoiled the ungodly, and praised the holy name, O Lord, and magnified with one accord thine hand, that fought for them. 20 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

6 For Greek, see ver. 14.
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 tradition of unrighteousness on the children of vengeance: 16 that they might know, that wherewithal 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, 18 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 mouths: 19 whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 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. For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? 21 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.

22 But thou hast mercy upon all; for thou canst do all things, and wilt not be at the sins of men, because they should amend. 23 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst not had the power to sanctify it. 24 And if any thing had endured, if it had not been thy will? or been preserved, if not called by thee? 25 But thou sparest all: for they are thine, O Lord, thou lover of souls.

26 For thine incorruptible Spirit is in all things. 27 Therefore choicest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they might believe thee, O Lord. 28 For thou didst will to destroy by the hands of our fathers both those old inhabit-ants of thy holy land, 29 whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; 30 and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, 31 with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: 32 that the land, which thou extinguishedst above all other, might receive a worthy colony of God's children.

33 Nevertheless even those thou sparedst as men, and didst send waifs, forerunners of thine host, to destroy them by little and little. 34 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, 35 but executing 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 cogitation would never be changed. 36 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.

37 For who shall say, What? who shall stand? 38 or shall he that condemneth the world be condemned? 39 or shall he that judgeth the angels be judged? 40 or shall he that standeth in judgment of sinners be sinners? 41 or shall he that is holy and faithful, the judge of the world, himself be judged? 42 or shall he that is just, the same that judgeth, he himself be judged? 43 or shall he that is praised, judge him that shall be praised? 44 or shall he that is glorified, judge him who shall be glorified? 45 or shall he that hath mercy, judge him who shall have mercy?
revenge 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.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. 15 Forsomuch then 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. 16 For they that are in the possession of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. 17 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. 18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 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. 20 For if thou didst punish the enemies of thy children, and the condemned to death, with such severity as is contrary to the time and place whereby they might be delivered from their malice: 21 with how great circumstnction didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? 22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we see, we may carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. 24 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. 25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. 26 But they that would not be reformed by that correction, wherein they were dailied with them, shall feel a judgment worthy of God. 27 For, look, for what things they grudged, where 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 rain are all men by nature, who are ignorant of God, and could not, out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster: 2 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. 3 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. 4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionally the maker of them is seen. 6 But yet they are the less to be blamed: for their peradventure err, seeking God, and desiring to find him. 7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen. 8 Howbeit neither are they to he

Oust hag Theos esti pln svou, o mel ei peri pant, 13 ina deis sti ouk adikwv ekrimas.


Ededexas de soi twn laon dia tovntovn ergwv, 19 soi dei tov dikaiowv einai philyntrwv kai evelpidas 22 etoiqes tov niou soi, sti didis evi amartia metat evn- 23 naia. Ei hag ethrionon paiqin soi kai ofelinovn 24 thon mazin meta tosaitha etimosan prosochis kai deisqew, 25 duois chrinon kai toton dew apallagwv tis kakias- 26 meta tovs arhias ekrimas tov niou soi dw tois 27 patrwn orwv kai synhigas edwvag agagnv epo- 28 sceksew; Hma ouv paiqinon, tovs ethrionov hma ev 29 mwrwtois mastegias, ina sou tavn agathotina meirmwv 30 krivontes, krivomenvo ev prosothomev elou.

Othein kai tois ev arfounv twos bswantas adikous, 23 dia tovntow evbasantowov bdelagmatov. Kai gar tois 24 plainos oin makrotoron elaptazan, theovs upolabma- 25 vouteis taka kai evvou evn tov ethrion evvma, niwton dek evfounv phvthevtes. 26 Dia to toinis elagwv 27 tis kriewn evi epamagwv epemias. Oi de paiqinov 28 epimsewv ouv noubetebhenthes, axov Theov kriewn peri- 29 ekos iou gar avtovs xwreous thevagontov, evi 27 tovntov ouv edykon thevovs evi avtovs kolasevontes, idontes 30 on palaioi onetou elenwv, Theov epengwnwv elhine: did kai 31 to tertia tis katakon tis avtovs epilhse.

Mataioi mev gar pantes antherou sefei, ois parh 13 Theov arxwma, kai ek tov onom 만약v oanwv ouv izounant evdwv n sto o, ouste tois ergous proskvontes epengwv 32 twn tevnik. "Alh' y' pire, y' pneuma, y' xathvnon aer, 2 y' kiklon astonov, y' biaion edwar, y' phwstheva ouvrio, 3 prvatheis koumen thevov evminov. 4 Oin e me y' kal- 5 lao' terpsmenoi, thevov upelambanov, gnwstovn tovntov 6 deestphtov esti behlwov. o gar tos kallous 7 genesiaraqech eknavut avta. Ei de dunamov kai evferein 4 ekplagwvtes, noupwtonan ap' avtovs tovou o kata- 8 skenevavon avta dunastwterov esti.

Ek gar megevovs kallonis ktiomatwv analwgos 6 genesiourgov avto evtheitei. "Alh' y' zumy epi tauto 6 esti mephysi dhly, kai gar avtovs taka plagwv Theov 7 ztoites, kai bhevontes efrein. 8 Ev gar tois ergous 7 avto anastrefmenvi dievenv, kai paitonv tis yfis, oti kala ta bleptomena. Pali ev oit avtoi sygnwstovai.
9 For he was 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 art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. Now therefore let them be gathered together, and brought down a tree meet for the purpose, and tak-en off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; and after spending the refusal 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 and full of knots, hath made 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.

17 Then maketh he his prayer for his gods, for his wife and children, and is not ashamed to speak to that which hath no life. 18 For health he calleth upon that which is weak: for life prayer 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 any thing.

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 carrieth 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 were saved.

6 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. 7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it: it, and it, because, being corruptible, it was called God. 9 For the ungodly and his ungodlinesses are both alike hateful unto God. 10 For that which is made shall be punished together with him that made it. 11 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.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. 13 For neither were they from the beginning, neither shall they be for ever.

For by the vain glory of men they entered into
the world, and therefore shall they come shortly to an end. 13 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, because they in process of time, an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.
Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express 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.
Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. 19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. 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. 21 And this was an occasion to deceive the world by men, serving either craft or tyranny, 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 made 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 for love, or to be known. So that there remained in all men without exception, blood, murder, slaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, 30 disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless meanness.
For the worshipping of idols not to be named is the beginning of the curse, and the end of all evil. For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. 30 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. 31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.
But thou, our God, art gracious and true, long-suffering, and in mercy ordering all things. 32 For if we sin, we are thine, knowing thy power: but will not sin, knowing that we are counted thine. 33 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.
For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, or the painter's fruitless labour; the sight whereof enticheth fools, but 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. 34 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh such works, and of the same, to do the work of the potter.
Wisdom XV. 8—XVI. 9.

And all 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 owneth his own spirit shall mock them, but 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 worshipeth: 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 them: they went without the praise of God and his blessing.

Therefore by the like were they punished worthily, and by the multitude of beasts tormenteth. Instead of which punishment, dealing graciously towards them, as he did towards the wine which he gave them to drink: for a change of the meat of a strange taste, even quails to stir up their appetite: to the end that they, desiring food, might for the ugly 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 penury, which they could not avoid; but should give way to beasts, and for a space, how their enemies were tormenteth. For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, they wrath endured not for ever:

But they were troubled for a small season, that they might be ashamed, 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 overcome: 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 palatia, 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 fought 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 burned 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 the 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 nourisheth all things, according to the desire of them that need. 26. For 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 unuttered souls have erred.

For when righteous men thought to oppress the holy nation: they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from their own, and were cast away from the earth, and thrown in the dunghill.
Wisdom XVII. 3—XVIII. 4.

3 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. 4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and evil visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. 6 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. 7 As for the illusions of art magic, they were put down, and their vaunting in wisdom was reprobated with disgrace. 8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, 10 they died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasts grievous things. 12 For fear is nothing else but a betraying of the succours which reason offereth. 13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the toils.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, 15 were partly vexed with monstrous apparitions, and partly fainting, their heart failing them: for a sudden fear, and not looked for, came upon them. 16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or a labourer, or a labourer in the field, he was taken, and the necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melancholy noise of birds among the spreading branches, or a pleasing fall of water running violently, 19 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. 20 For the whole world shined with clear light, and none were hindered in their labour: 21 over them only was spread a huge black night, an image of that dark.

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 happy. 2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. 3 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. 4 For they were worthy to
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 reprove them, thou tookest away the multitude of their children, and destroyed 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 thing didst glorify us, whom thou hadst 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.

10 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, 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, 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. 15 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for. 16 And one thrown here, and another there, half dead, shewed the awfulness of it. For the dreams that troubled them did foreshow this, lest they should perish, and not know why they were afflicted.

17 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. 18 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 propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

19 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. 20 For when the dead were now fallen down by heaps one upon another, standing between them they prayed the wrath, and parted the way to the living. 21 For as long garment was the whole world, and in the four rows of the stones was the glory of the fathers given, and thy Majesty upon the diadem of his head. 22 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.

As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; how that having given them leave to depart, and sent them hastily away, they would repent and pursue them. 3 For whilst they were yet morning and making lamentation at the graves of the dead, Lord God added another foolish device, and pursued them as signs, whom they had intended to be gone. 4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfill the punishment which was wanting to their torments; 5 and that th'p pliable and wondrous way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that th' children might be kept without hurt: as namely, a cloud shadowing in 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; 7 through which all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

8 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who had delivered them. 9 For they were yet mindful of the time that was hid from the sea, nor theircontentment. 10 And punishments came upon the sinners not without former signs by the force of thunder: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers. 11 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. 12 And not only so, but peradventure some respect shall be had of those, because they used not friendly: 13 but these very grievously afflicted them, whom they had received with feasts, and were already made partakers of the same laws with them. 14 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.

15 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. 16 For earthly things were turned into watery, and the things that were before wormed, and ground. 17 The fire had power in the water, forgetting his own virtue: and the water forget his own quenching nature. 18 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. 19 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly re-award them, but didst assist them in every time and place.

ΣΟΦΙΑ ΣΑΛΩΜΩΝ. 75

19 Tous de anebeste mergi telous analegmenon tauton

20 epeysth, proophé yao auton kai ta melionta, oti auton episthmevontes tou ateina, kai meta stonous pro-

3 pefewaites autous, didwsozous metemphleivontes. "Epi yao

4 ev xerion exeontes ta penxe, kai prosoedromofvmeni tisofv,

5 teperon epautapanto logomuion anías, kai ois iketoventes exebalon, twv ws phygaas edwkon.

6 Elke yao autous o dixia epi to to prsas anagkh

7 kai to sunvbeihtovn amhnntov eneblebal, va twn

8 lépousan twv basávov proraplaipwson kolos

9 kai o men laos sou paradoxov údorpiar perath

10 ekaino di eunov eírosw báxov an.

6 "Ole yao h ktis Ein idwí genni pilin aneagag dio-

7 tauto, epiterousa twv idiais epateigas, va ois soi

8 pайдes phulagwvnhn ablabéis. 'H tin parabóliin skía-

9 zousa vefelh, ev de prooostotous ydastos xepas aná-

10 dousus gyisis efwérh, ev efubras bahasvshs doós aneipov-

11 dastos, kai klhophorov pedion ev klívovs biaisov, di o y

12 pantei dóbhan oit tw skiposamoi xepoi, thewir-

13 santes bhamastata térrata. Ois yao ipoi enemphiwson,

14 kai ws ámoi deiskeirtsan, ainoites se, Kúra ton

15 rómonon autov. Emekintro yao epi to to porwiai autov, pou aint méneiswos éow evgean

16 y gí skivna, anti di enédros euerjxat o potamov

17 plódov batryxwv.

11 Eox istérou de idon kai néven gínesw ornéov, oti

12 epamía proagabétes htsásto eisémata prothph.

13 yao paramevían anevh autovs apd bahasvshs orntov-

14 míttra, kai ai taimwria tois ámarwlois éplhov, oik

15 aneuv ton gegovon têkriwv tis bia ton keraunov

16 diakwv ésaip ton idiais autovs pnvria: kai

17 yao xalieróteres moloséthai epetidwson. Oi men yao

18 tois agwvntas oik eiddo paraítas, oito de eis

19 erégetas éxous eouolítov. Kai ois múnov, allas ygis

20 episkopy ësta autov, eite ápexhos prooexothi tois

21 állotrwv, ois de mèta éorasprowv èidesmávnon tois

22 ýh twn autov metexochkton diakwv dénnois ékakw

23 páwn. Epelhráthai de kai árastia, oitser ekéinw epi
tais twn diakwv thrías, oit òxai tiei periblhentes skoté,
etasalwv twn autov ýhron tis diôdn égiete.

18 Di' éautov yao tà stoichia meharmoembeda, oitser ev

19 vephtow phugyovv tois múthw to ódema dialláspousi,
pántote mévntana xhvo, oit evs tin eikasa ev tis twn

20 gegovon díewos akribov. Xeptavai yao eis eindra

21 metebléntov, kai vekta metebévan ev ýgis. Per

22 òxhyn ev òdai tis idiai ònuvneus, kai òdvwv tis

21 òbsetikh dhvneus épelánbhnto. Phlogs anásoin

22 evtháron zwn ouk emaráwan sarkas émperswakón

23 twv, ouèi tektov eptikton krestalalides génous ámbro-

24 stás trophs. Kata panta yao, Kúria, égeallán

25 tov laon sou, kai édóxasa, kai oux ùperoieis, én vanti

26 kairw kai tósw paristámevos.
**The Prologue to the Wisdom of Jesus the son of Sirach.**

Whereas many 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 skillful 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 thirtieth 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 him for ever. 2 Who can number the sand of the sea, and the drops of rain, and the days of eternity? 3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? 4 Wisdom hath been created before all things, and the understanding of prudence from everlasting. 6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?
8 Eἰς ἐστὶ σοφὸς φοβερὸς σφόδρα καθήμενος ἐπὶ τοῦ βρόντου τέων καὶ τῶν ἄγαλματων τουτέων, καὶ εἶδος καὶ ἐξήρανθηνεν τήν, καὶ καθήμενος ἐπὶ τήν ἀνακόπτον τούτων. 

11 Φόβος Κυρίου δόξα καὶ κατακλήσας καὶ καθήμενος καὶ ἐρροσίνι καὶ σέτας τουτέων ὑμᾶς ἐγείρεται καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐμπιστεύεται. 

14 Αρχὴ σοφίας φοβείσαι τὸν Θεὸν, καὶ μετὰ πιστῶν ἐν μικρότερης ἀνακόπτεσιν αὐτῶν. 

19 Ρίζα σοφίας φοβείσαι τὸν Κυρίον, καὶ οἱ κλάδοι αὐτῆς μακροπορίεσθαι. 

20 Ἡ γὰρ ῥοπῆ τοῦ θυμοῦ αὐτοῦ πτώσεως αὐτῶν. Ἡ ἐκ τῷ καιρῷ ἔκτυπθαις, καὶ ὄστρεον αὐτῷ ἀναδώσεις εὐφροσύνην. 

21 Ἡ ἐκ τῷ καιρῷ κρυφεῖ τοὺς λόγους αὐτοῦ, καὶ κείλῃ παιστῶν εἰκόνας αὐτῶν. 

22 Ἐπιθύμησα τοῖς διδασκαλίας ἐστὶ τοῖς διδασκαλίας, καὶ Κυρίος χρησιμοφορεῖ σοι αὐτῆς. 

27 Μὴ ἀπειθῆσαι φόβῳ Κυρίου, καὶ μὴ προσέλθῃς αὐτῷ ἐν καρδίᾳ δυστη. 

29 Μὴ ὑποκρίθης ἐν στόματι ἀνθρώπων, καὶ ἐν τοῖς χειλεῖσι σου προσέχεις. 

30 Μὴ ἔχους σελαίναν, ἵνα μὴ πέσῃς, καὶ ἐγείραγής τῇ ψυχῇ σου ἀτιμής, καὶ ἀσκολάψης Κυρίος τὰ κρυπτά σου, καὶ καὶ μὲ συναγωγὴς καταβελεῖ σε, ὅτι προσελθῇς φόβῳ Κυρίου, καὶ μὴ καρδία σου πλήρης δόλων. 

32 Τεκνὸν εἰ προσέρχῃ δουλεύειν Κυρίῳ Ὠδοὺ, ἐτοίμασον τὴν σου ψυχήν σου εἰς παρασκευήν. 

38 Τοῦτον εἰ Κυρίον ὑμᾶς ἐκτίπτομεν, ἐκείνον ἐκ τῆς προσωποσκοπίας τοῦ βρόντου, ἐκείνον ἐκ τῆς κατακλήσεως μετὰ τῆς ἀνακόπτησιν τῶν σελαίνων. 

51 Τοῦτον εἰ Κυρίον ἐκτίπτομεν, ἐκείνον ἐκ τῆς προσωποσκοπίας τοῦ βρόντου, ἐκείνον ἐκ τῆς κατακλήσεως μετὰ τῆς ἀνακόπτησιν τῶν σελαίνων. 

52 Εἰς τὸν καιρὸν εἰς τὸν καιρὸν καὶ ἐκ τοῦ καιροῦ, ἐν τῷ καιρῷ ἐκείνῳ ἐκείνῳ καὶ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐκ τοῦ καιροῦ. 

53 Εἰς τὸν καιρὸν εἰς τὸν καιρὸν καὶ ἐκ τοῦ καιροῦ, ἐν τῷ καιρῷ ἐκείνῳ ἐκείνῳ καὶ ἐκ τοῦ καιροῦ.
Ecclesiasticus 11. 10—III. 20.

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 sinners that goeth two ways!

13 Woe unto him that is faint-hearted! 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 that they 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 is, 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: 4 and he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. 6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be safe, and shall be comfort to his mother, and shall 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 overthroweth foundations. 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.

'Embléjeste eis árchiás geaías kai údete, tis énepístutai 10 Kúrion kai kathjxhíth; eis tis énemínev to fósbw autó kai égkatelefíh; tis étékalestat aúton, kai úpereidon aúton; Dústí oiktimón kai élégim ó Kúrion, kai áfresin 11 ámaraías, kai swíjzei en kairó bhlíves. Oiai karðiai 12 deilais, kai xeróí parapeníais, kai ámaretolí évstíjontai èpi duo tríbous.

Oiai karðía parapenígh, óti ou pístew, diá tóúto ou ske- 13 peústhetai. Oiai émín tois apòloulèkai tηn úpomoin, 14 kai ti pous fetei ti an épisképtetai ó Kúrion;

Ois foboýmenoi Kúrion ois ápethjounó rímatón aúton, kai 15 oui agiàptites aúton synthjounotai tas òdous aúton. Ois foboú- 16 menoi Kúrion zhtísoún tin egdokí aúton, kai oui agiàptites 17 aúton ejmplhjshetai tov nómou. Ois foboúmenoi Kúrion 18 etoumásoun karðiai aúton, kai énóstis aúton tapanwústhetai tas psuchás aúton. Eustepoymíeta eis xéiras Kúrion, kai oui 18 eis xéiras ánthrópolon; òs gar òs megálóstis aúton, ouíow kai

'Emwó tou patró aúkósast the têkna, kai ouíos poístheta, óna 3 swízhetai. 'O gar Kúrion ejóswte patéra èpi têknon, kai krísw 2 mútrous ésterewen ef' òdous. 'O tîwos patéra ejpláte 3 ánmaría. Kai òs ò apóthlswron, ò douðak hútéra 4 aúton.

'O tîwos patéra ejphravhísetai èpi têknon, kai èpi émér 5 prosenychís aúton ej dáskalwhísetai. 'O douðak patéra 6 makropímevetai, kai èi èwstakón Kúrion ònpanwthísetai hútéra aúton, kai òs déswtáta déshleuetai èn tois geníswn 7 aúton.

'En érrw kai lòwga tìma ton patéra sou, òna èpléthi sou èi 8 ejvloigia par aúton. Eijvloigia gar patró stwrilei oikous 9 têknon, katára dé mútrou évkríoi theélwmal. Mh douðoxí 10 atúma patró sou, ouí gar èstí sou òduá patró atúma. 'H 11 gar òduá ánthrópon ek tîwos patró aúton, kai ònido têknon mútrh èn àdozía.

Têknon, antílabaou èn ýíras patró sou, kai mú 12 àptron en tì jwí aúton. Káv àploleití swneus, swgnwomnh 13 éxé, kai mú átmamázh aúton en pásh òjsth sou. 'Elymi- 14 sóthi gar patró ouík ejplhjshetai, kai antí ámaret n prosanwkonódhísetai sou. 'En ýmera bhlíves sou ònánym- 15 oshísetai sou òs édria èpi págetoun, ouíows análhshísetai sou òi ámaret aúton.

Ôs blláspímos ó ègkatìalípon patéra, kai kekatìraménos 16 òpò Kúrion ó paroríwos nùterá aúton.

Têknon, èn prátìthi tâ érrh tou dièçage, kai èpi ánhrw- 17 tou dèktou àgathìhýs. 'Osoù méfagai èi, tòsos 18 tpezi- 19 tou stwnt, kai ènanti Kúrion ejhrjseis chérn. 'Oti 20 megalì ò dhvasteiota tou Kúrion, òpò tou patévous dòz- 21 

Sofia Seýplas.
Ecclesiasticus III. 21—IV. 21.

22 Seek not out the things that are too hard for thee, neither search the things that are above thy strength; 23 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. 24 Be not curious in unnecessary matters; for more things are shewed unto thee than man understandeth. 25 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. 27 An obstinate heart shall be laden with sorrows; and the wicked man shall be kept upon sin. 28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. 29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins. 31 And he that requitheth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

My son, deñard not the poor of his living, and make not the needy eyes to wait long. 32 Make not a soft heart to neither provoke a man in his distress. 33 Add not more trouble to a heart that is vexed; and defer not to give to him that is in need. 34 Reject not the suppression of the afflicted; neither turn away thy face from a poor man. 35 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. 36 Let thyself the love of the congregation, and bow thy head to a great man. 37 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

38 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainhearted when thou sittest in judgment. 39 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.

40 Wisdom exhalteth her children, and layeth hold of them that seek her. 41 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

42 He that holdeth her fast shall inherit glory; and wheresoe'er she entereth, the Lord will bless. 43 They that serve her shall minister to the Holy One; and them that love her the Lord doth love.

44 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. 45 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

46 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and touch him with her discipline, until she may trust his soul, and try him by her laws. 47 Then will she return the straight way unto him, and comfort him, and shew him her secrets. 48 But if he go wrong, she will forsake him, and give him over to his own ruin.

49 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. 50 For there is a shame that bringeth
sin; and there is a shame which is glory and grace. 
22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall. 23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. 24 For by speech wisdom shall be known; and learning by the word of the tongue. 25 Be not ashamed to confess thy sins; and force not the course of the river.
26 Strive for the truth unto death, and the Lord shall fight for thee.

27 Be not hasty in thy tongue, and in thy deeds slack and remiss. 28 Be not as a lion in thy house, nor frantice among thy servants. 29 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. 3 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. 3 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go. 4 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 my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 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. 8 Set not thine heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. 10 Be steadfast in thy understanding; and let thy word be the same. 11 Be swift to hear; and let thy life be sincere; and with patience give answer. 12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. 13 Honour and shame is in talk: and the tongue of man is his fall. 14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condensation upon the double tongue. 15 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, shameful reproach; even so shall a soul that hath a double tongue. 2 Exalt not thyself in the counsel of thine own heart: that thy soul be not torn in pieces as a bull [straying alone]. 3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. 5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. 6 Lie in peace with many: nevertheless have but one counsellor of a thou-sand.

7 If thou wouldest get a friend, prove him
first, and be not hasty to credit him. 9 For some man is a friend for his own occasion, and will not abide in the day of thy trouble. 10 And there is a friend, who being turned to enmity and strife will discover thy reproach. 11 Again, some friend is a companion at the table, and will not continue in the day of thy affliction. 12 But in thy prosperity he will be as thyself, and will be bold over thy servants. 13 If thou be brought low, he will be against thee, and will hide himself from thy face.

14 Separate thyself from thine enemies, and take heed of thy friends. 15 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. 16 Nothing doth countervail a faithful friend, and his excellency is invaluable. 17 A faithful friend is the medicine of life: and they that fear the Lord shall find him. 18 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

19 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. 20 Come unto her as one that pouleth and soweth, and wait for her good fruits: for thou shalt not till much in labouring about her, but thou shalt eat of her fruits right soon.

21 She is very unpleasing to the unlearned: he that is without understanding will not remain with her. 22 She will lie upon him as a mighty stone of trial; and he will cast from him ere it be long. 23 For wisdom is according to her name, and she is not manifest unto many.

24 Give ear, my son, receive my advice, and refuse not my counsel, and put thy feet into her feterers, and thy neck into her chain. 25 Bow down thy shoulder, and hear her, and be not grieved with her bonds. 26 Come unto her with thy whole heart, and keep her ways with all thy power. 27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. 28 For at the last thou shalt find her rest, and that shall be turned to thy joy. 29 Then shall her feterers be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple. 31 Thou shalt put her on as a robe of honour, and shall put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. 33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. 34 Stand in the multitude of the elders; and cleave unto him that is wise. 35 Be willing to hear every godly discourse: and let not the parables of understanding escape thee. 36 If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. 37 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. 5 Justly not thyself before the Lord, and boast not of thy wisdom before the king. 6 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. 7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. 8 Bind not one upon another: for in one another, thou shalt not be unpunished. 9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. 10 Be not faithhearted 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: for the vengeance of the ungodly is fire and worms. 18 Change not a friend for any good by any means; neither a faithful brother for the gold of Siphur. 19 Forego not a wise and good woman: for her grace is above gold. 20 Whereas thy servant worketh truly, entertain him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty. 22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. 23 Hast thou children? instruct them, and bow down their neck from their youth. 24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. 25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. 26 Hast thou a wife after thy mind? forsake her not.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother. 28 Remember that thou wast begotten of them; and how causeth thou recompense them the things that they have done for thee? 29 Fear the Lord with all thy soul, and reverence his priests. 30 Love him that made thee with all thy strength, and forsake not his ministers. 31 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 things, and the firstfruits of the land unto the poor, that thy blessing may be perfected. 32 A gift hath grace in the sight of every man living; and for the dead detain it not. 33 Fail not to be with them that weep, and mourn with them that mourn. 34 Be not slow to visit the sick: for that shall make thee to be beloved. 35 Whatev-er 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
Majesty an illustrious among the poor, for many hath destroyed many, and overthrown the hearts of kings. Strive not with a man that is full of tongue, and heap not wood upon his fire. Jest 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, and turneth not his discourse to the wise, but esteem him, for he is an old man. Rejoice not over thy greatest enemy being dead, but remember that we die all. Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them shalt learn instruction, and how to serve great men with ease.

Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. Rise not up [in anger] at the presence of an injurious person, lest he turn to enjoin thee in thy words. And not unto him that is mightier than thyself: for if thou leastest him, count it but lost. Be not surety above thy power: if thou be surety, take care to pay it. Go not to law with a judge; for they will judge for him according to his honour. Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight; and where there is no help, he will overthrow thee. Consult not with a fool; for he cannot keep counsel. Do no secret thing before a stranger: for thou knowest not what he will bring forth. Open not thine heart to every man, lest he require thee with a shrewd turn.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman to set her upon thy substance. Meet not with a harlot, lest thou fall into her snare. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy soul unto harlots, that thou lose not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine: lest thine heart incline with her for a harlot, and the devil desire thee to 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. Envy 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
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 presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.
13 As near as thou canst, guess at thy neighbour, and consult with the wise. 14 Let thy talk be with the wise, and all thy communication in the law of the most High. 15 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. 16 For the hand of the artificer the work shall be commended; and the wise ruler of the people for his speech. 17 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.

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 therein. 3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. 4 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. 5 In the hand of God is the prosperity of man; and upon the person of the scribe shall he lay his honour.

Be not the one to stile neighbour for every wrong; and do nothing at all by injurious practices. 7 Pride is hateful before God and man: and by both doth one commit iniquity. 8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

Vile is the 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.

The physician cutteth off a long disease: and he that is to day a king to morrow shall die.

For when a man is dead, he shall inherit creeping things, beasts, and worms. 12 The beginning of sin is when one departeth from God, and his heart is turned away from his Maker. 13 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. 14 He Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. 16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. 17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. 18 Pride was not made for men, nor furious anger for them that are born of a woman. 19 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 deceitful seed. 20 Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes.

21 Whether he be rich, noble or poor, their glory is the fear of the Lord. 22 It is not meet to despise the poor man that hath understanding: neither is it convenient to magnify a sinful man. 23 Great men, and judges, and potentates, shall be honoured; yet there is none of them greater than he that

22 Εὐλογία Κυρίου εἰς μισθῷ εὑρεθεῖσα, καὶ εἰς ωρὰ ταχείᾳ
23 ἀναθήλλει εἰλογίαν αὐτῶν. Μὴ ἐστίς, τις ἐστὶ μου χριᾷ;
24 καὶ τίνα ἀπὸ τοῦ νῦν ἐστι μου τὰ ἀγαθά; Μὴ ἐστίς,
25 αὐτάρκης μοι ἐστι, καὶ τί ἀπὸ τοῦ νῦν κακοθεσμαί?
26 Ἐν ἡμέρᾳ ἁγίων ἄμνηστια κακῶν, καὶ ἐν ἡμέρᾳ κακῶν οὐ
fearth the Lord. 2 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. 3 Be not otherwise in doing thy business; and boast not thyself in the time of thy distress. 4 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 honor according to the dignity thereof. 2 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? 3 The poor man is honoured for his skill, and the rich man is honoured for his riches. 4 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Wisdom lifeth 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.

The bee is little among such as fly; but her fruit is the chief of sweet things. 2 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 all men are his, and all kings are held down upon the ground; and one that was never thought of hath worn the crown. 2 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands. 2 Blame not before thou hast examined the truth: understand first, and then rebuke. 2 Answer not before thou hast heard the cause: neither interrupt men in the midst of their tale. 2 Stand not in a matter, neither hearken not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. 2 There is one that laboureth, and taketh pains, and maketh haste; and is so much the more behind. 2 Again, there is another that is slow, and hath no mind 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 him.

Prosperity and adversity, life and death, poverty and riches, come of the Lord. 2 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever. 2 There is that waxeth rich by his wariness and prudence, 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. 2 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

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.

The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish. 2 Say not, What profit is there of my service? and what good things shall I have hereafter? 2 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? 2 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remem-
brance of prosperity. 26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. 27 The affliction of an hour maketh a man forget pleasure; and in his end his deeds shall be discovered. 28 Judge none before his death: for a man shall be known in his children.

29 Bring every man into thine house: for the deceitful man hath many trains. 30 Like as a partridge taketh [and kept] in a cage, so is the heart of the prond: and like as a spy, watcheth he for thy fall; 31 for he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. 32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. 33 Take heed of a mischief man, for he worketh wickedness: lest he bring upon thee a perpetual blot. 34 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 thanked for thy benefits. 3 Do good to the godly man, and thou shalt flourish: 4 yet not from him, yet from the most High. 5 There can no come to him that is always occupied in evil, nor to him that giveth no alms. 6 Give to the godly man, and help not a sinner. 7 Do well unto him that is lowly, but give not unto the ungodly; 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. 8 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. 9 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be gathered: but in his adversity even a friend will depart. 10 Never trust thine enemy: for like as iron rusteth, so is his wickedness. 11 Though he humble himself, and go cribbing, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and then thou shalt know that he trust hath not been altogether washed away. 12 Set him not by thy right hand, lest 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 therewith.

13 Who will pity a charmer that is bitten with a serpent, be such as come high wild beasts? 14 So one that goeth to a sinner, and is defiled with him, in whose who will pity? 15 For a while he will abide with thee, but if thou begin, he will not tarry. 16 An enemy speaketh sweetly with his lips, but in his heart he imaginelceth 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. 17 If adversity come upon thee, thou shalt find him there first: and though he pretend to help thee, yet shall he undermine thee. 18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

He that toucheth pitch shall be defiled there-with; and he that hath fellowship with a proud man shall not be like unto him: 19 He burdeneth thyself above thy power, while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the
kownyshhe yolda prs lebhta; aht prosekarous, kai aht syntribgetetai.

3 Plousios hoikrhe, kai autos prosevenufrwstato ptywgos

4 lddheta, kai autos prosebedvgetetai. Ean xorismewnys, 

5 ergatai en so, kai en duterhs, katalwtei se. Ean egws, sumbwogetai soi, kai apokeinwse, se kai ahtos ou 

6 posene. Xrhea egwsh se, kai apokanei se, kai prosugwlgetai se, kai dosei se ellpida lalhse sei sou

7 kala, kai erei, tis xeria sou; KAI ahtxwnei se en tovs 

8 brwmwse autou, eis ou apokewnysth, se is this, kai ep 

9 esaghk katalwmetai seis meta ta tov dutei se, kai katalwgetai se, kai tin kefalh autou kwnysh epi sei sou.

10 Prosexe m.o apoephanhs, kai mi tateunwsh en efpro 

11 sinh sou.

12 Proskealasen sou en dynasto, upoywron ginw, kai 

13 tosw malloon proskeleistetai se. Mi emptite ena mi 

14 apoete, kai mi makrak afiost wna mi epikratei. Mi 

15 efexe eisagorwthetai met autou, kai mi pistein tou polw 

16 logw autou. Ei pollys yw polalas periasa se, kai ws 

17 prosugwlon exetwsa. Analehmwn mi synthwron logwn, 

18 kai ou mi feygetai peri kakaosews kai desymw. Synthwr 

19 syson kai prosexe sfrodh, oti meta tis pynwseis sou 

20 peripsetai.

15 Pan zwon aagata to omion autou, kai pws anwrophos ton 

16 plhgon autou. Pasas sarke kata genos synigeta, kai to 

17 omio autou proskalhgetetai aht. Ti kownyshse luko 

18 ammwi; owtos amartwlos prs eisbh. Tis efhth naih 

19 pros kina; kai tis efhth plousw prs peitha; Kynigma 

20 lewont diagorein en efmy, owtos noma plousw ptyw. 

21 Bledwyma uperphw tateunh, owtos bledwyma plousw 

22 ptywos.

21 Plousios selenwmenos stthretetai upo filon, tapetwv de 

22 pevov prosapwthetai upo filon. Plousion sfalanwov 

23 pollyw antilptwv, plalshen apohteta kai edikwswen 

24 auton tapetwv evfale kai prospepetwmw auton, efhv 

25 ezato sunein kai ou evdoth autw toppos. Plousion 

26 ela 

27 kai pantes eignhs, kai ton logon autou anupwswen 

28 wos ton nefelw ptywos elalshen, kai elw, tis owtos; 

29 kaw proskopw, proswasthwvou autwn. Agathos o 

30 plwos o mi estin amartia, kai pynh h ptywia en 

31 stmmws asebov.

25 Karodia anwrpwv allovo to prswton autou, en evi 

26 agabha en te elis kaka. Ichos kathia ev agadhs pros 

27 swstwn plwron, kai euphsis proswalo dhlaogymoi met 

28 kspwn.

14 Makrivos anh oin oul hleptwven en stmati autou, kai 

2 ou katetign en luthe amartias. Makrivos ou ou katgwn 

3 h psyh, kai autou, kai ou hleptwven apo tis elastid ev autou.

3 Anvri mikrolwgo ou kalos o plwos, kai anwrwptw 

4 basikaiw inaity chrhmapa; O synagw apo tis psyh autou, 

5 synthwv allovs, kai ev tois agadhs autou truvphi, 

6 sounv etepoi. O poyphs eautw, twn agadhs estia; kai

Ecclesiasticus XIII. 3—XIV. 5.

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. If thou be for his pro-

fit, he will use thee; but if thou have nothing, 

he will forsake thee. If thou have any thing, 

thou must live with the poor; he will sell thee 

bare, and will not be sorry for it. 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? And 

he will shame 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 show 

his head at thee. 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. Press thou not upon him, lest 

thou be put back; stand not far off, lest thou 

be forgotten. Affec 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 
your secrets: but cruelly he will lay up thy 

words, and will not spare to do thee hurt, and 
to put thee in prison. Observe, and take good 
heed, for thou walkest in peril of thy overthrowing: 
when thou hearest these things, awake in thy 
slap.

21 Every beast loveth his like, and every man 

loveth his neighbour. All flesh consorts 

according to kind, and a man will cleave to 
his like. What fellowship hath the wolf with 

the lamb? so the sinner with the godly. 

What agreement is there between the hyena 

and a dog? and what peace between the rich 

and the poor? As the wild ass is the lion's prey 
in the wilderness: so the rich eat up the poor. 

As the proud hate humility: so doth the rich 

abhor the poor.

21 A rich man beginning to fall is held up of 
his friends: but a poor man being down is 

thrust also away by his friends. When a 

rich man is fallen, he hath many helpers: he 
speaketh things not to be spoken, and yet men 

justify him: the poor man slipped, and yet they 

condemned him. Speak therefore wisely, and 
could have no place. When a rich man speaketh, 
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 follow is this? 
and if he stumble, they will help to overthrow 
him. Riches are good unto him that hath 

no sin, and poverty is evil in the mouth of the 

unrighteous.

25 The heart of a man changeth his counten 

ance, whether it be for good or evil. 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. Blessed is he whose con-

science hath not condemned him, and who 
is not fallen from his hope in the Lord.

Riches are not comely for a niggard: and 
what should an anxious man do with money? 
He that gathereth by defrauding his own 
soul gathereth for others that shall spend his 
goods riotously. He that is evil to himself,
to whom will he be good? he shall not take pleasure in his goods. 6 There is none worse than he that envieth himself; and this is a recompence of his wickedness. 7 And if he doeth good, he doeth it unwillingly; and the last thing he will do is his wickedness. 8 The covetous man hath a wicked eye; he turneth away his face, and despiseth men. 9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. 10 A wicked eye envieth [his] bread, and he is a muggard at his table.

11 My son, according to thy do good to thyself, and give the Lord the due offering. 12 But death shall not be long in coming, and that the covenant of the grave is not shewed unto thee. 13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. 14 Defer not thyself of the good day, and let not the part of a good desire overpass thee. 15 Shalt thou not leave thy travails unto another, and thy labours to be divided by lot? 16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. 17 All flesh waxeth old as a garment; for the covenant of the beginning is, Thou shalt die the death. 18 As of the green leaves on a thick tree, some fall, and some grow: so is the generation of flesh and blood, one cometh to an end, and another is born. 19 Every work rolleth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. 21 He that considereth her ways in his heart shall also have understanding in her secrets. 22 Go after her as one that traceth, and lie in wait in her ways. 23 He that prizeth in her windows shall also hearken at her doors. 24 He that lodge near her house shall also fasten a pin in her walls. 25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. 26 He shall set his children under her shelter, and shall lodge under her branches. 27 By her he shall be covered from heat, and in her glory shall he dwell.

He that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her; 2 as and as a mother shall she meet him, and receive him as a wife married of a virgin. 3 With the bread of understanding shall he feed him, and give him the water of wisdom to drink. 4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. 5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. 6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. 7 But foolish men shall not attain unto her, and sinner shall not see her. 8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner; for it was not sent him of the Lord. 10 For praise shall be uttered in wisdom, and the Lord will prosper it. 11 Say not thou, It is through the Lord that I fell away; for thou courest not do the things that he hateth. 12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.
13 Now the fear of God is wisdom; and he that knoweth to shew mercy, sheweth truth.

14 For the fool saith in his heart, I will not shew mercy: and he that is wicked thinketh it naught.

15 The wise in heart will receive commandments: and in lovingkindness there is wisdom.

16 A good name is rather to be chosen than great riches, and lovingkindness rather than silver and gold.

17 The benediction of the LORD is better than great riches; and sweet is the fruit of righteousness.

18 He that increaseth knowledge increaseth sorrow: and he that increaseth silver increaseth grief.

19 The heart of the slothful tendeth to the slothful: but the heart of the willing worketh at her business.

20 He that sendeth a message by the hand of a fool riseth up to the seat of princes.

21 He that followeth a godly man shall be well: but he that followeth a perverse man shall be swallowed up.

22 As a good tree bringeth forth good fruit: and a corrupt tree bringeth forth evil fruit.

23 The refreshment of the soul is in the power of the hand of the LORD; and he saith, Lift up your heads.

24 They that wait upon the LORD shall inherit the land: and they that wait upon his judgment shall dwell therein.

25 A man shall be satisfied with good: for he shall be furnished out of the abundance of the righteous.

26 He that se putteth in his hand shall not be moved: for he shall wax strong.

27 He that is righteous shall inherit much good: but he that loveth gain shall not be satisfied therewith.

28 He that hath knowledge is more blessed than silver; and he that killeth with the sword is but wounded.

29 The wise in heart shall be as an oracle: but a plot of fools is sin.

30 One heart shall say, I have made myself rich; and another heart shall think that trouble is without.

31 The word of the LORD is pure: therefore he that throughloveth his servant shall live.

32 He that findeth a wise man increaseth the gain of his own soul: and he that is a lover of knowledge is the mercy of princes, and palaces.

33 Wisdom is better than rubies: and all things good are comely.

34 I will shew forth doctrine in weight, and declare his knowledge exactly. The works of the LORD are great, and knowing them is wise.
Lord are done in judgment from the beginning: and from the time he made them, he disposed the parts thereof. 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. None of them hindereth another, and they shall never disobey his word. After this the Lord looked upon the earth, and filled it with his blessings. With all manner of living things hath he covered the face thereof; and they shall return into it again.

The Lord created man up to the earth, and turned him into it again. He gave them few days upon the earth, and put other also over the things therein. He endowed 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. Counsel, and a tongue, and eyes, and a heart, gave he them to understand. Withall he filled them with the knowledge of unrighteousness, and shewed them good and evil. 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.

Beside this he gave them knowledge, and the law of life for an heritage. He made an everlasting covenant with them, and shewed them his judgments. Their eyes saw the majesty of his glory, and their ears heard his glorious voice. And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. Their ways are ever before him, and shall not be hid from his eyes. 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: Therefore all their works are as the sun before him, and his eyes are continually upon their ways. None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

The alms 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 repentance to his sons and daughters. Afterwards he will rise up and reward them, and render their recompence upon their heads. But unto them that repent, he granted them return, and comforted those that failed in patience.

Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less. Turn again to the most High, and turn away from iniquity: for he will lead the transgressor into the light of health, and hate thou abomination vehemently. Who shall praise the most High in the grave, instead of them which live and give thanks? Thanksgiving perisheth from the dead, as from onethat is not: the living and sound in heart shall praise the Lord. How great is the loving-kindness of the Lord our God, and his compassion unto such as turn to him in holiness! For all things cannot be in men, because the son of man is not immortal.

What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil. He vieweth the power of the height of heaven, and all men are but earth and ashes.
Ecclesiasticus XVIII. 1—XIX. 2.

He that liveth for ever created all things in general. 2 The Lord only is righteous. 3 To none hath he given power to declare his works; and who shall find out his noble acts? 4 Who shall number the strength of his majesty? and who shall also tell out his mercies? 5 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. 6 When a man hath done, the Lord then hath brake off all his good, and was not a leave off, then he shall be doubtful. 7 What is man, and whereeto serveth he; what is his good, and what is his evil? 8 The number of a man's days is the hundred and twenty years. 9 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. 10 Therefore is God patient with them all, and poureth forth his mercy upon them. 11 He saw and perceived their end to be evil; therefore he multiplied his compassion. 12 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he repoveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. 13 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, and shall not a word better than a gift? but both are with a gracious man. 3 A fool will upbraid Churlishly, and a gift of the envious consumeth the eyes. 4 Learn before thou speak, and use physic or ever thou be sick. 5 Before judgment examine thyself, and in the day of visitation shalt thou find mercy. 6 Humble thyself before thou be sick, and in the time of sins shew repentance.

7 Let nothing hinder thee to pay thy tithes in due time, and defer not until death to be justified. 8 Before thou prayest, prepare thyself, and be not as one that tempteth the Lord. 9 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. 10 When thou hast enough, remember the time of hunger: and when thou hast art rich, think upon poverty and need. 11 From the morning until the evening the time is changed, and all things are soon done before the Lord.

12 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. 13 Every man of understanding knoweth wisdom, and will give praise unto him that found her. 14 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 banquetting 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. 4 Wine and women will make men of understanding to fall away: and he that cleaveth to
harlots will become impudent. 3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul. 5 Whoso taketh pleasure in wickedness shall be condemned; but he that hateth babbling hath less of evil.

6 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. 7 Whether it be to friend or foe, talk not of other men's lives; and if thou canst not without offence, reveal them not. 8 For he heard and observed thee, and when time cometh he will hate thee. 9 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. 10 A fool travel with a word, as a woman in labour of a child. 11 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. 12 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. 13 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. 14 Admonish a friend; for many times it is a slander, and believe not every tale.

15 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

16 Admonish thy neighbour before thou threaten him; and give place to the law of the most High. 17 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law. 18 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

19 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

20 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. 21 There is an exquisite subtlety, and the same is unjust; and there is one that turneth aside to make judgment appear. 22 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 mischief before thou be aware. 23 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. 24 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. 25 A man's attire, and excessive laughter, and gait, shew what he is. 26 There is a reprover that is not censuring: 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. 28 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

29 There is one that keepeth silence, and is found wise: another by much babbling becometh hateful. 30 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. 31 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. 32 He that useth many words shall be abhorred: and he that taketh to himself authority will be hated. 33 There is a sinner that hath good success in evil things: and there is a gain that turneth to loss. 34 There
11 and to them that reprove for the love of thy life, 91
12 neither shalt thou favor a wicked man. 13 Let not kindness and truth depart from thee: do not bind them around thy neck; write them upon the tablet of thy heart. 14 Then thou shalt find favor of the Lord and get praise, and trust and it shall not be denied. 15 This wisdom is your protection, and the京津 your glory. 16 For by them thou shalt break the fall, and by them thy soul shall be upheld. 17 Haste not to go up to the wall, or thou shalt sin. 18 There is a sin that is hard to be found out; and there is that which is not so hard to be found out, but which is to be abhorred: it is the sin of contempt, that a man should despise his own soul. 19 There is no judgment, nor any blame, but they that despise the Lord shall be destroyed. 20 The end of transgressors is evil; the ransom of them is not delivered: 21 But the way of the just is righteousness, and the end of his way is peace. 22 A wise man will hear, and increase knowledge; and with a good eye his lips shall speak knowledge. 23 A foolish witness shall perish: riches shall be made void through a false witness. 24 In the mouth of the prudent the speech is wholesome; but of fools the tongue is not disciplined. 25 A wise man is found in the midst of a thousand; and two witnesses shall be better than one. 26 The disciples of knowledge are sure; but a fool in his folly shall perish. 27 The mouth of the righteous is a well of life; but the wicked shall pour out evil from the heart of their mouth. 28 The hoary head lacketh nothing; the gray head is made glad with silver. 29 A man with understanding will obtain much; and the man of knowledge will become rich. 30 A wise child maketh a good man; but a companion of fools crucifieth his father. 31 If the sun shineth in his strength, he is not abashed by the heat of the day. 32 But a man shall be satisfied with the fruit of his own mouth. 33 In his mouth praise and glory shall be established for him; and in the mouth of the transgressors shall be deceit. 34 A roaring lion shall not impart the prey, nor a fierce bear stir up herself to bring forth her young. 35 But man shall be satisfied with the fruit of his own mouth; and when he shall be full, his heart shall not rejoice. 36 A man shall be satisfied with the fruit of his own mouth; and when he shall be full, his heart shall not rejoice.
himself stones for the tomb of his burial. 4 The congregation of the wicked is like tow wrapped together: and the end of them is flame of fire to destroy them. 5 The way of sinners is made plain with stones, but at the end thereof is the pit of hell. 6 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. 7 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

The knowledge of a wise man shall be talk and like a flood: and his counsel is like a pure fountain of life. 8 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

If a skilful man hear a wise word, he will commend it, and add unto it: but when one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. 9 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. 10 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. 11 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

Dost thou see a man skilful in his speech, and a fool that uttereth a foolish letter on the feet, and like manacles on the right hand? 12 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. 13 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 neighbour's] house: but a man of experience is ashamed of it. 14 A fool will peep in at the door of the house: but he that is well nurtured will stand without. 15 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 pertain not unto them: but the words of such as have understanding are weighed in the balance. 17 The heart of fools is in their mouth: but the mouth of the wise is in the heart. 18 When this ungodly curseth Satan, he curseth his own soul. 19 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. 20 A slothful man is compared to the filth of a dunghill: every man that taketh it up will shake his hand. 21 An evil-nurtured son is the discomfiture of his father that begat him: and a [foolish] daughter is born to his loss. 22 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. 23 She that is bold dishonestly curseth 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. 24 When to teach a fool is as one that gluteth a pot-haredd together, and as he that waketh one from a sound sleep. 25 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? 26 Weep for the dead, for he hath lost the light: and weep for the fool, when he wanteth understanding: make little weeping for the dead, for he lieth at rest, but the life of the fool is worse than death.


Mohni h ton evntov vukh o mythriov, kai epi parviokisei 28 mupsitetai.

Aδw hrdalomavnei sunvelhia oiknou, kai pas ekouriei 22 epi t htribou auton. Bolvith kai potroin sunvelhia oikn- 23 ron, pas o anairoumenos auton ekvendexi xhira. Aσathv 3 patros en genihsi apaidioun, thugathe de epi elatwse 24 gynases. Thugath throumva klloromwthiei avdra autous, 4 kai h katasigmwseouna, eis lypin genihsantos. Patera 5 kai 6 anda katiakhvnei h basseedia, kai upoi aμfoteren aμmashh- 7 setai.

13 Μετὰ ἀφρόνου μὴ πληθύνῃς λόγον, καὶ πρὸς ἀσινέτον μη
tυρείου φιλάζων ἀπ' αὐτοῦ ἵνα μὴ κόπως ἔχῃς, καὶ οὐ
mη μολινθῇς ἐν τῷ ἑνταναγῳ αὐτοῦ· ἐκλίνον ἀπ' αὐτοῦ καὶ
eυρέσεις ἀνάπαυς, καὶ οὐ μὴ ἀκριβείς ἐν τῇ ἀπονοίᾳ
αὐτοῦ. Ὑπὲρ μιλησίων τί βαρινθήσεται; καὶ τι αὐτὸ ἰδίμα,
αὐτὸ ἐκκλήσων ἐκκυπτόν ὑπευγείς, ἢ ἀνθρώπων ἀσινέτου.

14 Ἡμᾶς τις ἐναλθείς ἐνδεδεμένης εἰς οἰκοδομήν ἐν συστειμα
doιαλυθηται, οὕτως καρδία ἐστηριγμένη ἐπὶ διανοόματος
15 βουλῆς ἐν καρίῳ ὕπελλατεί. Καρδία ἡδρασμένη ἐπὶ
dιανοούς συνέτεινε, ὡς κόρμος ἰμματόμον τοῦ ἡσυχίου.
16 Χάρακες ἐπὶ μεταφόρων κείμενοι κατέναντι ἀνέμου οὐ
ὑπομείνων, οὕτως καρδία δελλή ἐπὶ διανοόματος μαρυν
cατέναντι παντὸς φόβου οὐ μὴ ὑπομείνη.

19 Ὁ νῦσσον ὄφθαλμον καταξεί διάκρισιν, καὶ ὁ νῦσσον
20 καρδίαν ἐκφαίνει αἰσθήματι. Βῆλλον λιθὸν ἐπὶ πετειά
ἀποσοβεῖ αὐτά, καὶ ὁ ονειδίων φιλὸν διαλύει φίλιαν.
21 Ἐπὶ φιλὸν έϊν οπάσης ῥομφαίαν, μη ἀπελπίζης, ἐστι γὰρ
ἐπάνοδος. Ἐπὶ φιλὸν έϊν άναόξης στόμα, μη εὐλαβῆς,
ἐστι γὰρ διαλαλήγη πλὴν ονειδίων, καὶ ὑπερφανιάς, καὶ
μυστηρίων ἀποκάλυψεως, καὶ πληγῆς δολίας, ἐν τούτοις
ἀποσεῖεται πᾶς φίλος.

22 Πάσιν κτόσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον, ἢν ἐν τοῖς
ἀγαθίοις αὐτοῦ ὁμοί πλησίδες: ἐν καρίῳ ὅλας διάμενε
24 αὐτῷ, ἢν ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσῃς. Ἡρ
πύρῳ ἀτμίς καμίνον καὶ καπνὸς, οὕτως πρὸ αἰματῶν λοιδο-
ρίας. Φιλὸν σκεπάσαι οὐκ αἰσχυνθήσομαι, καὶ ἀπὸ προσώ-
πον αὐτοῦ ὁμή κρυβά, καὶ εἰ κακὰ μοι συμβῇ δι' αὐτῶν,
25 πᾶς ὁ ἄγονος φυλάζαι ἐπὶ αὐτῶν. Τίς δώσει μοι ἐπὶ
στάμα μου φυλάκην, καὶ τί τῶν χειλῶν μου σφραγίδα
πανοῦργον, ἢν μη πέσῳ ἀπ' αὐτῆς, καὶ ἡ γλασσά μου
ἀπολέσῃ με;

23 Κύριε πάτερ καὶ δέοντα ζωῆς μου, μη ἐγκαταλίπῃς με
ἐν βουλῇ αὐτῶν, μη ἄφης με πεσεὶ εἰν αὐτοῖς. Τις
προεπείθησαι ἐπὶ τοῦ διανοόματος μοι μάτσασις, καὶ ἐπὶ
tῆς καρδίας μου παιδείαν σοφίας; ἢν ἐπὶ τοῖς ἀνοχοίας μου
μη φείσωται, καὶ οὐ μη παρῇ τὰ ἀμαρτήματα αὐτῶν,
27 ὅπως μη πληθύνωσιν αἱ ἄγνοια μου καὶ αἱ ἀμαρτίαι μου
πλεονάσωσι, καὶ πεσοῦμαι ἐναντίων ὑπενταντῶν καὶ
ἐπιχαρεῖται μοι ὁ ἔχορος μου.

24 Κύριε πάτερ καὶ Θεός μου, μετεωρισμόν ὀφθαλμῶν
μου, ἡμή δος μοι, καὶ ἐπιθυμήσαι απόστρεφον ἀπ' ἑμοῦ.
Κοι-
λίας ὀρείξεις καὶ συννοισισμὸς μη καταλαβέτωσιν με κα
ψυχὴ ἀναίδει μη παράδοτο με.

ΠΑΙΔΕΙΑ ΣΤΟΜΑΤΟΣ.

7 Παιδείαν στόματος ἀκούσατε τέκνα, καὶ ὁ φυλάσσων σο

14 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 fooleries: depart from him,
and thou shalt find rest, and never be disquieted
with madness. 15 What is heavier than lead?
and what is the name thereof, but a fool? 16 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 upbraideth his friend breaketh friendship.
21 Though thou drewest a sword at thy
friend, yet despire 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 sud-
denly 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. 3 Who will set scourges
over my thoughts, and the discipline of wis-
dom 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 re-
joice over me, whose hope is far from thy
mercy.

4 O Lord, Father and God of my life, give
me not a proud look. Turn away con-
sciences 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 sinner shall 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. 10 For as a servant
that is continually beaten shall not be without
a blue mark: so he that swareth and nameth 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: 12 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 rain, he shall not be innocent, but his house shall be full of calamities. 13 There is a word that is clothed with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the goadder, and they shall not dwell in their sins. 14 Use not thy mouth to intertemperate swearing, for therein is the word of sin.

15 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. 16 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

17 Two sides 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. 18 All bread is sweet to a whoremonger, he will not leave off till he die.

19 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls do cover me, and no body seeth me; what need I to fear the most High will not remember my sins: 20 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. 21 He knew all things ere ever they were created; so also after they were perfected he looked upon them all. 22 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

23 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. 24 For first, she hath disobeyed the law of the most High; and secondly, she hath displeased against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. 25 She shall be brought out into the congregation, and inquisition shall be made of her children. 26 Her children shall not take root, and her branches shall bring forth no fruit. 27 She shall leave her memory to be cursed, and her reproach shall not be blotted out. 28 And they that remain bring shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

Wisdom shall praise herself, and shall glory in the midst of her people. 2 In the congregation of the most High shall she open her mouth, and triumph before his power. 3 I came out of the mouth of the most High, and covered the earth as a cloud. 4 I dwelt in high places with the sons of God; 5 alone compassed the circuit of heaven, and walked in the bottom of the deep. 6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.
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 rest. 10 In the holy tabernacle I served before him; and so was I established in Sinai. 11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power. 12 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 aspagatus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. 16 As the terebentine I stretched out my branches, and my branches are the branches of honour and grace. 17 As the vine I brought forth pleasant savour, and my flowers are the fruit of honour and pride. 18 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. 19 For my memorial is sweeter than honey, and mine inheritance than the honeycomb. 20 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. 21 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

22 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. 23 He filleth all things with his wisdom, as Phison and as Tigris in the time of the harvest. 24 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. 25 He maketh the doctrine of knowledge appear as the doves, and as Geon in the time of vintage. 26 The first man knew her not perfectly; no more shall the last find her out. 27 For her thoughts are more then the sea, and her counsels profounder than the great deep. 28 I also came out as a brook from a river, and as a conduit into a garden. 29 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 made the doctrine to shine as the morning, and will send forth her light afar off. 30 I will yet pour out doctrine as prophecy, and leave it to all ages for ever. 31 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 Two 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 doxeth.

3 If thou hast gathered nothing in thy youth, how canst thou find anything in thine age?
4 Oh 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! 4. Wherefore a woman is the terror of old men, and the fear of God is their glory.

5. There be nine things which I have judged in mine heart to be happy, and the tenth 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. 6. 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. 7. There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

8. I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. 9. The wickedness of a woman changeth her face, and darketh her countenance like sackcloth. 10. Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. 11. All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.

12. 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. 13. Stumble not at the beauty of a woman, and desire her not for pleasure. 14. A woman, if she maintain her husband, is full of anger, impudence, and much reproach. 15. 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.

16. Of the woman came the beginning of sin, and through her we all die. 17. Give the water not in a cup to a woman libed, and to gad abroad. 18. 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. A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace. 2. A good wife is a good portion, which shall be given in the portion of them that fear the Lord. 3. Wherefore a man rather be poor; if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance. 4. 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. 5. But a grief of heart and sorrow is a woman that is juvenal over another woman, and a scourge of the tongue which communicateth with all. 6. An evil woman is a yoke shaken to and fro; he that hath hold of her is as though he held a scorpion. 7. A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. The whoredom of a woman is a pest to the husband of her soul, and the shame thereof is a blemish in her countenance.
97 and quiver, the
13 Xárids gasnakos térrhje tov ándra autês, kai ta ósta
dóvou tò stoíma anowgoi, kai apò pantos vòdastos tou súnges
pieitai, katanántan pantos passalón kathisetai, kai éna
bélous anowgíz và ferétrhau.
18 Ástwos anáidous órfhalamou filaxeis, kai
12 μηθαμάσης είναι εἰς σε πλημμελήση.
14 αυτοῦ πιναι ἡ ἐπιστήμη αὐτῆς. Δώοις Κυρίου γυνῆ
πιγγα, kai oik étow análallaga pevadidhménos ψυχής.
15 Xárids éti xarítei gynai aírchniea, kai oik étow stathmós
pás áxous étgraktous ψυχής. Ἡλιος anástoloun eis òpsi touss
Kurión, kai kállwos agáthos gasnakos eis kósam oikias autów.
16 Línavos étklothol eis luvxhías wíxhías, kai kállwos prósouw
18 éti élkakía stasóme. Στυλοι χρύσεα éti básseos árgamás,
vóde óraφos éti stéresoi eisstóphi.
28 Éπι δυσι λελέπτηται ἡ καρδία μου, kai éti το τρίτω
θυμός μου ἔπηλθεν ἄνηρ πολεμιστή ὀστερών ἤ ἐνδεικνύον,
20 λαμαρίον πράσινος καὶ ἀγαρασμοῦ συντριβή.
21 stetatai amartía. Ὑποκύπτως τὸ δικαίωμα, ὁ δῶκα αὐτῶ.
22 ἐκάπης κοσμύσων διαμενέω κοπρία, ὡστος κυβελαὶ ἀνάρου-
23 ποὺ ἐν λογισμῷ ἀντικράτηται. Σκεύη κεραμείων δοκιμάζει κάμοιν,
24 καὶ πεπακόμος ἀνήκουσον ἐν διαλογομαθήναι. Γεωργών
25 λόγου ἐκφαίνει χαρτός αὐτόο, ὡστος λόγος εὕπηματος
καρδιάς ἀνάρου.</p>

97 woman may be known in her haughty looks and eyelids. 20 If thy daughter be shameless, keep her in strictly, lest she abuse herself through overmuch liberty. 1 Watch over an impudent eye; and marvel not if she trespass against thee. 2 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 quieter against every arrow.

21 The grace of a wife delighteth her husband, and her discretion will fatten his bones.
22 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. 24 A shamefaced and faithful woman is a double grace, and her timorous mind cannot be valued. 26 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.
27 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. 28 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

20 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.
21 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.
22 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. 23 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. 25 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. 27 As when one sitheth with a sire, the refuse remaineth; so the filth of man in his talk.
28 The furnace proveth the potter's vessels; so the trial of a man's saying. 20 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.
21 Praise no man before thou hearest him speak; for this is the trial of men. 23 Thou didst offer righteousness, thou shalt obtain her, and put her on, as a glorious long robe. 25 The birds will resort unto their like; so will truth return unto them that practiseth in her. 27 As the lion lieth in wait for the prey; so sin for them that work iniquity. 28 The discourse of a godly man is always with wisdom; but a fool changeth as the moon. 20 If thou be among the indiscreet, observe the time; but be continually among men of understanding. 22 The discourse of fools is irksome, and their sport is the wantonness of sin. 21 The talk of him that sweareth much maketh the hair stand upright; and their brows make one stop his ears. 23 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.
24 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind. 25 Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more with him. 21 When he hath found a fowl enemy; so hast thou lost the love of thy neighbour. 21 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. 20 Follow after him no more, for he is too far off; he is as a roe
escape out of the snare. 23 As for a wound, it may be bound up; and after reviving there may be reconcilement: but he that bewrayeth secrets is without hope. 24 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him. 25 When thou art present, he will speak sweetly, and will divine without end; but true words: but at the last he will write upon the mouth, and slander his sayings. 26 I have hated many things, but nothing like him; for the Lord will hate him.

27 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. 28 Whoso diggeth a pit shall fall therein; and he that setteth a trap shall be taken therein. 29 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. 30 Mockery and reproach are from the proud, but vengeance, as a lion, shall lie in wait for him. 31 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. 32 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]. 33 Forgiveth thy neighbour the hurt that he hath done to thee, so shall thy sins also be forgiven when thou pratest. 3 One man beareth hatred against another, and doth he seek pardon from the Lord? 4 He sheweth no mercy to a man, which is like himself; and doth he ask forgiveness of his own sins? 5 If he that is flesh nourisheth hatred, who will intertreat for pardon of his sins? 6 Remember thy end, and let thy iniquity cease; remember corruption and death, and abide in the commandments. 7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance. 8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

3 A strong man disquieteth friends, and maketh debate among them that be at peace. 10 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. 11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. 12 If thou blow the spark, it shall burn: if thou set it upon it, it shall be consumed: and both these come out of thy mouth.

13 Curse the whisperer and double-tongued: for such have destroyed many that were at peace. 14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. 15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours. 16 Whose hearkening unto it shall never find rest, and new evildoers will quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. 18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. 19 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.

20 For the yoke thereof is a yoke of iron, and a yoke of brass. 21 Lo! the brazen man is ready to come, and to make the earth as clay. 22 He receiveth the words of the wise, and he increaseth the learning of others. 23 The words of one confirm another. 24 And a wise man will hear, and increase learning. 25 For the way of a man is by an understanding heart; and again he will direct his ways, and it will be well with him. 26 A wise man will consider the house of the Lord. 27 But a simple heart will be abominable. 28 A wise heart will judge the way of a man; but a simple heart will be abominable. 29 A simple heart will do work of the Lord: but a simple heart will be abominable.
Many, and many, ev. Eccles.

23 2 The death thereof is an evil death, the grave was better than it: 24 it shall not have rule over them that fear God, neither burned with the flame thereof. 25 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. 26 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. 27 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. 28 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. 29 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

Many, when a thing was lent them, returned it not, and caused trouble that helped them. 30 Till he hath received, he will kiss a man’s hand; and for his neighbour’s money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. 31 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. 32 Many therefore have refused to lend for other men’s ill dealing, fearing to be defrauded. 33 Yet have thou patience with a man in poor estate, and delay not to shew him mercy. 34 Help the poor for the commandment’s sake, and turn him not away because of his poverty.

35 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. 36 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. 37 Shut up alms in thy storehouses: and it shall deliver thee from all affliction. 38 It shall fight for thee against thine enemies better than a mighty shield and strong spear. 39 An honest man is surety for his neighbour: but he that is impatient will forsake him. 40 Forget not the friendship of thy surety, for he hath given his life for thee. 41 A sinner will overthrow the good estate of his surety: 42 and he that is an unthankful mind will leave him [in danger] that delivered him.

43 Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. 44 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.

45 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

46 The chief thing for life is water, and bread, and clothing, and a house to cover shame. 47 Better is the life of a poor man in a mean cottage, than delicate fare in another man’s house. 48 Be it little or much, hold thee contented: 49 for it is a miserable life to go from
house to house: for where thou art a stranger, thou dar'st not open thy mouth. Thou shalt entertain, and feast, and have no thanks; moreover thou shalt hear bitter words. 2 Come, thou stranger, and furnish a table, and feed me of that thou hast ready. 3 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 houseroom, 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 giveth the enemy, and before his friends shall he 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.

He that maketh too much of his son shall bind up his wounds; and his bowels shall be troubled at every cry. 2 An horse not broken becometh headstrong: and a child left himself will be wilful. 3 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. 4 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. 5 Give him not liberty in youth. 6 Beat his sides while he is still young, lest becoming stubborn, he disobey thee. 7 Train up thy son, and exasperate him with work, lest by thy loseness thou stumble. 8 And overlook not his ignorance. 9 Bow down his neck in his youth.

Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. 2 Health and good estate of body are above all gold, and a strong body above infinite wealth. 3 There is no riches above a strong body, and no joy above the joy of the heart. 4 Death is better than a bitter life or continual sickness. 5 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 he is that is persecuted of the Lord. He seeth with his eyes and gromoth, as the emmetch that embraceth and sigheth. 2 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. 3 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. 4 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. 5 Envy and contention filter the life, and carefulness bringeth age before the time.

I awaked 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

**PER TEKNON.**

'O ἀγαπῶν τῶν νιὸν αὐτῶν, ὑδελεχήσατε μάστιγας αὐτῶν. 30 ἵνα εὑραμθῇ ἐπ' ἐγχάτω αὐτῶν. 'Ο παιδεύων τῶν νιὸν 2 αὐτῶν ὅρισται ἐπ' αὐτῶν, καὶ ἀναμένω γνωρίμων ἐπ' αὐτῶ κακογίζεται. 'Ο δίδακτον τῶν νιὸν αὐτῶν παραχньλει τὸν 3 ἔχθρον, καὶ ἐναντίο φίλων ἐπ' αὐτῶ γαλαξίλεσαι. 'Ετελεύτη, 4 τοσοῦτον αὐτῶν ὁ πατήρ, καὶ ἡ ωὐκ ἀπεδανεῖ, ὅμοιον γὰρ αὐτῷ κατέλετε μετ' αὐτῶν. ἔν τῇ ἦμι αὐτῶ εἶδε καὶ 5 εὐφράνθη, καὶ ἐν τῇ τελευτή αὐτῶν ὁυκ ἐλυπήθη. 'Εναντίον 6 ἕχθρων κατέλεπτε ἐκδικών, καὶ τοὺς φίλους ἀνταποδοτήσατα χάρων.

**ΠΕΡΙ ΥΓΕΙΑΣ.**

Κρείσσον πτωχὸς ὕγις καὶ ἱσχύς τῇ ἔξει, ἢ πλουσίων 14 μεμαστυγήμανος εἰς σῶμα αὐτῶν. Ὕγιεια καὶ εὐεξία βέλτιον 15 παντοῦ χρυσίων, καὶ σῶμα εὐφρωσύνην ἢ ἀλβος ἀμετρήτους. Οὐκ ἐστὶ πλουσίων βέλτων ὑγείας σώματος, καὶ οὐκ ἐστὶν 16 εὐφρασίαν ὑπὲρ χαρὰν καρδίας. Κρείσσων δάναιος ὑπὲρ 17 ζωῆν πικραν, ἡ ἀρρώστημα ἐμμονάς. Ἀγαθὰ ἐκχοχείμαν 18 ἐπὶ στοματὶ κεκελεισμένη, θέματα βρωμάτων παρακεκελεῖ εἰς τάφῳ.

Τῇ συμπέρα τῆς εἰδωλοῦσα ὅτε γὰρ ἔδειται οὐτὲ 19 ὁδροφάνη: οὔτω εἰς ὑγείαν γιὰ τῷ Κυρίῳ. Βλέπων ἐν 20 ὑδάλμακως καὶ στενάξως, ὀσπερι εὐνοιος περιλιμπάνεις παρθένων καὶ στενάξως. Ἶτρὴ ὁδροφάνης ἐν τῇ ψυχῇ σου, 21 καὶ μὴ βλέψῃς σεαυτὸν ἐν βουλήι σου. Εὐφρασίαν καρδίας 22 ζωῆν ἀρλότσου, καὶ ἀγαλλαμα ἀνράς μακρομερήσεις. Ἀγάπα τὴν ψυχήν σου, καὶ παρακαλές τὴν καρδίαν σου, 23 καὶ λυπήν μακρὰν ἀπόθητον ἀπὸ σου: πολλοῖς γὰρ ἀπέκτεινας μὴ λυπῆ, καὶ οὐκ ἔκινον ὅφελες ἐν αὐτῇ. Ζῆλοι 24 καὶ θυμοῖς ἐλαττοῦσις ἡμέρας, καὶ πρὸς καιροῦ γῆσαι ἀγελέμερα. Οὐλοὶ οὐκ ἔμοι μῶν ἐκοπίας, ἀλλὰ πᾶσι τοῖς ἵπποισιν
II,

PERI DOULON.

24 Xorɔtɔsmaata kaí bábdos kai fòrtia òn, ártos kai pai-


día kai érgoν οὐκέτης. Ἐργάζομαι ἐν παιδὶ καὶ εὐρήσεις

ánàpausin, ánes χεῖρας αὐτῷ καὶ ζητήσεις ἐλευθερίαν. Ζυγός

kai ἤμα κάμψονε τράχηλικα, καὶ οὐκέτης κακούργῳ στρέβλαι

kai βάσανοι. Ἐμβαλε αὐτόν εἰς ἐργάσια, ἵνα μή ἄργη,

πολλὴν γὰρ κακίαν εὐδαιμῆν ἢ ἀργία. Εἰς ἔργα καταστή-

σον καθὼς πρέπει αὐτῷ, καὶ μὴ πειθάρχῃ, βάρβαρον τὰς

πέδας αὐτοῦ.

29 Kαὶ μῆ περισσότερον ἐν πάθη σαρκί, καὶ ἀνέν κρίσεις

μὴ τὸις μηδέν. Εἰ ἔστι σοι οὐκέτης, ἔστω ὡς σὺ, ὅτι

ἀνεμόν, ὦτος τῶν ἐπίνυσεν. Τοῦτο κατά τοῦτο ὅρασις ἐπινυσίων, κατέναντι πρώσωτον ὁμοίωμα πρώσωπον.

Ἀπὸ ἀκάθαρτος τὸ καθαροθησάται; καὶ ἀνεμόν τι ἀληθείας; Μαντεῖαι καὶ οἴωνισμοί καὶ ἐπίνυσι, ματαιά

ἐστὶ, καὶ ὅσον ὑπόνοιας φαντάζεται καρδία. Ἐὰν μὴ παρὰ

ュー̓στον ἀποστάλη ἐν ἐπίσκοπῷ, μὴ δώς εἰς αὐτῷ τὴν καρ-

dίαν σου. Πολλοὶ ἐπλάνησα τὰ ἐπίνυσι, καὶ ἔξεστον ἐξέστοντες ἐπ’ αὐτοῖς.

8 Ἀνευ θεόνος συντελεσθῆσηται νόμος, καὶ σοφία στόματι

πατῶ τελείωσες. Ἀσύρι διαπερενεῖος ἐγὼ πολλα, καὶ

οὶ πολύπιερος ἐκδηγηθῆσαι σύνεσις. ὁ σύ νοείραθ ὅληγα ὀδὴν, ὁ δὲ πεπλανεμένος πληθυνεῖ πανουργίαν.

Πολλὰ ἔφημα ἐν τῇ ἐπολύμπητε μου, καὶ πλεῖα τῶν

λόγων μου, σύνεσι μου. Πλεονάκις ἔως θανάτου ἐκτινί-

ωσσά, καὶ διασώθη τουτών χάρην.

13 Πνεύμα φοβουμένων Κυρίων ζητείται, ἡ γὰρ ἐλπὶς αὐτῶν

ἐπὶ τοῦ σώζοντα αὐτοὺς. Οἱ φοβουμένοι Κυρίων οὐ μὴ

eυλαβηθήσηται, καὶ οὐ μὴ δειλαίστη, ὅτι αὕτως ἐλπίζει αὐτός.

15 Φοβουμένον τὸν Κυρίων μακαρίᾳ ἡ ψυχή τίνι ἐπέχει, καὶ

τὸν αὐτοἶναρχιμάνα αὐτόν. Οἱ ὀδυμακοί Κυρίων ἐπὶ τοὺς

ἀγαπώντως αὐτοὺς, ὑπεραπνεύτρος ὄννεται ἡ στρεμμαῖα

ἰσχὺς, σκέτη ἀπὸ καῦσων καὶ σκέτη ἀπὸ μεσθηρίας,

φυλακὴ ἀπὸ προσκόμματος καὶ βοήθεια ἀπὸ πτωματος,

αὐτοῖς ἕως ἕως καὶ καλλιγραφίαν.
He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. He that sacrificeth not of a good and perfect offering, of that he that toucheth it again, what availleth his offering? He that giveth alms sacrificeth praise. 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. For all these things [are to be done] because of the commandment. The offering of the righteous maketh the altar fat, and the sacrifice of the upright is before the most High.

Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. Give unto the most High according as he hath enriched thee; and as he hath gotten, give with a cheerful eye. For the Lord recompenmeth, and will give thee seven times as much.

Do not think to corrupt with gifts: for such he will not receive; and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. He will not accept any person against a poor man, but will hear the prayer of the oppressed. He will not despise the supplication of the fatherless; nor of the widow, when she poureth out her complaint. Do not let 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. The just rendereth smooth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in under the loins of the unmerciful, and repayed vengeance with the irruption; till he be taken away the multitude of the proud; and broken the sceptre of the unrighteous; 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. Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Eccles. XXXI. 18—XXXII. 20.


Eis oikodnomov, kai eis kathariv, ti vphelisan pleiov 23 kitous; Eis eixhmenov, kai eis kataromenov, tinov phvov 24 eisakousetai o deostos; Bapptizomenov apo nevrou, kai 25 palin aptomovs autov, ti vphelisen to loutro autov; Ovttos antrofis nysteinov epito anamartov autov, kai 26 palin peroumenov, kai ta auta tois prosnevekis autov tis eisakousetai; kai ti vphelisen ev to tatesiwn achieve autov.

O sunntovv vnomon plenovzai prosphorov: thvzov 32 sunntovv o proszhov entolai, Antapteidoov xarion 2 prosphorov semiwloin, kai o poion elenymotin vthzov anveveis. Evoidia Kurivov aposthrai apo potevrias, kai 3 eualos aposthrai apo adikias.

Mh ofhov eis prosphw Kurivov neivos, pantac yga taitov, 4, 5 xarin entolai. Prosphorov dikayov luptaii vthmatovrion, 6 kai h ewydia atiths evnavi upistov. Thwia anoros dikayov 7 dekty, kai to mnuvston autov oik evphlphstetai.

'En agapho ofhalamv dofason ton Kurivov, kai mh smik 8 rwvne aparchox chevov sou. 'En paa dosi laphromon to 9 prosphwv sou, kai eis efrosyni agiasmon dekaftov. D0 10 upiostov katav tin dous autov, kai en agapho ofhalamv kathomevra cheiros. 'Oti Kuriov antapodeov oti, kai 11 episthasia antapodeov sou. Mh doroiketai, ou gar 12 prosdezetai; kai mh ethege thwia adikov, oui Kuriov krihov esti, kai oui estai paro autov proswpov. Oi lymetetai 13 prosphwv epito pithov, kai dengon hddikemenov eisakousetai. Ou mh uperiqac ikevei orfanov, kai xhvan eivav ekhe 14 laialv. Oii' diakrav xhvar epito sigvona katafainv, kai 15 katabosov epito to kataagonti autav.

Therapetovov en eiddiai dethhsetai, kai h dehseti autov 16 nefelov svnafie. Prosphwv tateinov nefelas diylev, kai 17 eis synyggeun oui mh paraakhmy, kai oui mh aposth 18 eisakousetai o upistos kai kroui dikaios, kai poyhkei 19 kϰrav. Kai o Kuriov oui mh brouvov, oudei mh makroth 20 mhsete ev autov ois an suntridw vswv analempovov kai tois elhevn antapodeov ekikinov, eis xarh plhodov hbrwto, kai skhtura adikov suntridwv ev antapodeov 19 antrofis katav tois praxeis autov, kai to 3rav tawv antrof 20 kϰrav tawv anwphmata autov, oui 3rav 3rav tawv laov autov, kai eivfanai autovn en to elvei autovn. 'Oriov 20 3rleov ev kairov thlweis autovn, ws nefelai ystov en kairov abrochov.
Eccles. XXXIII. 1—XXXIV. 22.

Have mercy upon us, O Lord God of all, and behold us: 
and send thy fear upon all the nations that seek not after thee. 
Lift up thy hand against the strange nations, and let them see thy power. 
As thou wast sanctified in us before them: so be thou magnified among them before us. 
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.

Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. 
Make the time short, remember the covenant, and let them declare thy wonderful works.

Let him that escapeth be consumed by the rage of the fire; and let them that oppress the people. 
Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

Gather all the tribes of Jacob together.

A cheerful and good heart will have a care of his meat and drink.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Watching care will not let a man slumber, as a sore disease breaketh sleep.

The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicacies. 
The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. 
Gold hath been the ruin of many, and their destruction was present.

It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therein. 
Blessed is the rich that is found without blemish, and hath not gone after gold. 
Who is he? and we will call him blessed: for wonderful things hath he done among his people. 
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? 
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.

Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. 
Judge of thy neighbour by thyself: and be discreet in every point. 
Eat, as if it becomest a man, those things which are set before thee; and devour not, lest thou be hated. 
Leave off first for manners sake; and be not unsatisfied, lest thou offend. 
When thou sittest among many, reach not thine hand out first of all. 
A very little is sufficient for a man well nurtured, and he fetcheth not his wind short when he hath his bed. 
Come not at moderate eating: he riseth early, and his day is established with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatisfied man. 
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. 23 Whoso is liberal of his meat, men shall speak well of him; and the reprobate, if his good housekeeping will be believed. 24 But against him that is a uggard of his meat the whole city shall murmur; and the testimonies of his uggardiness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many. 26 The furnace proveth the edge by dippinr: so doth wine that is used to be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad. 27 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind; 28 but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. 29 Drunkenness increaseth the rage of a fool till he offend: it diminiseth strength, and maketh wounds. 30 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despicable words, and press not upon him with urging him [to drink]. 31 Be thou 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. 32 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. 33 Speak, thou that art the elder, for it becometh thee, but with sound judgment, and hinder not music. 34 Pour not out words where there is a musician, and swet not forth wisdom out of time. 35 A concert of music in a banquet of wine is as a signet of carbuncle set in gold. 36 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine. 37 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

38 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. 39 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. 40 Before the thunder goeth lightning; and before a shamed face man shall go from the earth; 41 Rise up betimes, and be not the last; but get thee home without delay. 42 There take thy pastime, and do what thou wilt: but sin not by proud speech. 43 And for these things bless him that made thee, and hath replenished thee with his good things.

44 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour. 45 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. 46 They that fear the Lord shall find judgment, and shall kindle justice as a light. 47 A sinful man will not be reproved, but findeth an excuse according to his will. 48 A man of counsel will be considered: but a stupid and proud man is not daunted with fear, even when of himself he cannot do without counsel. 49 Do nothing without advice; and when thou hast once done, repent not. 50 Go not in a way wherein thou mayest fall, and stumble not among the stones. 51 Be not confident in a plain way. 52 And beware of thine own children. 53 In every good work trust thy own soul; for this is the keeping of the commandments. 54 He that believeth in the Lord
Take 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 a hypocrite regardeth it as a burden. 3 Every man is an understanding trustor in the law; and the law is faithful unto him, as an oracle. 4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer. 5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axle-tree. 6 A stallion horse is as a mocking friend, his neighing under every one that sitteth upon him.

Why doch one day excel another, when as all the light of every day in the year is of the sun? 6 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts. 7 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days. 8 And all men are from the ground, and Adam was created of earth. 9 In much knowledge the Lord hath divided them, and made their ways diverse. 10 Some of them had he blessed and exalted, and some of them he hath sanctified, and set near himself: but some of them he cursed and brought low, and turned out of the presence of another.

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. 11 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. 12 So look upon all the works of the most High; and there are two and two, one against another.

Though I was the last to wake up, yet I received their inheritances as from the beginning. 13 O Lord have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn. 14 O be merciful unto Jerusalem, thy holy city, the place of thy rest. 15 Fill Sion with thine unspeakable oracles, and thy people with thy glory. 16 Give light to the darkness of those that have possessed from the beginning, and raise up prophets that have been in thy name. 17 Reward them that wait for thee, and let thy prophets be found faithful.

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 recompen him.

A woman will receive every man, yet is one daughter better than another. 21 The beauty of a woman is in her countenance, and a man loveth nothing better. 22 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

He that geteth a wife beginneth a possess- sion, a help like unto himself, and a pillar of rest. 23 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. 24 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. 

Is it not a great grief unto thee, when thy companion and friend is turned to an enemy? 3 O wicked imagination, whence cometh thou in 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 in thy mind, and be not unmindful of him in thy riches.

Every counsellor extolleth 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 to his 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 thankfulness; nor with an merciless 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: hearken 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 go before every enterprise, 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 himself. 16 There is one that sheweth wisdom in words, and is hated; he shall be a deceit of 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 blessing; and all the things that see him shall count him happy. 20 The days of the life of man may be numbered; but the days of Israel are innumerable.

A wise man shall inherit glory among his people; and his name shall be perpetual. 21 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 is every meat for every man.

Be not insatiable in any dainty thing, nor too greedy upon meats: 23 for excess of meats

ék polewos eis polein: ouotws anbropo mh ekouti nosatian kai kaloutin ou ein dian osfth.

Pais philos erei, efylasia autw khyw: all' este filios 37 onomati monon filo. Ouyi lupti en eis thanatot, etairous 2 kai filios treptomino eis efhean; 38 O vounhour enbhimma, 3 trene enekulithke kalifi tis epran en dolhteti; 4 Estai- 4 rois filo ein eiphrosyni, kai en karof thleisos estai apteina. 5 Estairos filo swmpoiai charon yastros, enanti 5 poloum lymeiai apstida. Mh eplath filou en tis ypsi 6 sou, kai mh amonmwtws autou en xhrismasi sou.

Pais symbolou exairei bohuni, all' este symboloules 7 eis iatrou. 6 Apo symbolou filaxenon tis ypsi sou, kai 8 gnwthi proroten ais autou xrisea: kai gar autous xarw bouleustetai: mproste bali eti spi klhron, kai eieti sou. 9 kai h idos sou: kai stigheis eis enantias idias to symbhsomewen sou. Mh bouleun metou to upolostemwven sou, 10 kai apo ton xhriloumenon en kriw sou. Bouhun meta 11 peri antizhilou auths, kai meta deelou peri poloum peri emproper peri metabolias, kai meta agoraomous peri proaswos: meta baxkwn peri eurhastias, kai meta ane- lemmous peri xristoplastias: meta okhtn peri pantos ergon, kai meta mibhous erfostion peri sunetaleias, oikthi 12 agwro peri tollhs ergasias: mh etepe eti toutou peri paros symbolwias.


Ichnos allwoswes karthias. Tis sara meri anastelle, 17, 18 anagwth kai kakon, zwthi kai thanatos, kai kurienvonta evdeleqos autwn Glywstai eston. 19 Estoi anhgora evropoi kai 19 pollon padeuths, kai tis idia ypsi erphtos eston. 20 Estoi sofizemos en logous miashtos, oisutos patws trophes kath- wteriostes, ou gar edhthi autw parn Kurion charois, oti patws 21 sofias estherpe. 22 Estoi sofos tis idia ypsi, kai oi 22 karpos tis synveseis autou eti stontos pista.

Aghri sofos ton xarwou laiin padeuzei, kai oi karpoi 23 tis synveseis autou pista. Aghri sofos plhsthesetai 24 ellogias, kai makarios autwn pantes ois drantikes. 25 Zow 25 anhros en orhimi hipromw, kai ai hmeria to Yrisalh ana- rifirmi. O sofos en to lai autou kllrwmomieis pistein, 26 kai to xonata autou ejzerai en toin aiwna.

Tevwun, en tis ypsi symio ton pateosan tis ypsi sou, kai Ide 27 ton pvnhour auti, kai mh dous autw. Oi gar panta panti 28 symferei, kai ou pwna ypsi en panti edokei. Mh aplhi 29 steunu en piste truvth, kai mh ekxwthi eti xemamwewen 29 en pollous gar brawmastin estai pivos, kai mh aplastia sou
bringeth sickness, and surfeiting will turn into choler. 31\ By surfeiting have many perished; but he that taketh heed prolongeth his life.

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 most High cometh healing, and he shall receive honour of the king. 3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. 4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known? 6 And he hath given men skill, that he might be exercised in his marvellous works. 7 With such doth he heal men, and taketh away their pains.

8 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.

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. 10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, for it is good; and the sacrifice of the Cedars is pleasant. 12 Let the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. 13 There is a time when in their hands there is good success. 14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 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; 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 curse of the heart. 19 Take no heed to heaviness to 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 be comforted 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 there be a wisdom that holdeth the plough, and that groweth in the field, 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 kine fodder.

26 So every carpenter and workmaster, that laboureth night and day: and they that cut and make seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.

27 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire...
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9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. 10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. 11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. 12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. 13 There is a time when in their hands there is good success. 14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life. 15 He that sinneth before his Maker, let him fall into the hand of the physician.

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24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. 25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? 26 He giveth his mind to make furrows; and is diligent to give the kine fodder. 27 So every carpenter and workmaster, that laboureth night and day: and wise is he, and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire
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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 Fertility is as a most fruitful garden, and mercyfulness endureth for ever. 18 To labour, and to be content with that a man hath, is a sweet life: but he that 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 psaltery make sweet melody: but a pleasant tongue is above them both. 22 Thine eye desireth favour and beauty: but more than both is the first flowering of corn. 23 A friend and companion never meet amiss: but above both is a wife with her husband. 24 Bread is a sweet fruit of the earth: 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 polluteh himself with other men’s meat: but a wise man well nurtured will beware thereof. 30 Begging is sweet in the mouth of the blameless: but in his belly thereof shall burn a fire. 31 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, 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! 32 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! 33 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. 34 And why art thou against the pleasure of the most High? There is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years. 35 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. 36 The inheritance of sinners children shall perish, and from their posterity shall be a perpetual reproach. 37 The children will complain of an ungodly father, because they will be reproached for his sake. 38 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: 39 and if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

E'N TO ANOZEI AYTON LEIRAS, E'JERANEHTHESA, OYTOY OE 14 PAPAIBAINONTES EIS YNTEILEAN EKLEIIONTON. 'EYKOENA AESEBON 15 OY PLOTHINEI KLAODOS, KAI RIZE AKIADHRI OY' AKMROTON TEPER. 'AXHEI E'TI PIANTOS YDATOY KAI XELOSI PTOIOY PRO16 PIANTOS XORON EKTILHERTA.

XAIRIS 'OS PARANEISOS EIN ELIOGLIAS, KAI ELEMOISINH EIN EIS TOU AIYNO DIAMENV. ZOY AIYTPAROKOS ERYGATON YLNAVHVESTA, 18 KAI UP'TER AMFOTERA O EYRHOKOS YHSAVRO. TECNA KAI OIKOA 19 DOMDI TOLIEWEY STEIRIZEVON YNOMA, KAI UP'TER AMFOTERA GYNH AMFOYAMON LGOYESTAI. OYNOS KAI MONOKATA E'NERAKOVAI KARDAI, 20 KAI UP'TER AMFOTERA ANAPHTHOS SOFIA.

AIDLOS KAI YALITIROMON YDOUNOYAI MEI, KAI UP'TER AMFOTERA 21 YLNAVSOAI IDEIA. XAIRAI KAI KALLOS EPIUMNIHEI O EYRHOKOS 22 SOU, KAI UP'TER AMFOTERA XELHON STPOROY. FILOS KAI ETAIROS 23 EIS KYRON APANTWTON, KAI UP'TER AMFOTERA GYNH META AMYROS. 'ADELEIFAI KAI BOYTHIA EIS KYRON OLYMPEOS, KAI UP'TER AMFOTERA 24 ELEMOISINH RYUDETAI. HRYVONAI KAI ARYPRON EPISTHISOYAI 25 TONOA, KAI UP'TER AMFOTERA BOYLAY EISYKOMIETAI. XHRIMA ETAI 26 KAI IYAYI ANYPWOSOTOY KARDAI, KAI UP'TER AMFOTERA SYBOTOS KYVINON OY' EKTI FOBHOY KYVON ELAPITTON, KAI OYK EYTAI EPIZTHTHSAI EIN AUTOY BOYTHIA. FYBOS KYVNI OY' PARA 27 DEIUSOS ELEIOMOS, KAI UP'TER PYSAN DOYAN EKALYWFAN AUTOY.

TEKNIOS, KOIYAN EPISTHISOYAI MI BIAOYS, EREIGNON APADOVENOS 28 E' EPTATXEN. ANIY BLETWON EIS TRAPEZEN ALLOTRION, OYK 29 EYTAI AUTOY O BIAS EIS YNOGUMOY YOY, XAISPYNHSAI TIN PSIYXHIN AUTOY EIN ELAAMASON ALLOTROIOY. ANIY DE EPISTHIMOY KAI PIRANOHMON YMOYETAI. 'EN SYMATA ANADOYOS YLVAN 30 SYTHON AIYTON EPTATXEN, KAI EIN KOLIAD AUTOY PIR KAIYSETAI.

'O THEVANAYE, OS PIKRON SOY TO VMPHOSWON ENON ANTHROPOY 41 EIYPHNEOYAI EN TOIS YPARKHON AUTOY, ANDIY APPEARSTANTAI, KAI EDOKOYMOYAI EN PAYS, KAI EYTI XAMYOWN EPIKODAISATAI TROFYH;

'O THEVANAYE, KALON SOY TO KRMIA ENON ANTHROPOY EPIKODEMON 2 KAI ELASSOMENOY IYAMY, EYXANTHON, KAI PERIPHREMEOYNI PERI PANTA, KAI APETONHNI, KAI APOLALEKTONTI YUPOMOY. MI 3 ELLABOS KRMIA YANOY SFINXHNI YNOY DAKTROY SOY KAI EYXANTAI, TOUTO TO KRMIA PARAD KVRION YVGAH YPAH. KAI TI APIANAYH 4 EN YLVNIK PSIYSON; ETI DEKA, ETE ECATON, ETE YLON, EYTAI 40 OYK ENON DEE ELEGOY YOY.

TEKNA BOLELRETA YNITEIA TEKNA AMARANLOV, KAI SYNANA- 5 STRIFOMENA PARAOKIAIY AISEBON. TEKNIOS AMARANLOV ASTRO- 6 LEITAI KLOROUMOI, KAI META TOI STIREMIOTOI AUTOY EDELEXEI OYNEIOY. PAPRI AISEBE MUYWETAI TEKNA, OTI D' AUTOY 7 QNEMADEBENMAITA. OYAI YWNI ANDRES AISEBON, OYTWES EKATE- 8 LIPSEI YNOY THEOY YUPMONTAI. KAI EYAI YNGHNHTHNI, EIS KATA- 9 RAN YNGHNHTHSESE; EIS EYID APOTANHTAI, EIS KATAAN MERMOSIHSESE.
10 In a righteous, every one of the just shall inherit life, and through their righteousness shall inherit the earth.

11 The inheritance of the just is for life;  and their righteousness is a lamp for them.  

12 The way of the just is like the shining light, that shineth more and more unto the perfect day.  

13 The way of the wicked is as darkness; he knoweth not where he goeth, and wherein he toucheth he stumbleth.  

14 My son, keep my law, and live; my son, be not unrighteous; and slumber not slumber, and eat meat not meat.

15 The wise shall inherit glory, but the foolish shall be in shame, and the day of perdition shall be upon them.

16 For the膏 whosoever beareth fruit of righteousness shall be blessed of God, and shall inherit his kingdom.

17 My son, keep my commandments, and live; keep my judgment; and live for evermore.

18 For love of money is the root of all evil; and a good man a man, and the fruit of his lips is for his benefit.

19 My son, be not a witness against thyself, and the mouth of the righteous is as a well of sweet water, and the mouth of the wicked is sin.

20 My son, keep my commandments, and live; keep my judgment; and live for evermore.

21 Peace, my son; put not thyself to thy father's reproach; and at thy mother's, and write not words of a man of renown.

22 My son, have respect unto me, and I will make thee wise in surety; and the good way which thou shalt walk, and when thou goest, I will guide thee.

23 Do not make haste in thy own cause; for what is the course of the just? and what is the walk of the righteous? for the way of the just is as the shining light, that shineth more and more unto the perfect day.

24 My son, keep my judgment; and live; and my law shall be a glass of life unto thee, and the light of thy countenance shall be the light of the sun.

25 My son, keep my commandments, and live; keep my judgment; and live for evermore.

26 For the word of the Lord is found in the mouth of the just, and his mouth shall be filled with knowledge and understanding.

27 The just shall inherit glory, but the wicked shall inherit shame, and the day of perdition shall be upon them.

28 My son, keep my commandments, and live; keep my judgment; and live for evermore.

29 For the mouth of the just is as a well of sweet water, and the mouth of the wicked is sin.

30 My son, keep my commandments, and live; keep my judgment; and live for evermore.

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34 My son, keep my commandments, and live; keep my judgment; and live for evermore.
Eccles. XLII. 14—XLIII. 17.

and from women wickedness. Better is the rhurliness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach. 18 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. The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

19 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory. 20 He hath set forth his marvellous instruments, and 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. 21 No thought escapeth him, neither any word is hidden from him.

22 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. 23 Oh how desirable are all his works! and that a man may see even to a spark. 24 All these things live and remain for ever; and at his commandment they are all obedient. 25 All things are double one against another; and he hath made nothing imperfect. 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; 2 the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: 3 at noon it pargeth the country, and who can abide the burning heat thereof? 4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. 5 Great is the Lord that understandeth all. And he knoweth it runneth hastily. 6 He made the moon also to serve in her season for a declaration of times, and a sign of the world. 7 From the moon is the sign of feasts, a light that decreasest in her perfection. 8 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; 9 the beauty of heaven, the glory of the stars, an ornament giving light in the brightest places of the Lord. 10 At the commandment of the Holy One they will stand in their order, and never faint in their watches. 11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. 12 If, compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. 13 By his commandment he maketh the snow to fall space, and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls. 15 By his great power he maketh the clouds, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth. 17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the
18 catabasis autês. Kallês leukotípov autês eðkamaitai dôphalimês, kai tê tou ústou autês eðkosthetai kardia.

19 Kai páçhên tê ala êpì ã̄a ã̄a kheî, kai pagnëa gínetai skolóton akra.

20 Phrêsos ámenos Boreès píneis, kai págnêsai krî-

21 stallois ar' údastos: ëpì pàsan sunwagyn údastos kata-

22 lóseis, kai ës ã̄a thôraka éndusetai to ã̄o. Katafagêta-

23 ã̄r, kai ërîmwn ëkkaíseis, kai ã̄psobézei ã̄lôi'n òs pîr.

24 Îaisis pástoun kató stouvoun kúleî, drôsos ã̄pantwta ã̄p

25 kauwson ëlarwseis.

26 Dugmôs atûv ékposéan ã̄bwanou, kai éfotueun autûv

27 ëgou. Oi pléoneis thèn thalassan dhtagoun thón kî-

28 doun autês, kai âkous ã̄wion ã̄mawízovon. Kai ëkêi

29 tà páradôxa kai ã̄mawízôs ã̄ra, poikilia pantôs zôiôs,

30 kûtis khtôn. Ïî autôn evwúa têlos autôn, kai ën kûv

31 autôn sukgketai pànta.

32 Pollla érhoimven kai òî ìmh èfikômeba, kai suntelêea

33 lógon thèn pàn èsâm autôn. Dóxozites thn ïochwimven;

34 autôs ërî d ìgeias parà pànta thè ã̄ra autôn. Phôséres

35 Kûrios kai sôfôra megáas, kai ã̄mawísti ò ã̄sastoia autôn.

36 Dóxozites Kûrios épôvateis kathosin òn ìdunthe, ùpérêzei

37 ã̄r kai ëti, ã̄fou ëfotueis autôn plëhravateis ã̄ in ìgou, mi

38 kopiâte, òì ã̄r mi ëfikôthe. Tis èbrakane autôn kai

39 ëkdoghízeis; kai ïî megalupn úvion kàvhos ést; Pollla

40 âpokrufaî ëtei meîôna tôû, ðlîga ã̄r àwrikamôn tô

41 èrgwv autôn. Pànta ã̄r épôvûren ò Kûrios, kai òois

42 ènsebësv enúde kofih.

ΠΑΤΕΡΩΝ 'ΥΜΝΟΣ.

44 Aìnôesmen ðì ãnárdwv ëdôzouvs, kai tôs pàteras ìhmwv tì

45 ëgentei. Polllw òdaxi ëkswen ò Kûrios, thn megalo-

46 sùnve autôn âp åwoun. Kûrswes en tôs basileisias

47 autôn, kai ã̄nrdres ìmoraatôn ã̄ ìdunmei bouleusonôntai en

48 suvnêse autôn, ã̄pîgglkotêneis ÷ ìdunphioues

49 laod ã̄ ìdunphioules, kai ìnuveis ã̄ ìmuamamêtais laod

50 ñoufou. Ëp àpi dëpov ã̄twv ã̄wîrois melà mnôsikon,

51 ìdunphiomen ìpî ìn grafhì ã̄ndres plousois kçkhôriemôn

52 ësgou, ëfámmwes ã̄ ìpparikaias autôn, ã̄paras autôv

53 ëneveis ã̄ ìðeîswtheis, kai ën tôs ã̄mewas autôn kàwçhimwv.

54 Ësîv autôn òò òôîsw tên ìmòron tôn ìdunphiôraswian

55 ëpiâwes. Kai ëtôi ñô ìnû ìçî swî影视剧ên, kai ëtôi òîpû

56 òsî ìpûrázeis, kai ëgnwovw òsî òî gegovîs, kai tôs

57 tôken autôn meî autôn.

58 'Allî ëh ìnû ã̄ndres ëlêwv, òn ì ìnuwswen ûî ìnuwswên.

59 Ësîv tôs ñtròs autôn ìnuwswen ìµêìa ìgautá.

60 Klìmmônia, èkswa autôn ã̄ ìs ìdaðhètain. 'Esth

61 ñtròs autôn kai tôkswa autôn ìdî autôn: ès ìnûwmen

62 meî ñtròs autôn, kai ò ìmòron ìnû ìxalëfîrswen.

63 Ës ñwma autôn ñîrènëtâ ètàph, kai tô ìmòron èth èis

64 ìmewas. Ùswsw autôn ñâgswswen lâoi, kai tôs ëpswv

65 ëgswsw ëkklikia.

66 'Evwv èfírîsteis Kûriósw, kai ìnuwswen òpôđeïmà

67 ñetwv ìmewas vûswas. Ñôe ìnrèthi têlwos ëkîwos, ën

know, and the falling down thereof is as the lighting of grasshoppers: 21 the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the astonishing of it.

22 The hoarfrost also as salt he poureth on the earth, and being congealed, it becometh sharp peaks.

23 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. 24 It devoureth the mountain, and bursteth the wildness, and consumeth the grass as fire. 25 A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.

26 By his counsel he appaseth the deep, and planteth islands therein. 27 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

28 For therein be strange and wondrous works, variety of all kinds of beasts, the race of whales. 29 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short; wherefore in sum, he is all. 28 How shall we be able to magnify him? for he is great above all his works. The Lord is terrible and very great, and marvellous is his power. When he glorify the Lord, extalt him as much as ye can; for even yet will he far exceed: and when ye extalt him, put forth all your strength, and be not weary; for ye can never go far enough.

29 Who hath seen him, that he might tell us? and who can magnify him as he is? 30 There are yet hid greater things than these be, for we have seen but a few of his works. 31 For the Lord hath made all things; and to the godly he hath given wisdom.

Let us now praise famous men, and our fathers that begat us. 2 The Lord hath wrought great glory by them through his great power from the beginning. 3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: 4 leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instruction: 5 such as found out musical tunes, and recited verses in writing: rich men furnished with ability, living peaceably in their habitations: 6 all these were honoured in their generations, and were the glory of their times. 7 There be of them that have left a name behind them, that their praises might be reported. 8 And some there be, which have no memorial, who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten. 11 With their seed shall continually remain a good inheritance, and their children are within the covert.

12 Their seed standeth fast, and their children for their sakes. Their seed shall come out of Egypt for ever, and their glory shall not be blotted out. 13 Their bodies are buried in peace; but their name liveth for evermore. 14 The people will tell of their wisdom, and the congregation will shew forth their praise.

15 Enoch pleased the Lord, and was translated, being an example of repentance to all generations. 16 Noah was found perfect and righteous;
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 should 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 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 comely ornaments, and clothed 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 full 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 after the number of the tribes of Israel. 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
with holy oil; this was appointed unto him by an everlasting covenant, and to his seed, so long as the heathens 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 people. He gave unto him his commandments, and authorized him in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18. 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.

19. 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 for his food; and he had an abundance: for they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22. 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.

23. The third in glory is Phineas, the son of Eleazar, because he had 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.

26. Jesus the son of Nave was valiant in the wars, and was the seer in his 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.
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: that all the children of Israel might see that it is good to follow the Lord. 10 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. 11 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

12 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. 13 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. 14 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. 15 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. 16 And the Lord throned upon the cherub, and with a great noise made his voice to be heard. 17 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

18 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. 19 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.

20 And after him rose up Nathan to prophesy in the time of David.

21 As is the fat taken away from the people offering, so was David chosen out of the children of Israel. 22 He played with lions as with kids, and with bears as with lambs. 23 He was 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? 24 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.

25 So the people honoured him with ten thousand, and praised him in the blessings of the Lord in that he gave him a crown of glory. 26 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. 27 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. 28 He set singers all before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. 29 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.

30 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. 31 After him rose up a wise son, and for his sake he dwelt at large. Solomon reigned in a peace-
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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 fillest 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 spakest by 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 David 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, and was turned away from the counsel of the Lord, which was brought by the hand of the Lord; and his name was not written in the book of the kings of Israel.

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23 And all the days of Solomon was thirty and two years. In his days the kingdom was peace. 24 And he reigned over all Israel and Judah. 25 In his days Joram the son of Nebat, that caused Israel to sin, and shewed Ephraim the way of sin; and his sins were multiplied exceedingly, that they were driven out of the land. 24 For they sought out all wickedness, till the vengeance came upon them.

Then stood up Elias the prophet as fire, and his word burned like a lamp. 2 He brought a sore famine upon them, and by his zeal he diminished their number. 3 By the word of the Lord he shut up the heaven, and also three times brought down fire. 4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory unto thee! 5 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: 6 who broughtest kings to destruction, and princes, and people, and cuttest them off; 7 who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: 8 who anointedest kings to take revenge, and prophets to succeed after him; 9 who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: 10 who wast ordained for reproofs in their times, to pacify the wrath of the Lord’s judgment, before it brake forth unto fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind; and Elizens 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. 12 No word could overcome him; and after his death his body prophesied. 14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were
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.

17 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 him he beheld the sons of 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.

18 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 Esay. 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 Esay the prophet, who was great and faithful in his vision, had commanded him.

19 In his time the sun went backward, and he lengthened the king's life. He saw by the excellency of the Lord, 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 mouths, 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.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. For they entreated him to make a 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.

11 How shall we magnify Zorobabel? he was even as a signet on the right hand:

12 So was Jesus the son of Josedec: 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.

15 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: and the place of the temple 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 on 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 a cypress tree which growth up to the clouds.

When he came upon the royal throne, 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 Lebanon; and as palm trees compassed they him round about.

So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. And finishing the service at the altar, that he might adorn 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, the most High, the Almighty. The singers 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 was 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 everywhere, which exhalteth 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 Samaaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

Jeans 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. 28 Blessed is he that shall be exercised in these things: and he that layeth them up in his heart shall become wise. 29 For if he do them, he shall be strong to all things: for the light of the Lord is his path.

1. 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 slanders tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: 3 and hast delivered me according to the multitude of thy mercies 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 choking 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, among lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even 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 application 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 thanksgivings; 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.

13 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 got much learning. 17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom. 18 For I purposeth to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 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.

23 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 sorrows: being unto them. 26 Blessed is he that shall be exercised in these things: and he that layeth them up in his heart shall become wise. 27 For if he do them, he shall be strong to all things: for the light of the Lord is his path.

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13 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 got much learning. 17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom. 18 For I purposeth to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 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.

23 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 sorrows: being unto them.
my mouth, and said, Buy her for yourselves without money. 26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. 27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. 28 Get learning with a great sum of money, and get much gold by her.

2 Let your soul rejoice in his mercy, and be not ashamed of his praise. 30 Work your work betimes, and in his time he will give you your reward.

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 Cheleias, 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 Jechonias 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.

6 They made also a collection of money according to every man's power; 7 and they sent it to Jerusalem unto Joachim the high priest, the son of Cheleias, son of Salom, 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 Jechonias, and the princes, and the captives, and the 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 Balthasar his son, that their days may be upon earth.
the days of heaven; 12 and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nebuchadnecor king of Babylon, and under the shadow of Baltasar his son, and we shall serve them many days, and find favour in their sight.

13 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. 14 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.

15 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 Judah, and to the inhabitants of Jerusalem, 16 and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: 17 for we have sinned before the Lord, 18 and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: 19 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.

20 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 Judah, 24 to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to all things that were written in the law of Moses; 25 that a man should eat the flesh of his own son, and the flesh of his own daughter. 26 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 opperaineth 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
And now, O Lord God of Israel, that hast brought thy 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 appeared this day: 11 O Lord our God, we have sinned, we have done unrighteously in all thine ordinances.

Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away: 13 that all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

O Lord, look down from thine holy house, and consider us: bow down thine ear, O 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: 15 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 righteousness, O Lord.

Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings, 17 for thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. 18 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

I will cause to cease out of the cities of Judah, 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. 20 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.

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 by pestilence. 22 And the house which is called 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 Jude.

O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine, 24 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,

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 endurest 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 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 shouldst have dwelt in peace for ever.

Learn where is wisdom, where is strength, where is understanding, that thou mayest know also when thou sleepest, and when thou wakest; and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come 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...
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.

23 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. 24 It hath not been heard of in Chanaan, neither hath it been seen inThemans.

25 The Agarines that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remembered her paths.

26 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. 27 There were the giants famous from the beginning, that were of so great stature, and so expert in war. 28 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.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds? 30 Who hath gone over the sea, and found her, and will bring her for pure gold? 31 No man knoweth her way, nor thinketh of her path.

32 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: 33 he that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. 34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. 37 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. 39 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. 40 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

41 O Israel, happy are we; for things that are pleasing to God are made known unto us. 42 Be of good cheer, my people, the memorial of Israel. 43 Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies. 44 For ye provoked him that made you by sacrificing unto devils and not to God.

45 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that auruosed you.

46 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 off 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 unto 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 Miseries are the ways 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
36 Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. 37 Lo, thy sons come, whom thou sentest away, they came 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.

2 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. 3 For God will shew thy brightness unto every country under heaven. 4 For thy name shall be called of God for ever. The peace of righteousness, and The glory of God's worship.

5 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. 6 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.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God. 8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. 9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.
Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. 5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them. 6 But say ye in your hearts, O Lord, we must worship thee. 7 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. 9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. 10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. 11 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. 13 They wipe their faces because of the dust of the temple, when there is much upon them. 14 And he that cannot put to death one that offended him holdeth a sceptre, as though he were a judge of the country. 15 He hath also in his right hand a dagger and an axe; but cannot deliver himself from war and thieves. 16 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 it is 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. 18 And as the doors are made sure on every side upon him that offended 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. 20 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. 21 Their faces are blacked through the smoke that cometh out of the temple. 22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also. 23 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 molten did they feel it. 25 The things wherein there is no breath are bought for a most high price. 26 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 the price, can they make an end of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.
28. Tás de thvusas autôn apodômei ois iereis autôn kata-
chrwntai: wswántos de kai ai gynaikes ap' autôn paraxenousai,
'29. ouîte ptochô ouîte aûnânta μη metadôsi. Tów thnêion autôn
apokathedémên kai lexh apántontai: gnôntes oîn ἀπὸ τῶν τῶν
30. òti ouk eîsî theî, μη φοβηθῆτε autôs. Pòsêin ēgô khrê-
theïsan theî; òti gynaikeis paratpréthai theîs árgyrous kai
31. chrusous kai ëxînous. KAI êntos oîkous autôn ois iereis
dièforëuson, ëxkontes tòv chôdrà diëryngontas, kai tás
kefálas kai tòvs tûîw wûmen ëxûmenoun, òti aut káefalai
32. akállytòi eînai. 'Orhoûntai de bòvntes éntastov tòv theôn
autôn, òster tûves ën periàdeînos nekropo.
33. 'Atoû toû iamatîmou autôn aîphlûnoudai ois ierei, èvî-
34. soûnta tás gynaikeis autôn kai tà taixà. Oútû èlan kàkôn
pàthos ën toûs, ouîte ëlan ãgâbhos, dînontai antap-
dovnai; ouîte katastáthebas bassetsi dînastai, ouîte êxôlêthai.
35. 'Oswantos ouîte plouton ouîte xalhkon ou μη ðunastai dîdô
en taùs ãgàmhou autôi ëxûmenous μη ἀποδû, ouî μη ëpêktirhion,
36. sín. 'Ek thánastou ënòphtou ouî μη ἄνωγον, ouîte ἦttôna
37. ãpô ëxôrhou μη ἔξôlêthai. 'Aðròntos òn thbliais ðe ðrânos
ou μη περιστάτωs, en ãnâgâ ñóðtros ònâta ou μη
38. ëxôlêthai. Xhínan ou μη ëlê(0,5),(992,988)
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.

59 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, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient. 61 In like manner the lightning when it breaketh forth is easy to be seen: and after the same manner the wind bloweth in every country. 62 And when God commandeth the clouds to go over the whole world, they do as they are bidden. 63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

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 roteth 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.
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 truth.

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 to 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 but 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 wouldest 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 oblation, 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
as not to shame; but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

19 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed; 20 and let them be confounded in all their power and might, and let their strength be broken; 21 and let them know that thou art Lord, the only God, and glorious over the whole world.

22 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; 23 so that the flame streamed forth above the furnace forty and nine cubits. 24 And it passed through, and burned those Chaldeans it found about the furnace.

25 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; 26 and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

27 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

28 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. 29 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

30 Blessed art thou in the temple of thy holy glory: and to be praised and glorified above all for ever. 31 Blessed art thou that beholdest the depths, and sittest upon the cherubim: and to be praised and exalted above all for ever. 32 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever. 33 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

34 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever. 35 O ye heavens, bless ye the Lord: praise and exalt him above all for ever. 36 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. 37 O all ye works of the Lord, praise and exalt him above all for ever. 38 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

39 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. 40 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. 41 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. 42 O all ye winds, bless ye the Lord: praise and exalt him above all for ever. 43 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

44 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever. 45 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever. 46 O ye frost and heat, bless ye the Lord: praise and exalt
49 and let them sing praises, etc. 

50 Ye high ones of the earth, yield praises to him above all for ever. 

51 O let the earth bless the Lord: praise and exalt him above all for ever. 

52 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. 

53 All ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever. 

54 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever. 

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever. 

56 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. 

57 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. 

58 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever. 

59 O ye children of men, bless ye the Lord: praise and exalt him above all for ever. 

60 O Israel, bless ye the Lord: praise and exalt him above all for ever. 

61 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever. 

62 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever. 

63 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever. 

64 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever. 

65 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us. 

66 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever. 

67 O all ye that worship the Lord, bless the God of gods, praise him and give him thanks: for his mercy endureth for ever.
THEBES dwelt a man in Babylon, called Joacim; and he took a wife, whose name was Susanna, the daughter of Chelcias, 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 her. And they perverted their own mind, and turned away their eyes, that they might not look upon 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 after that 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.

21 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. 22 It is better for me to fall unto 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.

24 Then ran the one, and opened the garden door. 25 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. 26 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

27 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; and said before the people, Send for Susanna, the daughter of Chelias, Joacim's wife. And so they sent. 28 So she came with her father and mother, her children, and all her kindred.

29 Now Susanna was a very delicate woman, and beauteous to behold. 30 And these wicked men commanded to uncover her face (for she was covered), that they might be filled with her beauty. 31 Therefore her friends and all that saw her wept.

32 Then the two elders stood up in the midst of the people, and laid their hands upon her head. 33 And she weeping looked up toward heaven: for her heart trusted in the Lord.

34 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. 35 Then a young man, who there was hid, came unto her, and lay with her. 36 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

37 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. 38 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. 39 Then the assembled them, as those that were the elders and judges of the people: so they condemned her to death.

40 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be: 41 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. 42 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, 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 savest thou them composing 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 composed with you: but the daughter of Juda would not abide your wickedness. Now therefore tell me, Under what tree didst thou take them composing 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 convicted 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 there 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 cannot 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 expenses, 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 three score 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 strewd 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. 2 And as soon as he had opened the door, the king looked upon the table, and cried to the guards that were about him, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the prayer and fasting that I have made for them.

21 Then the king was angry, 22 and took the priests with their wives and children, who shewed him the private doors, where they came in, and consumed such things as were upon the table. 23 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

24 And in that same place there was a great dragon, which they of Babylon worshipped.

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 lion's 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 intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made potage, 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 lion's 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 kata to the ethos aytov, and a i gynaikes aytov, and ta tέkna aytov, and ka tētaphagōn panta, and egei̇n. 38

Kai athrēsgei̇n o basileus to prȯi, kai Daniyl met' aytov. 16 Kαι εἶπε, σῶι αἱ σφαγόιες Δανιήλ; ὃ δὲ εἶπε, σῶι, 17 basileus. Και γένετο ἀμα τῷ ἀνοιξίᾳ τοῦ θύρας, ἐπιβλέψας ἐπὶ τὴν πραξάν τοῦ βασιλέως, ἐβάλη εἰς φωνή μεγάλῃ, μέγας εἰ Βιβλι, και οὐκ ἔστιν πάροι σοὶ δόλοι οὐδεὶς εἰς.

Καὶ εγέλασε Δανιήλ, καὶ κράτησεν τὸν βασιλέα, τῇ μὴ εἰσελθείν αὐτὸν ἐσω καὶ εἶπε, ἵδε τῷ ἐδάφῳ, καὶ γνώθι τούτο ὑμᾶς ἡ καταστάσει. Καὶ εἶπεν ὁ βασιλέας, ὁρᾷ τὰ 20 ἱγγα ἄνδρων, καὶ γυναικῶν, καὶ παιδίων, καὶ ἐργάσασθε οὗ τὸν βασιλέα τῶν σύνελαβε τοὺς ἰερεὺς, καὶ τὰς γυναῖκας, καὶ τὰ τέκνα αὐτῶν, καὶ ἐδείξασαν αὐτῷ τὰς κρύπτας θύρας, δι' ὑμῶν εἰσεπερατοῦν, καὶ ἐδαπάνως τὰ ἐπὶ τῆς τραπέζης. Καὶ 22 ἀπέκτενεν αὐτοῖς ὁ βασιλέας, καὶ ἐδῶκεν τῷ Βιβλί ἐκδότων τῷ Δανιήλ καὶ κατέστρεψεν αὐτὸν καὶ τὸ ιερὸν αὐτοῦ.

Καὶ ἦν Δράκων μέγας, καὶ ἐσέβοντο αὐτόν οἱ Βασβολίων. 23 Καὶ εἶπεν ὁ βασιλέας τῷ Δανιήλ, μὴ καὶ τοῦτον ἔρεις ὁτι 24 χαλκῶς ἐστών; ἵδε γῇ καὶ ἐσθιείς, καὶ πίνεις; οὐ δύνασαι εἰσελθεῖν, ὅτι εἶκεν ὑμῖν οὗτος θεὸς ζων καὶ προσκυνήσεις αὐτῷ.

Καὶ εἶπε Δανιήλ, Κυρίο τῷ Θεῷ μου προσκύνησε, ὧν 25 οὐτοὺς ἔστι Θεός ζων. Σὺ δὲ, βασιλέα, δῶς μοι ἐξοντάν, καὶ ἀποκτενώ τὸν ὅρακον αὐτῶν ἀνέμαχας καὶ βάζων καὶ ἐπένε τῷ βασιλείῳ ἐδωκείμενον σοι. Καὶ ἔλαβεν ὁ Δανιήλ πίστας 27 καὶ στέαρ καὶ τρίγας, καὶ ἔσχασαν ἐπιτοσιουτώ, καὶ ἔποιεσεν μάζας, καὶ ἔδωκεν εἰς τὸ στόμα του ὅρακον, καὶ φαγὼν διερρήσας ὁ ὅρακος καὶ εἶπεν, ἰδεῖτε τὰ σεβάσματα ζων.

Καὶ ἔγενετο, ὅτι ἤκουσαν οἱ Βασβολίων, ἤγανακτήσαν 28 λίαν, καὶ συνεστάφησαν ἐπὶ τὸν βασιλέα, καὶ εἶπαν, Ἰουδαῖοι γέγονεν ὁ βασιλέας, τὸν Βιβλ κατέσπας, καὶ τὸν ὅρακον ἀπέκτενεν, καὶ τῶν ιερεῖς κατέσφαξε. Καὶ εἶπαν 29 ἔλαβον πρὸς τὸν βασιλέα, παράδος ἤμιν τὸν Δανιήλ; εἰ 28, μὴ, ἀποκτενοῦμεν σε, καὶ τὸν οἰκὸν σου.

Καὶ εἶδον ὁ βασιλεῖς ὅτι ἐπῆλθον αὐτὸν σφόδρα, καὶ ἀνακινάσατο ὁ βασιλεῖς παρέδωκεν αὐτοῖς τὸν Δανιήλ. Οἱ δὲ ἔβαλον αὐτὸν ἐις τὸν λάκκον τῶν λεοντῶν, καὶ ἦν 31 ἠμέρας ἐξ. Ηναν δὲ εἰς τὸ λάκκον ἐπτα λεόντων, καὶ 32 ἠμέρας ἐξ. Ἐξαν δὲ εἰς τὸν λάκκον ἐπτατά λεόντων, καὶ 33 εἶξαν ἡμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων, καὶ ἦν 34 ἡμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων, καὶ 35 ἠμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων, καὶ 36 ἡμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων, καὶ 37 ἡμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων, καὶ 38 ἡμέρας ἐξ. Ηναν δὲ εἰς τὸν λάκκον ἑπτατά λεόντων.
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, inasmuch 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.

5 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. 6 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.

10 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.

11 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 circumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 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 ele- phants, and camels, and a great navy, 18 and made war against Ptolemeem king of Egypt: but Ptolemeem 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.

20 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 candlestick of light, and all the vessels thereof, 22 and the table of the shewbread, and the pomegranate vessels, and the vials, 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.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 25 Therefore there was great mourning in Israel, in every place where they were; 26 so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. 28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, 30 and spake 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 much. 31 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. 32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. 34 And they put therein a sinful nation, wicked men, and fortified themselves therein. 35 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 they became a sore snare: 36 for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.
Thus they shed innocent blood on every side of the sanctuary, and defiled it: 8 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. 9 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. 10 As had been her glory, so was her dishonour increased, and her excellence 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 Ye, many one of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

For the king had sent letters by messengers unto Jerusalem and the cities of Juda, 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: 43 and forbade the holy people: 44 set up altars, and groves, and changes of idols, and sacrifice swine's flesh, and unclean beasts: 45 that they should also leave their children unceremonised, and make their souls abominable with all manner of uncleanness and profanation: 46 to the end they might forget the law, and change all the ordinances.

And whosoever would not do 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 Juda to sacrifice, city by city.

Then many of the people were gathered unto them, to wit, every one that forsought the law; and so they committed evils in the land; 52 and drove the Israelites into secret places, even wheresoever they could flee for succour.

Now the fifteenth day of the month Casleu, in the hundred and fifty fifth year, they set up the abomination of desolation upon the altar, and built idol altars throughout the cities of Juda on every side; 54 and burnt incense at the doors of their houses, and in the streets.

And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 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. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 58 Now the fifth and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

At which time according to the commandment they put to death certain women, that had caused their children to be ceremonised.

And they hanged the infants about their necks, and rilled their houses, and slew them till they had circumcised them. 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

Wherefore they chose rather to die, that they might not be defiled with meats, and that they
might not profane the holy covenant: so then they died. 64 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. 6 And he had five sons, Joanam, called Caddis; 7 Simon, called Thassi: 4 Judas, who was called Maccabeus; 8 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem, he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

9 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 dwellings, to make them sacrifice. 14 And when many of Israel came unto them, Mattathias also and his sons came together.

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: 15 now therefore come thou first, and fulfill 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.

16 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 father and mother, and consent to his commandments: 17 yet will I and my sons and my brethren walk in the covenant of our fathers.

18 God forbid that we should forsake the law and the ordinances. 19 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

20 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. 21 Which thing when Matthias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to show his anger according to judgment: wherefore he ran, and slew him upon the altar.

Also the king's commissioner, who com-
And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and keepeth the covenant, let him follow me. 27 So he and his sons fled into the mountains, and left all that ever they had in the city.

28 Then many that sought after justice and judgment went down into the wilderness, to dwell there: 29 both they and their children, and their wives, and their cattle; because afflictions increased sore upon them.

30 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, 31 they pursued after them a great number, and having overtaken them, they came against them, and made war against them on the sabbath day, 32 And they said unto them, Let that which ye have done live by suffice; come forth, and do according to the commandment of the king, and ye shall live.

33 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. 34 So then they gave them the battle with all speed. 35 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; 36 but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. 37 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.

38 Now when Mattathias and his friends understood this, they mourned for them right sore. 39 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 Gentiles, they will now quickly root us out of the earth.

40 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.

41 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. 42 Also all they that fled for persecution joined themselves unto them, and were a stay unto them. 43 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.

44 Then Mattathias and his friends went round about, and pulled down the altars: 45 and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. 44 They pursued also, after the proud men, and the work prospered in their hand. 47 So they recovered the law out of the hand of the Gentiles, and out of the

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51

M A K K A B A I O N A

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hand of kings, neither suffered they the
sinner to triumph.
49 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: 
50 now therefore, my sons, be ye zealous for the law, and give
your lives for the covenant of your fathers.
51 Call to remembrance what acts our fathers
did in their time; so shall ye receive great
honour and an everlasting name. 
52 Was not
Abraham found faithful in temptation, and it was imputed unto him for righteousness?
53 Joseph in the time of his distress kept the
commandment, and was made lord of Egypt;
54 Phinees our father in being zealous and
serving obtained the covenant of an ever-
lasting priesthood.
55 Jesus for fulfilling the word was made a
judge in Israel. 
56 Caleb for bearing witness before the congregation received the
heritage of the land. 
57 David for being merciful pos-
sessed the throne of an everlasting kingdom.
58 Elias for being zealous and for the
law was taken up into heaven.
59 Ananias, Azarias, and Misael, by believing were saved
out of the flame.
60 Daniel for his innocency was
delivered from the mouth of lions.
61 And thus consider ye throughout all ages, that none that put their trust in him shall
be overcome. 
62 Fear not then the words of a
sinful man: for his glory shall be dung and
worms.
63 To day he shall be lifted up, and
tomorrow he shall not be found, because
he is returned into his dust, and his thought
is come to nothing.
64 Wherefore, ye my sons, be valiant, and
shew yourselves men in the behalf of the
law; for by it shall ye obtain glory. 65 And,
behold, I know that your brother Simon is a man of counsel, give ear unto him always:
66 that he shall be a father unto you.
67 As for Judas Maccabeus, he hath been mighty and strong,
even from his youth up: let him be your
captain, and fight the battle of the people.
68 Take also unto you all those that ob-
serve the law, and avenge ye the wrong of your
people. 
69 Recompense fully the
heathen, and take heed to the command-
ments of the law. 
70 So he blessed them, and
was gathered to his fathers. 
71 And he died in the hundred forty and sixth year, and
his sons buried him in the sepulchres of his
father at Modin, and all Israel made
great lamentation for him.

Then his son Judas, called Maccabeus, rose up in his stead. 
72 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. 
73 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. 
74 In his acts he was like a lion, and like
a lion's whelp roaring for his prey. 
75 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.
76 He grieved also many kings, and made
cali ek cheiros twn basildevn kai ouk edwkan kerias twn amary-
tolon.

Kai egeghsan ai 7meras twn Mattathion apobanein, kai elpe 49
hioi wos autou, vin ensthrachthei euphrania kai elgein kai
kairos katasprophi kai orghi thymo. Kai hioi, tenea, xilousan
50 twn vnom, kai dote tais fuvn vnom uper diathekes paternon
vnom.
Munsghsan twn pateron vnon ta erga ap eposesan en tois geneis
51 auton, kai deeuxste doxein megalyln kai onoma aionwn. 
52 Athma
ouchi en peiraasmou eurath pistos, kai elugwos gos eis dieko-
sun. Kai hioi se en kairos stenochorias auton ephulazen entolhn,
53 kai egeine kuryos Alqynptou. 

Kai sugehkan elxon en to 54
xilousan elxon, elaixe dieuktan xeroinwn aionwn.

"Ierosou en to plavgwso logon, egeine kriti en tis Iewal. 
55 Xaleb en to ampturamanein en to ekklisia, elabe yis 56
klhronomiai.
57 Dainon en to elw auton, elklhronomise thronon
58 basileias elaiw aionwn. 
59 Outws en to xilousan elxon 58
vnono, anelugwthi eis en toin othan.
60 Ananias, Azarias, Misael, 
Pistateutes exousiasen ek phlygos. 
61 Apolygethe auton elw
62 hymenos en to stoigmos lewont.

Kai hios en 
einosei kata geine kai geine, oti pantes ois elpizontes en
auton oin assebhnosspe.
Kai apo lojou antropos amartwlo
63 phoibhthei, oti o doxa auton eis kopiara kai eis skalhka.

Simeou epafhgetai, kai aitoun o mi efereb, oti estrepon
64 eis toin hion, kai to diologismos autou apulothe.

Kai hioi, tekina, iagnpate kai anafirxhte en to vnom, oti en
65 doxa xeroinwn.
Kai idion Synagw o adelphos vnom, oida
66 oti anh boulous etin, auton akouetePasas tais ximeras, auton
vnom enai eis patera.
Kai Ioudas Makkabiados Ixhrou
67 dynanei ek neoptas auton, ouwos vnom estai arwos stratias,

kai polvmisei tolemon laion.

Kai hioi prossthete prois vnomas pantas toin poustron toin
68 vnomo, kai ekklyseste ekklyson ton laou vnom.
Antapodote 68
antaspodoma tois ethnes, kai prosxehte eis to prostragmata toin
vnomo.
Kai euloghsethe auton: kai prosstethe prois toin
69 patara autou.
Kai aposthanein en to ekto kai tessarakost 70
kai ekatasthe esti: kai ethfhein auton oin vnom autou en tadois
patara ev ton Mowedi, kai eklwso auton pase Iewal
koptetn megan.

Kai anaste Ioudas o kaloumenos Makkabaios vnom autou
3 an autou.
Kai ethfhen autou pantas ois adelphoi autou, kai 2
patara oin ekkllyshen tis patari autou, kai epolemen oin
71 tolemon Iewal met eufrosonh.
Kai elplwnei doxei en to 3
laow autou, kai eneuthatai thwaka ois gies, kai syneuxasa to
skhen autou to polmov kai syneusthetai tolemon skeitwos
parembolov en rorfoia.

Kai amwoseth leouti en tois egrous autou, kai ois skumai 4
exegumenein eis thiran.
Kai ethfhen anwous eferwes, kai 5
tou pastrapstous toin laon autou elglwaste.
Kai syneusthai
lgnai oin anwous ap toin fobou autou, kai pantes ois eragati
72 tis anumiai syneparathshai, kai eudwthi swnhria en xeiwi
autou.

Kai epikrave basilveis pollous, kai elfhrave ton Iakobi en 7
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: many also of them fell slain, but the rest fled.

11 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

12 Now when Seraon, 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; I said, will I go 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.

13 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 hard matter for many to be shut up in the hands of a few; and with the God of heaven it 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.

20 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 our laws, and our God. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

21 Now as soon as he had left off speaking, he leaped suddenly upon them, and so Seraon and his host were overthrown before him.

22 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.

23 Now when king Antiochus heard these things, he was full of indignation: wherefore he set out and gathered together all the forces of his realm, even a very strong army.

24 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whenssoever he should need them.

25 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, and his ideas therein.

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 Jâdah 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 Ptolemeas the son of Dorymenes, and Nicanaor, 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 Jâdah, 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 country.

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; and in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had
sought to paint the likeness of their images.

49 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 this sanctuary is trodden 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 for 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: 59 for it is better for us to die in battle, than to behold the shame of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; 61 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.

62 And when Judas heard that the camp was removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, 63 while as yet the forces were dispersed from the camp.

64 In the mean season came Gorgias 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.

65 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. 66 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.

67 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. 68 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: 69 that so all the heathen may know that there is one who delivereth and saveth Israel.

70 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. So they joined battle, and the heathen being discomfited, fled into the plain. 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 Jaminia, so that there were slain of them as many as three thousand men.

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: 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; when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers. 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. After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven, because it is good, because his mercy endureth for ever. Thus Israel had a great deliverance that day.

Now all the strangers that had escaped came and told Lyllias what had happened: who, when he heard thereof, was confounded and discouraged, because neither such things as he would be done unto Israel, nor such things as the king commanded him were come to pass. In the following year therefore, Lyllias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumea, and pitched their tents at Bethura, and Judas met them with ten thousand men. 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: shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: 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 Lyllias about five thousand men, even before they came to them. Now when Lyllias saw his army put to flight, and the meanness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, as many as three thousand men.

Kai exestrephe 'Iouda kai h dunameis apo to dwokei 16 apostheis auton, kai eite pros to loin, h mpitheurgastei ton 17 skilion, h telos mes dunameis hmyon. Kai Gorgias kai h 18 dunamei eis to orai ergon hmyon alla stote en anantion tov elqron hmyon, kai polereiasen autous, kai meta taqaia lefeis to skila meta parhriasia.

*Eiti alaloutos 'Iouda tauta, ofhe meiro to ekkitton eis 19 tov orous. Kai eidei h tetraptont, kai emupirizoun h 20 parameboulin, o gar kaponi theowroumenos enepanize to gegevono. Oi de tauta sinidontes dedelothsan sifdrai sinidontes de kai 21 tov 'Iouda parameboulin eis to pedio etoimi eis parataxa, 22 efugon pantes eis gin allofous. Kai anestrephe 'Ioudas 23 dpli tov skulilin tov paramebolis kai elvabon krouton poli kai agorion kai skakovon wlasiasan kai plouton megan. Kai epistrephente thymov eis euiologo 24 eis ton Kiron, oti kalon, oti eis to aionia to eloos 25 autoi. Kai egeneto sotiria megali to 'Iraflh eis hmera ekchei.

*Ostoi de tov allofous dieuosehono, parageventhes 26 aposteneis tov Lyllias pantas to simebeirikota. Oi de akoios 27 sunechei kai 8thenei, oti ouh oua thele, toiwata genoyu to

Kai en tov eathomw enantw suneleuxhen o Lyllias ano ws 28 epilektonas ekhtontas xilidias kai penteakchiliai epiw, ote ekplemevai autous. Kai elv hen tov 'Iddoumaion, kai parene-

Kai eidei tov parameboulin thevoun, kai prosphurato, kai 30 eipsei, eileugyon 8, e o swthi tou 'Iraflh, o suntrypo to orhima tov dynato en chei tov doulu sou David, kai par-

Kai sunboule tov parameboulin tov allofous eis cheira tov 'Istou h

Kai eidei tov parameboulin thevoun, kai prosphurato, kai 30 eipsei, eileugyon 8, e o swthi tou 'Iraflh, o suntrypo to orhima tov dynato en chei tov doulu sou David, kai par-

Kai sunboule tov parameboulin tov allofous eis cheira tov 'Istou h

Kai eidei tov parameboulin thevoun, kai prosphurato, kai 30 eipsei, eileugyon 8, e o swthi tou 'Iraflh, o suntrypo to orhima tov dynato en chei tov doulu sou David, kai par-

Kai sunboule tov parameboulin tov allofous eis cheira tov 'Istou h

Kai eidei tov parameboulin thevoun, kai prosphurato, kai 30 eipsei, eileugyon 8, e o swthi tou 'Iraflh, o suntrypo to orhima tov dynato en chei tov doulu sou David, kai par-
and having made his army greater than it was, he purposed to come again into Judea. 36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. 37 Upon this all the host assembled themselves together, and went up into mount Sion. 38 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 on the mountains, yea, and the priests’ chambers pulled down; 39 they rent their clothes, and made great lamentation, and cast ashes upon their heads, 40 and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. 42 So he chose priests of blameless conversation, such as had pleasure in the law: 43 who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44 And when as they consulted what to do with the altar of burnt offerings, which was profaned, lest they should pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, 45 and laid upon 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.

46 Then they took whole stones according to the law, and built a new altar according to the former; 47 and made up the sanctuary, and the things that were within the temple, and hallowed the courts. 48 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.

49 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. 50 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

51 Now on the fifth and twentieth day of the ninth month, which is called the month Caslu, in the hundred forty and eighth year, they rose up betimes in the morning, 52 and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. 53 At what time and day the heathen had profaned it, even in that was it dedicated with songs, and eunuchs, and harps, and cymbals. 54 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

55 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. 56 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. 57 Thus was there very gladness among the people, for that the reproach of the heathen was put away.

58 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. 6 At that time also they built up the city of Bethsura, with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. 7 And they set there aarrison 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 the city was built, and all the sanctuary renewed as before, it displeased them very much. 2 Wherefore they thought to destroy the generation of Jacob that was among them, and therewithal they began to slay and destroy the people.

Then Judas fought against the children of Ezau in Idumea at Accabatine, because they besieged Israel; and he gave them a great slaughter, and abated their courage, and took their spoils. 3 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. 4 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. 5 So he fought many battles with them, till at length they were discomfited before him; and he smote them. 6 And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.

Then the heathen that were at Galad 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: and we are preparing to 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 us are slain: 11 yea, all our brethren that were in the places of Tobie are put to death; their wives and their children also they have carried away captives, 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 Ptolomais, 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, they assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. 1 Then said Judas unto Simon his brother, Choose thee of the young and able brethren that are in Galilee, for I and Jonathan my brother will go into the country of

...
Jonathan thence sword, so that shut Maked, and who took strong Tr\^<^>\^£>^€ about and, I\^<^>^/I/e^>^€ into took si'-s spoils and another I, and, and a thousand /I/i^KBev took /I/e^>^€ si!'s-/ another Y\^A,' 1.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. And those that were in Galilee, and in Arbatitis, with their wives and their children, and all that they had, took he away with him, and brought them into Judaea with great joy.

24 Judas Maccabaeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, 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 Galaad: and showed them how that many of them were shut up in Bosor, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: and that they were shut up in the rest of the cities of the country of Galaad, 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.

25 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. From whence he removed by night, and went till he came to the fortress.

26 And betimes 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. 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, he said unto his host, Fight this day for your brethren. So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabaeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. 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. From thence went he, and took Casphor, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon.
I. Maccabees V. 38—55.

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MAKKABAIΩΝ A.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. 39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us: 41 but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. 43 So he went first over unto them, and all the people after him: then all the heathen, being discouraged before him, cast away their weapons, and fled unto the temple that was at Carmaim. 44 But they took the city, and burned the temple with all that were therein. Thus was Carmaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. 46 Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. 47 Then they of the city shut them out, and stopped up the gates with stones. 48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. 50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands: 51 who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan. 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 Galaid, and Simon his brother in Galilee before Ptolemiais,
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But he, and wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

64 So when they had given charge unto the garrison, that was with them, they went toward Jamnia; and then came Gorgias and his men out of the city to meet him and cast them.

65 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.

66 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.

67 Moreover these men came not of the seed of those, by whose hand deliverr was given unto Israel.

68 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of;

69 Inasmuch as the people assembled unto them with joyful acclamations.

70 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 the towers thereof round about.

71 From thence he removed to go into the land of the Philistines, and passed through Samaria.

72 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

73 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 Elymas in the country of Persia was a city greatly renowned for riches, silver, and gold;

75 And that the king of Persia had given away to 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.

76 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 been
fallen on him as he looked for. 14 And there
he continued many days: for his grief was
more ever 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 wherein
now am? and for many was beautiful 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 in-
habitants of Judah without a cause. 18 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 Anti-
ochus died there in the hundred forty and
ninth year. 22 Now when Lycas knew that
the king was dead, he set up Antiochus his
son, whom he had brought up being young,
and it remained in reign, and his name he called
Eupator.
23 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. 24 Wherefore Jews, purposing to destroy
them, called all the people together to be-
siege them. 25 So they came together, and
besieged them in the hundred and fiftieth
year, and he made mounts for shot against
them, and other engines.
26 Howbeit certain of them that were
besieged got forth, unto whom some ungodly
men of Israel joined themselves: 27 and they
went unto the king, and said, How long
will you execute judgment, and avenge our brethren? 28 We have been
willing to serve thy father, and to do as he
would have us, and to obey his command-
ments: 29 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 they slew, and spoiled our inherit-
ance.
29 Neither have they stretched out their
hand against us only, but also against all
their borders. 30 And, behold, this day are
they besieging the tower at Jerusalem, to
take it: the sanctuary also, and Bethsura
they have fortified. 31 Wherefore if thou
dost not prevent them quickly, they will do
greater things than these, neither shalt thou
be able to rule them.
32 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. 33 There came also
unto him from other kingdoms, and from
isles of the sea, bands of hired soldiers.
34 So that the number of his army was an
hundred thousand footmen, and twenty
canthari and horsemen, and and thirty
elephants exercised in battle. 35 These went
through Idumea, and pitched against Beth-
anya:

I. MACCABEES VI. 9—31. 154 MACKBABAION Α.
32 When Judas returned into the city, and pitched in Bethzacharias, over against the king's camp. 33 Then the king rising very early marched fiercely with his host toward Bethzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of horses and woodsmen. Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

35 These were ready at every occasion: whereover the beast was, and whithersoever the best went, there also, neither departed they from him. And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled them. 36 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks. 37 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. 38 So part of the king's army being thrown upon the high mountains, and part on the valleys below, they marched on safely and in order. 39 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

40 Then Judas and his host drew near, and entered into battle, and there were slain of the king's host a hundred and five thousand men, and of the chariots two thousand and fifty. 41 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, 42 put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: wherefore he ran upon him courageously through the midst of the battle, slaying on his right hand and on the left, so that they were divided from him on both sides. 43 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. 44 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them. 45 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Juden, and against mount Sion. 46 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land. 47 So the king took Bethsura, and set a garrison there to keep it. 48 As for the
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. 53 Whereupon they also made engines against their engines, and held them battle a long season. 54 Yet at the last, when their vessels were 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;) 54 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.

And Lystra, also, said that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king, 56 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. 57 Wherefore he went in all haste, and said to the king and the captains of the court, We decide 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: 58 now therefore let us be friends with these men, and make peace with them, and with all their nation; 59 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. 60 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. 61 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. 62 Afterward departed he in all haste, and returned unto Antochia, 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 Lystra, to bring them unto him. 2 Wherefore, when he knew it, he said, Let me not see their faces. 3 So his host slew them. Now when Demetrius was set upon the throne of his kingdom, 3 there came unto him all the wicked and ungodly men of Israel, having Aleimus, who was desirous to be high priest, for their captain: 4 and they accused the people to the king, saying, Judas and his brethren have slain all the friends, and driven us out of our own land. 5 Now therefore send some man whom thou trustest, and let him go and see what havoc 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 Bacchides, a friend of the king, who ruled beyond the river, and was a great man in the kingdom, and faithful to the king. 7 And he sent
with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. 

19 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. 20 But they gave no heed to their words: for they saw that they were come with great power.

21 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justly: Now the Assideans were the first among the children of Israel that sought peace of them: 22 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. 23 So he spake unto them peaceably, and ware unto them, saying, We will procure no harm neither of you nor your friends.

24 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote. 25 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. 26 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.

27 After this removed Bacchides from Jerusalem, and pitched his tents in Bezzoth, 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. 28 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. 29 But Alcimus contented for the high priesthood. 30 And unto him resorted all such as troubled the people, who, after they had gotten the land of Judah into their power, did much hurt in Israel.

31 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, 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 no more go forth into the country.

32 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.

33 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. 34 So Nicanor came to Jerusalem with a great force: and sent unto Judas and his brethren deceitfully with friendly words, saying, 35 Let there be no battle between me and you: we are come with a few men, that I may see you in peace. 36 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. 37 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 his face.
I. Maccabees VII. 32—VIII. 2.

against Judas beside Capharsalama: and there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

After this went Nicanor 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 shew him the burnt sacrifice that was offered for the king. 33 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, and swore in his wrath, saying, Unless Judas and his host deliver me into your hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

Then the priests entered in, and stood before the altar and the temple, weeping, and saying, 35 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.

So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where a host out of Syria met him. 40 But Judas pitched by Adar, and there they joined arms, and there he prayed, saying, 41 O Lord, when they 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 blasphemy against thy sanctuary, and judge thou him according to his wickedness.

So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

Now when Nicanor's host saw that he was slain, they cast away their weapons, and pursued them. Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. 48 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. 49 For this cause the people rejoiced greatly, and kept that day as a day of great gladness.

Moreover they ordained to keep yearly this day, being the thirteenth of Adar. 50 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

lamb. 51 And begged of him to let Nicanor and his host move on, and not to bring them to prison. 52 And he consented, and released them; and the rest of his host. And the rest of his host.

...and the Romans. 53 And the Romans...and the Romans.

...and the Romans. 54 And the Romans...and the Romans.

...and the Romans. 55 And the Romans...and the Romans.

...and the Romans. 56 And the Romans...and the Romans.

...and the Romans. 57 And the Romans...and the Romans.

...and the Romans. 58 And the Romans...and the Romans.

...and the Romans. 59 And the Romans...and the Romans.

...and the Romans.
I. Maccabees VIII. 3-20.

Moreover how the Grecians had determined to come and destroy them, 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; but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and near, incomparably as all that heard of their name were afraid of them. Also that, when they would help to a kingdom, those reign; and whom again they would, they dispose: finally, that they were greatly exalted: yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: 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: 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 nor emulation among them.

In consideration of these things, Judas chose Eupolemus the son of John, the son of Acos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, 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, Judas Maccabaeus 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 was 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: 26 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. 27 In the same manner also, if war come first upon the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: 28 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. 29 According to these articles did the Romans make a covenant with the people of the Jews. 30 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. 31 And as touching the evils that king Demetrius doth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? 32 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 Baccides and Alcimus into the land of Judea, the second time, and with them a chief strength of his host: 2 who went forth by the way that leadeth to Gal-gala, and pitched their tents before Masloth, which is in Araba, 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 Beroa, with twenty thousand footmen and two thousand horsemen.

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: 6 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 no more but eight hundred men. 7 When Judas therefore saw that his host slipt 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. 8 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. 9 But

I. Maccabees VIII. 21—IX. 9.
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.

10Thou 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. 11With 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 forward were all mighty men.

12As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. 13They 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.

14Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, who discomfited the right wing, and pursued them unto the mount Azotos. 15But when they of the left wing 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: 16whereupon there was a sore battle, insomuch as many were slain on both parts. 17Judas also was killed, and the remnant fled.

18Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. 19Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, 20How is the valiant man fallen, that delivered Israel! 21As 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.

22Now 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 wrought iniquity. 23In those days also was there a very great famine, by reason whereof the country revolted, and went with them. 24Then Bacchides chose the wicked men, and made them lords of the country. 25And they made enquiry and search for Judas' friends, and brought them unto Bacchides, and inquired of them when Judas was dead, and what were they that were adversaries to us. 26Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. 27Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. 28But 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 they fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. Which when Bachechides understood, he came near to Jordan with all his host up the sabbath day. Now Jonathan also had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriages, which was much. But the children of Jambi came out of Medata, and took John, and all that he had, and went their way with it.

After this word to Jonathan and Simon his brother, that the children of Jambi 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. Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain, where they lifted up their voice, and beheld, 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. Thus was the marriage turned into mourning, and the noise of their melody into lamentation. So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

Now when Bachechides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. 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: for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. With that they joined battle, and Jonathan stretched forth his hand to smite Bachechides, but he turned back from him. Then Jonathan and they that were him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them. So there were slain of Bachechides' side that day about a thousand men.

Afterward returned Bachechides to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Bethania, and Bethhoron, and Bethel, and Thannathas, Pharaohini, and Taphlon, these did he strengthen with high walls, with gates, and with bars. And in them he set a garrison, that they might work malice upon Israel. He fortified also the city Bethsura, and Gazar, and the tower, and put forces in them, and provision of victuals. Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.
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. And as he began to pull down the kings, that time was Alcimus plagued, and his enter-prizes 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. 50 So Alcimus died at that time with great torment.

Now when Bacchides saw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in rest two years. 52 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.

So they went and consulted with him. 54 Then removed he, and came with a great host, and sent letters privily to 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. 55 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them. 56 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. 57 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. 58 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. 59 And he smote Odonarres and his brethren, and the children of Phasiron in their tent. 60 And when he began to smile them, and came up with his forces, Simon and his company went out of the city, and burned up the ground for them against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. 61 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.

Wherefore when Jonathan had knowledge, how that ammunition was into him, to the end he should make peace with him, and deliver them the prisoners. 63 Which thing he accepted, and did according to his demands, and swarre unto him that he would never do him harm all the days of his life. 64 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he commanded him to go his way into his own land, neither came he any more into their borders. 65 Thus the sword ceased from 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 Euphannes, went up and took Ptolemais;
for the people had received him, by means whereof he resigned 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 joineth with Alexander against us: else he will remember all the evils that we have done against him, and against his brethren and his people. 5 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 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 delivered himself unto their 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 inasmuch 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: 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 sendeth 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 friendship with us: 21 So 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.

22 Whereof when Demetrius heard, he was very sorry, and said, 23 What have we done, that Alexander hath prevented us in making unity with Jonathan? and destroying himself? 24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. 25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting: 26 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. Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, and will grant you many immunities, and give you rewards. And now, I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, 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 countires of Samaria and Galilee, from this day forth for evermore.

Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. 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.

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. Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days after the feast, and the three days before the feast, shall be all granted unto freedom and immunity for all the Jews in my realm. Also no man shall have authority to meddle with them, or to molest any of them in any matter.

I will further, that there be enrolled among the king's force about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces. 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 Judea.

Concerning the three governments which 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.

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. Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. 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.

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 pertain to the priests that minister. 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,
them be at liberty, and all that they have in my realm. 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 fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

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 he had afflicted them very sore. But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

Then gathered king Alexander great forces, and came over against Demetrius. And after the two kings joined battle, Demetrius lost field: 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 Ptolemeus king of Egypt with a message to this effect: Forasmuch as I am come again into my realm and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; 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: 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 Ptolemeus 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. And he added to that, that he had written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

So Ptolemeus went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: where king Alexander meeting him he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

Now king Alexander had written unto Jonathan, that he should come and meet him. Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them their gifts, and clothed him in purple: and they did so. Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and I will go up with thee into the field. And when Jonathan and his kindred and friends was come to the field, Jonathan told them all that he had seen, and that he had writ to king Alexander, and how that he would come unto him. And the king gave Jonathan and his kindred a present, and sent them away in the vessels of his court, and gave them a guide to go thither.
I. Maccabees X. 64—83.

and make proclamation, that no man complain against him of any matter; and that no man trouble him for any manner of cause.

Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

So the king honoured him, and wrote him among his honourable friends, and made him a duke, and partaker of his dominion.

Afterward Jonathan returned to Jerusalem with peace and gladness.

Furthermore in the hundred three score and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers; and whereas when king Alexander heard tell, he was right sorry, and returned into Antioch.

Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jannia, and sent unto Jonathan the high priest, saying, Thou alone liftest up thyself against us, and I am laughed to scorn by thee, and reproached: and why dost thou want thy power against us in the mountains?

Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together; for with me is the power of the cities. Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

So 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. Whereof 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 ambushment 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 into the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.
Kal euteprouen Iowbadan tihn 'A'zoun kai tais puleis tais
kivel aitig, kai elaxbe ta skula auton, kai to ierov Dagon
kai tois sympugynistas eis auton euteyurese ton.
Kai egyonou oi petewkites magairo aion twn omurombesivn eis andras
oktakoschilous. Kai atphene ekkeivn Iowbadan, kai panenevablen
eti 'Askilwma, kai exphovn ei ek tis puleis eis syvntan autov
en duxi megaly. Kai etepstrefen 'Iowbadan eis 'Ierousa-
lhymin ton tois par auton, evkontes skula pollas.

Kai egyneto ws xkouen 'Alezanovros o basileus ton lous
tauoton, kai prosotethe duxasa toin Iowbadan. Kai apstelel
autov parithan xronin, ois edos esti didosthai tois syggenestis
basileon kai edwken autov tihn 'A'karaion kai panta ta oria
autis eis klyrpaostias.

Kai o basileus Aigytton hporoue dunouve pollas, os tin
amoun tin perio toixelos tis thalassos, kai polea polla-
ke euteyurese katakratismo tis basileias 'Alezanovros dolvo,
ka prosotethe autin ton basileia auton. Kai egxeiven eis
Suvian logous etirmiokos, kai xkogow autov ois ap tois pulevos,
kai surnenent autov, oti entolh tin 'Alezanovrou ton basileiou
syanant autov, dia thn penevni autov einai.

Ois de etepotepisto eis tais poleis o Ptolemmaios, apstasste
3 tais dunouve fthunen en ekasty pulei. Ois de xgugow 'A'zoun, 4
diexwv autov to ierov Dagon empetpugynmven, kai 'A'zoun,
ka to peripola autis kathymena, kai ta somaata eirmiomena,
kai tois empetpugymvenous ois euteyurese en ton polemov
apoi- ysan gar thymias auton en tin ido autov. Kain deygyanov
5 to basilei a espoisen Iowbadan, eis to phugysei auton
kai egxugyven o basileus.

Kai surnytreven Iowbadan to basilei eis 10ptan mete
6 duxisi, kai hjpastantol alhlios, kai ekoumhygen ekei.
Kai 7 eteperebth Iowbadan mete to basileiou eis to potamou
kaleumounen 'Elevtheron, kai epsetrefen eis 'Ierousalhym.

O de basileus Ptolemmaios ekurise ton polemon ths para-
lais ein 'Seleukia ths parahalassias, kai dieulugyetei peri
'Alezanovrou logismovn pouxhous. Kai apsteile presebeis pro 8
Dhmurtov ton basileia, legem, deixi sunwthmata pros eauton
diaghyn, kai duxo sou ton thugytera mou oin xei 'Alezanovros,
ka basileioseis tis basileias ton patro sou. Metamemelh-
ma gar dois autov ton thugytera mou, euteyurese gar apokteina
me. Kain egxugyven autovn xharn tis etpithymasia autovn
9 basileias autovn.

Kai afleloymenos autov ton thugytera, edwken autin tihn Dhm-
truro, kai hjlywthi ton 'Alezanovrou, kai efhyni h hjlyba auton.
Kai eisththe Ptolemmaios eis 'Antovxian, kai peritheto dio
diakhymata peri tihn kefalh auton, tihn 'Asias kai Aigytton.

'Alezanovros de o basileus elin Kuklia kata toun karpous
10 ekineyn, oti apostatoupis ois apo ton ton ton ekineyn.
Kai xkouen 'Alezanovros, kai xhlyven ep auton polemow
kai egxugyven Ptolemmaios tihn dynamin, kai apintyse autin en xirei iquhria,
ka etopodidato auton.

Kai egxugyven 'Alezanovros eis tihn 'Araziian, to skpetasfihai 11
17 and the word of Ptolemaeus, the elder, was exceedingly confident. And according to the king's letter, Alexander's head was sent unto Ptolemaeus.

18 But at that time, when the king's letter was received, the elders of the Jews, that attended upon him, and the chief of the ancient are sent, to the king, saying, We are come to Jerusalem, and are come to thee, O king, to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

19 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

20 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

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24 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

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26 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

27 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

28 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

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30 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

31 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

32 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

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34 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

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36 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.

37 And the king bade them come to the palace, and bade them hold their peace; and when they were come, he spake unto them, saying, Why have ye come to me? And they said, O king, we are come to thee to do thee reverence, and to do thee homage, and to do thee reverence for the commandments of the king.
...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 afores, who, seeing that all the host murmured against Demetrius, went to Simeon the Arabian, which brought up Antiochus the young son of Alexander, and lay sore upon him to deliver him from his distress, 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 his host out of Jericho, 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 shalt thou do well, if thou send mens of help to 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 slay 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 to fight that day in the city to the number of an hundred and twenty 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. Nevertheless he dissembled in all that evil heart, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore. 47 After this returned Tryphon, and with him the young child Antiochus, who reign'd, and was crowned. 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.
Moreover Tryphon took the elephants, and won Antioch.

57 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. 58 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.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 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.

61 From thence 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. 62 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.

63 Now when Jonathan heard that Deme- trius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, 64 he went to meet them, and left Simon his brother in the country. 65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up: 66 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.

67 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 Asaron. 68 And, behold, the host of the strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled: 70 insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Cloph, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed. 72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 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, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.
I. MACCABEES XII. 3-24.

3 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 Judæa peaceably. 5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Oniass the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underneath doth specify. 8 At which time Oniass entertained 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.

10 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.

12 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. 13 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: 14 for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. 15 For this cause we chose Naumias the son of Antigonus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. 16 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. 17 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniass sent. 20 Areus king of the Lacedemonians to Oniass the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they sell 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:

24 Now when Jonathan heard that Demetrius' princes were come to fight against

Kai ἐπορεύθησαν εἰς Ῥώμην, καὶ εἰσῆλθον εἰς τὸ βουλευτήριον, καὶ εἶπον. ἤνωθεν ὁ ἄρχων καὶ τὸ ένὸς τῶν Ἰουδαίων ἄπεστειλεν ἡμᾶς ἀνανέωσωσθαι τὴν φιλίαν αὐτοῖς, καὶ τὴν συμμαχίαν κατὰ τὸ πρότερον. Καὶ ἔδωκαν ἑπιστολὰς αὐτοῖς πρὸς αὐτούς κατὰ τότον, ὅπως προτείμησαν αὐτοῖς εἰς γῆν Ἰουδαία μετὰ εἰρήνης. Καὶ τούτο τὸ ἀντίγραφον τῶν ἑπιστολῶν ἦν ἐγγράφων ἤνωθεν τοῖς Σπαρταῖοις:

Ἰουνᾶθαν ἄρχων, καὶ ἡ γερουσία τοῦ θνοῦν, καὶ οἱ ιερεῖς, καὶ οἱ λοιποὶ δήμοι τῶν Ἰουδαίων, Σπαρταίας τοῖς ἄδελφοις χαίρειν.

Ἐπὶ πρῶτον ἐπεστάλησαν ἑπιστολὰς πρὸς Ὀνιάς τὸν ἄρχον Ῥωμαίων διὰ τὴν συμμαχίαν καὶ τὴν φιλίαν ἄναπαύσωσθαι, πρὸς ἐν τῇ ἡμέρᾳ ἐπεστάλμησαν ἑπιστολὰς ἐν τῇ ἐβραϊκῇ γλώσσῃ, ἵνα ἐπιστήμην τοῖς ἀδελφοῖς ὑμῖν διδόῃ ὑμῖν τὴν συμμαχίαν καὶ τὴν φιλίαν ἄναπαύσωσθαι, ἵνα ἐπιστήμην ὑμῖν τῇ ἐβραϊκῇ γλώσσῃ, ὑμῖν τῇ ἐβραϊκῇ γλώσσῃ.
him with a greater host than afore, 23 he removed from Jerusalem, and met them in the land of Amathis: for he gave them no respect to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season. 27 Wherefore so soon as the sun was shone, Josias and his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. 29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. 30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoil. 32 And removing thence, he came to Damascas, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it. 34 For he had heard that they would deliver the hold unto them that took Demetrius' part: wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea, 36 and making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. 37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. 38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. 40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him; 43 but received him honourably, and commended him among all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself. 44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us? 45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Phoemae, for I will give thee three, and the rest of the strong holds and forces,
I. Maccabees XII. 46—XIII. 14.

and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his 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.

47 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.

48 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. 50 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.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. 52 Whereupon they all came into the land of Judea peaceably, and there they besought Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about 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, 3 and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, 3 and gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the law and the sanctuary, and the battles also and the troubles with which we have seen, 4 by reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 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. 6 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.

7 Now as soon as the people heard these words, their spirit revived. 8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. 9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 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. 11 Also he sent Jonathan the son of Absalom, and with him a great power, to oppose: who casting out those that were therein remained there in it.

12 Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. 13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon

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I. MACCABEES XIII, 15—36.

was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15. 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.

16. 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.

17. Hereupon Simon, albeit he perceived that they spoke deceitfully unto him, yet sent the money and the children, lest peradventure he should procure to himself great hatred of the people: but Simon and his host marched against him in every place, wheresoever he went.

18. 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.

19. 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 Galaad. 20. And when he came near to Bascama, he slew Jonathan, who was buried there. 21. Afterward Tryphon returned and went into his own land.

22. Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. 23. And all Israel made great lamentation for him, and bewailed him many days.

24. Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. 25. Moreover he built up such pavilions against his father, and his mother, and his four brethren. 26. And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. 27. This is the sepulchre of Jonathan his brother, and it standeth yet unto this day.

28. Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. 29. And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

30. Then Simon built up the strong holds in Judea, and took them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. 31. Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

32. Unto whom king Demetrius answered and wrote after this manner: 33. King Demetrius unto Simon the high priest, and
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 stedfast peace with you, yea, and to write unto our officers, to confirm the truces which we have granted. 38 And whatsoever Solomon hath 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 also, which ye owe us; and if there were any other tribute paid in Jerusalem, ye shall not more be bound. 40 And look those 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. 41 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.

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. 45 Simon and 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. 46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

Simon was appenished 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 therein a dwelling place for himself. 48 The whole of the temple 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 thence, he cleansed the tower from pollutions; 50 and entered into it the three 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, and songs: because there was destroyed a great enemy out of Israel.

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. 53 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.
I. Maccabees XIV. 2—23.

But when Arsaces, the king of Persia and media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: 2 who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

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 everywhere his authority and his honour pleased them well. 5 And as he was memorable 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 Bethisura, and the tower, out of which he took all uncleanness, neither was there any that resisted him.

Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. 8 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. 9 He provided for the idle, he set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

He made peace in the land, and Israel rejoiced with great joy: 10 for every man sat under his vine and his fig tree, and there was none to make them afraid: 11 neither was there any that went out and came in those days. 12 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. 13 He beautified the sanctuary, and multiplied the vessels of the temple.

Now when it was heard at Rome, and as far as Sparta, that Demetrius was dead, they were sorry for him. 14 But at Jerusalem, as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: 15 they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: 16 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: 2 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of the tidings that you sent, 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.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the wisdom of the publick sounds might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.
24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pounds weight, to confirm the league with them. 25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? 26 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 liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Ethul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, 28 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.

29 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, was in the lifetime of his father, and resisting the enemies of their nation did their nation great honour:

30 (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 Azotus, where the enemies had dwelt before; but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

31 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring the house of God, made him their governor 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.

32 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 too great, out 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.

33 King Demetrius also confirmed him in the high priesthood, according to those things which he did, and of his friends, and honoured him with great honour.

34 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.
I. MACCABEES XIV. 42—XV. 12.

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; 40 beside 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
purple, and wear gold.

41 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, and to be clothed in purple, or wear a
buckle of gold: 42 and whosoever should do
otherwise, or break any of these things, he
should be punished. 43 Thus it liked all the
time people to deal with Simon, and to do as
hath been said. 44 Then Simon accepted
hereof, 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 priest and prince of the
Jews, and to all the people: 2 the contents
whereof were these: King Antiochus to Si-
mon the high priest and prince of his nation,
and to the people of the Jews, greeting:

Forsmarch as certain pestilent men have
upset 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: 5 and with which I have gone through
the country, that I may be avenged of them
that have destroyed it, and made many
cities in the kingdom desolate: 6 now there-
fore I confirm unto thee all the oblations
which the kings before me granted thee,
and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for
thy country with thine own stamp: 7 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. 8 And if any thing
be, or shall be owing to the king, let it be
forgiven thee from this time forth for ever-
more.

Furthermore, when we have obtained our
kingdom, we will honour thee, and thy
nation, and thy temple, with great honour,
so that thy honour shall be known through-
out the world.

10 In the hundred threescore and four-
teenth 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 An-
tiochus, 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 Numenius and the embassy 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. If therefore there be any 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 Sampsames, and the Lacedemionians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Panphylia, and Lycia, and Halicarnassus, and Rhodos, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidos, and Cyprus, and Cyrene. And the copy hereof they wrote to Simon the high priest.

So Antiochus the king camped against Dora 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 we would not receive them, but brake all the covenants which he had made with him afore, 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 Gaza, with the tower that is in Jerusalem, which are cities of my realm. The borders thereof ye have wasted, and done great damage, and taken the 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 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 cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

Kai parenevbalen 'Antiokhos eti Dora, kai ev autw dodeka muvades androu poliemenon, kai oktakiaxhila ypitos. Kai ekuklasse ton polin, kai ta plouta apó thalasson syngenvan, kai exbiste ton polin apó tis ygh, kai th thalasson, kai oiv eisamev ovdheia ekporeusheis kai eisoporeusheis.

Kai the Nymenios, kai oi par autw, ek 'Rhimhe, ekontes epitola tois basilewv, kai tais xorais ev aiev egugrapo tado.

Leukis ypatos 'Rwmaiwn Ptollemaw basilei xairopen. Oi proebethwn twn Ioudaioewn ylyon prois ymws filwv ymwn, kai 17 symmachoi, ananeneumveni twn e archi rhelian kai symmachian, apostalmenoi apó Simwos ton arxhieron, kai ton thmion ton Ioudaion. "Hnekan de asthia chronht apó mywn ylions.

Theorev ev ymwn ymyra tis basilewsi, kai taik xorais, 19 opow y my ekxerwvoun autwv, kaka kai my poliemenwvoun autwv, kai tais poleis autwv, kai ton xorwv autwv, kai na my sym-

marchhousi tois poluemevn autwv. Odivde de ymwn dekevna twn asthia par autwv. Eiv evwes ylwhm dianepheigna 21 eik tis xorwv autwv prois ymws, paraadoi autwv Simwv ton arxhierw, opow ekxerwth ev autwv kата ton vouron autwv.


To de autwv ygraphon autwv egrafwa Simwv ton arxhierw.

Antiokhos de o basileis parenevbalen ep to Dora eiv tis deu- 25 tera, prosgavon diapantos auta tis xepara, kai myxanov poio-
mwv, kai synklwse ton Tuvfwno ton my eisoporeusheis kai ekporeusheis.

Kai apostelei autw Simow disxhllous anwras eklektov 26 symmawhousi autw, kai argwvrou kai chrwv, kai skhev 27 ikav.

Kai oiv heboulveto auta dekastas, all hebesteron 28 synkeveto autw totoptrides, kai lhalotrwvto autw.

Kai apostelei proso autwv 'Athnbbmnento eia ton filwv autwv 29 koulosgawmenon autw lewgo, hmeis katarkatetei tis Ipptos 30 kai Garmwv kai tis akara tis ev 'Ierousalh, polwv tis 31 basileias mou. Tis orva autwv 32 hrmwstes, kai eposwaste 33 plhgr megallh epi tis ygh, 34 kai ekverstrate totopton polwn en tis basileia mou. Niv oiv paristo tis polwv ev 35 katelwsthe, kai tois fowron tis totopten wv kataverstrate ektof tis orvov tis Ioudaian. Ei ev me, dote autw ev 36 anwron 37 patwkanisi talaanta argwrou, kai tis katafthhara 38 kata-

fthrake, kai tois fowron tis totopten alla talaanta patw-
kwnsia: eiv de dh, paragwemvnoi ekporeuswvwn ymws.

Kai 39 'Athnbbns filos to basilewv eis 'Ierousalhm. 32

Kai eide to tho thew Simwv, kai kawkevnon metat 33 charwswttov, kai argwvrwttov, kai parastatwv ikav, 34 kai eipswaste, kai apahtelei autw tois lhgwn to basilewv.
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.

Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, and commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

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. 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.

13 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: 14 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.

15 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. 16 In which doing he committed a great treachery, and recompensed evil for good.

17 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.

18 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. And others he sent to take Jerusalem, and the mountain of the temple.

19 Now one had run before to Gazara, and told John that his father and brethren were slain, and quoth he, Ptolemeus hath sent to slay thee also. 20 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.

21 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: 22 behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.
THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, 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. 4 And now we be here praying for you.

5 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. 6 And now see that ye keep the feast of tabernacles in the month Caslu.

7 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 Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

8 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king. 9 For he cast them out that fought within the holy city.

10 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests. 11 For 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. 12 Which when the priests of Nanea 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; 13 and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed 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 unjustly.

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 an 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 to 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 Naphthar, 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: \(^\text{2}\) 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, which is the reason of these things. \(^\text{3}\) 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. \(^\text{4}\) 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. \(^\text{5}\) Which when Jeremy perceived, he blamed the people. In the same place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. \(^\text{6}\) Then shall the Lord shew them these times, 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 honourably sanctified.

\(^\text{7}\) It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. \(^\text{8}\) 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. \(^\text{9}\) And Moses said, Because the sin offering was not to be eaten, it was consumed. \(^\text{10}\) So Solomon kept those eight days.

\(^\text{11}\) The same things also were reported in the writings and commentaries of Neemias; and his finding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings containing the holy things. \(^\text{12}\) In a like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

\(^\text{13}\) Wherefore if ye have need thereof, send some to fetch them unto you.

\(^\text{14}\) 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. \(^\text{15}\) 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, \(^\text{16}\) 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 if they hath delivered the people out of great troubles, and hath purified the place.

\(^\text{17}\) Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, \(^\text{18}\) and the wars against Antiochus Epiphanes, and Eupator his son, \(^\text{19}\) and the manifest signs that came from heaven unto those that believed 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 he was declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

For the 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 what they shall have what they seek, and that they that are desirous 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 seeketh the benefit of all the pleasantness 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 abridgement. For as the master builder of a new house must care for the whole building; but he that undertake to set it out, and paint it, must seek out all these things; 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 abridgement.

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 honour the place, 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 over come Onias, he got him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice, and told him that the treasury in Jerusalem was full of in finite 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 Celosyria and Phenice, but indeed to fulfil the king's purpose.

But the recovered favour: and have may declared not us, for we master of "8 of we will longeth out with the prologue, adding even high son venues the said, and the said treasury of the king's riches, and the king's order. Now when Apollonius Thraseas, who then was governor of Celosyria 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 Celosyria and Phenice, but indeed to fulfil the king's purpose.
9 Parageneithes de di eis keraulunia, kai filofronon sy de to ou avriesos the polews apostheies, anetheto peri tou gegeunato epifanoun, kai tin ou evven parastet dieiaphseten euphanoton de ei tais avreiaiiai tahta ouvov exonta vneynei.

10 Tov de avrerieso ouvdeiavon parabhes einai chymen te kai orfanow, tina de kai avrikan tou Tovblio sofdea andros en uperohi keimewn, oux wsper hen diaSELLaon o dundhsei Zimov, tate de pavata avrgiouno petraokasia talanta, cheunow de diakasia-

11 akhyni de toud pietseukotis tis toon ouvnoiou, kai tis tis teumagenon kata to tais avrhapion krasymenou evrou synomitri kai avyrismi, pantelos amvhion einai.

12 O de Heleodorus de di exhe basileiai entolas, pantos

13 Elenvei eis to basileikon anatheta tahta einai. Tazameis de hemeron eisthe tis peri toutous episkefis oikonomiseun hen de ouv mikra kath ellipseis tis pollis avrongia. Oi de iereis pro tou noutaristerion en tais avratika stoilas rivesente estuoi, enatallonti eis ouvnon peri ta parakatihs narkabidades tois parakatastheinovis tahta siai dvathophi.

14 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

15 Tis theis psylhen avrongia. Periekeketo gar peri tis anh deo ti kai frika kamos stamatos, de ouv prothelen evgetheis tou thewroui tis kata kardiai enestos allous.

16 Oi de ek ton owvnwv avgelhov exepitwv eis pantofonikei tis de he avrhesis tis upvthnon.

17 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

18 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

19 Oi de ek ton owvnwv avgelhov exepitwv eis pantofonikei tis de he avrhesis tis upvthnon.

20 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

21 Ellevei de hn tis theis avrnwv evmpuric prospwnes, tis thei.

22 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

23 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

24 Aut atop de autou en tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

25 Hn de orwanta tis theis avrumenon idiwn, pitwsekaei tis dionousi. H gar deis kai to thei khrasia parthlagmenon evphan المه.

26 "Eteroi de diou prosefanhsan autou neanai, tis rwmh men ekpreseis, kalllou toi di de tis dxei, diastpreseis de tin vneynei.

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 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, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. 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.

16 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. 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 others to their houses, that all others looked out of the windows. And all, holding their hands toward heaven, made supplication.

27 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. They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

28 Nevertheless Heliodorus executed that which was decreed.

29 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. 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 put a horse at Heliodorus with his foiget, and it seemed that he that sat upon the horse had complete harness of gold.

30 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, 

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little before 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 misbelieve that something treasonable 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, inasmuch 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 vows 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 that shall secure 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 speak afore, having been a beayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. 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, the king.

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 Cesalonia and Phenic, did rage, and increase Simon's malice, he went thither, not to be an accuser of his countrymen, but seeking the good of all, both public and private: for he saw
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that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 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 threecore talents of silver, and of another revenue eighty talents: beside this, he promised to assign an hundred and fifty more, if he might have license to him up a place for exercise, and for the training up of youth in the fashion of the heathen, and to write them of Jerusalem by the name of Antiochians. 10 Which when the king had granted, and had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 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 of himself, and brought the chief young men under his subjection, and made them wear a hat.

12 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; 8 that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Disces called them forth; 13 not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

13 By reason whereof sore calamity came upon them: for they had them to be their enemies, and they followed so earnestly, and unto whom they desired to be like in all things. 7 For it is not a light thing to do wickedly against the laws of God; but the time following shall declare these things.

14 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, was employed to the making of galleys.

15 Now when Apollonius the son of Menesheus was sent into Egypt for the coronation of king Ptolemy Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety; whereupon he came to Dophe, and from thence to Jerusalem, here 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.

22 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 of his name, made him to offer 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.

26 Then Jason, who had undermined his own brother, who was undermining another, was ordered to go into the land 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 Sostratus the ruler of the castle required it: 28 for unto him attendant the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyonsmachus in his stead in the priesthood: and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's conccubine, called Antiochias. 31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 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.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochias.

34 Wherefore Menelaus, taking Andronicus apart, prayed 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 go forth of the sanctuary; where forthwith he shut up without regard to justice.

35 For which the 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.

36 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 Antiochias 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 parricide, and sent off his power, 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.

39 Now when many sacrileges had been committed in the city by Lyonsmachus with the consent of Menelaus, and the same thereof was spread abroad, the multitude gathered themselves together against Lyons,
and they were sent from the senate to plead the cause before him: but Menelaus, being now convicted, promised Ptolemeus the son of Dorymenes to give him much money, if he would pacify the king toward him. Therefore even they of Tyros, moved with hatred of that wicked deed, caused them to be honourably buried. And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

About the same time Antiochus prepared his second voyage into Egypt: and then it happened, that through all the city, for many sorts of them were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering with golden ornaments, and crowning of all sorts. Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: but Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. Howbeit for all this it was not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.
In the end therefore he had an unhappy return, being accused before Aretas the king of the 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. Thus he that had driven many out of their country perished in a strange land, returning to the Laconianoms, and thinking there to find succour by reason of his kindred: 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, 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 the aged and infants. And the town 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: 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 upon the place. For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

Nought said God did not choose the people for the place's sake at the place for the people's sake. 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 again, the great Lord beheld it, and 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 Puriitian, and for the bareness no barbarous than he that set him there; and at Garsim, Andronicus; and besides, Menelaus, who worse than 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

II. MACCABEES V. 8—24.

Πέρας οὖν κακίς ἀναστροφής ετυχεν εἰκλεσθεὶς πρὸς 8 Ἀρέταν τὸν τῶν Ἀράβων τύραννον, πολιν ἐκ πόλεως φεύγων, διωκόμενος ὡς πάντων, καὶ στυγνομένος ὡς τῶν νόμων ἀποστάτης, καὶ βδελυγόμενος ὡς πατρίδως καὶ πολιτών ἐλέημος, εἰς Ἀγγύτου συνεβραίσθη. Καὶ ὁ συναγός τῆς πατρίδος ἀπό 9 ἐξεννεστεῖ· ἐπί ἐνήν ἀπόλετο πρὸς Δακεδαμιονίων ἀναγινόμεν, ὡς ἐν τῇ συνεκυρίᾳ τευδεμένος σκέπης. Καὶ ὁ πλῆθος ἀπόφασιν 10 ἐκτάφα παρενόησεν ἐγεννηθεὶς, καὶ καρδείς ὄν ὄντος ὀντός πατριωτά τάφον μετέσχε.

Προσπεντώντων δὲ τῷ βασιλεῖ περὶ τῶν γεγονότων, διέλειβεν 11 ἀποστατεῖς τὴν Ἰουδαίαν ὅθεν ἀναστρείφεις ἐκ Ἀγγύτου τεθριμμένος τῇ παραρθήσει· ἐπί ἐν ἐνήν ἀπόλετο πρὸς Δακεδαμιονίων ἀναγινόμεν, ὡς ἐν τῇ συνεκυρίᾳ τευδεμένος σκέπης. Καὶ ὁ πλῆθος ἀπόφασιν 10 ἐκτάφα παρενόησεν ἐγεννηθεὶς, καὶ καρδείς ὄν ὄντος ὀντός πατριωτά τάφον μετέσχε.
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.

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 hanging at their doors, depart from the laws of their fathers, and not to live after the laws of God: 2 and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympus; and that in Garizim, of Jupiter the defender of strangers, as they did desire that dwelt in the place.

The coming in of this mischiefs was sore and grievous to the people: 4 for the temple was filled with riot and reveling 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. 5 The altar also was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew.

And on the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Baccus was kept, the Jews were compelled to go in procession to Baccus, carrying ivy.

Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemy, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: 7 and whose would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the beasts hanging at their doors (and, they cast them down headlong from the wall.

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.

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 chastening of our nation. 10 For it is a token of his great goodness, when wicked doers are not suffered any longer time, but forthwith punished.

For as with other nations, whom the Lord judiciously forbade to punish, till they be come to the fulness of their sins, so dealt he with us, 11 lest that, being come to the height of sin, afterwards he should take vengeance of us. 12 And therefore he never without 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.

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.

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 he being to consider directly, and as became his age, and the excellency of his ancien
ty, and the honour of his gray head, whereunto 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 willed them straightforward to send him to the grave.

For our age, and he, in any wise to resemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion: 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 it make it abominable. 24 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.

Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, 25 and leave a notable example to such as be young to die willingly and contentedly for the honourable and holy laws. And when he had said these words, immediately he went to the torment: 29 that they that 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.

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.

But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

leiteth to their estate lain. Plun, wos ustymet anse tayb hymen 17 eirphow de olgyhym de eleustw ey ati the deyrmw.

Eleazaros tis twn proeteunontwn gramaatwn, anh yxh 18 probedhikw the thei-kikia, kai tis prrosofwn twn prso- wpon kalhstos tuvgwan, anaachwv anagake sto phagwv 30 ronwv. O de ton mev evkliwv thanaton mallon eyh twn mea mwnwv 19 bion anadexewmen, aibhretes ep t wtpuan prosth: pro- ptwswa de, kai ov ede prpou prosfereisw ouv upomwvna 20 amwneba, aw ou thewsw gwnasabi dia th prw t w zewn filo-

strogian.

O de prw twn paravnwn spaggymerm tagnwmen, dia th 21 ek twn palaiwn chwnw pro ton andra gnwsw, atopobhntes aivotw kattwv parlvklov, evngaknta kpea ois kathwv aivotx chrysaswai de aivotw parakwevntth, upokrhnya de w o evthwta ta upo twn basilewv prosteagamenw twn ait apw th

thwsw kpew, wv touto praxeas apwldh th th thanaton, kai 22 dia th arhima prw aivotw filian thx phlakhwptwa.

O de logismwv astevnon analabhvn kai axwv th thei-kikia, 23 kai ths thwsw wprhoxh, kai ths epitkthrav kai epifavwv polis, kai ths ek paius kalhstis anatrofih, mallon de ths

agias kai theoktistov ownomhswsw, akolowhsw aposthevi, ta-

xwos lewos protwmpw ey aivotw dowh.

Ow gwr ths meteiras theikias aivotw estw upokrhnya, wv 24 polloi thn nevw upobhntes Eleazarov ton enenkonteqteta

metabidhkena eis allofullaismwv, kai aivoti dia thn emw

uprktorw, kai dia th mikron kai akaraiai zhn plhnwthi de

emh, kai mivos kai ektw thw thwsw kataskwswma. Ei gwr 25 kai ep twn prwptwv ejeleivwn thn e anwswtovm tomyrw, allw tas thn pantokratoros xwros ouw zhn ouw apaswn ekeinefoma.

Mwter anpdeiwsw mwv wv diallaqsw thn thw, thn mev gyrwv 27 aivos fanisomwv, tois de nevwsw updouvemw gevnavw kata-

lovwv, eis th prwthwv kai gevnavw upw thn semanw kai

avwv nwv apewnathanwv: tosaota de elwsw. ep t w tirm-

panwv edwos thw. Twn de agwnton thn mikro prwptewn 29

iwmewn ths autw eis wswmeina metabalawv dia th tois

proeirwmenov lwnov, ouw aivoti dielamhwn, apowswv e

Melaw de tais plhnaw teluwaw, anastevnwhw elio, th 30

Kurw th th agiwn gwnswv ejkonto fanerov estw, oti dyna-

mewv apapolhbuta th th thanaton, sklwrlas upofwra kata th

swma allopondosas mastegoumenwv, kata psugw de ths deisw dia th

autw fwhwv tawa paxhov. Kai ouw oin tous thn thn trwpon 31

metilhew, ouw monov ths nevsw, allw kai tois pleywsw th

echnov thn estow th thanaton upodeiwm gevaridhsw t w

mwrw-m

wswv orwswv kataalapsw.

Synvew de kai etpa adelhovsw meti ths mtrsw suleufrhnta 7

anagakebstaw upo th basilewv apw th swmenwv thw

kpewv efaptevma, maatci kai nevarw aikowmewn.

Eis de autwv genewn wv prothywrosw, ouwsw efip, t w

melawv 2

erwsw, kai maathwav par wsw; etoimw gar apotwnekew

emw 7 paraqawenw ths varwov wvov.
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 exhorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth lieth comfort in his, 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 throughout 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 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; but abide a while, and behold his great power, how he will torment them and they be unpunished.

After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

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 courageous speeches; and among other things, she thus thought with a manly stomach, she said unto them, I cannot tell how ye
II. Maccabees VII. 23—40.

came into my womb; for I neither gave you breath 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 breath and life again, as ye now regard not your own selves for his laws sake.

23 Now Antiochus, thinking himself despised, and making 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.

24 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. 25 And when he had exhortcd her with many words, she promised him that she would counsel her son.

26 But she bowing herself toward him, laughing the cruel tyrant to scorn, spoke in her conversation to the young man: O my 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. 27 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. 28 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

29 Whiles 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. 30 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

31 For we suffer because of our sins. 32 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. 33 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: 34 for thou hast not yet escaped the judgment of Almighty God, who seeth all things.

35 For our brethren, who now have suffered a show of man, and dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. 36 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 torments and plagues mayst be restored, that he alone is God; 37 and that in me and my brethren in the wrath of the Almighty, which is justly brought upon all our nation, may cease.

38 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. 40 So this koulia, odde egw to piteuma kai twn koon hwm evcharisamw, kai twn ekastw stoicheion oivn egw dieireisthma. Togarou 23 tou toswmu kai twn pites anwtrwton kai tou, kai plasian eyxen kai twn piteuma kai twn koon hwm palian apodwete meletous, ois wv uperpathe eautous dia twn autwv nvmov.

40 'O de 'Antichwos oimwmenos katorforneithas, kai twn onxwos 24 swan upforwmovs fowv, eti tou nevterou periywovs, ois mwnon dia logwn epistrof thn paraklthson, alla kai ois orkos epistov, amia ploutiwn kai makaraston poustein metabathenin apo tou patrouv nvmov, kai filon ezein, kai xreias episthenin.

41 Tov de nevion miadwos proswxontos, proskalwasmwmen o 25 basilews twn mhtéra, parhnei tou miarikon gevewn smboulon eti sotiria. Polla de autou paraneastatos, etede 26 xast epestein tiv veg.

42 Prosukoussasa de autwv,CLEVIAIA STAS ouv twn turaon, ouv 27 ethmisa twn proum fowin, uve, elpeidh mi tiv en yastri perienvaykasan se mhnna einwv, kai thlasiastan se eti trh, kai ekheresiash se kai agawounan eis thn hlikian tautin, kai trophroforiasan. Axiw se, tkonon, anabafante eis twn 28 ouropian kai thn yh, kai tiv en autouv panta idonta, genwv oti ez ouv ouv ontin eposin auta o Theos, kai to oin anwtrwton genwv ouv ygenetai, me pafone thn deymon touton, alla twn 29 adelphon axion gevewn, epidei tov thnastan, ev en to eliaiv sun tivs adelphos tov koumwsma se.

43 'Eti de tautis kataleugws 30 nevias eipe, tina metaet; 30 ouv upsakonou pro patwymatous tov basilewv to proswpatamous akou tov nvmov tov doyevos tois patrowv hnymw dia Monves. Sun de patous ekairous eginewn eis tis 31 Ebraion, ouv mi deiphugis tois xeuras tov Theou.

44 'Hmeis gar dia tas autwv amartiaspaschomen. Ei de 32, 33 chorin epitplexes kai paideis o Kýrios hnyon brachow 34 episponesthai, kai palian catallagiesetai tois eautov doulois. Sun de o anosi, kai pauton anwtrwton marwse, mi matwn 34 metewrhou phrastumenes abholos elitias, epit tois doulois autou eparnomeneis xepira. Oupw gar tivn tou pantochrastos 35 epitou Theou krisin ekptefugas.

45 Oi mev gar vyn hmeroi adelphi brachw upenevagontas 36 ponon, aevianou ephw sto diekhen Theou peptoukav: sun de tiv tou Theou krisis dikai tis proostis tis uperfaniasis apouias.

46 'Egaw de kathipter o adelphi mou, kai soma kai yngch pro 37 didwv peri tov patrowv nvmov, epikalloumenov tivn Theov theon tlaiv 38 to deyne genew, kai se me ta etasmon kai mastignou 39 exomologiasetai, dovi monon autou Theov estin, en emoi de 38 kai tois adelphi mou stn tivn pantochrastos dyrh thn epit to sympla hnymon genewn dikwos epitheugin.

47 'Ekdemos de gevewnemov o basilewv, to to par autous allos 39 xerousios apmpteta, pikros f erw epitou miktrpmw. Kai 40
41 And the son of the woman himself died undeath, and put his whole trust in the Lord.

42 Last of all, after the sons the mother died.

43 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme torments.

Then Judas Maccabees, and they that were with him, went privily into the towns, and called their kinsfolk 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 Maccabees 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 unwares, 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 took he advantage of the night for such privy attempts, insomuch that the bruit 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 Cœle-

3 Syria and Phenice, 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 captain, 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 Maccabees 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, and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handing of the city whereof they made a mockery, and also the taking away of the government of their forefathers: For they said, he trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck 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. And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, 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; and joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Also he appointed Eleazar to read the holy book: and when he had given them this watchword, 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; and took their money that came to buy them, and pursued them far; but lacking time they returned, even as 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 servants. 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 Timotheus and Bacechides, 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, widows, yes, and the aged also, equal in spoils with the rest. And they gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.
32 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 far 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. 4 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.

But the Lord Almighty, the God of Israel, smote him with an unmerciful 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; and that most justly: for he had tormented other men's bowels with many and strange torments.

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. 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 odious to all his army.

And the man, that thought a little afore
ne could reach to the stars of heaven; no man could endure to carry for his intolerable stink.

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.

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.

This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus: That the holy city (to 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:

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:

and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue, he would give the charges belonging to the sacrifices:

yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

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 underwritten, containing the form of a supplication, after this manner:

Antiochus, king and governor, to the good Jews his citizens wished me much joy, health, and prosperity: 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.

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: not distressing mine health, but having great hope to escape this sickness.

But considering that even my father, at what time he led an army into the high countries, appointed a successor, 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.

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 commended and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

The more 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.

For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

Thus the murderer and blasphemer
M A K K A B A I O N Β'.

II. M A C C A B E E S I X . 2 9 — X . 1 7 .

Having suffered most grievously, as he entertained other men, so died he a miserable death in a strange country in the mountains. 22 And Philip, that was brought up with him, carried away his body, who also fearing the name of Antiochus, went into Egypt to Ptolemeus Philometor.

Now Maccabees and his company, the Lord guiding them, recovered the temple and the city: 2 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. 4 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 into 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 fifth and twentieth day of the same month, which is Caslon.

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. 7 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.

10 Now will we declare the acts of Antiochus Epipator, who was the son of this wicked man, gathering briefly the calamities of the wars. 11 So when he was grown up, he set one Lysias over the affairs of his realm, and appointed him chief governor of Cyprus and Phenice.

12 For Ptolemeus, that was called Macron, 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 Epipator, 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; 13 and therewithal 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 God granted that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, 17 and assailing 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.

22 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, who were strong to besiege them, and departed himself unto those places which more needed his help.

23 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. 24 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. 25 So he slew those that were found traitors, and immediately took the two castles. And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

26 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 Jery by force of arms. 27 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, 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. 28 So after the prayer they took their weapons, and went on further from the city, when they drew near to their enemies, they kept by themselves.

29 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 leader of their battle.

30 But when the battle waxed strong, there appeared unto the enemies from heaven five comey men upon horses, with bridles of gold, and two of them led the Jews, and took Maccabees between 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 confined with blindness, and full of trouble, they were killed. 31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazaar, where Cheraeus was governor.

33 But they that were with Maccabees laid siege against the fortress courageously four days. 34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words. 35 Nevertheless upon the fifth day early twenty young men of Maccabees' company, inflamed with anger because of the blas-
phemes, assaulted the city manly, and with a fierce courage killed all that they met withal. 32 Others likewise ascending after them, whiles 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 them in the army, took the city, 37 and killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollonias.

38 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.

Now long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. 2 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 feast every year: 4 not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

2 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 Maccabeus 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. 2 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeoparize 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. 2 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with God, and to pierce through walls of iron. 4 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. 4 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 their women fled 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 also their women to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them. 12 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

For there were letters written unto the
Jews from Lydias to this effect: Lydias unto the people of the Jews sendeth greeting:

[Verse] John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. Thereof therefore what things soever were meet to be reported to the king, I have declared them, and it hath granted, as much as might be. If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. But of the particulars I have given order both to these, and the other that came from me, to commune with you. Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lydias sendeth greeting: 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. We have also that the Jews would not consent to our father, for to be brought unto the customs of the Gentiles, but had rather keep their own manner of living: for which cause they require of us, that we should suffer them to live after their own laws. Wherefore our mind is, that this nation shall be in rest, and we have determined to return them their temple, that they may live according to the customs of their forefathers. 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.

23 And the letter of the king to the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews: If ye fare well, we have our desire; we are also in good health. Menelias declared unto us, that your desire was to return home, and to follow your own business: therefore shall all debts be paid, and we shall have safe conduct till the thirtieth day of Xanthicus with security. And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done. I have sent also Menelias, that he may comfort you. Fare ye well. In the hundred forty and fifth year, and the fifteenth day of the month Xanthicus.

24 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. Whatsoever Lydias the king's cousin hath granted, therewith we also are well pleased. 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. Therefore send some with speed, that we may know what is your mind. Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

When these covenants were made, Lydias went unto the king, and the Jews were about their husbandry. But of the governors of several places, Timotheus, and Apol

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the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in
peace.
3 The men of Joppa also did such an ungodly deed: they prayed the Jews that were among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. 4 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.
5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. 6 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. 7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.
8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, 9 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.
10 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 Arabians set upon him. 11 Whereupon there was a very sore battle; but Judas' 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.
12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace; whereupon they shook hands, and so they departed to their tents.
13 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 Caspis. But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, uttering such words as were not to be spoken. 14 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams 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 unspeakable spoil. 15 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubians. But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence.
having left a very strong garrison in a certain hold. 19 Howbeit, Dositheus and Sospater, who were of Maccabeus' captains, went forth, and slew those that Timothaeus 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 Timothaeus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timothaeus 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 straitness of all the place.

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 as 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 Timothaeus himself fell into the hands of Dositheus and Sospater, 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 assured 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 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 besought 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 informed 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 Gogias the governor of Idumes. 33 who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain. 35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gogias,
and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa. 36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle. 37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight. Gathering himself 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 day 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. 40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. 41 All men therefore praising the Lord, the righteous judge, who had condemned these things that were hid to 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 sins of those that were slain.

42 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 and vain for him 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 Bupator 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.

36 Menelaus also 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. 37 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.
II. Maccabees XIII. 6—25.

chaged down into the ashes. 6 And who-
ssoever was condemned of sacrifice, or had
committed any other grievous crime, there
did all meet and did him unto death. Such
a death: it happened that wicked man to
die, not having so much as burial in the
earth; and that most justly: 8 for inasmuch
he had committed many sins about the
altar, whose fire and ashes were holy, he
received his death in ashes.

Now the king came with a barbarous
and hasty mind to do far worse to the
Jews, than had been done in his father's
time. 10 Which things when Judas per-
ceived, he commanded the multitude to call
up 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: 11 and that he would not
suffer the people, that had even now but
a little refreshed, to be in subjection to
the blasphemous nations.

So when they had all done this to-
gether, and besought the merciful Lord with
weeping and fasting, and lying flat upon
the ground, these three days long, Judas, having
exhorted them, he commanded they should be in
a readiness. 12 And Judas, being apart with the elders,
determined, before the king's host should
center 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 sol-
diers to fight manfully, even unto death,
for the laws, the temple, the city, the country,
and the commonwealth, he camped by
Modin: 13 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 slept in the camp about four thou-
sand men, and the chiefest of the elephants,
with all that were upon him. 14 And at last
they filled the camp with fear and tumult,
and departed with good success. 15 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, 16 and marched to-
ward Bethsura, which was a strong hold of
the Jews: but he was put to flight, failed,
and lost of his men: 17 for Judas had con-
veyed 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 Beth-
sura the second time, gave his hand, took
their depart, fought with Judas, was
overcome: 18 heard, that Philip, who was left
over the army in Antioch, was desper-
ately 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, 19 and accepted all of
Maccabees, made him principal governor
from Ptolemais unto the Cerrhenians;
came to Ptolemais: the people there were
eis in the spoudd. 20 And to the


2. And whoever was condemned of sacrifice, or had committed any other grievous crime, there did all meet and did him unto death. Such a death: it happened that wicked man to die, not having so much as burial in the earth; and that most justly: for inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

Now the king came with a barbarous and hasty 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 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, these three days long, Judas, having exhorted them, he 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 slept 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 all of Maccabees, made him principal governor from Ptolemais unto the Cerrhenians; came to Ptolemais: the people there were eis in the spoudd.
grieved for the covenants; for they stormed, because they would make their covenants void.

58 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.

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.

Howbeit, having gotten opportunity to further his tedious enterprise, and being called in counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: Those of the Jews that be called Assideans, whose captain is Judas Maccabees, nourish war, and are seditious, and will not let the realm be in peace.

7 Then before I, being deprived of mine ancestors' 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.

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 Judas 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.

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.

Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, linking the barn and calamities of the Jews to be their welfare.

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 commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his
enemies. 15 Nevertheless Nicanor, hearing of the readiness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword. 16 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 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, 21 and appointed a day to meet in together by themselves; and when the day came, and stools were set for either of them, 22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. 24 And he would not willingly have Judas out of his sight: for he loved the man from his heart. 25 He proposed to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 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. 27 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 Maccabees prisoner in all haste unto Antioch.

28 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. 29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabees saw that Nicanor began to be churlish unto him, and that he entreated 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. 31 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. 32 And when they were aware that they could not tell where the man was whom he sought, 33 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.

34 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: 35 Thou, O Lord of all things, who hast need of nothing, wert pleased that the temple of thine habitation should be among us: therefore now, O holy Lord of all holiness,
II. Maccabees XIV. 37—XV. 8.

keep this house over unshielded, 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. But in the former times, the men accused them not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all retenency for the religion of the Jews.

So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him; and for he thought he taking him to do him much hurt.

Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burst it, he being ready to be taken on every side fell upon his sword; and choosing rather to die manfully, than to come into the hands of the wicked, to be brought about, and none noble birth: 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. 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 gushed 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, when as 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 on the sabbath day.

Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and manfully, 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 Mighty one in heaven, and he commanded the seventh day to be kept: 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: wherefore he exhorted 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
come unto them from the Almighty. 

And so comforting them out of the law and the prophetic type, as with 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 also when he armed every one of them, not so much with the 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, reverend in conversation, gentle in counsel, 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 being 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 kinsfolds, 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 as all looked what should be the issue, the 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 but 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 Judea, and didst slay in the host of Sennacherib an hundred fourscore thousand: 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 them be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

Then Nicanaor 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, and praying unto God with their hearts, they slew 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. Then they made a great shout and a noise, praising the Almighty in their own language.

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.

35 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 shewed 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.

34 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. 35 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 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. 37 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.

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, together with his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

And one Theodotus, 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 person lie down in his stead in the tent. It befell 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 mine 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 neighbouring cities, and encourage them. 6 By doing this, and by making donations to their temples, he inspired his subjects with confidence. 7 The Jews also sent some of their council and of their elders to him. The greetings, guest-gifts, 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 'O ΔΕ Φιλοπάτωρ μαθών παρά τῶν ἀνακαμισθέντων τὴν γενομένην τῶν ὑπ' αὐτοῦ κρατουμένων τῶν ἀφαιρέσεως ὑπὸ 'Αντίοχον, παραγγείλας ταῖς πάσαις δυνάμεις πεζικαίς τε καὶ ἱππικαις αὐτοῦ, καὶ τὴν ἄδελφην 'Αρσινόην συμπαραλαβὼν, ἐξώμετο μέχρι τῶν κατὰ 'Ραφίαν τῶν, ὅπου παραμεβελήκεισαν οἱ περὶ Ἀντίοχον.

Ωκώδοτος δὲ τις ἐκπληρῶσα τὴν ἐπιβουλὴν διανοθείς, παραλαβὼν τῶν προϋποτεταγμένων αὐτῶν ὀπλῶν Πτολεμαίκων τὰ κράτιστα, διεκομισθῆ νῦκτωρ ἐπὶ τὴν τοῦ Πτολεμαίου σκηνήν, ὡς μόνος κτεῖναι αὐτὸν, καὶ ἐν τούτῳ διαλιθά τοῦ τοίχου. Τούτων δὲ διαγαγὼν Δωσίθεος ὁ Δριμύλλος λεγόμενος, τὸ γένος 3 Ιουδαίοι, ὤστεν δὲ μεταβαλὼν τὰ νόμιμα, καὶ τῶν πατρίων δογμάτων ἄρρητοτρωμένοι, ἀσήμων τανα κατέκλυνεν ἐν τῇ σκηνῇ, ὅπερ συνέβη κοιμάσασθαι τὴν ἐκείνου κόλασιν.

Γενομένης δὲ καρτέρας μάχης, καὶ τῶν πραγμάτων μᾶλλον 4 ἐθρωμένων τῷ Ἀντίοχῳ, ἰκανώς ἡ 'Αρσινόη ἐπιπορευσμένη τὰς δυνάμεις παρεκάλει, μετὰ οἴκτου καὶ δακρύων, τοὺς πλακάκους λευκόμενη, βοηθεῖν ἑαυτοῖς τε καὶ τοῖς τέκνοις καὶ γυναιξί βαρβατέως, ἐπαγγελλόμενη δώσειν νικησάνων ἐκάστῳ δύο μᾶς χρυσίων. Καὶ οὕτω συνέβη τούς ἀντιπάλους ἐν χειρονομίαις 5 διαφθαρήσῃ, τολλοὺς δὲ καὶ δορυλωτοὺς συλληφθήσῃ.

Κατακρατήσας δὲ τῆς ἐπιβουλῆς ἐκρίνες τῶς πληθυντῶν πόλεις 6 ἐπελθὼν παρακλέται. Ποιήσας δὲ τούτῳ, καὶ τοῖς τεμένεις 7 δορεάς ἀπονείμας, εἰδρασθεῖς τῶν ὑποτεταγμένων κατέστησε. Τῶν δὲ Ιουδαίων διαπαλαμάσαντων πρὸς αὐτῶν ἀπὸ τῆς γερουσίας 8 καὶ τῶν πρεσβυτέρων τούς ἀστασαμένους αὐτῶν. Καὶ έξεις κομοῦντας, καὶ ἐπὶ τοὺς συμβεβηκόσις συγχαρησμένους, συνέβη μᾶλλον αὐτῶν προσβηθήσαι ὡς τάχιστα πρὸς αὐτῶν παραγενόμεθα.

Διακαμισθεὶς δὲ εἰς Ἱεροοἶλημα, καὶ θύσια τῷ μεγάστῳ 9 Θεῷ, καὶ χάρισμα ἀποδόοις, καὶ τὸν ἔξοχον τῷ τόπῳ ποιήσας, καὶ δὴ παραγενόμενος εἰς τὸν τόπον, καὶ τῇ σπουδαιότητι καὶ εἰπρετεῖα καταπλαγεῖς, θαυμάσας δὲ καὶ τὴν τοῦ Ἱεροῦ εὐπαθίαν, 10 ἐνευμνηθή βουλεύσωσαθι εἰσελθεῖν εἰς τὸν ναόν.

Τῶν δὲ εἰπόντων μὴ καθίκειν γίνεσθαι τούτῳ, διὰ τὸ μὴ 11 τοῖς ἐκ τοῦ ἐθνοῦς ἐξείναι εἰσίναι, μὴ δὲ ταῖς τοῖς ἱερεῖσι,
supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. If then they read the law to him; but, he persisted in obstructing himself, exclaiming, that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. And he put the question, Why, when he entered all temples, none of the priests who were present forbid him?

He was thoughtlessly answered by some one. That he did wrong to boast of this. Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? 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 laments and tears, then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

Virgins, who had been shut up within their chambers, came out with their mothers, and set their arms and ashes on their heads, and filling the streets with outcries. Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. Newborn babes were deserted by the mothers or nurses who waited upon them; some here, some there, on beds, in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose. 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 before.

During this time the multitude kept on praying. The elders who surrounded the king strove in many ways to divert his naughty mind from the design which he had formed. He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

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. Such was the frequency and the veilement of the eye of the assembled crowd, that an indescribable noise ensued.

Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

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:

O Lord, Lord, King of the heavens, and
Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, 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 one, 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 causdest the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse afflictions. And thou rollested 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. Thou sawest and felt the works of thine hands, and praisedst the Almighty.

Thou, O King, when thou diddest createst the imitable and measureless earth, didst choose 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 wouldst 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 deliveredst 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 being in this low condition, 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 choose this place, and didst punish it not by means of the uncleanness of their men, nor chastise us by means of their profligacy; lest the lawless one 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.

Let our 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
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 paralyzed; by a righteous judgment deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recumbence which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. 24 When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatening.

25 He proceeded to Egypt, grow worse in wickedness through his familiarity with companions 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.

26 His purpose was to inflict a public stigma upon our race; wherewith he erected a pillar at the tower-porch, and caused the following inscription to be engraved upon it: 27 That entrance to your 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. 28 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.

29 To do away with the appearance of hating them all, he had 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.

30 Some of those who were over the city, therefore, abhorring any approach to the city of piety, unheatingly gave in to the king, and expected to derive some great honour from a future connection with him.

31 A nobler spirit was, however, maintained by the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration: 32 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. Lay- ing 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.

2 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. 3 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 said
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: 7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unacquainted to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8 Nor was this unexpected uproar and sudden confus 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: 9 He who knoweth all things, will not, said they, disregard so great a people. 10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them, solicited 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! 13 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, 14 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Phenicia, 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 the gods, which 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, 15 they were so carried away by their old arrogance, as to forbid us the entrance; while we were forced toward them, all men, restrained from exercising our power upon them. 16 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 any thing 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. 17 Accordingly, bearing no ill-will against their kinsmen [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

éfaino. Tō dé tōn dikaiōn euπραξία κοσμούντες tīn 5
συναναστροφήν, ἀπαντόν ἀνθρώπων εὐδοκίας καθαίρετεν.

Τὴν μεν οὖν περὶ τοῦ γένους ἐν πάσι βρυλλουμένην εὑπρα-
ξήν οἱ ἄλλοι φόλαι εὐδοκίας διερμηνεύσαν τὴν 6
διάτομον καὶ τρόφῳ διάτασσε τέρπουλοι, φάσκοντες
μιτὶ τῷ βασιλεύ μιτὶ ταῖς δυνάμεις ὑμοῦ ἀνθρώπους γενέως,

Oi δὲ κατὰ τήν παλιν Ἐλληνες οὖν ὑδριμένοι, παραχάκ
ἀποσκότητον περὶ τούς ἄνθρωπους θεωροῦντες, καὶ συνδρομάς
ἀποσκότητον γυνώμας βοηθεῖν μὲν οὐκ ἔσθεθον τυραννικὴ
γάρ ἦν ἡ διάθεσις παρεκόλου οἱ καὶ δυναύριοι εἶχον, καὶ
μεταπεσεύδαν ταύτα ὑπελάβαμεν. Μὴ γὰρ αὐτὸς παρομοίηθην
στει αὐλικότῳ σύστημα μὴ φαίνεται. Ἡ δή δὲ καὶ τίνες
γείτονες τε καὶ φίλοι καὶ συμπαραστασμένοι, μνητικὸς τόσο
ἐπιστημονίωσε, πίστες εἰδῶν συναπτείν, καὶ τῶν ἐκτενῶν προο-
οίμασθαι πρὸς ἀντίληψιν.

Εἰκώνες μὲν οὖν τῇ κατὰ τὸ παρὸν ἔστηρε νεγαυρωμένοι, 11
καὶ οἱ καθόροι τὸ τοῦ μεγίστου Θεοῦ κρατοῦς, ὑπολαμβάνα

Βασίλειος Πτολεμαῖος Φιλοποτάρῳ τοῖς κατὰ Δέλφουν, 12
κατὰ τόπον στρατηγοῦς καὶ στρατιώτατας, χαίρειν καὶ ἔρρωσθαι.

Ἡμῶν καὶ ἔγνων αὐτοὺς· καὶ τὰ πάγαμα ἡμῶν. Ἐκ 13, 14
τῆς εἰς τὴν Ἀσίαν γενομένης ἡμῶν ἐπιστρατείας, ὡς ἴστα ἐκ
καὶ αὐτοῖ, τῶν τῶν πρὸς ἡμᾶς ἀποσκότως συμμαχία, καὶ τῇ
ἡμετέρᾳ δὲ ῥώμη κατὰ λόγον ἐπὶ ἄριστον τέλος ἄρχείς

Καὶ τοῖς κατὰ πόλεσιν ἱεροῖς ἀπωνεμέαται προσόδους πλε- 16

τος, προσήχημα καὶ εἰς τὰ Ἰεροσόλυμα, ἀναβάς τις τιμήσῃ

Οἱ δὲ λόγῳ μὲν τὴν ἡμετέραν ἀποδεξάμενον παρουσίαις, τὸ δὲ 17
πράγματε νόθος, προοριζόμενων ἡμῶν εἰσελθεῖν εἰς τὸν ναὸ

Εἰς τὸν ἁρμός ἤτοι καὶ ἀποτελέσθαι τοῦ ἡμῶν τῶν ἄνθρωπων

Καὶ τοῖς κατὰ πόλεσιν ἱεροῖς ἀπωνεμέαται προσόδους πλε- 16

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total alteration of their state, by bestowing upon them the rights of citizens of Alexander, and to admit them to the everlasting rites of our solemnities. 22 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, 23 have rejected the inestimable rights. Not only so, but by using such, abominable from 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. 24 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.

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, pillified and abused, in chains of iron, to die as examples of careless, and ignominious, suitable to men disaffected. 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.

Whoever shall shield a Jew, whether it be old man, child, or sucking, shall with his whole house be tortured to death. Whoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

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. 26 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-kept up, hardened hatred, were now to shew itself openly.

The Jews, ever thirsting for sore, and yet too much while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. 3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation? 4 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. 6 A multitude of weary-hurried men were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 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-
The husband 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 wailing, and saw only the grave at hand. They were dragged along by unyielding chains, like wild beasts: of these, some were thrust into the bottom of the rowers; while the feet of others were enclosed in hard fetters.

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. They were conveyed accordingly in this vessel, and at the end of it arrived at Sche- dia. 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.

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. 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 extirpate them by his cruelties. 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.

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.

At the end of the above-mentioned interval of time, the registers 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.

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. They said, and proved, that paper and pens had failed them for the carrying out of their command; so that the active interference of the uncomancer 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, 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 copious draught of frankincense, to be led up to the extermination 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. The underlings appointed for the purpose went 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.

5. The heathen believed the Jews to be destitute of all protection; for chains fettered them about. They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, 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. Their litany so earnest went up to heaven.

6. 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. He, however, who has sent his good creature sleep from all time, by night or by day thus cursing whom he wills, diffused a portion thereof [now] upon the king. By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unfinishing resolve greatly falsified.

7. But the Jews, having escaped the hour which has been fixed, praised their holy God, and again prayed and easily reconciled to display the power of his powerful hand to the overweening Gentiles. The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, came and shook the king. He gained his attention with difficulty, and hinting that the meal-time was getting past, talked the matter over with him.

8. The king listened to this, and then turning aside to his satraps, commanded the guests to sit down before him. This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. 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. Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. The king, then, with a barbarity exceeding that of Thalaris, said, That the copious draught 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. Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed mischievous.

The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colomade.[26] The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Great God, in mournful 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 unwonted exit; and, overwhelmed with a spirit of abjuration about everything, enquired the object of this earnest preparation.[28] 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 went, 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 Jews, who me and my forefathers loyally 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 the assembled multitudes to their occupations.[30] The Jews, having heard 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 reeling with him, wondered at his instability, and thus expressed themselves: O king, how long dost thou make trial of us, as 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 recallest thy instructions.[41] 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 very to thoughtlessness, made no account of the changes which his own mind had
undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to hades, crushed by the knees and feet of the elephants. 43 He would also invade Judah, and level its towns with fire and the sword; and destroy that temple with which the heathen might not enter, and prevent sacrifices ever after being offered up there.

44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45 And the master of the elephants urged the beasts into an almost maniacal rage; and he rushed forth with the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the heart and wretched doom of the above-mentioned Jews.

46 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd, 47 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's gate, those nearest to another's neck: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

48 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; nay, they laid their heads upon the breast, and sent up an exceedingly great cry, entreating the Lord of all power to reveal himself, and have mercy upon them. 49 For him now lay at the gates of hades.

And Eleazar, 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:

2 O King, mighty in power, most high, Almighty God, who regulateth the whole creation with thy tender mercy, 3 look upon the seed of Abraham, and upon the sanctified, thy sanctified inheritance. O Father, now being wrongfully destroyed as strangers in a strange land.

3 Thou destroyest Pharaoh, with his host of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Stumbling the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army. 5 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 beseeching griefs to be endured, thou, O Lord, didst demolish him,
and didst shew forth thy might to many nations. 4 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 then, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light.

When Joshe 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 hateth insolence; thou who dost abound in mercy; thou 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 all-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 invincible immovable O glorious One, who hast all power to save the race of Jacob.

The whole band of infants and their parents with tears beseech thee. Let it be shown 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, do thou fulfill this saying, O Lord. 16 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 power. 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.

Then all glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadfull 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 immoveable fetters. 21 And a cold shoulder came over the person of the king, and oblivion, paralysed the vehemence of his spirit. 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 When he heard the cry, and saw them all in the act of execution, with tears he angrily threatened his friends, saying, 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. 23 Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the
26 åλώνος ήθροος ενθάδε; Τίς τούς εξαρχής εινοία προς ήμας κατ’ αιώνα διαφέροντας πάνω έθνων, και τούς θερίστους πλεονάκης ἀνθρώπων ἐπιδεδομένους κυνήγουσι, οὕτως άθεοι περεβάλλει αἰκίας;

27 Αύστα, ἐκλύσατε άδικα δεσμα: εἴ τα ἱδα μετ’ εἰρήνης ἐξαποστειλέτε, τὰ προπετραγμένα παραιτήσαντες. Ἀπολύσατε τούς άυδαν τοῦ παντοκράτορος ἐπουρανίου Θεοῦ ζωής, δόντος μερίμνης μέχρι τοῦ νῦν προγόνων ἀπαραπόδιστων μετὰ δόξης εὐσπάθειαν παρέχεις τοὺς θεομματίας πράγμας.

29 Ο Μέν οὐν ταῦτα ἔλεγεν; οἱ δὲ ἐν ἀμέριε ὁχόν λυθέντες, τὸν ἄγιον σωτῆρα Θεοῦ αὐτῶν εὐλόγουν, ἀρτί τὸν θάνατον ἐκτενέστατοι.

31 Τότε οἱ πρὶν ἐπονέασιτοι καὶ πληρός τοῦ ἄδου, μᾶλλον δ’ εἰπ’ αὐτοῖς βεβηκότες, ἀντὶ πικροῦ καὶ δυσαίωσιν μόρου, κόψανα σωτῆριν συντιθήμενοι, τῶν εἰς πτώσιν αὐτῶν καὶ τάφων ἠγομασθένοι τόσον κλίσειας κατερείσθησαν πλοῦτες καὶ χαρμοίνι. Καταλήγοντες δὲ θηρίων πανούρτις μέλος, ἀνέλαβον τοὺς πήρας, τὸν σωτήρα καὶ τεραστούς ἀνούντες Θεόν, ὑμοίγην τε πάσαν καὶ κουκόν ἄπωσάμενοι, χοροὺς συνήκτισαν ἐυφροσύνης εἰρήνης σημείων.

33 Ὡσαίωτος καὶ οὗ βασιλεὺς περὶ τούτων συμπόσιον βαρύ συνάγαγω, ἀδιάλειπτος εἰς οὐρανόν ἀνθρωπολόγειτο μεγαλομερῶς ἐπὶ τῇ παραδόξω γεννησεῖ αὐτῷ σωτηρία. Οἱ τε πρὶν εἰς θλήρων καὶ οἰνονρήσαντες αὐτοὺς ἐξαπέστειλον, μετὰ χαριάς ἀπογραμμένοι, καταστέφνειοι, αἰχμήνῃ εἰς οὐσίως περιβαλόμενοι, καὶ τῇ πτύρωσιν τόλμαι ἄκλεος ἑβαθεσίων.

35 Οἱ τῇ Ἰουδαίοι, καθὼς προερήμασαν, συντιθήμενοι τοῦ προερημένον ἥχων, μετὰ εὔωξιας σὲ εὐομολογηθές εὐλαρίας καὶ ψυχικός δύναμις, καὶ κομψοι ὁρισμένοι περὶ τούτων θεοματιῶν ἐπὶ πάσαν τὴν παροικίαν αὐτῶν εἰς γενέας, τῶν προερημένας ἡμέρας ἁγιάζον τοὺς εὐφροσύνους, οὐ τούτῳ τίμην καὶ ἁγιασμόν.

38 Αὐτοῖς ἐνδέχεται δὲ τὸν βασιλεὺς τὴν ἀπόλυσιν αὐτῶν εἰς τὴν ἁγιασμόν καὶ ἱεράς τοῦ Παχών ἐν τῆς τετάρτῃ τοῦ Ἑπιφνίῳ, ἐπὶ ἡμέρας παρασκανακτεῖσθαι αὐτῶν ἐπὶ τῆς ἁγιασμοῦ τοῦ Επιφνίῳ ἡμείς ἐξομολογοῦμεν, ἤμερας τριών. Ἑνας καὶ μεγαλοδόξως ἐπιτάξατο τὸν ήλιον, ἡμέρας τριών. Ἑνας καὶ μεγαλοδόξως ἐπιτάξατο τὸν ήλιον, ἡμέρας τριών. Ἑνας καὶ μεγαλοδόξως ἐπιτάξατο τὸν ήλιον, ἡμέρας τριών.
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 Scythian 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 have, as we ought, acquitted them of this charge. And we have 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 aggrandise them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape as the avenger of such deeds. Fare well ye.

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.

7 The king admitted the truth of this reasoning, and commended 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.

8 Then they punished and destroyed with ignominy every polluted Jew that fell in their way. Slaying thus, in that day, above three hundred men, and depopulating this destruction of the wicked a season of joy.

9 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 the sort of charge, God of their fathers, the eternal Saviour of Israel.

10 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. 11 they partook of a banquet of deliverance, a feasting, - a katabuvantos hymen toy megallou Theou ta pragmatata kathos proaromouthea.

Theons filon tines kakkophtheia thneteron hymn parakeimeno, 3 synpeteusan hymas eis to tois upo toin basteileon Ioudaios, sunanopfouantos sumpita, kolastashai xenizoonais apostatow timoriais, prosephroomein miptote eisathymene ta pragmatata 4 hymon, dei ei ekousin ouvto prors panta ta ethn duxmenein, meqris an penteleose touto. Oi kai desmiwn kataxagwontes 5 autou meta akulmon ois andratoda, mallon de ois etipoulous, anev pates anarkaisw kai exeptastes egeklyrastan anelven, vnumon Theon agnosoteran empeporptpmenein omprigna.

'Heimes de eti toutois skleroropet leptelamenei, kath 6 ei ekoumen prois apanta anbropous epimeikia, mous to ekh autous charismeno, kai ton epouranion Theon enkochotes asfa- lous 8upetaktupta toin Ioudaios, ois patera 8uropoin dian- pantos upempoxonita, tis te filon oikou eipantos hyme 7 bezaiadai kai ton progonon hymon enivan analogetamenei, dikaiov apostelikime na pates kath ontynou aitias trpyon kai 8 proestetachmen ekastw pantes eis ta idia epistrefein, en panti totox mhe reservoir autous to sunvol xathblantontos, mhte oineo- dieiwe peri tis gennemenein parad logon. Ginoskeste gar oti 9 kai touton ean ti kakeotechisimenei pnton, ois epitugisei- menoi autous to sunvol, oik anbropou, alla ton pates desotyponta dynamew Theon wyston antikeimewn hymen ep ekdikesi tis pragmatotis kata an afreikotis diapantos exe me efrwse.

10 Deibontes de tin epistolh tautyn, oik ekspoudasen eide wos gennetan peri tin afodan, alla tin basilica prosefisw ton ek toin genwmon toin Ioudaios ton agion Theon aibaripetos paraebhikota kai ton Theou ton vnumon, tuxi de autwn tis 11 afeloimenes kolasew, proseferomein tis uastros enekan ta theia paraebhikota prostatamata, megete tevnoyn meido- tois tin basilw pragmaton.

O de t' alhthes autous leghen paraedezaomeinos kai sunanwia, 12 edwkei autous adieian paitton, ottoi paraebhikota ton Theon ton vnumon exelofreni kai kata panta sy toin vnumon tis 13 basilw autou toto metat parfragnia anev pates basilikhs exounia oti ekspousia. Tote katafuphmantes autow, os 14 trepton an, ois touton ither, kai pan to plhros epifwntsonies 15 to alloiamia, meta charas anelowan.

Tote ton epistovna ton memuamiwn ombrh apan toin 16 odo 8kolalou cytok, kai meta paraadeigmatwn anhron. Ekeinei de thyma enallw upo toin triakosinios avdas, kai thignon ephrosonw metat charas tois bbeulos cheiroswamen. Autou 17 de os mechri atatos ton Theon exychotes, pantelhei suymias apolalous elaphotes, anezeivan ek tois poleos pantois evodastatos anvei katesteimenoi metat ephrosonia kai boz, ois anivos kai parameleusin ymnon evarhioontes to Theon ton pateroton autwn alimw symbhia en to不仅仅以色列人。
As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. For reason is necessary to every one as a step to science; and more especially does it embrace the praise of prudence, the highest virtue.

If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness, and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

I might prove to you, from many other considerations, that religious reasoning is sole master of the passions; but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in essence of virtue.

For all these, contemplating pains
even unto death, by this contempt, demonstrated that reasoning has command over the passions.
10 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. 11 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.
12 But we may now at once enter upon the question, having committed, 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 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.
18 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.
24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention to that which comes upon him. 25 And there exists in pleasure a malicious disposition, which is the most multimorph of all the affections. 26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. 27 In the body it is greediness and gormandizing, and solitary gluttony.
28 As pleasure and pain are, therefore, two growths of the body and the soul, so there are many offshoots of these passions. 29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. 30 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.
31 Now temperance consists of a command over the lusts.
32 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. 33 For whence is it, otherwise, that when urged on to forbidden underdainties, underdainties evade, not vitiating thereby the perfection of the soul.
matters, 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 lusting 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 reasoning. For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are restrained in reasoning.

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, since it is the desire for forbidden things that the law wishes to control, 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, straightforward 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 his reference to other points we may perceive that it is reasoning that conquers his passions.

For the law conquers even affection toward parents, not surrendering virtue on their account. And it prevails over marriage love, condemning it when transgressing law. And it lorded it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy 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 heritage of an enemy, but preserveth it from the destroyer, and it is not 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 Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. 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
IV. Maccabees II. 20—III. 20.

James Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. 21 For if he had not possessed the power of subduing angry affections, he would not have spoken thus.

22 For at the time when God created man, He implanted within him his passions and moral nature. 23 And at that time He enthroned above all the holy leader, mind, through the medium of the reason. 24 And He gave a law to this mind, by living according to which it will maintain a temperate, just, and good, and manly reign.

25 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, 26 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.

27 One may not be able to root out anger from the soul, but it is possible to withstand anger. 28 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent your yielding to malice. 29 For reasoning is not an eradicator, but an antagonist of the passions. And this may be more closely comprehended from the thirst of King David. 30 For after David had been attacking the Philistines the whole day, he, the soldiers of his nation slew many of them; 31 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

32 Now all the rest of them were at supper; 33 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; 34 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

35 Wherefore his bodyguards 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; 36 and unperceived by the guards of the gate, they went throughout the whole camp of the enemy in quest. 37 And having boldly discovered the fountain, they filled it out of it the draught for the king.

38 But he, though parched up with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. 39 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God. 40 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, 41 and to wrestle down the pains of the body, however excessive; and, through the excellence of reasoning, to abate all the assaults of the passions.

42 But the occasion now invites us to give an illustration of temperate reasoning from history. 43 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicoran, the

kai Dein aititai, me logos tou Simeonat 6thronen ano-

sphated, legon, epikataipatos o thumos autow; Ei me 20

yap eduneto ton thumon o logosmos kratein, oke an eite

oustos.

'•OPHRAI GY p/ O Theos twn anthropwv kateukien, ta pith 21

aiw kai ta yu peireftinentes. Kai tnuwv kai • peri 22

pantow ton ierov hgemona voui dia tois aistheteron enebi-

skev kai, tou ton voumenon edukon, kai yin pollutoymenos basi- 23

leukva basileian thewra ta te, kai diuiaian, kai agathia, kai

andraneia. Poi ouv, eite tois an, eite toni pith o logosmos 24

kratei, lathyai kai agnoria ou kratei; 25

'Esti de kompod' gelois o logosmos ou yarp ton eiauton 3

pith o logosmos epikratein fanetai, alla tois symatikon.

O10n epithumiai tis umow ou dynatai ekkoiai, alla me doulo-

2 theia tis epitumias dynatai o logosmos paragosthai.

Thetai tis ou dynatai ekkoiai hymon tis spondh, alla tis 3

thumou dunaton bozhsetai. Kakoitein tis umow ou dynatai 4

ekkoiai, alla tis me kubhsetai tis kakoitein dunaton o

logismos symakhsetai. Oi yarp eirinostis tis pithon o 5

logismos estin, alla antagwnostis. 6 Estin yov ton to 6

tis Daunov ton basileion diisip sisafeteron epitugasia.

'Estin yarp de olh meras prosbolon tis allofous o 7

Daun, pollous auton apetekmena meta tois ethnos strat-

tistov tode de genomynis esteras, idron kai sfeora kermi-

kov, epi tis basileion skhrina hleves, peri yin tis pith

proyovon stratotetixen.

Oi men ou alloi pantes epi to deyntan yestan. 8 o, 9, 10

basileves ws melista dixous, kaiapr aphdous exw trhgas, 11

ouk hnyvetai de auton lassathai tis dian. 12 alla tis auton 11

allogastos epitumia tis par a touto logismos, etatos epitineousa

sunferw, kai lusw katereagen.

'Estin twn uperastiston epi tis basileion epitumia 12

skeleiazonon, duo neanikoi strategoi karteroi kataide-

stheis ton basileion basileuwn, ta panoptia kath-

wplasma, kai kalhn lambontes uperzthtan ton tois polleis

charakis, kai lambontes ton tois pillon aerofulakas, diez-

hsean efaimeno kata pan ton tois polleis stratotetixen. Kai 14

anevramenoi thalasseis ton tihn, eit authi egemian to

basilei ton pithon.

'O de kai peri tis dpihan diapuromenos, xenugasto pithov 15

diagwv einai kivynov tis spoudha logion thewra toto

amiata. 16 Othen antivei tis epitumia ton logismou, etstevw 16

to puma to The. Dunastos yap o sofCategoria wos ukeia tois 17

ton pithon anagkak, kai sbala tais ton oistros flegmwnas, 18

kai tais tois symatwv alllhodwv kai upebolhoun uos kata-

palaiatai, kai tais kallogamias ton logismou apostolxi

pasas tais ton pithon epitereias.

'Nph de kai kai o kardos umos kalei epi tis apoidei tis 19

istoriai ton sofowv logismou. 20 Epihdo yap baithwv ei

ercthina dia tis evnomen oui paterei umos eivax, kai etrapwv

kalois, wste kai ton tis 'Astias basileia Selenev ton Nika-

250 MAKKABAION A.
For a certain man named Simon, who was in the country of Cilicia, the high priest 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.

Whence coming to Apollonius, the military governor of Syria, and Phœnicia, and Gilead, 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 treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the kingdom, and, advancing into the country of Seleucia, informed him of the treasure; and getting authority about it, and quickly advancing into our country with the accursed 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.

And the priests, with the women and children, having supplicated God to throw his shield over the holy, despoiled place, 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 court wall, and was carried to the hospital. He extended 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 he were saved, he would celebrate to all men the blessedness of the holy place.

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.

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 was thus induced to him the high priesthood and rulership over the nation.

And he both changed the manner of living of the people, and perverted their civil cus-
Toils into all lawlessness. So that he not only erected a gymnasium on the very citadel of our country, but asked the guardianship of the temple. At which Divine vengeance being grieved, instigated Antiochus himself against them. For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched forth against them. And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

And when he could by no means destroy his decrees the obedience to the law of the nation, but saw all his threats and punishments without, effect, for even women, 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 Theophanes, 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 to 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, I will counsel thee, old man, before thy tortures begin, to taste the swine’s flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews.

For the Jewish 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, so as not to be despinging 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 expedient course? And, reverencing my kindly admonition, have pity upon your own race. For, bear in mind, that if there be any 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: We, O Antiochus,
IV. MACCABEES V. 17—VI. 6.

who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; 37 wherefore we consider that we ought not in any point to transgress the law. 38 And, indeed, were 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. 39 Think not eating the unclean, then, a trifling offence. 40 For transgression of the law, whether in small or great matters, is of equal moment; for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though we lived irrationally in it. 23 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. 24 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 becomingly. 25 Wherefore it is that we eat not the unclean; 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. 26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, thou not only forestall us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat; 28 but thou shalt not have this cause of laughter against me; 29 nor will I transgress the sacred oath of my forefathers to keep the law. 30 No, not if you pluck out my eyes, and consume my entrails. 31 I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

22 Now then; prepare your wheels, and kindle a fiercer flame. 23 I will not so combat with ye, as [passionately] I wish to break the law of my country. 34 I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control. 35 I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law. 36 Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

37 My fathers shall receive me pure, not having quailed before your compulsion, though unto death. 38 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 answered the exhortations of the tyrant, the bearers came up, and rudely bad Eleazar to the instruments of torture. 2And first, they stripped the old man, adorned as he was with the comeliness of piety. 3Then tying back his arms and hands, they disdainfully used him with stripes; 4a herald opposite crying out, Obey the commands of the king.

But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not at all. 5 But raising his eyes on high to heaven, the old man’s flesh was stripped off by the scourges, and his blood streamed
down, and his sides were pierced through. 7 And falling upon the ground, from his body hung no power to support the pains; he yet kept his reasoning upright and unbounding. 8 Then one of the harsh spear-bearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities; and like a noble athlete, the old man now no power to support the pains, his countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

10 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, "Why do you unreasonably destroy yourself, O Eleazar, with these miseries? We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

11 And Eleazar, as though the advice more painfully tortured him, cried out, "Let not your children, the children of Abraham be so easily advised as by giving way to make use of an unbecoming pretense; 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. 12 It would be disagreeable if we should live on some short time, and that scorned by all men for cowardice, and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

13 Wherefore do you, O children of Abraham, die nobly for your religion. Ye spear-bearers of the tyrant, why do ye linger?"

14 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire; then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

15 And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, "Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. 16 Be merciful to thy people, and be satisfied with the punishment of me on their account. 17 Let my blood be a purification for them, and take my life in remembrance for theirs. Thus speaking, the flames by his head, he stood in his tormentors, and even to the agonies of death resisted in his reasoning for the sake of the law.

18 Confessly, therefore, religious reasoning is master of the passions. 19 For had the passions been superior to reasoning, I would have given them the witness of this my martyrdom; but now, since reasoning conquered the passions, we befittingly award it the authority of first place.

20 And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. 21 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 pilot, steering the vessel of piety in the sea of passions, 2 was stoutly opposed 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.

1 Not so has ever a city, when besieged, held out against many and various machines, and that holy man, when his pious soul was tried with the breakers of tortures and rackings, more his besiegers through the religious reasoning that shielded him.

2 For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory.

3 O 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 and sufferings even unto death.

9 Thou, father, last 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. 9 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, 10 so Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. 11 And, what is most wonderful, though an old man, though the labours of his body with his labor, and his fibres were relaxed, and his soul was worn out, he recovered youth. 12 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument.

13 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. 14 If, then, an old man, through religion, despised tortures even unto death, and all their religious reasoning is ruler of the passions.

15 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. 16 But they who have mediated upon religion with their whole heart, these alone can master the passions of the flesh; 17 they who believe that to God they die not; for our forefathers, Abraham, Isaac, Jacob, they live to God.

18 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: 19 since what person, walking religiously by the whole rule of philosophy, and believing in God, 20 and knowing that it is a blessed thing for us; the hardships for virtue, would not, for the sake of religion, master his passion? 21 For the wise and brave man only is lord over his passions. 22 Wherefore, that even boys,
imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing.

The old man, 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 Hebrews were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. 3 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and struck with their becoming and ingenious mien, smiled upon them, and calling them near, said:

"O 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 them 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. 4 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. 5 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. 6 Will you not reason upon this—that if you disobey, there will be nothing left for you but to die in tortures?

If you are speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. 12 And when the spearman brought forward the wheels, and the racks, and hooks, and cautelae, and calidruses, pans, and finger-racks, and iron hands, and wedges, and belows, the tyrant continued: 13 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.

Now, indeed, we consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but such as these? 15 O wretched that we are, and exceeding senseless! when the king exorts us, and calls us to his bounty, should we not obey him? 17 We have brought ourselves with vain counsels, and venture upon a disobedience bringing death? 18 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vain-glory and destructive pride?

To the deities of punishment, I beseech you, let the old man eat, and the young men, and all the people eat, and the city which we have taken, and all the people shall eat. 8 That he who has been exalted, may be exalted, and that he who has been accounted as a thief, may be accounted as a thief. 9 For we are not afraid of the young, nor afraid of the old, for we are not afraid of all, but of some. 10 Therefore, let us do as the king has commanded, and let us eat the unclean thing; 11 for it is commanded by him who is the governor of the land, and by the king who is the emperor of the land.

Thus having said, he was carried away. 25 The young men then drew near to the old man, and told him what they had said to the king. 26 And the old man answered them with these words: 27 "I have been long in my age, and have been long in my youth, and have been long in my years. 28 My heart has been long in my flesh, and my flesh has been long in my heart. 29 My mouth has been long in my head, and my head has been long in my mouth. 30 My eye has been long in my head, and my head has been long in my eye. 31 My hand has been long in my heart, and my heart has been long in my hand. 32 My foot has been long in my body, and my body has been long in my foot. 33 My body has been long in my soul, and my soul has been long in my body. 34 My soul has been long in my heart, and my heart has been long in my soul. 35 My heart has been long in my flesh, and my flesh has been long in my heart. 36 My flesh has been long in my body, and my body has been long in my flesh. 37 My body has been long in my soul, and my soul has been long in my body. 38 My soul has been long in my heart, and my heart has been long in my soul. 39 My heart has been long in my flesh, and my flesh has been long in my heart. 40 My flesh has been long in my body, and my body has been long in my flesh. 41 My body has been long in my soul, and my soul has been long in my body. 42 My soul has been long in my heart, and my heart has been long in my soul. 43 My heart has been long in my flesh, and my flesh has been long in my heart. 44 My flesh has been long in my body, and my body has been long in my flesh. 45 My body has been long in my soul, and my soul has been long in my body. 46 My soul has been long in my heart, and my heart has been long in my soul. 47 My heart has been long in my flesh, and my flesh has been long in my heart. 48 My flesh has been long in my body, and my body has been long in my flesh. 49 My body has been long in my soul, and my soul has been long in my body. 50 My soul has been long in my heart, and my heart has been long in my soul.

Therefore, let us do as the king has commanded, and let us eat the unclean thing; for it is commanded by him who is the governor of the land, and by the king who is the emperor of the land.
Tyrants, earthly potentates, for you who have not gained and do not gain — in the name of the Eternal, and in the name of God's law, and in the name of the immortal soul of our ancestors, we invoke the assistance of the Divine power to bring about your destruction. For we bear witness that you are not only destroyers of the innocent, but also of the innocent. For in your hands, you have the power to sin against God, and to sin against the innocent. For you are not only destroyers of the innocent, but also of the innocent. For in your hands, you have the power to sin against God, and to sin against the innocent.
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 defiled all over with blood, and the hot ashes were quenched by the dropping of ore, 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 nation, nor abjure my mother 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 reverend 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 catapult. 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, they flayed 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, Think thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thy overweening conception of thine power commended 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 fast, was brought along, and exhibited 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 baled 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, We, an accursed tyrant, suffer this for the sake of Divine education and virtue. But thou, for thy impiety and blood-sheding, shalt endure indissoluble torments.

And thus having died worthy of his
Maon and six hundred and seventy thousand dollars. 11 And as for the other seven hundred and thirty thousand dollars, which was in the temple, Artaxerxes the king of Persia gave them into the hands of the keeper of the temple, to be kept for the services of the temple. 12 And the keepers of the money of the temple did not lay hold upon the money that was given them of the king. 13 And they delivered them into the hands of Salathiel son of Abda. 14 And the children of the Exiles, who had come from the captivity, brought silver and gold, and were willing to lay it for a foundation. 15 And they gave this to Artaxerxes the king in Jerusalem. 16 And the rest of the gold and silver and the precious things given to them was according to the king's commandment by the hand of their elders and of the Tirshatha. 17 And they forgave the rest of the money, that had not been paid, to receive the money at the time of this present reckoning. 18 And they gave money to the men of the artificers, that they might buy living creatures to sacrifice to the Lord. And all that might be required for the services of the temple were given them in proportion. 19 And in the third year of their captivity they began to build and in the thirty and second year they finished the building. 20 And it was written in the law that the kings of Persia should give them help. And Artaxerxes the king of Persia helped them, as the God of heaven helped them. 21 And the rest of the acts of Rehoboam, and all that he did, and his might, are written in the book of the kings of Judah. 22 And the zeal of his heart for the house of God was established, and he sought the law of the God of heaven. And even all that was written in the law, he did. 23 And the king paid the yearly stipend to the priests and the Levites, and it was written in a book that no new thing was done in Israel. 24 And the Levites were in charge of the work of the house of God, and of the priests, and the Levites were in charge of the sacrifices and offerings made by the priests, and the sons of Levi, and the sons of the Levites, and the sons of the priests, and the sons of the sons of Aaron. 25 And when they were in charge of the work of the house of God, they gave to all the Levites, and to all the priests, and to all the sons of Aaron, and to all the sons of Levi, all that was written in the law, and according to the word of the God of heaven, was done. 26 And the rest of the acts of Rehoboam, and all that he did, and his might, are written in the book of the kings of Judah. And his reign was forty-one years. And he died in Jerusalem, and he was buried in his father's house. And his son Abijah began to reign in his stead. 27 And the rest of the acts of Abijah, and all that he did, and his might, are written in the book of the kings of Judah. And he died in Jerusalem, and he was buried with his fathers in the city of David. And his son Asa began to reign in his stead. 28 And the rest of the acts of Asa, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father David, except that he did not enter into the temple of the Lord. And he reigned forty-one years. And he died in Jerusalem, and he was buried in his father's house. And his son Jehoshaphat began to reign in his stead. 29 And the rest of the acts of Jehoshaphat, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father David, except that he did not enter into the temple of the Lord. And he was thirty-five years old when he began to reign, and he reigned twenty-five years. And he died in Jerusalem, and he was buried in his father's house. And his son Jehoram began to reign in his stead. 30 And the rest of the acts of Jehoram, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father Asa, except that he entered not into the temple of the Lord. And he reigned eight years. And he died in Jerusalem, and he was buried in his father's house. And his son Ahaziah began to reign in his stead. 31 And the rest of the acts of Ahaziah, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father Jehoram, except that he entered not into the temple of the Lord. And he was twenty-two years old when he began to reign, and he reigned one year. And he died in Jerusalem, and he was buried with his fathers in the city of David. And his son Joram began to reign in his stead. 32 And the rest of the acts of Joram, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father Jehoshaphat, except that he entered not into the temple of the Lord. And he reigned seventeen years. And he died in Jerusalem, and he was buried in his father's house. And his son Joash began to reign in his stead. 33 And the rest of the acts of Joash, and all that he did, and his might, are written in the book of the kings of Judah. And he was a good king, and he did what was right in the sight of the Lord, and he walked in all the ways of his father Jehoshaphat, except that he entered not into the temple of the Lord. And he was thirty-six years old when he began to reign, and he reigned forty years. And he died in Jerusalem, and he was buried in his father's house. And his son Amaziah began to reign in his stead.
O tyrant, is unconquered. Armed with upright virtue, I also shall depart with my brethren. I, too, bearing with me a great avenger, O deviser of tortures, and of the truly pious. We six youths have destroyed thy tyranny. For is it not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? Your fire is cold to us, your catapults are pained, and your violence harmless. For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered. When he, too, had undergone blessed martyrdom and died in the caldron in which he had been thrown, the seventh, the youngest of all, came forward: whom the tyrant pitying, though he had been dreadfully reproached by his brethren, seeing him already encompassed with chains, had him brought nearer, and endeavored to counsel him, saying, Thou hast seen the end of the madness of thy brethren; for they have died in torture through disobedience; and, if disobedient, having been miserably tormented, will yourself perish prematurely. But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom. And him he sent for the mother of the boy; that, by consoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, Release me, that I may speak to the king and all his friends. And they, rejoicing exceedingly at the promise of the youth, quickly let him go. And he, running up to the pans, said, 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 doors of godliness? Wherefore, wert thou not ashamed of the vengeance is reserving you for eternal fire and torments, which shall cling to you for all time. 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? But they, bravely dying, fulfilled their religion towards God. But thou shalt groan according to thy deserts for having slain without cause the champions of virtue. Wherefore, he continued, I myself, being about to die, will not forsake the testimony of my brethren. And I call upon the God of my fathers to be merciful to my race. But thee, both living and dead, he will punish. Thus having prayed, he hurled himself into the pans; and 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. For just as if, having the as slaves to the passions of the ungodly, 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 passion.
And it is impossible to overlook the leadership of reformation: for it gained the victory over both passions and troubles. 

4. 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? For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure their course to having beenentering port, so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intemperance of passions. 

5. For having arranged a holy choir of piety, they encouraged one another, saying, 

6. "Brothers, may we die brotherly for the law: Let us imitate the three young men in Assyria who despised the equally afflictive furnace. Let us not be cowards in the manifestation of piety." And one said, "Courage, brother; and another, Nobly endure. 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. 

7. 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. Let us not fear him who thinketh he killeth; for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. Let us arm ourselves, therefore, in the abnegation of the divine reasoning. If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. 

8. And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who have died before you. 

9. Now you are not ignorant of the charm of brotherhood, which the Divine and allwise Providence has imparted through fathers to children, and has engendered through the mother's womb. 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 principles of life, 

10. brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; 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.

11. For they love one another, more sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. 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. For a like ardour for what is right and honourable increased their soul-tendering towards each other. 

12. For it acting along with religion, made their brotherly feeling more desirable to them. 

13. 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! 3 Sacred and harmonious concert of the seven brethren as concerning piety! 4 None of the seven youths turned his back on the feet of death. 5 But all of them, as though running the road to immortality, hastened on to death through tortures. 6 For 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.

O holy seven of harmonious brethren! for as the seven days of creation, about religion, so the youths, circling around the number seven, annulled the fear of tortures. 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.

And think it not wonderful that reasoning bore rule over those men in their tortures, 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.

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 circulating round them in agony of afflication, calling out in their own note, and save their offspring in whatever manner they are able.

But why should we point attention to the sympathy toward children shown 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 proget! 22 The mother, when two things go set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 23 rather elected the religion which according to God preserveth to eternal life.

O in what way can I describe ethically the affections of parents toward their children, of the resemblance of soul and of form engraven into the small type of a child in a wonderful manner, especially through the

Proseti, kai e'ti ton aikismous eptropunontes, os me mouon 14 ton agyroun perikrifyma aitov, allh kai tieis ton adelphi fyladeiados patov krateias.

O vaspaleis logismoi basileikteron kai eleutheros eleve he 2 roteron. 'IERAS KAI ENARIMOSTHAN PEP TIS EUSHEBIAIS TOON ETTA 3 adelphon syfymouia. Odoeis ek ton etta meirakion edeilasen, 4 oide pro ton tis atanoton akntes. 'ALLA TANITES, OSATER ET 5 anabasiai idou trexonotes, eti ton dia ton basavon thatan epstheun. Kataphe e'h xereis kai podhes syfymovno tois tis 6 psyhix afyghismos kouvntas ointos o teiroi meiramakon ekinei os upo psyhik of athanatoj ton eushebias, pro ton uper ait A EUSHEFMON TANATON.

O tanagia h sumphwvnon adelphon ejbdomas kathaphe gar 7 etpa ton kosmoumata hmeira peri ton eushebias, ointos peri 8 ton ejbdomadaj xorounotes o meiramakon ekkloj ton ton basavon fobon katakbalun. Nen hmeis akounotes tin thlisi ton 9 neavnon ekinein, fprtemen ote od mouon drwvtes, all oude 10 moun akounotes ton parakoma apelyh lagon, allai kai paxhounotes, ekarteron kai touto tais diu purous dvunai. O 11 tis genwtoi epalkesteven; didia xor kai suntomos ton tis purwso oina dinai, tawese dieulwta toes swmatata.

Kai mi thumaston xeguei, el o logismos periekrasteven ton 11 andron ekinein ev tais basanov, hipwe ge kai xynnaskovs poluropoteteron uperfrpven ton agyrodov. H mikthi gar 12 ton etta neaniskou uprignkei tois ef eini ekastw ton teknon strefias.

Theowski de tis poluplokos estin h ton filotevkias stortug, 13 elkousa pantata pro the ton steladakoun smaptaien. O 14 po ge kai to alloa zswa omoia the ton pro the ton ek avon genwmena smaptaien kai stortugn exei tois anbrwpos. Kai gar ton 15 pentaun, to mei hmera kata tais okias dorofojounta proopsiie tis neotyn. Ta de kata tais kawpasa drens kai faraggon 16 apomorgasa kai deivnor ontpeta kai tais touvwn akras nosotopoy- 17 smane aprotikei, kai to prosointata koulwe. Ei de kai mi 18 dounai koulwe, peritspamea kulotheven autwv aglyouna tis 19 stortug, ankalwmena tois idi psyhix, kai on dounatai trpeton 20 bhsheis tois teknon.

Kai tis de tis dia tis allov zowon epitieknvinan the ton pro 21 ta tekna smaptaien. Opo ge kai melinoi peri the ton 22 klyrgbias kawm evamvnvei tois prswstas, kai kahptap 23 sihprw tos kinwor plismwoun tois prosointas tois nosi- 24 autwn, kai evamvnveiawos thanatou.

Allh oixe the ton Abraam omvixen to ovn neavon metekinw smaptaien tois smaptaienos teknon.

O logismes teknon, pataw toinane, kai eushebaia metri 15 teknon sthneta. Mikthi duvov prokeimeonov eushebias, 2 kai thes epa wovs soteriaw prokairoj kata the ton turwvwn upiwrbesin the ton eushebias mallon xnapseithen the ton sajwoun 3 eis aiono zovn kata theven.

O tin tropon ethologiasam filotevkiy gynavon pata, psyhix 4 te kai mofrih osomwnta eis mikron pawdo charaktrva bawmstov anexesfrygon, malwsta dia tis ton pataw tois genwresin
5. serve, and oblige them, and do them good, and change their dispositions and characters, as the Holy Spirit shall direct.

6. And the children of Israel, having now obtained freedom from the burden of the yoke, were called upon to enter upon the duties of a new station, where they were to be prepared for their reception by the light of the Gospel, and the example of the great Master, who was born of them, and who had been delivered up by his Father for the redemption of his people. As the Jews were the first people who were called of God, so they were the first who were to be saved, and the first who were to be the instrumental agent of their own salvation. And to them it was given to see and to hear, and to understand, and to be led by the Holy Spirit to a knowledge of the things of God. And to them it was given to be the means of salvation to others, and to be a blessing to the world. And so it is to be expected of them, that they should be a blessing to their children, and that they should be a blessing to the world, and that they should be a blessing to themselves.
of her children, 

she holding two votes, 

one for the death, the other for the preservation of her children. But 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.

26 O mother 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, confessedly 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 so fierce were the lions round Daniel, nor the furnace of Messel 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; I who have borne seven sons, have become the mother of none. 7 Of seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nurseries at the breast. 8 Yea, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 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. 12 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.

A 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 stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,
16. *O piades, genaios o agiov: ef on kleftentes symp apox tomis ths dia-marturias ths eunous, evagynosaste probhimos symp tov patrovn.
7. Kae gar astrapov tov mhn gevontu autovn upomevna tis dia thn evesteian alygrionas, hmae dev tevnevovn kata-plagynai tis basvnon.

18. Alamanvsthete, dev dia ths theovn tov kosmov metelbete, ka
to tov biou apefavit: dev dia tov ofeldete panu pwnon
20. Upomevna dia ths theovn. De on kai to pathei hmow Aebraam
pepeve oth tov ethnepotara uion sofagiasa Isaaka, kai th
tan proias xheira efphoron kataferevmen ep autov orwv ouk
Anania, kai Azerias, kai Misiach eis kamwv purof apsevren-
dovnhsan, kai upemevna, dia ths theovn. Kae yveis oon th
23. Autan pistin pros thn theon exeontes, kai xalaleiphte. Al-
gyston gar eidoitas evesbeian h antistasai tois pwnois.

24. Dia touts tov logon th eppamitwr eva ekastovn thv
parakaulou, exitei mallof, h paraarithenin thn entolhen th
25. Theovn. Ethi kai taiva idovntes, dev dia thn theon apothanontes
exovn tw theov, osterpe Aebraam kai Isaak kai Iakob, kai
panites ois patriakh.

17. Eleygon de kai tov dorofronan tvnes, ois ote meleus
kai auth

2. O mhter stin enta paisin katastatasa thn tou tyranno
bion, kai akurwasa tais kakias entovn autov, kai
3. Tn thn pistew genewihtita. Kavapet gar su stegei ethi
touu tov paidon genaios idrmemh, aklwos upinegeas
thn dia thn basanov sevmon.

4. Oymiros toiparos, o metrter irephys, thn elpida th
muvoch genaios exouna proo theon. Oun autw selh
5. Ounarow suv astrosos sevmino kathasthenei, os su tovs eis astero
entp painados fotagwghsas proo thn evesbeian entemos kath-

7. Ethi de exovn hmoun, osterpe tuvovs ekloghias stin
7. Theovn entosbeian, ois an efriton ois thewvontes mettera enta
teknov de evesbeian pukilas basanov mete thewvnon

8. Esthada geryn iereu, kai gny geraia, kai enta painades
egkeksewnta dia tyranno
9. Bbapetis politeia kata-
10. Lyvns thelonos. Oi kai exedikasan to thvos eis theon af-

11. Athrasos gar hyn agwv theow autw dev autw gegevnuve.
12. Hlohtes gar toto aretei ei upomhnov dkeimavnon to nikov
13. Apharosi en zoi polukrnonv. Elleiasar de proprwvnto h
dev methth thn enta painad enablvei o de adelphoi ygonwnto
14. O twnanv antignwvnto dev koymos kai o twn antropon

10. Oi sons, noble is the contest; to which you being called as a witness for the nation. strive zealously for the laws of your country. For if 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.
13. Remember that through God ye obtained existence, and have enjoyed it. And
18. On this account ye ought to bear every affliction because of God. 19. For whom
also our father Abraham was forward to sacrifice Isaac our progenitor, and sub-
dured the sight of him, paternal hand descending down with the sword upon
him. And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Mislav, were stung out in a furnace of fire; yet they endured through God. You, then, having the same faith towards God, be not troubled. For it is unreasonable that they who know religion should not stand up against troubles.
20. With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. And they saw this, too, that they who die for God, live to God: as Abraham, and Isaac, and Jacob, and all the patriarchs.

And some of the spearbearers 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.

21. Oi thew mother, who together with seven children didst destroy the vileness of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith?

Be of good cheer, therefore. O holy-minded mother! holding the firm [substance of] the hope of your steadfastness with God. And if the moon 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. 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 specta-
cators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of the nation.

Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. 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. For at
that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. The tyrant was the opposite; and the world and living men
were the spectators. 14 And reverence for God conquered, and crowned her own athletes.

15 Who did not admire those champions of true legislation? who were not astonished?
16 The tyrant himself, and all their council, admired their endurance; 17 through which, also, they now stand beside the divine throne, and live a blessed life. 18 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; 20 and that the tyrant was punished, and their country purified. 21 For they became the antipoise 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.

22 For the tyrant Antiochus, looking to their main 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.

O Israelish children, descendants of the seed of Abraham, obey this law, and in every way be religious. 2 Knowing that religious reasoning is lord of the passions, and those not toward but outward.

23 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. 24 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.

And the righteous mother of the seven children, as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. 8 No destroyer of the desert, [or] ravisher of the plain, injured me; nor did the destructive, deceitful, snuke, make spoil of my chastest virginity; and I remained with my husband during the period of my prime.

9 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. 10 And he used to teach you, when yet with you, the law and the prophets.

11 He used in this to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. 12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. 13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 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. 15 He chanted to you David, the
hymn-writer, who saith, Many are the afflictions of the just. 16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will. 17 He used to verify Ezekiel, who said, Shall these dry bones live? 18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. 19 This is our life, and the length of our days.

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.
Pray for Manasseh.

Theu, 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 kindnesses thou hast decreed for sinners repentance unto salvation. 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, 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. And now I bend the knee of my heart, beseeching thy goodness: I have sinned, Lord, I have sinned, and I acknowledge my transgressions; 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; and in me thou wilt shew all thy benevolence, for that me unworthy thou wilt save, according to thy great mercy: 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.
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